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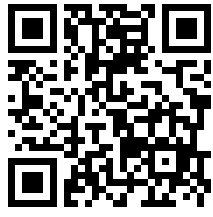

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E. B. Mahoney
Inventor

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Bible. English

ANNOTATIONS

UPON

THE HOLY BIBLE;

WHEREIN

THE SACRED TEXT IS INSERTED, AND VARIOUS READINGS ANNEXED,

TOGETHER WITH THE PARALLEL SCRIPTURES;

THE MORE DIFFICULT TERMS IN EACH VERSE ARE EXPLAINED, SEEMING CONTRADICTIONS RECONCILED, QUESTIONS AND DOUBTS RESOLVED, AND THE WHOLE TEXT OPENED.

BY MATTHEW POOL.

They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.—NEH. VIII. 8.

Understandest thou what thou readest? How can I, except some man should guide me?—ACTS viii. 30, 31.

IN THREE VOLUMES.

VOL. I.

NEW YORK:

ROBERT CARTER AND BROTHERS, 285, BROADWAY.

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JOHN CHILDS AND SON, BUNGAY.

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THE PREFACE;

WHEREIN

THE AUTHORS OF THE ENSUING ANNOTATIONS (SUPPLEMENTAL TO MR. POOL)

PRESENT TO THE READER

AN HISTORICAL

ACCOUNT OF THE TRANSLATION OF THE SCRIPTURES INTO OUR ENGLISH TONGUE,

THE MIGHTY WORKINGS OF DIVINE PROVIDENCE CONDUCIVE TO IT,

AND THE SEVERAL NOTES OR ANNOTATIONS WHICH HAVE BEEN PUBLISHED, AND A PARTICULAR ACCOUNT OF THE REVEREND MR. POOL'S AND THEIR PRESENT UNDERTAKING, WITH THE REASONS OF IT.

[PREFIXED TO VOL. I. OF THE ORIGINAL EDITION IN 1685.]

THE same reason which teacheth us to conclude that there is a First Being, and must be a First Cause and Mover, (whom we call God,) "that it is he who hath made us, and not we ourselves," and that "we are his people, and the sheep of his pasture," will also oblige us to "enter into his gates with thanksgiving, and into his courts with praise," and to "be thankful unto him" by fulfilling his will; which we cannot do without some revelation of it to us. God therefore having ceased to speak to men face to face, as to Abraham, and Moses, &c., (which he never ordinarily did but to some particular favourites,) we are by reason enforced to conclude that there are some books in the world in which this revelation is to be found. The church of God (the mother of us all) hath constantly held forth the books of the Old and New Testament (which we have in our Bibles) for this sacred revelation, which hath justly obliged all her children to look upon them as hung out to them for that use upon that noble pillar the church. Looking into them upon the church's notice, (as the child does upon the mother's telling it, That is the sun,) every reasonable man finds them of so venerable antiquity, and discerneth in them such stamps of divinity, in the majesty of their style, the purity of the matter, the sublimeness and spirituality of the propositions contained in them, the self-denial of the penmen, the heavenliness of the scope and end of those sacred writings, the harmony of the parts, the seal of miracles, and principally in the mighty power and efficacy of them upon the souls and consciences of multitudes, both for conviction, and for support and consolation, that he easily concludes, This is the voice of God, and not of man; and looks back upon his mother the church, (as a child upon his nurse,) thanking her for showing him such a treasure, and saying, as the Samaritans to their countrywomen, John iv. 42, Now we believe these books are the word of God, not because of thy saying so, but because we have looked into them ourselves, and find them of a different style, nature, and matter, and to have a different scope, end, power, and efficacy upon the souls of men, from what any other writings in the world have. Though the truth is, that until a man comes to be fully persuaded of the truth of them from the same Spirit that dictated them, every soul will be as apt to waver in his faith, concerning their being the word of God, as he in Tully, who only believed the immortality of the soul from the reading of Plato's book, which (if I remember right) the Roman orator expresseth in words to this sense: I have read over Plato's book again and again; but I know not how it comes to pass, so long as I am reading I agree with it; but no sooner is the book out of my hands but *de immortalitate animæ dubitare cœpi*, I begin to doubt whether the soul be immortal, yea or no. But, however, in one degree or other every Christian makes that the principle of his religion, that the Holy Scriptures of the Old and New Testament are the word of God. Some believe it more faintly and uncertainly, some more fixedly and firmly; and accordingly the faith of persons, as to them, is more or less operative.

This revelation of the Divine will was made perfect gradually, (as it pleased God in succeeding times to reveal what was his secret will before, but hid from ages,) so as (if chronologers compute right) there were more than fifteen hundred years passed betwixt the writing of the first book of Genesis by Moses, and the Revelation (which was the last) by John; and divines generally judge that he sealed up the book by those words, Rev. xxii. 18, 19. So that, as to things to be believed or done, we are to expect no further revelation.

When "the mighty God, even the Lord," had thus spoken, and God had thus "shined out of Zion, the perfection of beauty," it was but reasonable that his people should come to the knowledge of what he had said, that they might answer the end of the revelation both by believing and obeying.

The Old Testament being written in the Hebrew tongue, when great multitudes of the Hebrews or Jews, by their captivity in Babylon, had much forgotten or corrupted their own language, it was thought reasonable there should be a Chaldaic paraphrase; and the wisdom of Divine Providence provided a Septuagint version, as for the benefit of others,

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so possibly of the Jews themselves, the most of whom, before Christ's time, were more Grecians than Hebricians; and it is generally thought that all the books of the New Testament were written in the Grecian language.

When it pleased God that the gospel should be preached to all nations, and the sound of it go to the ends of the earth, he so ordered it also, that soon after true religion came into any place, some were stirred up to translate those holy books into the language of that country; and he so far assisted them, that though in many lesser things they failed through want of a knowledge of the just propriety of some words in Hebrew or Greek, or the use of particles in those languages, yet they failed not in any thing whereby the reader might be led into any pernicious error touching his salvation. And we shall observe the penmen of the New Testament giving such a deference to the commonly received version in their times, that although the Septuagint version which we have appears to us more dissonant from the Hebrew than any other, yet most of the quotations of the Old Testament which we have in the New are apparently from that version; which teacheth us, that it is not every private minister's work to make a new version of the Scripture, but he ought to acquiesce in the version which God hath provided for the church wherein he lives, and not ordinarily, or upon light grounds, to enter into a dissent to it; and if in any thing he sees it necessary to do it, yet not to do it (as to a particular text) without great modesty, and a preface of reverence.

This translation of the Scriptures into a language understood by all people in that country into which the church came was looked upon so reasonable and necessary, as it was opposed by none till the papists had patched up a religion, for the upholding of which it was necessary for them to maintain, that ignorance was the mother of devotion; after which it was very difficult in any places where these spiritual tyrants had a dominion to get the Scriptures translated into the language of that country. Not to instance in other places, we shall give some short account of England. Our records tell us of a translation of some part of them into the Saxon language (which was then a great part of ours) within seven hundred years after Christ, and of the translation of the whole into the same language by Beda within forty years after. Beda was himself a papist, but the mystery of iniquity grew up gradually to its height. Soon after, Bibles which the people could understand were very scarce commodities in England, and thus it continued for six hundred years. Wickliff, who lived in the time of Richard II., and died 1384, being the first we know of afterward who translated the Scriptures into a language understood by any who were not skilled in some or other of the three learned languages. That great man easily understood, that without the Scriptures in their own language the people must take all for the will of God that their priests told them was so, and that the popish priests were generally persons of ignorance, and impudence enough to entitle God to any of their own blasphemies and superstitions. But within thirty years after the death of Wickliff, viz. anno 1414, the council (or conventicle rather) of Constance decreed all Wickliff's books to the fire; and though some were spared, yet the battle was so hard that there were very few that escaped. This was our state till the year 1527, (in all which year the poor people of the land of our nativity were without a teaching Bible, (as to the common people,) and indeed without a teaching priest,) yea, and for some time after this, as we shall hear.

In the year 1527 God put it into the heart of Mr. Tindall to translate the New Testament into English; as also the five books of Moses (he being then an exile in Germany for his religion). But he lost all his papers by a shipwreck in his passage to Hamburgh, and had his work to begin again; which yet that faithful and most unwearied servant of God did accomplish, adding some prefaces to the several books, and some notes to the particular chapters and verses; the publishing of which much nettled the popish bishops in England, and all means were then used to suppress it. Amongst others, the then bishop of London advised with one Packington a merchant of that city concerning the most accommodate mean to that design. The merchant could think of none so probable, as with a sum of money to buy up the whole impression. The bishop approving it, furnished him with a round sum to that purpose; which the merchant (being more a friend to Mr. Tindall than the bishop knew) sent to Mr. Tindall, and had the impression sent him (some few copies being (as we must imagine) first sold off). With this money Mr. Tindall supported himself in his exile, and was also enabled to go on with his translation of the other part of the Bible, and to prepare a perfect English Bible. In the mean time, a passage happened so pleasant, that I shall think it worth the while here to relate it: Sir Thomas More being lord chancellor, and having several persons accused for heresy, and ready for execution, offered to compound with one of them for his life, upon the easy terms of his discovery to him who they were in London that maintained Tindall beyond sea. After that the poor man had got as good a security for his life as the honour and truth of the chancellor could give him, he told him it was the bishop of London maintained him, by sending him a sum of money to buy up the impression of his Testaments. The chancellor smiled, saying that he believed he said true. Thus was the poor confessor's life saved. But to return to our story. In the year 1536 Mr. Tindall was martyred at Villefort in Flanders, for translating into English the New Testament and part of the Old (saith Sir Richard Baker). But his great adversary, Sir Thomas More, was the year before gone to his own place, being executed for treason. Mr. Tindall and Mr. Coverdale, (as Mr. Fox telleth us,) before Mr. Tindall's death, had translated the whole Bible. But it came not out till after his death, under the name of Thomas Matthews (with the addition of the Apocrypha, translated by John Rogers). The Lord Cromwell, with Archbishop Cranmer, presented it to the king, and obtained an order from his majesty for leave for any of his subjects to read it; but this was not without the great regret of the bishops.

Sculteri Annales, in anno 1532.

George Constantine.

Baker's Chronicle, p. 282.

1540. About thirteen years after this (or not so much) the Lord Cromwell obtained letters from King Henry VIII. for a subject of his to reprint at Paris the Bible in English; the king also wrote a letter to Bonner (at that time his ambassador in France) to further it. Grafton and Whitchurch undertook the work, upon what seeming encouragement from Bonner may be read in Mr. Fox's 2nd vol. of his Martyrology, pref. 1641, p. 515, 516. But how it came to pass I cannot tell, (though Bonner's treachery was suspected in the case,) when it was upon the point finished, the copies were seized, and ordered to be burnt, and the work had wholly ceased but for the covetousness of the officer, who sold four great dry fats filled with them to a haberdasher to lay caps in. By this means having recovered some copies, they came to London, and there made a new impression.

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But after this, my Lord Cromwell being put to death, the bishops and popish party made so great complaint to the king, (whose warmth for the Reformation much abated in the latter part of his life,) that the sale of the English Bible was again prohibited, and the printer imprisoned; and although the bishops promised the king they would make a more correct translation, yet it was never done during that king's reign.

But in the year of our Lord 1577, which was the nineteenth or twentieth of the reign of Queen Elizabeth, some bishops published a new translation; but till that time the Bibles used in churches were Tindall's and Coverdale's, being allowed by the public authority of King Edward VI., 1549—1552. And to this day the Psalms in our Service Book are according to Tindall's and Coverdale's Bibles; which should make us wary in our censures of that translation, though we see reason in many things to dissent from it. Only we having a more correct translation established by authority, why (for the avoiding the offence of the less knowing people) we have not made use of that, but retained a translation not undertaken by any public authority, and confessed to be more imperfect, is what I cannot, nor count myself obliged to account for. Possibly God for the honour of his martyr hath so ordered it.

After this, King James coming to the crown, being a prince of great learning and judgment, and observing the different usage of some words in his age from the usage of them in King Henry VIII. or in Queen Elizabeth's time, and also the several mistakes (though of a minute nature) in those more ancient versions, was pleased to employ divers learned men in making a new translation, which is that which at this day is generally used. With what reverence to former translators, what labour, and care, and pains they accomplished their work, the reader may see at large in their preface prefixed to those copies that are printed in folio, and in their epistle to King James in our Bibles of a lesser form; of which translation (though it may not be without its more minute errors) yet I think it may be said that it is hardly exceeded by that of any other church.

By this history (reader) thou mayst understand the mighty workings of Divine Providence, and wonderful goodness of God to this nation in the plenty we have of Bibles, and that of a very correct translation (though possibly not in every little thing perfect). Mr. Fox (if we remember right) tells us a story of two maids in Lincolnshire, that in Queen Mary's time parted with a considerable part of their estate for a few leaves of the Bible. How good is God to us, that we for a few shillings can have the whole revelation of the Divine will! upon which account we offer it to the consideration of any thinking English man or woman, what he or she will answer for his or her ignorance in the Holy Scriptures, or for the ignorance of his or her children, if (having so much means as we have to learn to read) any shall neglect the teaching of their children to read it, or learning themselves, in case their parents have neglected them; or, being able to read, shall neglect the practice of it, in exercising himself in the law of the Lord day and night, and living up to the rule of it. The English Bible is come to us at the price of the blood of one martyr, and the unwearied labour of a multitude of holy and learned men, succeeding one another for more than sixty years, before we had the translation so perfect as now it is in all hands.

Poor Christians in popish countries either have not this pot of spiritual food, or must cry out, "Death is in the pot." Our English translators in their preface observe, that of late the church of Rome would seem to bear something of a motherly affection to her children, and allow them the Scriptures in the mother tongue; but it is indeed a gift not worthy of its name. They must first get a licence in writing before they use them; and, to get that, they must approve themselves to their confessors to be such as are, if not frozen in the dregs, yet soured with the leaven, of their superstition. Yet this seemed too much to Clement the Eighth, who therefore frustrated the grant of Pius the Fourth. They will allow none to be read but the Doway Bibles, and the Rhemish Testaments, (the corruptions of which have been sufficiently manifested by many learned men,) nor will they trust their people with these without the licence of their own bishops and inquisitors. This is the liberty they boast of giving to any of their religion to read the Scriptures in English; what it is worth let any man judge.

In the mean time, those who are not affected with the mercy of God to us in this particular, must declare themselves neither to have any just value for God in the mighty workings of his providence to bring this about; nor yet for the blood of holy Mr. Tindall, who died in his testimony to this truth, that no people ought to be deprived of so great a good; nor for the labours and pains of those many servants of God who travailed in this great work, and thought no labour in it too much; nor indeed for their own souls, to the salvation of which, if the Holy Scripture in our own language doth not highly contribute, we must lay the blame upon ourselves.

But although we have the Bible in a language we understand, yet we may see reason to cry out as Bernard does with reference to the Song of Solomon, Here is an excellent nut, but who shall crack it? heavenly bread, but who shall break it? For though the papists and such as have ill will to the good of souls make too great an improvement of the difficulties in holy writ, in making them an argument against the people's having them in a language which they can understand; (for Augustine said true when he said, There are fords in them wherein lambs may wade, as well as depths in which elephants may swim;) and what others observe is as true, that things necessary to be believed or done in order to salvation, lie plain and obvious in holy writ: yet it is as true, that there is much of holy writ of which the generality of people must say as the eunuch, "How can I understand, except some man should guide me?" Acts viii. 31; (not to mention the seeming contradictions that are betwixt the holy penmen of those sacred books;) and indeed it is hard to say what book of Scripture is so plain that every one who runneth can read it with understanding (such a vast difference there is betwixt the capacities of those who yet have the same honest hearts). This hath made wise and learned men not only see a need of larger commentaries, but also of shorter notes, annotations, and paraphrases, &c. Nor is this a late discovery. It is upward of three hundred years since Lyra wrote his short notes upon the whole Bible. What Vatablus and Erasmus (though all of them papists) have done since is sufficiently known, to say nothing of many others of that religion. Amongst the Reformed churches, there hath been a learned Piscator in Germany, Junius and Tremellius elsewhere, who did the same things; but all these wrote their notes in Latin, not in the peculiar language of any country. The ancientest notes we have in English were those ordinarily known by the name of the Geneva Notes,

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after two years labour finished 1560, by those good men who, flying from Queen Mary's persecution, took sanctuary there. A work so acceptable to protestants in the beginning of our Reformation, that their Bible with those Notes annexed was (as is observed by the authors of our late English Annotations) printed above thirty times over by Queen Elizabeth's printers and their heirs and successors. There wanted not one indeed who fifty years after boldly reflected on that excellent work in the most public pulpit of our University of Oxford; but how grateful his reflections were to the University at that time may be read in the preface to the English Annotations: he was in the same pulpit checked and confuted by the doctor of the chair, and suspended by the governors of the University. The labours of Erasmus in his Paraphrase on the New Testament were so acceptable, that by public order they were to be in every church exposed to public view and use, and (if we mistake not) ought to be so still. After these, were published Diodate's Notes written in Italian, since translated into English. About the year 1640 some deliberations were taken for the composing and printing other English notes (the old Geneva Notes not so well fitting our new and more correct translation of the Bible). These were at first intended to be so short, that they might be printed together with our Bibles in folio or quarto. But those divines who were engaged in it found this would not answer their end; it being not possible by so short notes to give people any tolerable light into the whole text; yet they so contracted their work, that it was all despatched in one volume; which though it were at first greedily bought up, yet we cannot say it gave so general a satisfaction (by reason of the shortness of it) as was desired and expected. So as upon the second edition it came forth quite a new thing, making two just volumes. This was so acceptable to the world, that within sixteen years it was ready for a third edition, with some further enlargements; before which also were published the Dutch Annotations translated into our language.

So that at this day (besides the shorter Geneva Notes) we have three sorts of annotations in our own language; those of famous Diodate, the Dutch Annotations, and those of our own divines (originally so wrote). After which, new annotations may seem superfluous. It seems therefore reasonable that we should give our readers some short account of our undertaking. We dare say nothing could be further from the thoughts of our reverend brother (now at rest with God) who at first began this work, than to reflect any dishonour upon those eminent persons who laboured before in works of this nature, nor is any thing further from our thoughts. (They all of them did famously in their generations.) And if it should appear to any of our readers that any of us have seen further into any particular texts than those did who went before us, yet we hope all our readers will understand there is little honour due to us upon that account, because we had all their shoulders to stand upon.

The pains which our reverend brother (ὁ μακαρίτης) took in his Synopsis Criticorum is such, as not only will make his name live in the churches of Christ, but also eminently fitted him for giving the sense of the whole Scripture in Annotations of this nature, which he undertook and carried on by his own hand to the 58th of Isaiah, designing that two volumes should comprehend the whole, and that the first should determine with his notes upon the Song of Solomon. What occasioned his first thoughts and undertaking himself tells us in his paper of proposals published with reference to that work, in these words: "But although there are many excellent comments upon divers parts of the Scripture, and some entire comments, or large annotations, upon the whole, in the English tongue; yet because of the too much brevity of some, and the unequal composure of others, as being done by divers hands, and the prolixity of those that have been written upon particular books, it hath been often and earnestly wished that there were some short and full comment, wherein all those passages which need the help of an interpreter might be sufficiently cleared," &c. As the first edition of our English Annotations, after which followed the translation of those of the learned Diodate into our language, and then those of the Low Country divines of Holland, (though all of them deservedly valuable,) seemed much too short to satisfy the thirst of many pious souls after the fuller knowledge of the Scriptures; so the larger edition of our English Annotations seems capable of some amendments, by which they might be made more serviceable to those that use them, especially in these particulars.

1. The whole text is not printed in them, so as those who will use them must make use of a Bible also for the understanding of them. Our reverend brother (with whom also we concur) rightly judged that it would be of more advantage to have the entire text in the reader's eye while he is seeking the sense of any particular place, and while he reads a chapter to have a commentary under his eye in which he might find the sense of any part of it, and satisfy himself as to any difficulty occurring in it.

2. As some (very eminently learned men) had been too large in those Annotations, (saying almost all that hath been said by any upon the texts they handled,) so others had been as much too short, and that especially in the New Testament (which seems to Christians to need the fullest explication); and others, from their variety of learning, had mixed several quotations out of the fathers, and critical and philological notions, possibly not so proper for the end for which such annotations are designed, which is to give the unlearned Christians the true sense of the Holy Scriptures, that those who can, might read and understand the will of God.

That our reader may not mistake our design or undertaking, we desire that he should know, that we do not pretend (as some have vainly fancied) to translate Mr. Pool's Synopsis Criticorum; that would have asked six volumes instead of two; and when it had been done, would have signified very little, unless for those who (being learned men) needed no such translation: possibly in a whole leaf of that book six lines would not serve our purpose. Nor have we had any ambition either to say something that none had said before us, (we have observed that those who have had such an itch have for the most part happened to say what those who came after them would not subscribe,) nor yet to say all that we knew was said before us; (that had been to have confounded our readers only with a variety of senses;) we have only hinted the senses which in our judgment have seemed fairest, and least constrained, and shortly showed the consonancy of them to other scriptures. We have avoided all polemical discourses, as no way proper to our design, and very rarely hinted those practical conclusions which have arose from the text when opened (the most we have done of that nature is in our discourses upon the parables).

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Our reverend brother (designing but two volumes, and the first to end with the Song of Solomon, though since it hath been determined to conclude it with the prophet Isaiah, that all which he lived to finish might be comprehended in one volume) had a hard task to contract his discourses so as to bring them within that compass, and thereby was necessitated not to give the entire sense of each verse in his notes, but only of those words or terms in the verse which he conceived to stand in need of explication, referring by letters in the text to the parts of the commentary. This was not necessary in such parts of the Scripture where the entire sense of the whole text is given; nor indeed as to some parts is it possible (such we mean as are opened harmonically); of which nature are the three first evangelists. It is confessed by all, that the evangelists make up but one entire history, though some of them have some things which the others have not, and they seldom agree in the phrases and circumstances of any one piece of history. This made it reasonable that, with the interpretation of one evangelist, should be joined what the others had with reference to the same piece of history; which method hath been accordingly pursued (being the same in which the most judicious Mr. Calvin and others have gone before us); nor indeed could any other course have been taken without a needless writing the same things over again; so as that in our notes upon Mark we have only enlarged in the explication of what he hath which we did not meet with before in Matthew; and in the explication of Luke, we have only opened what he hath which was not in Matthew or Mark. Where they all three concurred, or but two of them concurred, in any story, we have opened what they all or both say in our notes upon the first of them; and when we have come to it again in one or both the other, we have only referred to our former notes. John (having little which the other evangelists have) we have considered by himself mostly, yet sometimes taking in something from him, where we found it completory of any thing related by the other evangelists.

In magnis voluisse sat est. We cannot say that we have left no room for others to come after us, and add to or correct what we have said. But this we can say in truth, that we have not willingly balked any obvious difficulty, and have designed a just satisfaction to all our readers; and if any knot remain yet untied, we have told our readers what hath been most probably said for their satisfaction in the untying of it.

If it had pleased God to have lent a little longer life to our reverend brother, the work had very probably been done to greater advantage, and more general satisfaction. We are but entered upon his harvest, and have wanted his sickle; we cannot pretend to any double portion of his spirit. His mantle dropped from him before he was translated (we mean his Synopsis). We have taken that up; out of that great work of his we have taken so much as we judged proper for his design in this work, and made use of a great number of other authors, some of which he left out, or very little considered, in his Synopsis, upon design to make a further use of them in this English work, as thinking their labours more proper for this than his other work.

Our design, good reader, was not to tell thee how the fathers interpreted texts, (Aquinas, Justinianus, and others have done that work,) nor yet to tell thee any grammatical niceties, or what learned men have critically noted upon terms or phrases, (that is done in the Synopsis Criticorum,) nor yet to tell thee what conclusions of truth may be raised from the verses, (that hath been done profitably upon many books of Scripture by Mr. Dickson, Hutchinson, Fergusson, Guild, Durham, and some others,) much less to handle the controversies that have risen from any portion of Scripture. Our work hath been only to give thee the plain sense of the Scripture, and to reconcile seeming contradictions where they occurred, and as far as we were able to open scripture by scripture, which is its own best interpreter, comparing things spiritual with spiritual, "that thy faith might not stand in the wisdom of men, but in the wisdom and power of God." If we have reached this end, it is all we aimed at; if thou gettest any good by what we have done, remember thy sacrifice is due at another altar, even His who "ministereth seed to the sower," who both watereth the furrows of the field, and blesseth the springing of the corn; let Him have the praise, and we only thy prayers, that we may live a useful life, and die a happy death, and "attain to the resurrection of the dead," in which we shall all see and understand more perfectly than we yet do.

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THE

PREFACE TO THE READER.

[PREFIXED TO VOL. II. OF THE ORIGINAL EDITION.]

We have at length, through the Divine assistance, finished the Annotations upon the Bible, begun and carried on by Mr. Pool in the first volume; whose discerning judgment, great industry, and pious spirit are conspicuous in that very useful work. Our sincere design and endeavours have been to search and unfold the meaning of the sacred oracles; abhorring the impious arts of those who pervert the Scriptures from their pure and native sense, to give colour and countenance to their private fancies. Wherein we have mistaken their genuine sense, (for who in the present state of infirmity and imperfection fully knows the mind of the Lord in them?) it has not been for want of love to the truth, nor of using the best helps within our compass for the clearing the difficulties found in them. There remains no more for us to do, but to recommend the work to the blessing of Heaven, and to the study of Christians, that they would diligently read the Scriptures to understand them, and understand to practise them, and be happy for ever. It may seem needless to urge this duty upon those who profess to believe this Divine book to be the sole and infallible guide to blessedness. But, alas! many, who in title are Christians, are careless of it. Some are captivated by charming lusts, and would go on in a voluptuous course of sinning without disturbance: all such have an antipathy to the true glass that reflects upon conscience their foul deformity. And by their wretched neglect they not only deserve, but inflict upon themselves, that severe doom, "Their sins shall not be purged away till they die;" for the clear streams of the Spirit flowing in the Scriptures, both discover the spots of the soul, and are efficacious to wash them off. Others are so deeply engaged in the business of the world, that they have no leisure to attend to the counsels and call of God in the Bible. If rules were laid down therein how to obtain secular riches and honours, they would intensely apply themselves to consider them, and treasure them up in their minds and memories, and diligently practise them; but since it propounds a spiritual and future blessedness to be obtained by persevering diligence, they count it misspent time to be studious of it. Thus the worldly wise are guilty of folly above admiration; for to gain the trifles of time they lose the pearl of price that enriches the possessors for ever. Besides these carnalists that live without God in the world, how many that pretend a veneration for the Scriptures do but seldom or superficially regard them! It is not the bare reading of them that is profitable, but with a disposition and frame of heart suitable to them. A humble reverence of the majesty of God appearing in his word makes the heart tender and teachable, and receptive of holy impressions: sincere aims to be instructed in the will of God, with a resolution to obey it, prepares for the receiving spiritual benefit. The study of the Scriptures from vain curiosity, and a desire of knowledge to please ourselves, and to be valued by others, is to foment pride (the universal disease of the human mind) by the remedy that should cure it. And none are in such danger of being ignorant of the mysteries of godliness as the presumptuous. But he that seeks for salvation in the word shall find it, and the most sublime and satisfactory knowledge with it. And to this must be joined fervent prayer, that the Divine Spirit who indited the Scriptures would interpret them to us, that his concomitant virtue and effectual grace may make them to be light to the blind, a remedy to the diseased, life to the dead, and strength to the living, the conversion and the consolation of lost souls. Now since the word of God hath such a blessed influence upon all that cordially apply it, shall we be negligent in conversing with it? How does the example of David upbraid Christians! His superlative esteem and affections were set upon the word of God. It was his invaluable treasure, the most precious gold lost its lustre and was faint in the comparison with it; it was his dearest delight, the sweetest things were disrelishing and ungrateful to his palate set against it. Thus he expresses himself, "The judgments of the Lord are true and righteous altogether: more to be desired are they than gold, yea, than much fine gold; sweeter also than honey or the honey-comb." Into what an ecstasy of affection does he break forth in another Psalm! "O how I love thy law! it is my meditation all the day." He was encumbered with the affairs of a kingdom, yet the Divine law was the continual attractive of his thoughts, as the needle touched by the loadstone always points to its beloved star. And what a small portion of the Divine word did he enjoy to what is richly communicated to us! We have the blessed gospel brought down from heaven by the Son of God, wherein his eternal counsels are clearly revealed, to satisfy his injured justice by the sacrifice of the Mediator, that his mercy might be glorified in our redemption. We have represented to us in the gospel the life of Christ so glorious in holiness, so exemplary and persuasive to make us holy and heavenly; for all the temptations of the world are either from the desire of those things that he despised, or from the fear of the evils that he voluntarily suffered. In short, Christians that profess themselves the children and disciples of Christ cannot, without renouncing the dignity of those relations, neglect that book that contains the Divine instructions of their Master, and the Testament of their Father, disposing and assuring the heavenly inheritance to them. Let us then every day redeem time from the vanities and business of the world to read with solemnity of spirit this blessed book in our families and closets, that we and all ours may partake of its sanctifying and saving virtue. Let us come to the word, as those in the gospel to our Saviour, to hear him, and to be healed of their infirmities. And in these times of dangerous seduction from the truth, let us with the ardency of the apostle address ourselves to Christ, "Lord, to whom shall we go? thou hast the words of eternal life."

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UNIVERSITY OF CALIFORNIA

MR. POOL'S ENGLISH SYNOPSIS OF ANNOTATIONS

UPON

THE HOLY BIBLE:

COLLECTED OUT OF THE LATIN SYNOPSIS CRITICORUM, AND DIVERS OTHER LEARNED INTERPRETERS; AND ACCOMMODATED TO THE USE OF VULGAR CAPACITIES.

GENESIS.

THE ARGUMENT.

THIS Book is called GENESIS, i. e. generation, or birth, giving an account of passages during 2300 years and upwards, viz. from the creation of all things, to the death of Joseph. In which history Moses, by Divine inspiration, treats of the creation of the world, with all the parts and uses in it, and of it, but chiefly of man, who alone was made after God's image; where he lays down God's concessions and prohibitions to him; and man's transgression, together with the woeful effects, and the remedy of them in the promise of a Saviour; the original, progress, and preservation of the true church, springing from Abel, and carried on by Seth, Enoch, &c.; and the ground and rise of apostacy, begun in Cain, and carried on by his posterity, separating themselves from the holy seed, till by their monstrous provocations they had brought a universal deluge to destroy all mankind from off the earth, excepting only Noah and his family; out of which, as the church did again spring forth, so another cursed race carrying on the former enmity to a greater height, not only fell into idolatry, after it had continued a considerable time in Sem's race, but breaking out into all outrages, and tyrannical oppressions, it was almost extinct among those numerous nations that Noah's posterity sprang out into. But God calling Abraham into the Land of Promise, who was an idolater in Chaldea, and giving him temporal and spiritual promises, and especially that of the Messiah coming out of his loins, and assuring it by a special covenant sealed by circumcision, the church began now to take root, and to be embodied in Jacob's family under the name of Israel; and here God undertook the protection of his people and worship, by the visible presence of Christ her Head, that Angel of the covenant, going continually with them, comforting and defending them, till they came into Egypt, where the church continued until Joseph's death; where this Book ends.

CHAPTER I.

The whole visible creation asserted in general, 1. *Showed in particular the condition of the rude matter of it*, 2. *The formation of the several creatures on the several days.* (1.) *Light produced by the powerful word of God*, 3; *approved and separated from the darkness*, 4; *named, and the first day declared*, 5. (2.) *The firmament formed, its use, name, and time*, 6—8. (3.) *The waters separated from the earth; sea and dry land named and approved*, 9, 10. *The earth brings forth grass, herbs, and trees; approved, and time declared*, 11—13. (4.) *The firmament furnished with sun, moon, and stars; their uses assigned, their names, with approbation, and time of doing, declared*, 14—19. (5.) *Waters and air furnished, approved, blessed, and time of it declared*, 20—23. (6.) *The earth furnished with living creatures sensitive, and approved*, 24, 25. *Rational man in both sexes created upon consultation, according to God's image, with dominion over the other creatures; and blessed*, 26—28. *Food appointed for man*, 29; *for beasts*, 30: *the whole approved on the sixth day.*

1 IN the [a]beginning [b]God created the heaven and the earth.

a Prov. 8. 22. John 1. 1. 1 John 1. 1.
b Ps. 33. 6. & 90. 11, 12. & 102. 25. & 136. 5. & 146. 6. Is. 44. 24. Jer. 10. 12. & 51. 15. Zech. 12. 1. Acts 14. 15. & 17. 24. Col. 1. 16, 17. Heb. 11. 3. Rev. 4. 11. & 10. 6

In the beginning, to wit, of time and things, in the first place, before things were distinguished and perfected in manner hereafter expressed. Or the sense is this, The beginning of the world was thus. And this phrase further informeth us, that the world, and all things in it, had a beginning, and were not from eternity, as some philosophers dreamed.

God created the heaven and the earth; made out of nothing, either, 1. The heaven and earth as now they are with their inhabitants. So this verse is a summary or brief of what is particularly declared in the rest of this chapter. Or, 2. The substance and common matter of heaven and earth. Which seems more probably by comparing this verse with the next, where the *earth* here mentioned is declared to be *without form*, and the heavens without light; as also with Gen. ii. 1, where *the heavens and the earth*, here only said to be created, are said to be *finished* or *perfected*. Yet I conceive the third heaven to be included under the title of the heaven, and to have been created and perfected the first day, together with its blessed inhabitants the holy angels, as may be collected from Job xxxiii. 6, 7. But the Scripture being written for men, and not for angels, the Holy Ghost thought it sufficient to comprehend them and their dwelling-place under that general term of *the heavens*, and proceedeth to give a more particular account of the visible heavens and earth, which were created for the use of man. In the Hebrew it is, *the*

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heavens and the earth. For there are three heavens mentioned in Scripture: the aerial; the place of birds, clouds, and meteors, Matt. xxvi. 64; Rev. xix. 17; xx. 9. The starry; the region of the sun, the moon, and stars, Gen. xxii. 17. The highest or third heaven, 2 Cor. xii. 2; the dwelling of the blessed angels.

2 And the earth was without form and void; and darkness *was* upon the face of the deep. [c] And the Spirit of God moved upon the face of the waters.

[c] Ps. 33. 6. Is. 40. 13, 14.

The same confused mass or heap is here called both *earth*, from its most solid and substantial part; and the *deep*, from its vast bulk and depth; and *waters*, from its outward face and covering. See Psal. civ. 6; 2 Pet. iii. 5.

Without form and void; without order and beauty, and without furniture and use.

Upon the face, the surface or uppermost part of it, upon which the light afterward shone. Thus not the earth only, but also the heaven above it, was without light, as is manifest from the following verses.

The Spirit of God; not the wind, which was not yet created, as is manifest, because the air, the matter or subject of it, was not yet produced; but the Third Person of the glorious Trinity, called the Holy Ghost, to whom the work of creation is attributed, Job xxvi. 13, as it is ascribed to the Second Person, the Son, John i. 3; Col. i. 16, 17; Heb. i. 3, and to the First Person, the Father, every where.

Upon the face of the waters, i. e. *upon the waters*, to cherish, quicken, and dispose them to the production of the things after-mentioned. It is a metaphor from birds hovering and fluttering over, and sitting upon their eggs and young ones, to cherish, warm, and quicken them.

3 [d] And God said, [e] Let there be light: and there was light.

[d] Ps. 33. 9. [e] 2 Cor. 4. 6.

He commanded, not by such a word or speech as we use, which agreeth not with the spiritual nature of God; but either by an act of his powerful will, called *the word of his power*, Heb. i. 3; or, by his substantial Word, his *Son, by whom he made the worlds*, Heb. i. 2; Psal. xxxiii. 6, who is called, *The Word*, partly, if not principally, for this reason, John i. 1—3, 10.

There was light; which was some bright and lucid body, peradventure like the fiery cloud in the wilderness, giving a small and imperfect light, successively moving over the several parts of the earth; and afterwards condensed, increased, perfected, and gathered together in the sun.

4 And God saw the light, that *it was* good: and God divided † the light from the darkness.

† Heb. *between the light and between the darkness*

He observed with approbation that it was pleasant and amiable, agreeable to God's purpose and man's use; and made a distinction or separation between them in place, time, and use, that the one should succeed and shut out the other, and so by their vicissitudes make the day and the night.

5 And God called the light [f] Day, and the darkness he called Night. † And the evening and the morning were the first day.

[f] Ps. 74. 16. & 104. 20. † Heb. *And the evening was, and the morning was.*

It is acknowledged by all, that the *evening* and the *morning* are not here to be understood according to our common usage, but are put by a synecdoche each of them for one whole part of the natural day. But because it may be doubted which part each of them signifies, some understand by *evening*, the foregoing day; and by *the morning*, the foregoing night; and so the natural day begins with the morning or the light, as it did with the ancient Chaldeans. Others by *evening* understand the first night or darkness which was upon the face of the earth, ver. 2, which probably continued for the space of about twelve hours, the beginning whereof might fitly be called *evening;* and by *morning* the succeeding light or day, which may reasonably be supposed to continue the other twelve hours, or thereabouts. And this seems the truer opinion, 1. Because the darkness was before the light, as the *evening* is put before the *morning*, ver. 5 and 8, and afterwards. 2. Because this best agrees both with the vulgar and with the Scripture use of the terms of *evening* and *morning*. 3. Because the Jews, who had the best opportunity of knowing the mind of God in this matter by Moses and other succeeding prophets, begun both their common and sacred days with *the evening*, as is confessed, and may be gathered from Lev. xxiii. 32.

Were the first day; did constitute or make up the first day; *day* being taken largely for the natural day, consisting of twenty-four hours: these were the parts of the first day; and the like is to be understood of the succeeding days. Moreover, God, who could have made all things at once, was pleased to divide his work into six days, partly to give us occasion more distinctly and seriously to consider God's works, and principally to lay the foundation for the weekly sabbath, as is clearly intimated, Gen. ii. 2, 3; Exod. xx. 9—11.

6 ¶ And God said, [g] Let there be a † firmament in the midst of the waters, and let it divide the waters from the waters.

[g] Job 37. 18. Ps. 136. 5. Jer. 10. 12. & 51. 15. † Heb. *expansion.*

A firmament; or, *an extension*, or *a space* or *place extended* or *stretched out*, and spread abroad like a tent or curtain, between the waters, though not exactly in the middle place; as *Tyrus* is said to *sit*, or be situated *in the midst of the seas*, Ezek. xxviii. 2, though it was but a little space within the sea. But of these things see more in the next verse.

7 And God made the firmament, [h] and divided the waters which *were* under the firmament from the waters which *were* [i] above the firmament: and it was so.

[h] Prov. 8. 28. [i] Ps. 148. 4.

The firmament here is either, 1. The starry heaven; so called, not from its solidity, but from its fixed, durable, and, in a sort, incorruptible and unchangeable nature. Or, 2. The air; called here, the *expansion*, or *extension*, because it is extended far and wide, even from the earth to the third heaven; called also *the firmament*, because it is fixed in its proper place, from whence it cannot be moved, unless by force. *The waters under the firmament* are seas, rivers, lakes, fountains, and other waters in the bowels of the earth. *The waters above the firmament*, or *above the heavens*, as they are called, Psal. cxlviii. 4, are either, 1. A collection or sea of waters placed by God above all the visible heavens, and there reserved for ends known to himself. Or rather, 2. The waters in the clouds; for the clouds are called waters, Psal. xviii. 11; civ. 3, and are said to be in heaven, 2 Sam. xxi. 10; Matt. xxiv. 30, and the production thereof is mentioned as an eminent work of God's creation, Job xxxv. 5; xxxvi. 29; Psal. cxlvii. 8; Prov. viii. 28; which therefore it is not credible that Moses in his history of the creation would admit, which he doth, if they be not here meant; and these are rightly said to be above the firmament, i. e. the air, because they are above a considerable part of it. As God commanded and ordered it, so it was done and settled.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, [k] Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

[k] Job 26. 10. & 38. 8. Ps. 33. 7. & 95. 5. & 104. 9. & 136. 6. Prov. 8. 29. Jer. 5. 22. 2 Pet. 3. 5.

The waters under the heaven; both the great abyss, or deep of water which is shut up in the bowels of the earth, Gen. vii. 11; Psal. xxiv. 2; xxxiii. 7; cxxxvi. 6; as also the sea and rivers, all which are here said to be gathered together into *one place*, because of their communication and mixture one with another.

Let the dry land appear; for hitherto it was covered with water, ver. 2; 2 Pet. iii. 5.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

He called them not *sea*, but *seas;* because of the differing quantity and nature both of several seas, and of the

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rivers, and other lesser collections of waters, all which the Hebrews call *seas*. The separation of the waters was begun on the second day, ver. 6, &c., but not perfected till this third day; therefore God's approbation of that work is not mentioned there, but here only.

[1] Heb. 6 7.
[†] Heb. tender grass.
[m] Luke 6. 44.

11 And God said, Let the earth [1] bring forth †grass, the herb yielding seed, *and* the fruit tree yielding [m]fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

Let the earth bring forth; the sense is, For the present let it afford matter, out of which I will make grass (as man's rib afforded matter, out of which God made woman); and for the future let it receive virtue or power of producing it out of that matter which I have made, and suited to that end.

Grass; that which groweth of itself without seed or manuring, and is the food of beasts.

The herb yielding seed, for the propagation of their several kinds, to wit, mature and perfect herbs, which alone yield seed. So afterwards God made man, not in the state of children, but of grown and perfect age.

After his kind, i. e. according to the several kinds of fruits.

Whose seed is in itself; now is by my constitution, and shall be for the future. In some part of itself, either in the root, or branch, or leaf, or bud, or fruit. The sense is, which is sufficient of itself for the propagation of its kind, without any conjunction of male and female.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

This clause is so often added, to show that all the disorders, evil and hurtful qualities, that now are in the creatures, are not to be imputed to God, who made all of them good; but to man's sin, which hath corrupted their nature, and perverted their use.

13 And the evening and the morning were the third day.

[n] Deut. 4. 19. Ps. 74. 16. & 136. 7.
[*] Heb. between the day and between the night.
Ver. 14. 17. & 15. 5. & 22. 17. & 26. 4.

14 ¶ And God said, Let there be [n]lights in the firmament of the heaven to divide †the day from the night; and let them be for signs, and [o] for seasons, and for days, and years:

Let there be lights; to wit, more glorious lights than that created the first day, which probably was now condensed and reduced into these lights; which are higher for place, more illustrious for light, and more powerful for influence, than that was. Note here, that herbs and trees were created before the sun, whose influence now is necessary for their production, to show that God doth not depend upon the means or upon the help of the creatures in his operations.

The day, i. e. the artificial day, reaching from sun-rising to sun-setting.

Let them be for signs; for the designation and distinction of times, as months, weeks, &c.; as also for the signification of the quality of the weather or season, by the manner of their rising and setting, Matt. xvi. 2; by their eclipses, conjunctions, &c. And for the discovery of supernatural and miraculous effects; of which see Josh. x. 13; Isa. xxxviii. 8; Luke xxi. 25, 26; Acts ii. 19, 20.

And for seasons, and for days, and years: 1. By their motions and influences to produce and distinguish the four seasons of the year, mentioned Gen. viii. 22. And to show as well the fit times and seasons for sowing, planting, reaping, navigation, &c., as for the observation of set and solemn feasts, or other times for the ordering of ecclesiastical or civil affairs. 2. By their diurnal and swift motion to make the days, and by their nearer approaches to us, or further distances from us, to make the days or nights either longer, or shorter, or equal. He speaks here of natural days, consisting of twenty-four hours. 3. By their annual and slower motion to make years.

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

[p] Ps. 136. 7, 8, 9. & 148. 3, 5.
[†] Heb. *for the rule of the day.*
[q] Ps. 8. 3.
[r] Job 38. 7.

16 And God [p]made two great lights; the greater light †to rule the day, and [q]the lesser light to rule the night: *he made* [r]the stars also.

Two great lights, or, *enlighteners,* as the word properly signifies. The sun, which is really and considerably greater than the moon, or any of the stars, or the whole earth. And the moon, called here *the lesser light,* is greater than any of the stars, not really, but in appearance, and in clearness and light, in respect of which it is called *great* in this place, and both are much greater in efficacy and use than any of the stars.

To rule the day; either, 1. To influence the earth and its fruits with heat or moisture, and to govern men's actions and affairs, which commonly are transacted by day; for the word day is sometimes put metonymically for the events of the day, as Prov. xxvii. 1; 1 Cor. iii. 13. Or, 2. To regulate and manage the day; by its rise to begin it, by its gradual progress to carry it on, even to the mid-day, and by its declination and setting to impair and end it. Which seems most probable, because the moon is in like manner said *to rule the night,* which is meant of the time, and not of the actions or events of the night.

17 And God set them in the firmament of the heaven to give light upon the earth,

[s] Jer. 31. 35.

18 And to [s]rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

This clause was omitted in the first day's work, but is added here, because the light was then but glimmering and imperfect, which now was made more clear and complete.

19 And the evening and the morning were the fourth day.

[t] 2 Esd. 6. 47.
[‖] Or, *creeping.*
[†] Heb. *soul.*
[*] Heb. *let fowl fly.*
[†] Heb. *face of the firmament of heaven.*

20 And God said, [t] Let the waters bring forth abundantly the ‖moving creature that hath †life, and †fowl *that* may [*]fly above the earth in the †open firmament of heaven.

The moving creature, or, *creeping thing.* A word which belongs to all those living creatures who move with their bellies close to the element they move in. Hence it is used both of birds which fly in the air, Lev. xi. 20, and of things creeping upon the earth, as ver. 24 of this chapter, and of fishes that swim in the sea, as here.

And fowl that may fly above the earth. The particle *that* or *which* is oft wanting, and to be understood in the Hebrew language, as Gen. xxxix. 4; Job xli. 1; Isa. vi. 6: according to this translation the fowl have their matter from the water as well as the fishes; which seem most probable, as from this, so also from the following verses, in which they are both mentioned together, as made of the same materials, and as works of the same day, and both are blessed together, and both are distinguished and separated from the production of the earth, which were the works of the sixth day, ver. 24, &c. And whereas it is said, Gen. ii. 19, *Out of the ground the Lord God formed every beast of the field, and every fowl of the air;* it may be answered, That the word *ground* or *earth* may be there understood more largely, as it is confessedly in some other places of Scripture, for the lower part of the world, consisting of earth and water. For it is most reasonable to expound that short and general passage from the foregoing chapter, wherein the original both of beasts and fowls are largely and distinctly described. Moreover, the fowl seem to have been made of both these elements, viz. of soft and moist earth, possibly taken from the bottom of the water, in which case they were brought forth by the water, as is said here, and formed out of the ground, as there. As Eve is said to be made of Adam's bone and rib, Gen. ii. 21; and of his flesh ver. 23. Which shows that with the rib flesh was taken from Adam, though it be not said so, ver. 21. So here, the fowl were made both of water and earth, as their temper and constitution shows,

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though but one of them be here expressed. But these words are by some translated thus, *and let the fowl fly*. But according to that translation, the mention of the fowl, both here and in the following verse, seems to be very improper and forced. For it is preposterous, and contrary to the method constantly used in this whole chapter, to speak of the motion of any living creature, and the place thereof, before its original and production be mentioned. Besides, either the original of the fowls is described here, or it is wholly omitted in this chapter, which is not credible.

u ch. 6. 20. & 7. 14. & 8. 19. Ps. 104. 26.

21 And [u] God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

God created, i. e. produced out of most unfit matter, as if a man should out of a stone make bread, which requires as great a power as that which is properly called creation.

Great whales; those vast sea-monsters known by that name, though elsewhere this word be applied to great dragons of the earth. *After his kind;* in such manner as is declared in the first note upon ver. 20.

w ch. 8. 17.

22 And God blessed them, saying, [w] Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

He gave them power of procreation and fruitfulness, which is justly mentioned as a great blessing, Psal. cxxviii. 3, 4.

Fill the waters in the seas; and consequently in the rivers, which come from the sea, and return into it.

Let fowl multiply in the earth, where they shall commonly have their habitation, though they had their original from the waters; of which see on ver. 20.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

1. Those living creatures hereafter mentioned, whose original is from the earth, and whose habitation is in it. 2. Those tame beasts which are most familiar with and useful to men for food, clothing, or other service. 3. *Creeping thing;* to wit, of the earth, of a differing kind from those creeping things of the water, ver. 20. 4. The wild beast, as the Hebrew word commonly signifies, and as appears further, because they are distinguished from the tame beasts, here called *cattle*.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

x ch. 5. 1. & 9. 6. Ps. 100. 3. Eccles. 7. 29. Wis. 2. 23. Acts 17. 26, 28, 29. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. Jam. 3. 9. y ch. 9. 2. Ps. 8. 6.

26 ¶ And God said, [x] Let us make man in our image, after our likeness: and [y] let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

God had now prepared all things necessary for man's use and comfort. The plurals *us* and *our* afford an evident proof of a plurality of persons in the Godhead. It is plain from many other texts, as well as from the nature and reason of the thing, that God alone is man's Creator: the angels rejoiced at the work of creation, but only God wrought it, Job xxxviii. 4—7. And it is no less plain from this text, and from divers other places, that man had more Creators than one person: see Job xxxv. 10; John i. 2, 3, &c.; Heb. i. 3. And as other texts assure us that there is but one God, so this shows that there are more persons in the Godhead; nor can that seeming contradiction of one and more being in the Godhead be otherwise reconciled, than by acknowledging a plurality of persons in the unity of essence. It is pretended that God here speaks after the manner of princes, in the plural number, who use to say, *We will and require*, or, *It is our pleasure*. But this is only the invention and practice of latter times, and no way agreeable to the simplicity, either of the first ages of the world, or of the Hebrew style. The kings of Israel used to speak of themselves in the singular number, 2 Sam. iii. 28; 1 Chron. xxi. 17; xxix. 14; 2 Chron. ii. 6. And so did the eastern monarchs too, yea, even in their decrees and orders, which now run in the plural number, as Ezra vi. 8, *I* (Darius) *make a decree;* Ezra vii. 21, *I, even I Artaxerxes the king, do make a decree*. Nor do I remember one example in Scripture to the contrary. It is therefore a rash and presumptuous attempt, without any warrant, to thrust the usages of modern style into the sacred Scripture. Besides, the Lord doth generally speak of himself in the singular number, some few places excepted, wherein the plural number is used for the signification of this mystery. Moreover, this device is utterly overthrown by comparing this text with Gen. iii. 22, *The Lord God said, Behold, the man is become as one of us*. Therefore there are more persons than one in the Godhead. How many they are other texts plainly inform us, as we shall see in their proper places. And whereas he saith not now as he did before, *Let the earth* or *waters bring forth*, but, *Let us make;* this change of the phrase and manner of expression shows that man was, as the last, so the most perfect and the chief of the ways and works of God in this lower world.

After our likeness. Image and likeness are two words noting the same thing, even exact likeness. For both of them are used of Adam, Gen. v. 3, *He begat a son in his own likeness, after his image;* and they are separately and indifferently used in the same sense, man being said to be made *in the likeness of God*, Gen. v. 1, and *in the image of God*, Gen. ix. 6. *Quest.* Wherein doth the image of God in man consist? *Answ.* 1. It is in the whole man, both in the blessedness of his estate, and in his dominion over the rest of the creatures. 2. It shines forth even in the body, in the majesty of man's countenance, and height of his stature, which is set towards heaven, when other creatures by their down-looks show the lowness and meanness of their nature, as even heathens have observed. 3. It principally consists and most eminently appears in man's soul. 1. In its nature and substance, as it is, like God, spiritual, invisible, immortal, &c. 2. In its powers and faculties, reason or understanding, and freedom in its choice and actions. 3. In the singular endowments wherewith God hath adorned it, as *knowledge, righteousness, and true holiness*, in which St. Paul chiefly placeth this image, Eph. iv. 24; Col. iii. 10.

The male and female are both comprehended in the word *man*, as is expressed, ver. 27, together with their posterity.

Over the cattle; by which he understands either, 1. Both tame and wild beasts, the same word being used here in a differing sense from what it hath ver. 25, as is frequent in Scripture. Or, 2. Tame beasts, which are particularly mentioned, because they are more under man's dominion than the wild beasts, and more fitted for man's use and benefit, though the other be not excluded, but comprehended under the former, as the more famous kind, as is usual in Scriptures and other authors. *Over all the earth;* over all other creatures and productions of the earth, and over the earth itself, to manage it as they see fit for their own comfort and advantage.

27 So God created man in his *own* image, [z] in the image of God created he him; [a] male and female created he them.

z 1 Cor. 11. 7. a ch. 5. 2. Mal. 2. 15. Matt. 19. 4. Mark 10. 6.

Not both together, as some of the Jews have fabled, but successively, the woman after and out of the man, as is more particularly related, Gen. ii. 21, &c., which is here mentioned by anticipation. Albeit the woman also seems to have been made upon the sixth day, as is here related, and as the following blessing showeth, which is common to both of them, though the particular history of it is brought in afterwards, chap. ii., by way of recapitulation or repetition.

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28 And God blessed them, and God said unto them, [b]Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that †moveth upon the earth.

b ch. 8. 1, 7. Lev. 26. 9. Ps. 127. 3. & 128. 3, 4.

† Heb. creepeth.

Having blessed them with excellent natures, and heavenly gifts and graces, he further *blesseth them* with a special and temporal blessing expressed in the following words.

Replenish the earth, with inhabitants to be begotten by you. *Quest.* Whether this be a command obliging all men to marriage and procreation? So the Hebrew doctors think. It may be thus resolved: 1. It is a command obliging all men so far as not to suffer the extinction of mankind: thus it did absolutely bind Adam and Eve, as also Noah, and his sons and their wives, after the Flood. 2. It doth not oblige every particular person to marry, as appears both from the example of the Lord Jesus, who lived and died in an unmarried state, and from his commendation of those who made themselves eunuchs for the kingdom of God, Matt. xix. 12; and from St. Paul's approbation of virginity, 1 Cor. vii. 1, 8, 26, 27, 32, &c. 3. It is here rather a promise or benediction than a command, as appears both from ver. 22, where the same words are applied to the brute beasts, who are not subject to a command; and because if this were a command, it would equally oblige every man to exercise dominion over fishes and fowls, &c., which is absurd. It is therefore a permission rather than a command, though it be expressed in the form of a command, as other permissions frequently are, as Gen. ii. 16; Deut. xiv. 4.

29 ¶ And God said, Behold, I have given you every herb †bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [c]to you it shall be for meat.

† Heb. seeding seed.

c ch. 3. 1. Lev. 11. Ps. 104. 14. 136. 25. Acts 14. 17.

It is neither affirmed nor denied that flesh also was granted to the first men for food, and therefore we may safely be ignorant of it. It is sufficient for us that it was expressly allowed, Gen. ix. 3.

30 And to [d]every beast of the earth, and to every [e]fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* †life, *I have given* every green herb for meat: and it was so.

d Ps. 104. 14, 15, 27. 145. 15, 16. e Deut. 28. 26.

† Heb. a living soul.

31 And [f]God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

f Ps. 104. 24. Prov. 8. 31. 1 Tim. 4. 4.

CHAP. II.

The sabbath instituted and blessed, 2, 3. *A rehearsal of the creation; and*, (1.) *Of vegetables*, 4, 5. *The earth watered*, 6. (2.) *Of man*, 7. *His habitation*, 8, 9. *Trees for his delight and food; as also the tree of life and knowledge*, 9. *Its pleasant situation and riches*, 10—14. *Man's employment*, 15. *Every tree given him but that of knowledge*, 16. *This denied on pain of death*, 17. *A purpose to create the woman, and the reason thereof*, 18. *Beasts and fowls named by Adam*, 19, 20. *The woman made of Adam's rib, presented to him*, 21, 22, *and owned by him*, 23. *Marriage ordained*, 24. *Their state whilst innocent*, 25.

THUS the heavens and the earth were finished, and [a]all the host of them.

a Ps. 33. 6.

All the creatures in heaven and earth are called their *hosts*, for their multitude, variety, order, power, and subjection to the Lord of hosts. Particularly the *host of heaven* in Scripture (which is its own best interpreter) signifies both the stars, as Deut. iv. 19; xvii. 3; Isa. xxxiv. 4; and the angels, as 1 Kings xxii. 19; 2 Chron. xviii. 18; Luke ii. 13; who from these words appear to have been created within the compass of the first six days, which also is probable from Col. i. 16, 17. But it is no wonder that the Scripture saith so little concerning angels, because it was written for the use of men, not of angels; and God would hereby take us off from curious and impertinent speculations, and teach us to employ our thoughts about necessary and useful things.

2 [b]And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

b Ex. 20. 11. & 31. 17. Deut. 5. 14. Heb. 4. 4.

God ended his work, or rather *had ended* or *finished*, for so the Hebrew word may be rendered, as all the learned know, and so it must be rendered, else it doth not agree with the former chapter, which expressly saith that all these works were done within six days.

He rested, not for his own need and refreshment, for he *is never weary*, Isa. xl. 28; but for our example and instruction, that we might keep that day as a day of religious rest.

3 And God [c]blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God †created and made.

c Neh. 9. 14. Is. 58. 13.

† Heb. created to make.

God blessed the seventh day, by conferring special honours and privileges upon it above all other days, that it should be a day of solemn rest and rejoicing and celebration of God and his works, and a day of God's bestowing singular and the best blessings upon his servants and worshippers. He separated it from common use and worldly employments, and consecrated it to the worship of God, that it should be accounted a holy day, and spent in holy works and solemn exercises of religion. Some conceive that the sabbath was not actually blessed and sanctified at and from this time, but only in the days of Moses, which they pretend to be here related by way of anticipation. But this opinion hath no foundation in the text or context, but rather is confuted from them; for as soon as the sacred penman had said that God had *ended his work and rested*, &c., he adds immediately in words of the same tense, that *God blessed the seventh day, and sanctified it*. And if we compare this place with Exod. xx., we shall find that Moses there speaks of God's blessing and sanctifying of the sabbath, not as an action then first done, but as that which God had done formerly upon the creation of the world, to the end that men might celebrate the praises of God for that glorious work, which as it was agreeable to the state of innocency, so was it no less proper and necessary a duty for the first ages of the world after the fall, than it was for the days of Moses, and for the succeeding generations. Because he would have the memory of that glorious work of creation, from which he then rested, preserved through all generations.

Which God created and made; either, 1. *Created in making*, i. e. made by way of creation; or rather, 2. Created out of nothing, and afterwards out of that created matter *made* or formed divers things, as the beasts out of the earth, the fishes out of the water. He useth these two words possibly to show that God's wisdom, power, and goodness was manifest, not only in that which he brought out of mere nothing, but also in those things which he wrought out of matter altogether unfit for so great works.

4 ¶ [d]These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

d ch. 1. 1. Ps. 90. 1, 2.

i. e. These things mentioned in the 1st chapter are a true and full relation of their generations, i. e. of their original or beginnings. *In the day*; not strictly so called, but largely taken for the time, as it is ver. 17; Ruth iv. 5; Luke xix. 42; 2 Cor. vi. 2.

5 And every [e]plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not [f]caused it to rain upon the earth, and *there was* not a man [g]to till the ground.

e ch. 1. 12. Ps. 104. 14.

f Job 38. 26, 27, 28. g ch. 3. 23.

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Before it was in the earth, i. e. when as yet there were no plants, nor so much as seeds of them, there. *Before it grew*, to wit, out of the earth, as afterwards they did by God's appointment.

The two great means of the growth of plants and herbs, viz. rain from heaven, and the labour of man, were both lacking, to show that they were now brought forth by God's almighty power and word.

‖ Or, *a mist which went up from, &c.*

6 But ‖ there went up a mist from the earth, and watered the whole face of the ground.

There went up, from time to time, by God's appointment, a *vapour*, or *cloud*, which going up into the air, was turned into rain, and fell down again to the earth from whence it arose; whereby the earth was softened, and disposed both to the nourishment of those plants or trees that were created, and to the production of new plants in a natural and ordinary way. But these words may be otherwise understood, the copulative *and*, here rendered *but*, being put for the disjunctive *or*, as it is Exod. xxi. 15, 17; Job vi. 22; viii. 3, and in other places. Or, the negative particle *not* may be understood out of the foregoing clause, as it is usual in the Hebrew language, as Psal. i. 5; ix. 17; xliv. 19; l. 8; Isa. xxviii. 27, 28. And so these words may be joined with the foregoing, and both translated in this manner, *There was no rain, nor a man to till the ground, or* (or *nor*, for both come to one thing) so much as *a mist* which *went up from the earth, and watered* (as afterwards was usual and natural) *the whole face of the ground.*

† Heb. *dust of the ground.*
h ch. 3. 19, 23. Ps. 103. 14. Eccles. 12. 7. Is. 64. 8. Eccles. 17. 1. 1 Cor. 15. 47.
i Job 33. 4. 2 Esd. 3. 5. Acts 17. 25.
k ch. 7. 22. Is. 2. 22. 1 1 Cor. 15. 45.

7 And the LORD God formed man † *of* the h dust of the ground, and i breathed into his k nostrils the breath of life; and l man became a living soul.

Into his nostrils, and by that door into the head and whole man. This is an emphatical phrase, sufficiently implying that the soul of man was of a quite differing nature and higher extraction and original than the souls of beasts, which together with their bodies are said to be brought forth by the earth, Gen. i. 24. *The breath of life*, Heb. *of lives*; either to show the continuance of this breath or soul, both in this life and in the life to come; or to note the various degrees or kinds of life which this one breath worketh in us; the life of plants, in growth and nourishment; the life of beasts, in sense and motion; and the life of a man, in reason and understanding. *Man*, who before this was but a dull lump of clay, or a comely statue, *became a living soul*, i. e. a living man: the *soul* being oft put for the whole man, as Gen. xii. 5, 13; xlvi. 15, 18; 1 Pet. iii. 20, &c.

m ch. 13. 10. Is. 51. 3. Ezek. 28. 13. Joel 2. 3.
n ch. 3. 24.
o ch. 4. 16. 2 Kings 19. 12. Ezek. 27. 23.
p ver. 15. 2 Esd. 3. 6.

8 ¶ And the LORD God planted m a garden n eastward in o Eden; and there p he put the man whom he had formed.

He *had planted*, viz. on the third day, when he made the plants and trees to grow out of the ground, a place of the choicest plants and fruits, most beautiful and pleasant. *Eastward*, from the place where Moses writ, and the Israelites afterwards dwelt. *Eden* here is the name of a place, not that Eden near Damascus in Syria, of which see Amos i. 5; but another Eden in Mesopotamia or Chaldea, of which see Gen. iv. 16; 2 Kings xix. 12; Isa. xxxvii. 12; Ezek. xxvii. 23. There are many and tedious disputes about the place of this Paradise; of which he that listeth may see my Latin Synopsis. It may suffice to know that which is evident, that it was in or near to Mesopotamia, in the confluence of Euphrates and Tigris. *There he put the man whom he had formed*, to wit, in another place.

q Ezek. 31. 8.
r ch. 3. 22. Prov. 3. 18. & 11. 30. Rev. 2. 7. & 22. 2, 14.
s ver. 17.

9 And out of the ground made the LORD God to grow q every tree that is pleasant to the sight and good for food; r the tree of life also in the midst of the garden, s and the tree of knowledge of good and evil.

The tree of life; so called, either symbolically, and sacramentally, because it was a sign and seal of that life which man had received from God, and of his continual enjoyment of it upon condition of his obedience; or, effectively, because God had planted in it a singular virtue for the support of nature, prolongation of life, and the prevention of all diseases, infirmities, and decays through age. *In the midst of the garden*, or, *within the garden*, as *Tyrus* is said to be *in the midst of the seas*, Ezek. xxviii. 2, though it was but just within it. *The tree of knowledge of good and evil*; so called with respect, either, 1. To God, who thereby would prove and make known man's good or evil, his obedience and happiness, or his rebellion and misery; or rather, 2. To man, who by the use of it would know, to his cost, how great and good things he did enjoy, and might have kept by his obedience, and how evil and bitter the fruits of his disobedience were to himself and all his posterity. So it seems to be an ironical denomination: q. d. You thirsted after more knowledge, which also the devil promised you; and you have got what you desired, more knowledge, even dear-bought experience.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

A river, or, *rivers*, by a common enallage. *Eden*, the country in which Paradise was; where those rivers either arose from one spring, or met together in one channel.

From the garden, it was divided into four principal rivers, concerning which there are now many disputes. But it is no wonder if the rise and situation of these rivers be not now certainly known, because of the great changes, which in so long time might happen in this as well as in other rivers, partly by earthquakes, and principally by the general deluge. And yet Euphrates and Tigris, the chief of these rivers, whereof the other two are branches, are discovered by some learned men to have one and the same original or spring, and that in a most pleasant part of Armenia, where they conceive Paradise was. See my Latin Synopsis.

t Ecclus. 24. 25.
u ch. 25. 18.

11 The name of the first *is* t Pison: that *is* it which compasseth u the whole land of Havilah, where *there is* gold;

Pison, an eminent branch of the river Tigris, probably that called by others Pasi-tigris, or Piso-tigris.

That is it which compasseth, i. e. with many windings and turnings passed through; as this word is used, Josh. xv. 3; Matt. xxiii. 15.

The whole land of Havilah; either that which is in those parts of Arabia which is towards Mesopotamia, so called from Havilah the issue of Cham, Gen. x. 7; or that which is nigh Persia, and in the borders of India, so called from another Havilah of the posterity of Sem, Gen. x. 29. To either of these following the description agrees well.

w Num. 11. 7.

12 And the gold of that land *is* good: w there *is* bdellium and the onyx stone.

Good, i. e. better than ordinary.

Bdellium, which signifies either a precious gum, of which see Numb. xi. 70, or gems and pearls. Once for all observe, that many of the Hebrew words or names of stones, trees, birds, and beasts, are even to the Hebrew doctors and others, both ancient and modern interpreters, of uncertain signification, and that without any considerable inconvenience to us, who are free from the obligations which the Jews were formerly under of procuring such stones, and abstaining in their diet from such beasts and birds as then were sufficiently known to them; and if any were doubtful, they had one safe course, to abstain from them.

The onyx stone, a kind of precious stone, of which see Exod. xxv. 7; xxviii. 9, 20.

† Heb. *Cush.*

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of † Ethiopia.

Gihon; not that river in the land of Israel, so called, 1 Kings i. 33; 2 Chron. xxxii. 30; but another of the same name, which in Hebrew signifies, *the branch of a greater river*: here it is a branch either of Euphrates, as most think, or of Tigris, as some late writers conceive.

Ethiopia; not that country in Africa above Egypt, commonly so called; but either Arabia, which in Scripture is

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frequently called *Cush* or *Ethiopia;* of which see the notes upon 2 Kings xix. 9; Job xxviii. 19; Ezek. xxix. 10; xxx. 9; Hab. iii. 7. Or rather a country adjoining to India and Persia, with which Cush is joined, Ezek. xxxviii. 5; see also Isa. xi. 11; Ezek. xxvii. 10; and about which place the Ethiopians are seated by Herod. l. 7, Homer, Hesiod, and others. Of which see my Latin Synopsis.

14 And the name of the third river *is* [z] Hiddekel: that *is* it which goeth ‖ toward the east of Assyria. And the fourth river *is* Euphrates.

[z] Dan. 10. 4. ‖ Or, eastward to Assyria.

Hiddekel, i. e. *Tigris*, or an eminent branch of it. See Dan. x. 4.

15 And the LORD God took ‖ the man, and [y] put him into the garden of Eden to dress it and to keep it.

‖ Or, Adam. [y] ver. 8.

Put him, i. e. commanded and inclined him to go. To prune, dress, and order the trees and herbs of the garden, *and to keep it* from the annoyance of beasts, which being unreasonable creatures, and allowed the use of herbs, might easily spoil the beauty of it.

16 And the LORD God commanded the man, saying, Of every tree of the garden † thou mayest freely eat:

† Heb. eating thou shalt eat.

God commanded the woman too, (as appears both from the permission for eating herbs and fruits given to her, together with her husband, Gen. i. 28, 29, and from Gen. iii. 1—3, and from Eve's punishment,) and that either immediately, or by Adam, whom God enjoined to inform her thereof.

Thou mayest freely eat; without offence to me, or hurt to thyself. The words in Hebrew have the form of a command, but are only a permission or indulgence, as 1 Cor. x. 25, 27.

17 [z] But of the tree of the knowledge of good and evil, [a] thou shalt not eat of it: for in the day that thou eatest thereof [b] † thou shalt surely die.

[z] ver. 9. [a] ch. 3. 1, 3, 11, 17. [b] ch. 3. 3, 19. Rom. 6. 23. 1 Cor. 15. 56. Jam. 1. 15. 1 John 5. 16. † Heb. *dying thou shalt die.*

With a threefold death. 1. Spiritual, by the guilt and power of sin: at that instant thou shalt be dead in trespasses and sins, Eph. ii. 1. 2. Temporal, or the death of the body, which shall then begin in thee, by decays, infirmities, terrors, dangers, and other harbingers of death. 3. Eternal, which shall immediately succeed the other.

18 ¶ And the LORD God said, *It is* not good that the man should be alone; [c] I will make [d] him an help † meet for him.

[c] ch. 2. 20. 1 Cor. 11. 9. 1 Tim. 2. 13. [d] Ecclus. 36. 24. † Heb. *as before him.*

The Lord God said, or, *had said*, to wit, upon the sixth day, on which the woman was made, Gen. i. 27, 28.

Not good; not convenient either for my purpose of the increase of mankind, or for man's personal comfort, or for the propagation of his kind.

Meet for him; a most emphatical phrase, signifying thus much, *one correspondent to him*, suitable both to his nature and necessity, one *altogether like to him* in shape and constitution, disposition and affection; a second self; or one *to be at hand and near to him*, to stand continually before him, familiarly to converse with him, to be always ready to succour, serve, and comfort him; or one whose eye, respect, and care, as well as desire, Gen. iii. 16, should be to him, whose business it shall be to please and help him.

19 [e] And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and [f] brought *them* unto ‖ Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

[e] ch. 1. 20, 24. [f] ch. 2. 8. ch. 7. 20. ‖ Or, *the man.*

Brought them unto Adam, either by winds, or angels, or by their own secret instinct, by which storks, and cranes, and swallows change their places with the season; partly to own their subjection to him; partly that man, being re-created with their prospect, might adore and praise the Maker of them, and withal be sensible of his want of a meet companion, and so the better prepared to receive God's mercy therein; and partly for the reason here following.

To see, or, *make a discovery;* not to God, who knew it already, but to all future generations, who would hereby understand the deep wisdom and knowledge of their first parent.

That was the name thereof, to wit, in the primitive or Hebrew language. And this was done for the manifestation both of man's dominion over the creatures, and of the largeness of his understanding; it being an act of authority to give names, and an effect of vast knowledge to give convenient names to all the creatures, which supposeth an exact acquaintance with their natures.

20 And Adam † gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

† Heb. *called.*

But though, in giving them names, he considered their several natures and perfections, it was evident to himself, as well as to the Lord, that none of them was an help meet for him.

21 And the LORD God caused a [g] deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

[g] ch. 15. 12. 1 Sam. 26. 12.

1. *God caused a deep sleep to fall upon Adam*, that he, who was without sin, might feel no pain in the taking away of his rib. And in this sleep some think Adam was in an ecstasy, wherein he saw what was done, together with the reason and mystery of it.

2. *He took one of his ribs*, together with the flesh upon it, ver. 23; or, *one of his sides*, for the Hebrew word signifieth a *side* as well as a *rib*, which may be taken synecdochically, for a part of one of his sides, viz. a rib and the flesh upon it; or, for one part out of each of his sides; as if the two ribs clothed with flesh were taken out of the man, because he saith, ver. 23, *This is bone of my bones*, not, *of my bone*. The woman was taken out of this part, not out of the higher or lower parts, to show that she is neither to be her husband's mistress, to usurp authority over him, 1 Tim. ii. 12; nor yet to be his slave, to be abused, despised, or trampled under his feet; but to be kindly treated, and used like a companion, with moderation, respect, and affection. *Quest.* How could a rib be taken from Adam, but it must be either superfluous in Adam, while it was in him, or defective afterwards, both which reflect upon the Creator? *Answ.* 1. It was no superfluity, but a conveniency, if Adam had at first one rib extraordinary put into him for this purpose. 2. If Adam lost a rib upon so glorious an occasion, it was but a scar or badge of honour, and no disparagement either to him or to his Creator. 3. Either God created him a new rib, or hardened the flesh to the nature and use of a rib, and so there was no defect in him.

3. *He closed up the flesh*, together with another bone or rib, *instead* of that rib and flesh which he took away from him, which was easy for God to do.

22 And the rib, which the LORD God had taken from man, † made he a woman, and [h] brought her unto the man.

† Heb. *builded.* h Prov. 18. 22. Heb. 13. 4.

From some place at a little distance, whither he first carried her, that for the decency of the action he might bring her thence; a bride to a bridegroom to be married to him: the great God being pleased to act the part of a father to give his daughter and workmanship to him, thereby both teaching parents their duty of providing marriages for their children, and children their duty of expecting their parents' consent in marriage.

23 And Adam said, This *is* now [i] bone of my bones, and flesh of my flesh: she shall be called † Woman, because she was [k] taken out of † Man.

i Gen. 29. 14. Judg. 9. 2. 2 Sam. 5. 1. & 19. 13. 1 Chr. 5. 30. † Heb. *Isha.* k 1 Cor. 11. 8. † Heb. *Ish.*

And Adam said. Quest. How knew he this? *Answ.* Either, 1. By his own observation; for though it be said that he was asleep till the rib was taken out and restored, yet he might awake as soon as ever that was done, the reason of his sleep ceasing, and so might see the making of the

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woman. Or, 2. By the revelation of God, who put these words into Adam's mouth, to whom therefore these words of Adam are ascribed, Matt. xix. 5.

This is now; or, *for this time* the woman is made of my bones, &c.; but for the time to come the woman as well as the man shall be produced another way, to wit, by generation. Made of my rib and flesh; i. e. God hath provided me a meet help and wife, not out of the brute creatures, but nearer hand, a part of my own body, and of the same nature with myself.

1 ch. 31. 15. Ps. 45. 10. Matt. 19. 5. Mark 10. 7. 1 Cor. 6. 16. Eph. 5. 31.

24 [l]Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

These are the words of Moses by Divine instinct, or his inference from Adam's words.

Shall a man leave his father and his mother; in regard of habitation and society, but not as to natural duty and affection; and in conjugal relation and highest affection, even above what they owe to their parents, *they two* (as it is in the Samaritan, Syriac, and Arabic translations, and Matt. xix. 5) shall be esteemed by themselves and others to be as entirely and inseparably united, and shall have as intimate and universal communion, as if they were one person, one soul, one body. And this first institution shows the sinfulness of divorces, and polygamy, however God might upon a particular reason for a time dispense with his own institution, or remit the punishment due to the violaters of it.

m ch. 3. 7, 10, 11. n Ex. 32. 25. Is. 47. 3.

25 [m]And they were both naked, the man and his wife, and were not [n]ashamed.

To wit, of their nakedness, as having no guilt, nor cause of shame, no filthy or evil inclinations in their bodies, no sinful concupiscence or impure motions in their souls, but spotless innocency and perfection, which must needs exclude shame.

CHAP. III.

The serpent's subtlety, and insnaring question, 1. *The woman's answer,* 2. *The serpent denies the certainty of the threatening,* 4; *suggests a benefit by eating,* 5. *The woman looks on the fruit, takes, eats, gives to the man, who also eats of it,* 6. *The consequence of their sin,* 7, 8. *Adam's summons,* 9, *appearance,* 10, *examination,* 11, *excuse,* 12. *The woman examined, excuses, yet confesses the fact,* 13. *Sentence upon the serpent the instrument,* 14; *upon the devil the chief agent, with the first gospel promise,* 15; *upon the woman,* 16; *upon the man,* 17—19. *Adam names his wife,* 20. *God clothes them,* 21. *They are thrown out of Paradise,* 22, *to till the ground,* 23. *Their return impossible,* 24.

a Rev. 12. 9. & 20. 2. b Matt. 10. 16. 2 Cor. 11. 3.

NOW [a]the serpent was [b]more subtil than any beast of the field which the LORD God had made. And he said unto the woman, †Yea, hath God said, Ye shall not eat of every tree of the garden?

† Heb. *Yea, because, &c.*

The serpent; or rather, *this* or *that serpent;* for here is an emphatical article, of which more by and by.

The serpent's eminent subtlety is noted both in sacred Scripture, Gen. xlix. 17; Psal. lviii. 5; Matt. x. 16; 2 Cor. xi. 3, and by heathen authors, whereof these instances are given; that when it is assaulted, it secures its head; that it stops its ear at the charmer's voice; and the like. If it be yet said that some beasts are more subtle, and therefore this is not true; it may be replied, 1. It is no wonder if the serpent for its instrumentality in man's sin hath lost the greatest part of its original subtlety, even as man's sin was punished with a great decay both of the natural endowments of his mind, wisdom, and knowledge, and of the beauty and glory of his body, the instrument of his sin. But this text may, and seems to be understood, not of the whole kind of serpents, but of this individual or particular serpent; for it is in the Hebrew *Hannachash, that serpent,* or *this serpent,* to signify that this was not only an ordinary serpent, but was acted and assisted by the devil, who is therefore called *that old serpent,* Rev. xii. 9. And this seems most probable, partly from the following discourse, which is added as a proof of that which is here said concerning the serpent's subtlety; and that surely was not the discourse of a beast, but of a devil; and partly from 2 Cor. xi. 3, which hath a manifest reference to this place, where the apostle affirmeth that *the serpent beguiled Eve through his subtlety;* not surely through that subtlety which is common to all serpents, but through that subtlety which was peculiar to this, as it was possessed and acted by the devil. There seems indeed to be an allusion here to the natural subtlety of all serpents; and the sense of the sacred penman may seem to be this, as if he said, The serpent indeed in itself is a subtle creature, and thought to be more subtle than any beast of the field; but howsoever this be in other serpents, it is certain that this serpent was more subtle than any beast of the field, as will appear by the following words. If it be said, the particle *this,* or *that,* is relative to something going before, whereas there is not a word about it in the foregoing words; it may be replied, that relative particles are often put without any antecedents, and the antecedents are left to be gathered not only out of the foregoing, but sometimes also out of the following passages, as is apparent from Exod. xiv. 29; Numb. vii. 19; xxiv. 17; Psal. lxxxvii. 1; cv. 19; cxiv. 2; Prov. vii. 8; xiv. 26. So here, *that serpent,* that of which I am now to speak, whose discourse with the woman here followeth.

Quest. How the serpent could speak, and what the woman conceived of his speech, and why she was not affrighted, but continued the discourse with it? There be two satisfactory answers may be given to these questions. 1. The woman knew that there were spirits, and did freely and frequently converse with spirits or angels, who also did appear in some visible shape to her, which seems very credible; because in the following ages not only the angels, but even the blessed God himself, did in that manner converse with men. And as they afterwards used to appear in the shape of men, why might not one of them now appear to her, and converse with her, in the shape of a beautiful serpent? And why might she not freely and securely discourse with this which she thought to be one of those good angels, to whose care and tuition both she and her husband were committed? For I suppose the fall of the angels was yet unknown to her; and she thought this to be a good spirit, otherwise she would have declined all conversation with an apostate spirit. 2. A late ingenious and learned writer represents the matter thus, in which there is nothing absurd or incredible: The serpent makes his address to the woman with a short speech, and salutes her as the empress of the world, &c. She is not affrighted, because there was as yet no cause of fear, no sin, and therefore no danger, but wonders and inquires what this meant, and whether he was not a brute creature, and how he came to have speech and understanding? The serpent replies, that he was no better than a brute, and did indeed want both these gifts, but by eating of a certain fruit in this garden he got both. She asked what fruit and tree that was? Which when he showed her, she replied, This, no doubt, is an excellent fruit, and likely to make the eater of it wise; but God hath forbidden us this fruit. To which the serpent replies, as it here follows in the text. It is true, this discourse is not in the text; but it is confessed by Jewish and other expositors, that these words, *Yea, hath God said,* &c., are a short and abrupt sentence, and that they were but the close of a foregoing discourse; which might well enough be either this now mentioned, or some other of a like nature. And that expression which follows, ver. 6, *when the woman saw,* i. e. understood *that it was a tree to be desired to make one wise,* may seem to imply, both that the serpent told her, and that she believed, that the speech and understanding of the serpent was the effect of the eating of that fruit; and therefore that if it raised him from a brute beast to the degree of a reasonable creature, it would elevate her from the human to a kind of Divine nature or condition.

He said unto the woman, who had upon some occasion retired from her husband for a season (an advantage which the crafty serpent quickly espieth, and greedily embraceth, and assaulteth her when she wanteth the help of her husband). *Yea,* or. *why,* or, *is it so,* or, *indeed,* or, *of a truth.* It is scarce credible that God, who is so bountiful, and the sovereign good, and so abhorring from all parsimony and envy, should forbid you the enjoyment of any part of those provisions which he hath made for your use and comfort.

Of every tree, or, *of any;* for the word is ambiguous,

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which therefore the cunning adversary useth to hide the snare which he was laying for her.

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

c ch. 2. 17. 3 c But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

To wit, in order to the eating of it. Or the touch might be simply forbidden, or she might reasonably understand it to be forbidden in and by the prohibition of eating, because it was an occasion of sin, and therefore to be avoided. For it is not probable that the woman, being not yet corrupted, should knowingly add to God's word, or maliciously insinuate the harshness of the precept. Others read, *lest peradventure ye die*, as if she doubted of the truth of the threatening; which seems not probable, the woman yet continuing in the state of innocency, and such doubting being evidently sinful; and the Hebrew particle *Pen* doth not always imply a doubt, as appears from Psal. ii. 12; Isa. xxvii. 3; xxxvi. 18, compared with 2 Kings xviii. 3.

d ver. 13. 2 Cor. 11. 3. 1 Tim. 2. 14. 4 d And the serpent said unto the woman, Ye shall not surely die:

It is not so certain as you imagine, that you shall die. God did say so indeed for your terror, and to keep you in awe; or, he had some mystical meaning in those words; but do not entertain such hard and unworthy thoughts of that God who is infinitely kind and gracious, that he will, for such a trifle as the eating of a little fruit, undo you and all your posterity, and so suddenly destroy the most excellent work of his own hands.

e ver. 7. Acts 26. 18. 5 For God doth know that in the day ye eat thereof, then e your eyes shall be opened, and ye shall be as gods, knowing good and evil.

If you would have the whole truth of the matter, and God's design in that prohibition, it is only this, He knoweth that you shall be so far from dying, that ye shall certainly be entered into a new and more noble kind of life; and the eyes of your minds, which are now shut as to the knowledge of a world of things, shall then be opened, and see things more fully and distinctly.

Ye shall be as gods, knowing good and evil, or, *as God*, like unto God himself in the largeness of your knowledge; as the very name that God hath put upon the tree may teach you. But this is a privilege, of which, for divers causes best known to himself, some of which your own reason will easily guess at, he would not have you partake of.

6 And when the woman saw that the tree *was* good for food, and that it *was* † pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, f and did eat, and gave also unto her husband with her; g and he did eat.

† Heb. a desire. f Heb. 2 Tim. 2. 14. g ver. 12, 17.

The woman saw; by curious and accurate observation, and gazing upon it, or perceiving it by the serpent's discourse, as was observed on ver. 3.

Pleasant to the eyes, to wit, in an eminent degree; for otherwise so were all the rest.

To make one wise, which she might know by the serpent's information. See the notes on ver. 1. *Gave also unto her husband with her*, who by this time was returned to her, and who now was with her; or, that he might eat *with her*, and take his part of that fruit.

And he did eat, by her persuasion and instigation. See 1 Tim. ii. 14.

h ver. 5. i ch. 2. 25. 7 And h the eyes of them both were opened, i and they knew that they *were* naked; and they sewed fig leaves together, and made themselves ‖ aprons.

‖ Or, things to gird about.

The eyes of them both. The eyes of their minds and consciences, which hitherto had been closed and blinded by the arts of the devil, *were opened*, as the devil had promised them, though in a far differing and sadder sense.

They knew that they were naked. They knew it before, when it was their glory, but now they know it with grief and shame, from a sense both of their guilt for the sin newly past, and of that sinful concupiscence which they now found working in them.

They *tied*, *twisted*, or *fastened*, the lesser branches or twigs, upon which were also the leaves *of a fig tree*, which peradventure was then near them, and which because of its broad leaves was most fit for that use.

Made themselves aprons, to cover their nakedness.

k Job 38. 1. 8 And they heard k the voice of the LORD God walking in the garden in the † cool of the day: and Adam and his wife l hid themselves from the presence of the LORD God amongst the trees of the garden.

† Heb. wind. l Job 31. 33. Jer. 23. 24. Amos 9. 3.

The voice of the Lord God, mentioned ver. 9, or rather the *sound*, as the word *voice* is often taken in Scripture, as Psal. xciii. 3; Rev. x. 3; xix. 6. Either God the Father, or rather God the Son, appeared in the shape of a man, as afterwards he frequently did, to give a foretaste of his incarnation. About evening, the time when men use to walk abroad to recreate themselves, when there was a cool and refreshing wind, whereby also the voice of the Lord was more speedily and effectually conveyed to Adam and his wife. *Adam and his wife hid themselves*: being sensible of God's approach, and filled with shame and conscience of their own guilt, and dread of judgment, instead of flying to God for mercy, they foolishly attempted to run away from him, whom it was impossible to avoid.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

The Lord God called with a loud voice, Thou whom I have so highly obliged, whither and wherefore dost thou run away from me, thy Friend and Father, whose presence was lately so sweet and acceptable to thee? In what place, or rather in what condition, art thou? What is the cause of this sudden and wonderful change? This he asks, not that he was ignorant of it, but to make way for the following sentence, and to set a pattern for all judges, that they should examine the offender, and inquire into the offence, before they proceed to punishment.

10 And he said, I heard thy voice in the garden, m and I was afraid, because I *was* naked; and I hid myself.

m ch. 2. 25. Ex. 3. 6. 1 John 3. 20.

He confesseth his nakedness, which was evident, but saith nothing of his sin; which, if possible, he would have hid: see Job xxxi. 33. And is grieved for the shameful effects of his sin, but not yet sincerely penitent for his sin.

I hid myself, out of reverence to thy glorious majesty.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

That thou wast naked; or, that thy nakedness, which lately was thy glory, was now become matter of shame.

Whereof I commanded thee; concerning which I gave thee so severe a charge upon pain of death.

12 And the man said, n The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

n ch. 2. 18. Job 31. 33. Prov. 28. 13.

I have eaten, not by my own choice and inclination, but by the persuasion of this woman, *whom thou gavest to be with me*, as a meet help, a faithful friend, and constant companion, supposing that it was not good for me to be alone, which the event shows would have been much better for me. Thus Adam excuseth himself, and chargeth God foolishly with his sin. *I did eat*, out of complacency to her, not from any evil design against thee.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, o The serpent beguiled me, and I did eat.

o ver. 4. 2 Cor. 11. 3. 1 Tim. 2. 14.

How heinous a crime hast thou committed! What a world of mischief hast thou by this one act brought upon

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thyself and all thy posterity? Or, why hast thou done this? What causes or motives couldst thou have for so wicked an action? What need hadst thou of meddling with this forbidden fruit, when I had given thee so large and liberal an allowance? *And the woman said, The serpent,* a creature which thou hast made, and that assisted by a higher power, by an evil angel, for such I now perceive by sad experience there are, *beguiled me,* a weak and foolish woman, whose seduction calls for thy pity, not thine anger; *and I did eat,* being surprised and over-persuaded against my own judgment and resolution.

p Ex. 21. 29, 32.

14 And the LORD God said [p]unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly

q Is. 65. 25. Mic. 7. 17.

shalt thou go, and [q]dust shalt thou eat all the days of thy life:

Unto the serpent; or rather, *this* or *that serpent,* which, as was said before on ver. 1, was no ordinary serpent, but a serpent acted and assisted by the devil; and therefore this sentence or curse is pronounced against both of them: 1. Against the serpent itself, which though an unreasonable creature, and therefore not subject to a law, and consequently not capable of guilt or sin, Rom. iv. 15, yet, being the instrument of the devil's malice, is rightly punished; as other beasts being abused by man's sin did suffer together with him, Exod. xxxii. 20; Lev. xx. 15, 16, not for their crime, but partly for the punishment, and partly for the benefit of man, who is their lord and owner, Psal. viii. 6; for whose sake seeing they were made, it is not strange if they be punished for his use, that in their punishment man might have a demonstration of God's anger against sin, and a motive to repentance. See on chap. vi., vii. 2. Against the devil, who is here principally intended, though as he lay hid in the body of the serpent which he possessed and used, so his curse is here mentioned under the cover of the serpent's curse, and under the disguise of such terms as properly and literally agree to the serpent, but are also mystically to be understood concerning the devil; with whom the Lord entertaineth no conference, as he did with Adam and Eve, whose sin was less than his, and whom God meant to bring to repentance; but immediately denounceth the curse against him, as one that sinned against much greater knowledge, and from far worse principles, not from mistake or misinformation, but from choice and rebellion, from hatred of God, and from mere envy and implacable malice against men.

Because thou hast done this, deceived the woman, and tempted her to this sin, *thou art cursed;* or, shalt be from henceforth, both really and in the opinion of all mankind: or, *be thou.*

Every beast of the field; as in other respects, so particularly in that which here follows; *upon thy belly shalt thou go.* If the serpent did so before the fall, what then was natural, is now become painful and shameful to it, as nakedness and some other things were to man. But it seems more probable that this serpent before the fall either had feet, or rather did go with its breast erect, as the basilisk at this day doth; God peradventure so ordering it as a testimony that some other serpents did once go so. And so the sense of the curse being applied to this particular serpent, and to its kind, may be this: Whereas thou hadst a privilege above other kinds of serpents, whereby thou didst go with erected breast, and didst feed upon the fruits of trees and other plants; now thou shalt be brought down to the same mean and vile estate with them, *upon thy belly* (or rather, *breast,* as the word also signifies) *shalt thou go,* &c. as they do; *and dust shalt thou eat.* Dust is the food, as of earth-worms, scorpions, and some other creatures, so also of some serpents, as appears both from Isa. lxv. 25; Mic. vii. 17, and from the testimony of Nicander, Theriac. ver. 372, and Philo, an Arabic writer. Or, the dust is the serpent's sauce rather than his meat; whilst creeping and grovelling upon the earth, and taking his food from thence, he must necessarily take in dust and filth together with it. These two clauses being applied to the devil, signify his fall from his noble state and place to earth and hell; the baseness of his nature and of his food, his delight being in the vilest of men and things, it being now his meat and drink to dishonour God and destroy mankind, and promote the esteem and love of earthly things.

15 And I will put enmity between thee and the woman, and between [r]thy seed and [s]her seed; [t]it shall bruise thy head, and thou shalt bruise his heel.

r Matt. 3. 7. & 13. 38. & 23. 33. John 8. 44. Acts 13. 10. 1 John 3. 8.
s Ps. 132. 11. Is. 7. 14.
Mic. 5. 3. Matt. 1. 23, 25. Luke 1. 31, 34, 35. Gal. 4. 4. t Rom. 16. 20. Col. 2. 15. Heb. 2. 14. 1 John 3. 5. Rev. 12. 7, 17.

Though now ye be sworn friends, leagued together against me, *I will put enmity between thee and the woman;* and the man too, but the woman alone is mentioned, for the devil's greater confusion. 1. The woman, whom, as the weaker vessel, thou didst seduce, shall be the great occasion of thy overthrow. 2. Because the Son of God, who conquered this *great dragon and old serpent,* Rev. xii. 9, *who came to destroy the works of the devil,* 1 John iii. 8, was *made of a woman,* Gal. iv. 4, without the help of man, Isa. vii. 14; Luke i. 34, 35.

Thy seed; literally, this serpent, and, for his sake, the whole seed or race of serpents, which of all creatures are most loathsome and terrible to mankind, and especially to women. Mystically, that evil spirit which seduced her, and with him the whole society of devils, (who are generally hated and dreaded by all men, even by those that serve and obey them, but much more by good men,) and all wicked men; who, with regard to this text, are called *devils,* and the *children* or *seed of the devil,* John vi. 70; viii. 44; Acts xiii. 10; 1 John iii. 8.

And her seed, her offspring; first and principally, the Lord Christ, who with respect to this text and promise is called, by way of eminency, *the seed,* Gal. iii. 16, 19; whose alone work it is to break the serpent's head, i. e. to *destroy the devil,* Heb. ii. 14. Compare John xii. 31; Rom. xvi. 20. Secondly, and by way of participation, all the members of Christ, all believers and holy men, who are called the *children* of Christ, Heb. ii. 13, and of the *heavenly Jerusalem,* Gal. iv. 26. All the members whereof are the seed of this woman; and all these are the implacable enemies of the devil, whom also by Christ's merit and strength they do overcome.

The head is the principal instrument both of the serpent's fury and mischief, and of his defence, and the principal seat of the serpent's life, which therefore men chiefly strike at; and which being upon the ground, a man may conveniently tread upon, and crush it to pieces. In the devil this notes his power and authority over men; the strength whereof consists in death, which Christ, the blessed Seed of the woman, overthroweth by taking away *the sting of death, which is sin,* 1 Cor. xv. 55, 56; *and destroying him that had the power of death, that is, the devil,* Heb. ii. 14. *The heel* is the part which is most within the serpent's reach, and wherewith it was bruised, and thereby provoked to fix his venomous teeth there; but a part remote from the head and heart, and therefore its wounds, though painful, are not deadly, nor dangerous, if they be observed in time. If it be applied to the Seed of the woman, Christ, his heel may note either his humanity, whereby he trod upon the earth, which indeed the devil, by God's permission, and the hands of wicked men, did bruise and kill; or his saints and members upon the earth, whom the devil doth in diverse manners bruise, and vex, and afflict, while he cannot reach their Head, Christ, in heaven, nor those of his members who are or shall be advanced thither.

16 Unto the woman he said, I will [u]greatly multiply thy sorrow and thy conception; [w]in sorrow thou shalt bring forth children; [y]and thy desire *shall be* || to thy husband, and he shall [x]rule over thee.

u Ps. 68. 6. Is. 13. 8. & 21. 3. John 16. 21.
w 1 Tim. 2. 15.
ch. 4. 7.
|| Or, *subject to thy husband.*
x 1 Cor. 11. 3. & 14. 34. Ephes. 5. 22, 23, 24. 1 Tim. 2. 11, 12. Tit. 2. 5. 1 Pet. 3. 1, 5, 6.

I will greatly multiply, or *certainly,* as the repetition of the same word implies.

And thy conception, in diverse pains and infirmities peculiar to thy sex; i. e. Thou shalt have many, and those oftimes, false and fruitless conceptions, and abortive births; and whereas thou mightest commonly have had many children at one conception, as some few women yet have, now thou shalt ordinarily undergo all the troubles and pains of conception, breeding, and birth, for every child

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which thou hast. Or, *thy sorrows and thy conception*, by a figure called *hendiadys*, are put for *thy sorrows in conception*, or rather in *child-bearing*, which the Hebrew word here used signifies, Gen. xvi. 4; Judg. xiii. 3. Aristotle, in his Histor. Animal. 7, 9, observes, that women bring forth young with more pain than any other creatures.

Bring forth children, or *bear*, for the word notes all the pains and troubles which women have, both in the time of child-bearing, and in the act of bringing forth. *Sons*, and daughters too, both being comprehended in the Hebrew word *Sons*, as Exod. xxii. 24; Psal. cxxviii. 6.

Thy desire shall be to thy husband; thy desires shall be referred or submitted to thy husband's will and pleasure to grant or deny them, as he sees fit. Which sense is confirmed from Gen. iv. 7, where the same phrase is used in the same sense. And this punishment was both very proper for her that committed so great an error, as the eating of the forbidden fruit was, in compliance with her own desire, without asking her husband's advice or consent, as in all reason she should have done in so weighty and doubtful a matter; and very grievous to her, because women's affections use to be vehement, and it is irksome to them to have them restrained or denied. Seeing, for want of thy husband's rule and conduct, thou wast seduced by the serpent, and didst abuse that power I gave thee together with thy husband to draw him to sin, thou shalt now be brought down to a lower degree, for he shall rule thee; not with that sweet and gentle hand which he formerly used, as a guide and counsellor only, but by a higher and harder hand, as a lord and governor, to whom I have now given a greater power and authority over thee than he had before, (which through thy pride and corruption will be far more uneasy unto thee than his former empire was,) and who will usurp a further power than I have given him, and will, by my permission, for thy punishment, rule thee many times with rigour, tyranny, and cruelty, which thou wilt groan under, but shalt not be able to deliver thyself from it. See 1 Cor. xiv. 34; 1 Tim. ii. 11, 12; 1 Pet. iii. 6.

17 And unto Adam he said, [y] Because thou hast hearkened unto the voice of thy wife, [z] and hast eaten of the tree, [a] of which I commanded thee, saying, Thou shalt not eat of it: [b] cursed *is* the ground for thy sake; [c] in sorrow shalt thou eat *of* it all the days of thy life;

y 1 Sam. 15. 24.
z ver. 6.
a ch. 2. 17.
b Deuteron. 1. 28. Isa. 24. 5, 6. Rom. 8. 20. Gal. 3. 10.
c ch. 5. 29. Eccles. 2. 23.

Hearkened unto the voice of thy wife, i. e. obeyed the word and counsel, contrary to my express command. *Cursed is the ground*, which shall now yield both fewer and worse fruits, and those too with more trouble of men's minds, and labour of their bodies; *for thy sake*, i. e. because of thy sin; or, to thy use; or, as far as concerns thee. *In sorrow;* or, *with toil*, or, *grief*.

18 [d] Thorns also and thistles shall it † bring forth to thee; and [e] thou shalt eat the herb of the field;

d Job 31. 40. Heb. 6. 8.
† Heb. cause to bud.
e Ps. 104. 14.

Thorns also and thistles, and other unuseful and hurtful plants, synecdochically contained under these, *shall it bring forth to thee*, of its own accord, not to thy benefit, but to thy grief and punishment; *and thou shalt eat the herb of the field*, instead of those generous and delicious fruits of Paradise, which because thou didst despise, thou shalt no more taste of. See Gen. i. 29.

19 [f] In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: [g] for dust thou *art*, and [h] unto dust shalt thou return.

f Eccles. 1. 13. 1 Thess. 3. 10.
g ch. 2. 7. & 18. 27. & 31. 26.
h Ps. 104. 29. Eccles. 3. 20. & 12. 7. Heb. 9. 27.

In the sweat of thy face, i. e. of thy body: he mentions the face, because there the sweat appears first and most. Or, with labour of body or brain, Eccl. i. 13, and vexation of mind, *shalt thou* get thy food and livelihood: *bread* being put for all nourishment, as Gen. xviii. 5; xxviii. 20.

Dust thou art, as to the constitution and original of thy body. See Gen. xviii. 27; Job i. 21; Psal. ciii. 14. Though upon thy obedience I would have preserved thy body no less than thy soul from all mortality; yet now, having sinned, thou shalt return unto dust in thy body, whilst the immortal spirit shall *return unto God who gave it*, Eccl. xii. 7. Thus thy end shall be as base as thy beginning.

20 And Adam called his wife's name † || Eve; because she was the mother of all living.

† Heb. *Chavah.*
|| That is, *living.*

The word signifies either *living*, or, the *giver* or *preserver of life*. Though for her sin justly sentenced to a present death, yet by God's infinite mercy, and by virtue of the promised Seed, she was both continued in life herself, and *was* made *the mother of all living* men and women that should be after her upon the earth; who though in and with their mother they were condemned to speedy death, yet shall be brought forth into the state and land of the living, and into the hopes of a blessed and eternal life by the Redeemer, whose mother or progenitor she was.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

The Lord God, either by his own word, or by the ministry of angels, *made coats of skins*, of beasts slain either for sacrifice to God, or for the use of man, their lord and owner; *and clothed them*, partly to defend them from excessive heats and colds, or other injuries of the air, to which they were now exposed; partly to mind them of their sin, which made their nakedness, which before was innocent and honourable, now to be an occasion of sin and shame, and therefore to need covering; and partly to show his care even of fallen man, and to encourage his hopes of God's mercy through the blessed Seed, and thereby to invite him to repentance.

22 ¶ And the LORD God said, [i] Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, [k] and take also of the tree of life, and eat, and live for ever:

i ver. 5. Like Is. 19. 12. & 47. 12, 13. Jer. 22. 23.
k ch. 2. 9.

The Lord God said, either within himself, or to the other persons of the Godhead, Adam and Eve both are become such according to the devil's promise, and their own expectation. This is a holy irony, or sarcasm, like those, 1 Kings xviii. 27; Eccl. xi. 9: q. d. Behold! O all ye angels, and all the future generations of men, how the first man hath overreached and conquered us, and got the Divinity which he affected; and how happy he hath made himself by his rebellion! But this bitter scorn God uttereth not to insult over man's misery, but to convince him of his sin, folly, danger, and calamity, and to oblige him both to a diligent seeking after, and a greedy embracing the remedy of the promised Seed which God offered him, and to a greater watchfulness over himself, and respect to all God's commands for the time to come.

As one of us, i. e. as one of the Divine persons, of infinite wisdom and capacity. Here is an evident proof of a plurality of persons in the Godhead; compare Gen. i. 26, and xi. 7. If it be said, God speaks this of himself and the angels; besides that as yet not one word hath been spoken concerning the angels, it is an absurd and unreasonable conceit that the great God should level himself with the angels, and give them a kind of equality with himself, as this expression intimates. To know all things, both good and evil.

Lest he put forth his hand: the speech is defective, and to be supplied thus, or some such way. *But now* care must be taken, or man must be banished hence, *lest he take also of the tree of life*, as he did take of the tree of knowledge, and thereby profane that sacrament of eternal life, and fondly persuade himself that he shall live for ever. This is another scoff or irony, whereby God upbraideth man's presumption, and those vain hopes wherewith he did still feed himself.

23 Therefore the LORD God sent him forth from the garden of Eden, [l] to till the ground from whence he was taken.

l ch. 4. 2. & 9. 20.

For prevention thereof, *the Lord God sent him forth*, or *expelled him* with shame and violence, and so as never to restore him thither; for it is the same word which is used concerning divorced wives. *To till*, to wit, with toil and

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sweat, as was threatened, ver. 17, the ground without Paradise; for he was made without Paradise, and then put into it, as was noted before.

24 So he drove out the man; and he placed [m] at the east of the garden of Eden [n] Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

m ch. 2. 8.
n Ps. 104. 4. Heb. 1. 7.

The east of the garden, where the entrance into it was, the other sides of it being enclosed or secured by God to preserve it from the entrance and annoyance of wild beasts. Or, *before the garden*, i. e. near to the garden; before any man could come at the garden any way. *Cherubims*, i. e. angels, so called from their exquisite knowledge, and therefore fitly here used for the punishment of man, who sinned by affecting Divine knowledge. *And a flaming sword* in the cherubims' hands, as it was upon other occasions, Numb. xxii. 23; Josh. v. 13; 1 Chron. xxi. 16, 27. And this was either a material sword, bright, and being brandished, shining and glittering like a flame of fire; or flaming fire, in the shape of a sword. Or, *flaming swords*, because there were divers cherubims, and each of them had a sword; the singular number for the plural. Or, *a two-edged sword, which turned every way*, was brandished and nimbly whirled about by the cherubims; which posture was fittest for the present service, *to keep the way* that leads to Paradise, and so to the tree of life, that man might be deterred and kept from coming thither.

CHAP. IV.

The birth of Cain and Abel, and their employment, 1, 2. *Cain's offering*, 3. *Abel's sacrifice, and God's acceptance*, 4. *Cain's rejected; his discontent*, 5. *God expostulates it with him*, 6, 7. *He murders Abel*, 8. *God makes inquiry after Abel*, 9. *The cry of his blood*, 10. *God's curse upon Cain*, 11, 12. *His complaint*, 13, 14. *God mitigates it*, 15. *Its execution*, 16. *Cain's posterity*, 17, 18. *Lamech's two wives*, 19. *They bear unto him sons, who dwell in tents*, 20; *invent musical instruments*, 21; *have skill in brass and iron*, 22. *His boasting*, 23, 24. *The birth of Seth*, 25. *His son; the revival of religion*, 26.

4003. AND Adam knew Eve his wife; and she conceived, and bare ‖ Cain, and said, I have gotten a man from the LORD.

‖ That is, *gotten*, or, *acquired*.

This modest expression is used both in Scripture and other authors, to signify the conjugal act or carnal knowledge. So Gen. xix. 8; xxiv. 16; Numb. xxxi. 17; Matt. i. 25; Luke i. 34.

Cain, whose name signifies a *possession*. *A man*, a male child, as Gen. vii. 2, which was most welcome. *From the Lord*; or, *by* or *with the Lord*, i. e. by virtue of his first blessing, Gen. i. 28, and special favour. Or, *a man the Lord*, as the words properly signify: q. d. God-man, or the Messias, hoping that this was the promised Seed.

2 And she again bare his brother † Abel. And Abel was † a keeper of sheep, but Cain was [a] a tiller of the ground.

† Heb. *Hebel.*
† Heb. *a feeder.*
a ch. 3. 23. & 9. 20.

Abel signifies *vanity*, a vain, mortal, miserable man, whereas she thought Cain to be more than an ordinary man; or this name might prophetically design his miserable life, and untimely and unnatural death. To *till the ground* was esteemed a more honourable calling than that of a shepherd, and therefore either chosen by the elder brother, or allotted to him by his father.

3 And † in process of time it came to pass, that Cain brought [b] of the fruit of the ground an offering unto the LORD.

† Heb. *at the end of days.*
b Num. 18. 12.

Either, 1. In general, at the return of the set time then appointed, and used for the solemn service of God. Or, 2. At the end of the year, when there might be now, as there was afterward among the Jews, more solemn worship and sacrifices; the word *days* being often put for a year, as Lev. xxv. 29; 1 Sam. i. 3; xxvii. 7. Or, 3. More probably at the end of the days of the week, or upon the seventh and last day of the week, Saturday, which then was the sabbath day, which before this time was blessed and sanctified, Gen. ii. 3. *Cain brought an offering*, either to the place appointed for the solemn worship of God, or to his father, who at that time was both king, and prophet, and priest. Or brought, i. e. offered.

4 And Abel, he also brought of [c] the firstlings of his † flock and of the fat thereof. And the LORD had [d] respect unto Abel and to his offering:

c Num. 18. 17. Prov. 3. 9.
† Heb. *sheep*, or, *goats.*
d Heb. 11. 4.

The firstlings; either, 1. The first-born, which God reserved to himself, both at this time, and afterwards by an express law, Exod. xiii. 2; Numb. iii. 13. Or, 2. The choicest and most eminent of the flock; for the best of any kind are oft called first-born, as Job xviii. 13; Jer. xxxi. 19; Heb. xii. 23. *The fat thereof* was either, 1. Properly, the fat being properly now required by God, as afterwards was expressed, Exod. xxix. 13, 22; Lev. iii. 3. Or, 2. The best of them, as the word *fat* is often used, as Gen. xlv. 18; xlix. 20; Numb. xviii. 12; Neh. viii. 10; Psal. cxlvii. 14.

The Lord had respect, or, *looked* to him with a gracious eye, kindly accepted and owned him and his sacrifice, and *testified* this (Heb. xi. 4) to Cain and all there present, either by express word, or by some visible sign; probably by consuming his sacrifice by fire from heaven, as the fathers generally think; whereby also God did afterwards frequently signify his acceptance of sacrifices, as Lev. ix. 24; Judg. vi. 21; 1 Kings xviii. 38; 1 Chron. xxi. 26; 2 Chron. vii. 1. Unto Abel's person, who was a truly good man; and then to his sacrifice, which was offered with faith in God's mercy and in the promised Mediator, Heb. xi. 4.

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, [e] and his countenance fell.

e ch. 31. 2.

Cain was very wroth; partly with God, who, had cast so public a disgrace upon him, and given the preference to his younger brother; and partly with Abel, because he had received more honour from God, and therefore was likely to have more respect and privilege from his parents than himself. *His countenance fell*; whereas before it was lifted up and cheerful, now it fell down through sense of guilt, disappointment of his hope, shame and grief, and envy at his brother.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

The Lord spoke unto Cain, that he might bring him to repentance, and the knowledge of his sin. *Why is thy countenance fallen?* the cause of this dejectedness is not from me, but from thyself.

7 If thou doest well, shalt thou not ‖ be accepted? and if thou doest not well, sin lieth at the door. And ‖ unto thee *shall be* his desire, and thou shalt rule over him.

‖ Or, *have the excellency?* Heb. 11. 4.
‖ Or, *subject unto thee.* ch. 3. 16.

If thou doest well, or, for the future *shalt do well*, i. e. repent of thy sin, amend thy life, offer thy offerings with a willing and cheerful mind and honest heart, in faith and love, as Abel did, *shalt thou not be accepted?* Or, *pardoned*, received into favour? Or, *exalted*, and either preserved in or restored unto those rights of the first-born, which thou art conscious to thyself that thou hast forfeited? Or, *elevated* in thy looks, i. e. would not, or should not, thy countenance have been upright and pleasant, which now is sad and dejected? *Sin* is here taken, either, 1. Properly; so the sense is, Sin will be growing upon thee; one sin will bring in another, and that malice and purpose of revenge against thy brother, which now lies hid in the secret chamber of thy mind and heart, lies at the door ready to break forth into the view of the world in open murder. Or, 2. For the punishment of sin, as it is taken Gen. xix. 15; Lev. v. 1; xx. 20; Numb. xviii. 1; 2 Kings vii. 9; Zech. xiv. 19: so the sense is, If thou wilt go on in sin, and execute thy wicked purpose, which I perceive lies working in thy heart, *be sure thy sin will find thee out*, as it is said Numb. xxxii. 23. Thou shalt not long enjoy the fruits of thy wickedness, but a dreadful judgment shall tread upon the heels of thy sin, and lie like a furious

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mastiff dog at the very door of thy house, to seize upon thee at thy first coming in or going out. For that person or thing which is very near to us, or at hand, is said to be *at the doors*, Matt. xxiv. 33; James v. 9.

Unto thee shall be his desire, and thou shalt rule over him. Those two clauses may relate either, 1. To sin, which may be here spoken of as a person, as it is Rom. vii. 8, 9, 11, &c. So the place may be rendered and expounded thus, *The desire of sin is to thee*, i. e. to assault, seduce, conquer, and destroy thee; as it is said, Luke xxii. 31, *Satan hath desired to have you, that he may sift you*, &c. Or thus, *its desire*, objectively, not subjectively taken, i. e. thy desire, intention, or resolution of sinning, that evil motion of thy heart against thy brother, *shall be against* (as the Hebrew particle *el* oft signifies) *thee*, i. e. howsoever at present it pleaseth thee, yet it is really not only against him, but against *thyself*, and will certainly turn to thy own ruin; *but* (for so the particle *and* is commonly taken) if thou be wise, give no place to it, but resist it, *do thou rule* (for the future tense is oft put imperatively, as in the ten commandments, and it frequently signifies not what a man can or shall do, but his duty or what he ought to do, as is evident from Gen. xx. 9; Mal. i. 6; Luke iii. 14) *over it*, i. e. conquer and subdue it, which is thy duty; or, *thou shalt rule over it*, i. e. by my grace assisting thy endeavours, thou shalt be enabled to subdue thy evil concupiscences and passions, and so overrule, prevent, or remove those punishments which otherwise sin will infallibly bring upon thee. Or, 2. To Abel, and so the sense is, *and* (as for thy brother Abel, to whose faith and piety I have given this public and honourable testimony, which thy naughty heart makes an occasion of envy and malice, and intention of murder, that thou mayst not by a mistake be led to the perpetration of so horrid a crime, know that this favour of mine concerns only his spiritual privilege, and the happiness of the life to come, which thou despisest; but it makes no change in civil rights, nor doth it transfer the dominion from thee, whose it is by birth, unto him; nor doth he so understand it; for notwithstanding this) *unto thee* shall be *his desire*, subject, i. e. he shall and will nevertheless yield to thee as his superior, *and thou*, according to thy own heart's desire, *shalt rule over him*. If it be said the name of Abel is not here mentioned, it may be answered, that this is sufficiently included in the pronouns *his* and *him*, and it is not unusual to put those relative pronouns alone, the antecedent being not expressed, but to be gathered either from the foregoing or following words; of which see my notes on Gen. iii. 1.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and [f] slew him.

[f] Matt. 23. 35. Luke 11. 51. 1 John 3. 12. Jude 11.

Cain talked with Abel, either, 1. Familiarly and friendly, as he used to do, thereby to make him secure and careless; or by way of expostulation and contention; *in the field*, into which Abel was led, either by his own employment, or by Cain's persuasion; this being a fit place for the execution of his wicked purpose. *Slew him*, possibly with stone or club, or with some iron tool belonging to husbandry.

9 ¶ And the LORD said unto Cain, [g] Where *is* Abel thy brother? And he said, [h] I know not: *Am* I my brother's keeper?

[g] Ps. 9. 12. [h] Job 31. 33.

Where is Abel? not that God was ignorant where he was, but partly to convince him of his sin, and to lead him to repentance, and partly to instruct judges to inquire into causes, and hear the accused speak for themselves, before they pass sentence. *Thy brother*, whom nature and near relation obliged thee to love and preserve.

Am I my brother's keeper? Why dost thou inquire of me concerning him who is of age to look to himself? Is he such a stripling that he needs a guardian? or didst thou ever make me his guardian?

10 And he said, What hast thou done? the voice of thy brother's † blood [i] crieth unto me from the ground.

[*] Heb. Bloods. [i] Heb. 12. 24. Rev. 6. 10.

I hear thy words, but what say thy actions? What a hideous crime hast thou committed! In vain dost thou endeavour to hide it or deny it. In the Hebrew it is *bloods*, either to aggravate the crime, or to show the plenty of the blood spilt, or to charge him with the murder of all those that might naturally have come out of Abel's loins; which was a far greater crime in the nonage of the world, when the world greatly wanted people.

From the ground, upon which it was spilt by thy bloody hands.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

As the earth was cursed for thy father's sake, so now art thou cursed in thy own person; *from the earth*, or, *in regard of the earth*, which shall grudge thee both its fruits and a certain dwelling-place, and which had more humanity to thy brother than thou hadst; for it kindly received and covered that blood which thou didst cruelly and unnaturally shed upon it.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

Or, *that ground*, which doth or shall fall to thy share, besides the first and general curse inflicted upon the whole earth, shall have this peculiar curse added to it, *it shall not henceforth yield unto thee her strength*, i. e. its virtue and fruit, in such proportion as it hath hitherto done.

A vagabond shalt thou be, banished from thy own land and kindred, and father's house, and from the whole society of the faithful, and wandering hither and thither. Others render the words *mourning and trembling*; or, *trembling and wandering*. These two words note both the unquietness and horror of his mind and conscience, and the unsettledness of his habitation and condition, and, as some add, the trembling of his body.

13 And Cain said unto the LORD, ‖ My punishment *is* greater than I can bear.

‖ Or, *Mine iniquity is greater than that it may be forgiven.*

Heb. *My sin*; but *sin* seems here to be put for punishment, as before, ver. 7; Gen. xix. 15; Lev. v. 1; Psal. lxix. 27; Prov. xii. 21; for Cain was not so sensible of his sin as of the ill effects of it, as himself shows, ver. 14.

14 [k] Behold, thou hast driven me out this day from the face of the earth; and [l] from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [m] *that* every one that findeth me shall slay me.

[k] Job 15. 20—24. [l] Ps. 51. 11. [m] ch. 9. 6. Num. 35. 19, 21, 27.

Consider how severely thou usest me; *thou hast driven me out*, with public infamy, as the word signifies, *from the face of the earth*, or, *this earth*, my native land, *and from thy face*, i. e. favour and protection, as the public enemy of mankind, and as one devoted by thee to destruction. *Quest.* Whom did Cain fear, when it appears not that there were any but his father and mother? *Answ.* So ignorant people conceive; but it is a fond conceit to think that there were no more men than are expressed in this book, where God never intended to give a catalogue of all men, but only of the church, or those who had some relation to or concern with it. Nay, that there were very many thousands of men now in being, is very credible upon these rational grounds and suppositions. 1. That Adam and Eve did, according to God's precept and blessing, Gen. i. 26, procreate children presently after the fall, and God's gracious reconcilement to them; and consequently their children did so, when they came to competent age. 2. That those first men and women were endowed by God with extraordinary fruitfulness, and might have two, three, four, or more at a time, (as divers persons long after had,) which was then expedient for the replenishing of the world; and the like may be judged of their children during the world's infancy. 3. That this murder was committed but a little before the hundred and thirtieth year of Adam's age, which appears by comparing Gen. iv. 25 and v. 3. Before which time, how vast and numerous an offspring might have come from Adam, none can be ignorant that can and shall make a rational computation.

15 And the LORD said unto him, Therefore

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whosoever slayeth Cain, vengeance shall
n Ps. 79. 12. be taken on him [n]sevenfold. And the
o Ezek. 9. 4, 6. LORD [o]set a mark upon Cain, lest any finding him should kill him.

Therefore; or, *assuredly*, as the word signifies, Jer. ii. 32; v. 2; Zech. xi. 17; that thou mayst see how I hate murder, and how impartially I shall punish all murderers; and that thou mayst be unhappily free from this fear, that thou mayst live for an example to mankind, for a terror to thyself and others.

Sevenfold, i. e. abundantly; he shall be plagued with many and grievous punishments, as the phrase is used, Lev. xxvi. 28; Psal. xii. 7; lxxix. 12, and in many other places.

A mark upon Cain. What this was, whether a trembling of his body, or a ghastliness of his countenance, or what other visible token of the Divine displeasure, God hath not revealed, nor doth it concern us to know.

p 2 Kings 13. 23. & 24. 20. Jer. 23. 39. & 52. 3. 16 ¶ And Cain [p]went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

i. e. He was banished from the place of God's special presence and habitation, from the society of his father, and of the only church which God had upon earth; *and dwelt in the land of Nod*, in the land which was afterwards called *Nod*, from Cain's unsettled condition, because he continued wandering hither and thither in it.

cir. 3875. 17 And Cain knew his wife; and she
* Heb. *Chanoch.* conceived, and bare † Enoch: and he
q Ps. 49. 11. builded a city, [q]and called the name of the city, after the name of his son, Enoch.

Cain knew his wife; of which phrase see on chap. iv. 1. *He built a city;* partly to divert his troubled mind with business and pleasure, and partly for his own security against the enemies and evils which his guilty conscience made him fear, notwithstanding the assurance which God had given him. And this he did as soon as he was in capacity for it, either by the increase of his own posterity, or by the accession of other degenerate sons of Adam to him, who either being banished, or having departed from the church, willingly associated themselves with their brethren in iniquity.

After the name of his son, Enoch; not after his own name, which he knew to be infamous and hateful.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat
† Heb. *Lemech.* † Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

Lamech, the wicked branch of that cursed root of Cain, *took unto him two wives*, against God's first institution, Gen. ii. 24; Mal. ii. 15, and without God's leave.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

He taught shepherds to dwell in tents, and to remove them from place to place, for conveniency of pasture. The first authors or inventors of any thing are commonly called its *fathers*. And he was the inventor of the art of keeping and managing cattle.

21 And his brother's name *was* Jubal:
r Rom. 4. 11, 12. he was the [r]father of all such as handle the harp and organ.

Or, *the lovely instrument;* but what kind of instrument this was, even the Jews do not understand. The meaning is, he was the inventor of music and musical instruments.

22 And Zillah, she also bare Tubal-cain,
† Heb. *whetter.* an † instructer of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

Tubal-cain, whom (as the learned conceive, and the agreement of the name and function makes probable) the heathens worshipped by the name of *Vulcan*, the god of smiths; and his sister *Naamah*, by the name of *Venus*. He first taught men how to make arms, and other instruments of iron.

Naamah; so called from her beauty, which her name signifies.

23 And Lamech said unto his wives,
Adah and Zillah, hear my voice; ye wives
‖ Or, *I would slay a man in my wound, &c.* of Lamech, hearken unto my speech: for ‖ I have slain a man to my wounding, and a young man ‖ to my hurt:
‖ Or, *in my hurt.*

Adah and Zillah, observing his fierceness and cruelty, feared that the vengeance of God or men would fall upon him, and upon them for his sake.

Be it so that I have slain a man, and that a young man, why do you concern yourselves in it? It is *to my* own *wounding* and *hurt*, not to yours; I must suffer for it, not you. Some take this to be a sorrowful confession of his bloody crime: q. d. I have murdered a man, to my wounding, &c. i. e. to my utter ruin, or to the wounding and grief of my heart and conscience. But this seems not to agree either with the quality of Cain's family, or with the temper of Lamech's person, or with the scope of the Holy Ghost in this place; which is to describe, not the virtues, but the crimes of that wicked race. According to the marginal translation, the sense may be this, Fear not for me; for if any man, though in his youth and strength, should assault me, and give me the first wound, he should pay dearly for it; and though I were wounded and weakened, the remainders of my strength would be sufficient to give him his death's wound. The words also may be otherwise rendered; the particle *chi* being taken interrogatively, as it is Isa. xxix 6; xxxvi. 19, and elsewhere, *Have I slain a man to my wounding, and* [or, *or*] *a young man to my hurt?* i. e. that thereby I should deserve such a mortal wound or hurt to be inflicted upon me by way of retaliation? You have therefore no cause of fear, either for my sake or for your own.

24 [s]If Cain shall be avenged sevenfold, s ver. 15.
truly Lamech seventy and sevenfold.

If the slaughter of Cain shall be punished in him that shall kill him, whosoever he be, my death shall be much more certainly and severely revenged by God upon any man that shall murder me. These words may be either, 1. A profane scoff: q. d. Since Cain, my father and pattern in murder, was so far from being punished by the hand of God, that he had a special protection from him that no man should dare to touch him, I (whose murder is not so heinous as his was) shall not fare worse than he, and therefore have no reason to fear either God or men. Or, 2. An argument or ground of his security: q. d. I am not only secured by my own puissance, but by God's providence; which certainly will be more watchful over me, who have not committed any such horrid crime, than over him that killed his own innocent brother.

25 ¶ And Adam knew his wife again; 3874.
and she bare a son, and [t]called his name t ch. 5. 3.
† ‖ Seth: For God, *said she*, hath ap- † Heb. *Sheth.* ‖ That is, *appointed*, or, *put.* pointed me another seed instead of Abel, whom Cain slew.

She gave the name, but not without Adam's consent, Gen. v. 3. She spoke by Divine inspiration.

Note that the word *seed* is used of one single person here, and Gen. xxi. 13; xxxviii. 8; which confirms the apostle's argument, Gal. iii. 16.

Instead of Abel; to succeed his father Adam, as Abel should have done in the priesthood, and administration and care of holy things in the church of God.

26 And to Seth, [u]to him also there 3769.
u ch. 5. 6. was born a son; and he called his name † Heb. *Enosh.* † Enos: then began men ‖ [w]to call upon ‖ Or, *to call themselves by the name of the* the name of the LORD. *LORD.* w 1 Kings 18. 24. Ps. 116. 17. Joel 2. 32. Zeph. 3. 9. 1 Cor. 1. 2.

Enos properly signifies a *miserable man*, to note the great wickedness and wretchedness of that generation, which the Hebrew writers generally observe.

To call upon the name of the Lord; to pray unto God, to worship God in a more public and solemn manner;

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praying being here put for the whole worship of God, as Gen. xii. 8; xxvi. 25, and in many other places. According to the marginal version, the sense is this: Then when the world was universally corrupt, and had forsaken God and his service, good men grew more valiant and zealous for God, and did more publicly and avowedly own God, and began to distinguish and separate themselves from the ungodly world, and to call themselves and one another by the name of God, i. e. *the sons*, servants, or worshippers *of God* as they are expressly called; and that, as it seems, upon this occasion, Gen. vi. 2. And in this sense this phrase is elsewhere taken, as Isa. xliii. 7; xliv. 5; lxv. 1. Some render the place thus, *Then began men to profane the name*, i. e. the worship, *of the Lord*, by idolatry or superstition. But this seems neither to agree with the Hebrew phrase, nor to suit with this place, where he speaks of the posterity of Seth; who were the holy seed, and the only church of God then in the world.

CHAP. V.

The manner of man's creation repeated, 1, 2. *The genealogy, age, and death of the fathers from Adam to Noah, in the line of Seth. Seth begotten of Adam after his image,* 3. *The piety and translation of Enoch,* 24. *Lamech's prophecy of his son Noah,* 29. *Sons born to Noah,* 32.

THIS *is* the [a] book of the generations of Adam. In the day that God created man, in [b] the likeness of God made he him;

[a] ch. 2. 4. [b] Col. 3. 10.

This is the book, i. e. the list or catalogue, as this word is taken, Neh. vii. 5; Matt. i. 1, as it is also put for any short writing, as for a bill of divorce, as Deut. xxiv. 1, 2. *The generations of Adam*, i. e. his posterity begotten by him; the word being passively used. But he doth not here give a compleate list of all Adam's children, but only of his godly seed, which preserved true religion and the worship of God from Adam to the Flood, and from whose loins Christ came, Luke iii.

God created man. This is here repeated to note the different way of the production of Adam, and of his posterity; his was by creation from God, theirs by generation from their parents. See Gen. i. 26.

2 [c] Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

[c] ch. 1. 27.

See Gen. i. 26; Matt. xix. 4; Mark x. 6. He *blessed them* with power to propagate their kind, and with other blessings. See Gen. i. 28.

Called their name Adam; which name is given both to every man, as Gen. ix. 6; Psal. xlix. 20, and to the first man, as Gen. ii. 23, and to the whole kind, both the man and the woman, who are called by one name, to show their intimate union and communion in all things.

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and [d] called his name Seth:

[d] ch. 4. 25.

Adam lived an hundred and thirty years after he was created, in which time he begat other sons and daughters, as appears from what was said before.

After his image; either, 1. In regard of the natural frame of his body and soul; but this was so evident of itself, that the mention of it had been frivolous. Nor is there any reason why that should be said of Seth, rather than of Cain or Abel. Or, 2. In regard of his corruption, q. d. a weak, sinful, mortal man, like himself; for Adam's image is here plainly opposed to the *likeness of God*, wherein Adam is said to be created, ver. 1. And this is fitly said of Seth to signify that although he was a worthy and good man, and, Adam excepted, the most eminent person of the whole church of God; yet he, no less than wicked Cain, was begotten and born in sin; and that all the difference which was between him, and consequently between other good men, and the wicked progeny of Cain, was not from the nature which they received from Adam, but from the grace infused into them by God.

4 [e] And the days of Adam after he had begotten Seth were eight hundred years: [f] and he begat sons and daughters:

[e] 1 Chron. 1. 1, &c. [f] ch. 1. 28.

Whose names and numbers are here passed over in silence, as not belonging to the genealogy of Christ, nor to the following history.

5 And all the days that Adam lived were nine hundred and thirty years: [g] and he died.

[g] ch. 3. 19. Heb. 9. 27.

The long lives of men in ancient times, here noted, are also mentioned by heathen authors; and it was wisely so ordered by God, both for the more plentiful increase of mankind in the first age of the world, and for the more effectual propagation of true religion and other useful knowledge to the world. And many natural reasons might be given why their lives were then longer than afterwards.

6 And Seth lived an hundred and five years, and [h] begat Enos: 3769.

[h] ch. 4. 26.

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat † Cainan: 3679.

† Heb. *Kenan.*

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat † Mahalaleel: 3609.

† Or, *Mahaleel.*

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat † Jared: 3544

† Heb. *Jered.*

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat [i] Enoch: 3382.

[i] Jude 14, 15.

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat † Methuselah: 3317.

† Gr. *Mathusala.*

Whose name is thought by some learned men to contain a prophecy of the flood, which was to come a thousand years after; for it signifies, *He dies, and the dart* or *arrow* of God's vengeance comes; or, *He dies, and the sending forth* of the waters comes.

22 And Enoch [k] walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

[k] ch. 6. 9. & 17. 1. & 24. 40. 2 Kings 20. 3. Psa. 16. 8. & 116. 9. & 128. 1. Mic. 6. 8. Mal. 2. 6.

i. e. He lived as one whose eye was continually upon God; whose care and constant course and business it was to please God, and to imitate him, and to maintain acquaintance and communion with him; as one devoted to God's service, and wholly governed by his will. He walked not with the men of that wicked age, or as they walked, but being a prophet and preacher, as may be gathered from

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Jude 14. 15, with great zeal and courage he protested and preached against their evil practices, and boldly owned God and his ways in the midst of them. Compare Gen. vi. 6; Jer. xii. 3; Micah vi. 8.

Begat sons and daughters; hence it is undeniably evident that the state and use of matrimony doth very well agree with the severest course of holiness, and with the office of a prophet or preacher.

23 And all the days of Enoch were
2 Kings 2. 11. three hundred sixty and five years:
Ecclus. 44. 16. & 49. 14. Heb. 11. 5. 24 And [1] Enoch walked with God: and he *was* not; for God took him.

i. e. He appeared not any longer upon earth, or amongst mortal men. The same phrase is in Gen. xlii. 36; Jer. xxxi. 15.

For God took him out of this sinful and miserable world unto himself, and to his heavenly habitation: see Luke xxiii. 43. And he took either his soul, of which alone this phrase is used, Ezek. xxiv. 16; or rather both soul and body, as he took Elias, 2 Kings ii. 11, because he so took him that he *did not see death*, Heb. xi. 5.

3130. 25 And Methuselah lived an hundred
† Heb. *Lamech.* eighty and seven years, and begat † Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

This was the longest time that any man lived. But it is observable that neither his nor any of the patriarchs' lives reached to a thousand years, which number hath some shadow of perfection. *He died* but a little before the flood came, being taken away from the evil to come.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

Not that wicked *Lamech* mentioned chap. iv., for he was of the family of Cain, but this was descended from Seth.

2948. 29 And he called his name † || Noah,
† Gr. *Noe.* Luke 3. 36. Heb. 11. 7. 1 Pet. 3. 20. || That is, *rest*, or, *comfort.* saying, This *same* shall comfort us con-
m ch. 3. 17. & 4. 11. cerning our work and toil of our hands, because of the ground [m] which the LORD hath cursed.

And he called his name Noah, which signifies rest, *saying*, by the Spirit of prophecy, *This same shall comfort us*, concerning the hard labour and manifold troubles to which we are sentenced, chap. iii. 19. And this he did either, 1. By the invention of instruments of husbandry, whereby tillage was made more easy. Or, 2. By removing in some part the curse inflicted upon the earth, and reconciling God unto mankind. Possibly he might suppose that this was the Messias, or promised Seed, and the Saviour of the undone world; as it was frequent with the ancient fathers, through their earnest desire of the Messias, to expect him long before he came, and to mistake other persons for him. Or, 3. By preserving a remnant of mankind from that deluge which he by the Spirit foresaw would come, and repeopling the emptied earth with a new generation of men, and by restoring and improving the art of husbandry: see Gen. ix. 20.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

2448. 32 And Noah was five hundred years
n ch. 6. 10. o ch. 10. 21. old: and Noah begat [n] Shem, Ham, [o] and Japheth.

i. e. He began to beget; God in mercy denying him children till that time, that he might not beget them to the destroyer, that he might have no more than should be saved in the ark; or, having before that time begotten others who were now dead, and having the approaching flood in his view, he began again to beget a seminary for the world. Of these three sons here following, the eldest seems to be *Japhet*, Gen. x. 21. The second was *Sem*, as appears because he was but *an hundred years old two years after the flood*, Gen. xi. 11. The youngest *Ham*, Gen. ix. 24. But *Sem* is first named in order of dignity, as being the progenitor of the church, and of Jesus Christ; and because he and his progeny is the principal subject of this whole history.

CHAP. VI.

Unlawful matches of the sons of God with the daughters of men, 1, 2, *grieve the Spirit of God, who threatens their destruction*, 3. *Giants and mighty men born; a general degeneracy of mankind*, 4, 5. *God repents that he had made man, and resolves to destroy that world*, 6, 7. *Noah is excepted, and finds favour with God*, 8. *His character*, 9. *The earth corrupt, and filled with violence*, 11, 12. *God declares to Noah his purpose to destroy it*, 13. *Directs him to make an ark*, 14—16. *Mentions a deluge*, 17. *His covenant with Noah to preserve a seed*, 18—21. *Noah's obedience*, 22.

AND it came to pass, [a] when men began [a ch. 1. 28. 2 Esdr. 3. 7.] to multiply on the face of the earth, and daughters were born unto them,

Men, i. e. wicked men, the posterity of Cain, as appears from the following verse; who are here called *men*, and the *sons of men*, by way of contempt, and of distinction; mere men, such as had only the natures and qualities of corrupt men, without the image of God.

Began to multiply, to wit, more than ordinarily; or more than the sons of God, because they practised polygamy, after the example of their predecessor, the ungodly Lamech, Gen. iv. 19.

Daughters were born unto them; so doubtless were sons also; but their daughters are here mentioned as one principal occasion of the sin noted in the next verse, and of the following deluge.

2 That the sons of God saw the daughters of men that they *were* fair; and they [b] took them wives of all which they [b Deut. 7. 3.] chose.

The sons of God; either, 1. Persons of greatest eminency for place and power, for such are called *gods*, and *children of the Most High*, Psal. lxxxii. 6; where also they are opposed to *men*, ver. 7, i. e. to meaner men. And the most eminent things in their kinds are attributed to God, as *cedars of God, hill of God*, &c. But it is not probable that the princes and nobles should generally take wives or women of the meaner rank, nor would the marriages of such persons be simply condemned, or at least it would not be mentioned as a crying sin, and a great cause of the deluge. Or rather, 2. The children of Seth and Enos, the professors of the true religion. For, 1. Such, and only such, in the common use of Scripture, are called the *sons* and *children of God*, as Deut. xiv. 1; xxxii. 19; Isa. i. 2; xlv. 11; Hos. xi. 1; Luke xvii. 27, &c. 2. This title manifestly relates to Gen. iv. 26, where the same persons are said to be *called by the name of the Lord*, i. e. to be the sons and servants of God. 3. They are opposed to the *daughters of men*, the word *men* being here taken in an ill sense, for such as had nothing in them but the nature of men, which is corrupt and abominable, and were not sons of God, but foreigners and strangers to him, and apostates from him. 4. These unequal matches with persons of a false religion are every where condemned in Scripture as sinful and pernicious, as Gen. xxvi. 35; Exod. xxxiv. 16; 1 Kings xi. 2, 3; Ezra ix. 12; Neh. xiii. 23, &c.; Mal. ii. 11; 1 Cor. vii. 39; 2 Cor. vi. 14, and therefore are fitly spoken of here as one of the sins which brought the flood upon the ungodly world.

Saw, i. e. gazed upon and observed curiously and lustfully, as the sequel showeth, *the daughters of men*, of that ungodly and accursed race of Cain.

They were fair, i. e. beautiful, and set off their beauty with all the allurements of ornaments and carriage; herein using greater liberty than the sons and daughters of God did or durst take, 1 Pet. iii. 3; and therefore were more

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enticing and prevalent with fleshly-minded men. Either, 1. By force and violence, as the word sometimes signifies. Or rather, 2. By consent; for the sons of God were so few, in comparison of the wicked world, that they durst not take away their daughters by force; which also proves that they did not take them for harlots, but for wives.

They took them wives, possibly more than one for each of them, after the example of those wicked families into which they were matched; *of all which they chose*, i. e. loved and liked, as the word *choosing* is taken, Psal. xxv. 12; cxix. 173; Isa. i. 29; xlii. 1, compared with Matt. xii. 28. This is noted as the first error, that they did promiscuously choose wives, without any regard to their sobriety and religion, minding only the pleasing of their own fancies and lusts, not the pleasing and serving of their Lord and Maker, nor the obtaining of a *godly seed*, which was God's end in the institution of marriage, Mal. ii. 15, and therefore should have been theirs too.

c Gal. 5. 16, 17. 1 Pet. 2. 11. d Ps. 78. 39.

3 And the LORD said, c My spirit shall not always strive with man, d for that he also *is* flesh: yet his days shall be an hundred and twenty years.

The Lord said; either, 1. To the men of that age by the mouth of Noah; or, 2. Within himself (see Psal. xiv. 1); he determined. *Strive with man*, or, *contend*, or, *debate in or against men*, as it hath hitherto done, by inward motions and suggestions in the minds and consciences of wicked men, or by the mouths and ministry of that small remnant of holy men, and particularly of Noah, who protested against and contended with the world of the ungodly, and by their doctrines, admonitions, threatenings, and examples, endeavoured to bring them to repentance, 1 Pet. iii. 19; or *dispute with*, or *concerning*, or *because of men*, i. e. whether I should destroy or save him, as God disputes with or about Ephraim, Hos. xi. 8.

For that he also, i. e. even the seed of Seth, or the sons of God also, no less than the offspring of Cain; the pronoun being here put for the foregoing noun, and the singular number put for the plural, *he*, i. e. they, to wit, the sons of God. Both which figures are frequent in the use of Scripture. Or, *he*, i. e. man, all mankind, the sons of God not excepted, *is flesh;* not only fleshly in part, or in some actions, but altogether, in regard of soul as well as body, minding nothing but *making provision for the flesh to fulfil its lusts*, Rom. xiii. 14. *Not having the Spirit*, Jude 19, nor heeding its good motions, but suppressing and resisting them. *Flesh* not only in the condition of their nature, but in the baseness and corruption of their hearts and lives; as the word *flesh* is commonly used when it is opposed to the *Spirit*, as John iii. 6; Rom. vii. 18; viii. 5, 7; Gal. v. 17. *Yet*, though he deserve a speedy destruction, *his days*, i. e. the time allowed him for repentance, and the prevention of his ruin, *shall be an hundred and twenty years.* During which time Noah was preaching; and, to assure them of the truth of his doctrine, preparing the ark. See 1 Pet. iii. 20; 2 Pet. ii. 5. *Quest.* How did God perform this promise, when there were but a hundred years between this time and the flood, by comparing Gen. v. 32, with Gen. vii. 11? *Answ.* 1. The increasing wickedness of mankind might justly hasten their ruin, and forfeit the benefit of this indulgence. 2. This promise, though mentioned after that, Gen. v. 32, yet seems to have been made twenty years before it; for that verse is added there out of its proper place only to complete the genealogy; and therefore, after this narration, it is repeated here in its due order, ver. 10. And such *hysteron proterons* are frequently noted in Scripture.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

Giants; men so called, partly from their high stature, but principally for their great strength and force, whereby they oppressed and tyrannized over others: for this is mentioned as another sin, and cause of the flood; and therefore they seem to be here noted, not for the height of their stature, which is no crime, but for their violence, which also is expressed beneath, ver. 11, 13. *After that* time there arose a new generation or succession of that sort of men, *when the sons of God came in*, were united and incorporated with them. A modest expression of the conjugal state and act, as Gen. xvi. 2; xxxv. 3; Judg. xv. 2.

Which were of old, which were proper to the first ages of the world; for the succeeding generations were generally less in stature and strength of body, and therefore not so famous for personal exploits. Or these words may be thus joined with the following, *which* were of *old*, i. e. among the men of that first and wicked world, *men of renown*, i. e. famous in their generations; when indeed they should have been infamous for the abuse of their stature and strength to tyranny and cruelty.

5 ¶ And GOD saw that the wickedness of man *was* great in the earth, and *that* ‖ every e imagination of the thoughts of his heart *was* only evil † continually.

‖ Or, *the whole imagination*: The Hebrew word signifieth not only *the imagination*, but also *the purposes and desires.* e ch. 8. 21. Deut. 29. 19. Prov. 6. 18. 2 Esd. 3. 8. Matt. 15. 19. † Heb. *every day.*

To the heart the Scripture commonly ascribes all men's actual wickedness, as Psal. xli. 6; Prov. iv. 23; vi. 14, 18; Jer. xvii. 9; Matt. xv. 19; Rom. iii. 10, &c.; thereby leading us from acts of sin to the original corruption of nature, as the cause and source of them.

Evil continually, i. e. that man was perpetually either doing or contriving wickedness; that not only his actions were vile, but his principles also; his very soul, yea, the noblest part of it, which might seem most free from the contagion; his mind and thoughts were corrupt and abominable, and so there was no hope of amendment.

6 And f it repented the LORD that he had made man on the earth, and it g grieved him at his heart.

2448. f See Num. 23. 19. 1 Sam. 15. 11, 29. 2 Sam. 24. 16. Mal. 3. 6. Jam. 1. 17. g Is. 63. 10. Eph. 4. 30.

Properly God *cannot repent*, Numb. xxiii. 19; 1 Sam. xv. 11, 29, because he is unchangeable in his nature and counsels, Mal. iii. 6; James i. 17, and perfectly wise, and constantly happy, and therefore not liable to any grief or disappointment. But this is spoken of God after the manner of man, by a common figure called *anthropopathia*, whereby also eyes, ears, hands, nose, &c. are ascribed to God; and it signifies an alienation of God's heart and affections from men for their wickedness, whereby God carries himself towards them like one that is truly penitent and grieved, destroying the work of his own hands. *It grieved him at his heart*, or, *at his very soul*, i. e. exceedingly.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; † both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

† Heb. *from man unto beast.*

Both man and beast; for as the beasts were made for man's use and service, so they are destroyed for man's punishment, and to discover the malignity of sin, and God's deep abhorrency thereof, by destroying those innocent creatures that had been made instrumental to it.

8 But Noah h found grace in the eyes of the LORD.

h ch. 19. 19. Ex. 33. 12, 13, 16, 17. Luke 1. 30. Acts 7. 46.

i. e. Obtained mercy and favour; which is noted to show that Noah was so far guilty of the common corruption of human nature, that he needed God's grace and mercy to pardon and preserve him from the common destruction.

9 ¶ These *are* the generations of Noah: i Noah was a just man *and* ‖ perfect in his generations, *and* Noah k walked with God.

i ch. 7. 1. Ezek. 14. 14, 20. Eccius. 44. 17. Rom. 1. 17. Heb. 11. 7. 2 Pet. 2. 5. ‖ Or, *upright.* k ch. 5. 22.

The generations of Noah; either, 1. Properly the posterity of Noah, as the word is commonly used, and as it is explained ver. 10. So the rest of this verse comes in by way of parenthesis, which is frequent. Or, 2. The events or occurrences which befell Noah and his family, as the word is taken, Gen. xxxvii. 2; Prov. xxvii. 1.

A just man, and perfect. These words are to be taken

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either, 1. Jointly, q. d. he was *righteous*, not only in appearance, or in part, but *perfectly*, in all respects, towards God and men; or sincerely and truly. Or, 2. Distinctly, q. d. he was for his state and condition *just* before God, which was by faith, Heb. xi. 7, by which every *just man lives*, Rom. i. 17, and *perfect*, i. e. upright and unblamable in the course of his life among the men of his age, as it follows; *in his generations*. This is spoken either, 1. Diminutively; he was so comparatively to the men that then lived, who were very bad; though otherwise even Noah had many infirmities, so that he also had not been saved but for God's grace and mercy, ver. 8. Or, 2. By way of amplification and commendation; he was good in bad times, in spite of all evil counsels or examples. He saith *generations*, in the plural number, to show that as he lived in two generations, one before the flood, and another after it, so he continued uncorrupted in both of them.

Noah walked with God. See on Gen. v. 22.

1 ch. 5. 32. 10 And Noah begat three sons, [1] Shem, Ham, and Japheth.

See the note on Gen. v. 32.

m ch. 7. 1. & 10. 9. & 13. 13. 2 Chron. 34. 27. Luke 1. 6. Rom. 2. 13. & 3. 19. n Ezek. 8. 17. & 28. 16. Hab. 2. 8, 17. 11 The earth also was corrupt [m] before God, and the earth was [n] filled with violence.

The earth is here put for its inhabitants, as 1 Kings x. 24; Ezek. xiv. 13.

Before God, or, *before the face of God*; q. d. in despite and contempt of God, and of his presence and justice. Compare Gen. x. 9, and xiii. 13: q. d. They sinned openly and impudently without shame, boldly and resolutely without any fear of God.

In the latter part of the verse, *the earth* is put for the place, or the inhabited parts of it. So the same word is twice used in a differing sense in one and the same verse. See the like Matt. viii. 22.

Violence, or, *injustice, fraud, rapine, oppression*; for all these this word signifies. Some conceive that these two branches note the universal corruption of mankind, in reference to all their duties. 1. Towards God and his worship, which they corrupted by horrible superstition, and by idolatry, which is called *corruption*, Exod. xxxii. 7; Deut. xxxii. 5; Judg. ii. 19; 2 Chron. xxvii. 28. 2. Towards men, in the duties of righteousness.

o ch. 18. 21. Ps. 14. 2. & 33. 13, 14. & 53. 2, 3. 12 And God [o] looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

All men, as the word *flesh* is taken, Psal. lxxviii. 39; Isa. xl. 5, and oft elsewhere, *had corrupted his way*; either, 1. God's way, his precepts concerning religion and righteousness; or, 2. Their own way or manner of living.

p Jer. 51. 13. Ezek. 7. 2, 3, 6. Amos 8. 2. 1 Pet. 4. 7. 13 And God said unto Noah, [p] The end of all flesh is come before me; for the earth is filled with violence through them; [q] and, behold, I will destroy them ‖ with the earth.

q ver. 17. ‖ Or, *from the earth.*

i. e. The time of ruin, as this word is used, Ezek. vii. 2, 3, 6; Amos viii. 2, *of all flesh*, to all men, as ver. 12, though the beasts also were involved in the same destruction, *is come*, i. e. is approaching, and at the very door, and shall as certainly come as if it were actually come.

Before me, i. e. in my purpose and decree, howsoever vain men flatter themselves with hopes of longer impunity.

Through them, i. e. By their means; so that the earth even groans under them.

With the earth, i. e. with the fruits and beauty, though not the substance of the *earth*. Or, *from the earth*, as ver. 7; the Hebrew *eth* being oft put for *min* or *meeth*, as Gen. xliv. 4; Deut. xxxiv. 1; 1 Kings viii. 43, compared with 2 Chron. vi. 33.

† Heb. *nests.* 14 ¶ Make thee an ark of gopher wood; † rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

An ark; a little ship made in the form of an ark or chest, but probably sloping at the bottom for the convenience of navigation, as it was for another reason sloping at the top.

Gopher wood: this word is but once used in Scripture, and therefore it is diversely rendered by the learned; by some *pine*, by many *cedar*, but by others *cypress*, a tree very proper and usual for ships, and of a firm and durable substance, and much abounding in those parts; all which appears from ancient authors.

With pitch; or rather, with some kind of *bitumen*, of the same nature and use with pitch, to cement the parts of the ark together, and to preserve it from the injuries of the sun, and water, and worms; but more odoriferous, to correct the unpleasant scent of some of the creatures.

15 And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

This is the fashion, or, *this* is the measure, or the manner according to *which thou shalt make it*; and it was a just and regular proportion, the length being six times more than the breadth, and ten times more than the height. There is no need to understand this of geometrical cubits, which are said to have contained nine ordinary cubits; nor of sacred cubits, which were a hand's breadth longer than the ordinary, Ezek. xliii. 13; nor to suppose the stature of men at that time to have been generally larger, and consequently their cubit much longer. For the ordinary cubit consisting of a common foot and a half, is sufficient for the containing of all the kinds of living creatures and their provisions, which was to be put into the ark, as hath been at large demonstrated by learned men. Nor is there any considerable difficulty in the point, but what is made by the ignorance of infidels, and aggravated by their malice against the Holy Scriptures; especially if these things be considered: 1. That the differing kinds of beasts and birds, which unlearned men fancy to be innumerable, are observed by the learned, who have particularly searched into them, and written of them, to be little above three hundred, whereof the far greatest part are but small; and many of these which now are thought to differ in kind, in their first original were but of one sort, though now they be so greatly altered in their shape and qualities, which might easily arise from the diversity of their climate and food, and other circumstances, and from the promiscuous conjunctions of those lawless creatures. 2. That the brute creatures, when they were enclosed in the ark, where they were idle, and constantly under a kind of horror and amazement, would be contented with far less provisions, and those of another sort than they were accustomed to, and such as might lie in less room, as hay, and the fruits of the earth. God also, who altered their natures, and made the savage creatures mild and gentle, might by the same powerful providence moderate their appetites, or, if he pleased, have increased their provision whilst they did eat it, as afterwards Christ did by the loaves. So vain and idle are the cavils of wanton wits concerning the incapacity of the ark for the food of so many beasts. 3. That supposing the ravenous creatures did feed upon flesh, here is also space enough and to spare for a sufficient number of sheep, for their food for a whole year, as upon computation will easily appear; there being not two thousand sheep necessary for them, and the ark containing no less than four hundred and fifty thousand cubits in it. But of this matter more may be seen in my Latin Synopsis.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

A window, or *a light*; or *lights*, or *windows*; the singular number being put for the plural, which is most frequent: or it might be one great light or lantern, by which light might be derived and distributed into several rooms.

Shalt thou finish it above, i. e. either, 1. The window, which was to be a cubit square. Or rather, 2. The ark; as appears, 1. From the gender of the Hebrew affix, which is feminine, and therefore agrees with the *ark*, which in the Hebrew is of the feminine gender, not with the *window*, which is masculine. 2. From the nature of the thing, the ark requiring a roof, and that sloping, that the rain might

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slide off from it, and not sink into it; for which end the roof in the middle was to be higher than the ark by a cubit. And as the other parts of the ark were made with exquisite contrivance, so doubtless this was not defective therein.

The highest story was for men and birds; the second for provision for the brute creatures; the lowest for the beasts, under which was the sink of the ark, which most probably was made sloping at the bottom, as all ships and boats are, where serpents and such like creatures might be put, with their proper provisions.

ver. 13. ch. 7. 4, 21, 23. 2 Pet. 2. 5.

17 'And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

I, even I, which is thus emphatically repeated, to signify that this flood did not proceed from natural causes, but from the immediate hand and judgment of God, *do bring*, i. e. will assuredly and speedily bring, *all flesh*, i. e. all men, birds, and beasts.

Every thing that is in the earth. This limitation is added to show, that the fishes are not included in the threatened destruction, either because they did not live in the same element wherein men lived and sinned; or because they were not so instrumental in men's sins as the beasts might be; or because man had a greater command over the beasts than over the fishes, and greater service and benefit from them; and therefore the destruction of the former was a greater and more proper punishment to man than the latter.

ch. 7. 1. Luke 1. 28. 2 Pet. 2. 5.

18 But with thee will I establish my covenant; and 'thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Either, 1. My promise to preserve thee and thine, both till the flood and in it, notwithstanding all the scoffs and threats of the wicked world against thee all the time of thy preaching and building of the ark. The word *covenant* being here understood, not of a mutual compact or agreement, but of a single and gracious promise, as it is also used Numb. xviii. 19; xxv. 12, and in other places. Which promise, though only here mentioned, was doubtless made before, as may easily be gathered, both from these words and some foregoing passages, and from the need which Noah had of such a support and encouragement during all the time of his ministry. Or, 2. My covenant concerning the sending of the promised Seed, and the redemption of mankind by the Messias, who shall come out of thy loins, and therefore thou shalt be preserved.

ch. 7. 8, 9, 15, 16.

19 And of every living thing of all flesh, 'two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

Of all flesh two; i. e. either, 1. By couples, or male and female; but this is mentioned as a distinct thing in the close of the verse. Or rather, 2. Two at least of every sort, even of the unclean; but of the clean more, as is noted chap. vii. 2.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* "shall come unto thee, to keep *them* alive.

ch. 7. 8, 9, 15. ch. 8. 19.

After their kind, i. e. according to their several kinds. They *shall come unto thee* of their own accord, by my impulse, or by the conduct of angels, as Gen. ii. 19.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

See Gen. i. 29, 30.

Heb. 11. 7. ver. 22. ch. 7. 5, 9, 16.

22 "Thus did Noah; "according to all that God commanded him, so did he.

Both for the matter and the manner of it, although the work of building the ark was laborious, costly, tedious, dangerous, and seemingly foolish and ridiculous; especially when all things continued in the same posture and safety for so many scores of years together; whereby Noah, without doubt, was all that while the song of the drunkards, and the sport of the wits of that age. So that it is not strange that this is mentioned as an heroic act of faith in Noah, Heb. xi. 7, whereby he surmounted all these difficulties.

CHAP. VII.

God commands Noah to enter into the ark; the reason of it, 1. *Directs him as to the manner and time,* 2—4. *Noah's obedience in all things,* 5. *His age,* 6. *His entrance with his family, &c. into the ark,* 7—9. *The day in which the flood began,* 10, 11. *Its continuance,* 12. *Noah and his family, &c. in the ark,* 13—16. *The flood increases and destroys all living substance,* 17—24.

2349.

AND the LORD said unto Noah, [a] Come thou and all thy house into the ark; for [b] thee have I seen righteous before me in this generation.

a ver. 7, 13. Matt. 24. 38. Luke 17. 26. Heb. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5. b ch. 6. 9. Ps. 33. 18, 19. Prov. 10. 9. 2 Pet. 2. 9.

When the ark was finished and furnished, and the time of God's patience expired, Gen. vi. 3, he *said unto Noah, Come*, i. e. prepare to enter, *thou and all thy* family; which consisted only of eight persons, 1 Pet. iii. 20, to wit, Noah and his three sons, and their four wives, Gen. vi. 18. Whereby it appears that each had but one wife, and consequently it is more than probable that polygamy, as it began in the posterity of wicked Cain, Gen. iv. 19, so it was confined to them, and had not as yet got footing amongst the sons of God. For if ever polygamy had been allowable, it must have been now, for the repeopling of the perishing world. *For thee have I seen righteous*, with the *righteousness* of faith, as it is explained, Heb. xi. 7, evidenced by all the fruits of righteousness and true holiness, not only before men, and seemingly, but really, and to my all-seeing eye, *in this generation;* of which expression, see notes on Gen. vi. 9.

c ver. 8. Lev. ch. 11. † Heb. seven sevens. d Lev. 10. 10. Ezek. 44. 23.

2 Of every [c] clean beast thou shalt take to thee by † sevens, the male and his female: [d] and of beasts that *are* not clean by two, the male and his female.

Obj. The distinction of clean and unclean beasts was not before the law. *Answ.* Some legal things were prescribed and used before the law, as abstinence from the eating of blood, Gen. ix. 4, and, among other things, sacrifices, as learned men have sufficiently proved; and consequently the distinction of beasts to be sacrificed was then, in some measure, understood, which afterwards was expressed, Lev. i., &c. Nor is this a good argument, This was not written before, therefore it was not commanded and practised before, especially concerning a time when no commands of God were written, but only delivered by tradition.

By sevens; either, 1. Seven single, as most think. Or rather, 2. Seven couples, as may be gathered, 1. From the duplication of the word in Hebrew. If it be said *seven seven* signifies only seven of every kind, then it would have been said concerning the unclean beasts *two two*, i. e. two of each sort: whereas now there is an apparent difference; there it is said only *by two*, but here, *by sevens*, or *seven seven*, which difference of the phrase suggest a difference in the things. 2. By the following words, *the male and his female*, which being indifferently applied to the clean and unclean, plainly shows that none of them entered into the ark single, and therefore there was no odd seventh among them, but all went in by couples, which was most convenient in all for the propagation of their kind, and in the clean for other uses also; as for sacrifices to God, if not for the sustentation of men in the ark, and after they came out of it. Which gives us the reason why God would have more of the clean than of the unclean put into the ark, because they were more serviceable both to God and men.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

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Of clean fowls, which he leaves to be understood out of the foregoing verse, *by sevens;* and of the unclean, by two; as before of the beasts, *to keep seed alive,* i. e. the issue or breed of them.

4 For yet seven days, and I will cause
e ver. 12, 17. it to rain upon the earth [e] forty days and forty nights; and every living substance
† Heb. blot out. that I have made will I † destroy from off the face of the earth.

Yet seven days, or, *after seven days,* the Hebrew *Lamed* being put for *after,* as it is Exod. xvi. 1; Psal. xix. 3; Jer. xli. 4. Or, *within seven days,* which time God allowed to the world as a further space of repentance, whereof therefore it is probable Noah gave them notice; and it is not unlikely that many of them who slighted the threatening when it was at one hundred and twenty years distance, now hearing a second threatening, and considering the nearness of their danger, might be more affected and brought to true repentance; who though destroyed in their bodies by the flood for their former and long impenitency, which God would not so far pardon, yet might be saved in their spirits. See 1 Pet. iv. 6. And as some preserved in the ark were damned, so others drowned in the deluge might be eternally saved. *And every living substance,* all that hath in it the breath of life, as was said chap. vi. 17.

f ch. 6. 22. 5 [f] And Noah did according unto all that the LORD commanded him.

Which was said chap. vi. 22, and is here repeated, because this was an eminent instance of his faith and obedience.

2349. 6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

g ver. 1. 7 ¶ [g] And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Or, *for fear of;* for *fear* is ascribed to and commended in Noah, Heb. xi. 7. Or, *from the face of.*

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

They went by the secret impulse of their great Creator and Governor, (see Gen. ii. 19; vi. 20,) *two and two;* of which see above, ver. 20.

‖ Or, *on the seventh day.* 10 And it came to pass ‖ after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same
h ch. 8. 2. Prov. 8. 28. Ezek. 26. 19. ‖ Or, *floodgates.* i ch. 1. 7. & 8. 2. Ps. 78. 23. day were all [h] the fountains of the great deep broken up, and the ‖ [i] windows of heaven were opened.

In the six hundredth year; either complete, or rather current or begun; otherwise he had lived three hundred and fifty one years after the flood, not three hundred and fifty only, as it is written, Gen. ix. 29. *In the second month;* either, 1. Of that year of Noah's life; or, 2. Of the year. Now as the year among the Hebrews was twofold; the one sacred, for the celebration of feasts, beginning in March, of which see Exod. xii. 2; the other civil, for the better ordering of men's political or civil affairs, which began in September. Accordingly this second month is thought, by some, to be part of April and part of May, the most pleasant part of the year, when the flood was least expected or feared; by others, part of October and part of November, a little after Noah had gathered the fruits of the earth, and laid them up in the ark. So the flood came in with the winter, and was by degrees dried up by the heat of the following summer. And this opinion seems the more probable, because the most ancient and first beginning of the year was in September; and the other beginning of the year in March was but a later institution among the Jews, with respect to their feasts and sacred affairs only, which are not at all concerned here.

The fountains of the great deep, i. e. of the sea, called *the deep,* Job xxxviii. 16, 30; xli. 31; Psal. cvi. 9; and also of that great abyss, or sea of waters, which is contained in the bowels of the earth. For that there are vast quantities of waters there, is implied both here and in other scriptures, as Psal. xxxiii. 7; 2 Pet. iii. 5; and is affirmed by Plato in his Phœdrus, and by Seneca in his Natural Questions, 3. 19, and is evident from springs and rivers which have their rise from thence; and some of them have no other place into which they issue themselves, as appears from the Caspian Sea, into which divers rivers do empty themselves, and especially that great river Volga, in such abundance, that it would certainly drown all those parts of the earth, if there were not a vent for them under ground; for other vent above ground out of that great lake or sea they have none. Out of this *deep* therefore, and out of the sea together, it was very easy for God to bring such a quantity of waters, as might overwhelm the earth without any production of new waters, which yet he with one word could have created. So vain are the cavils of atheistical antiscripturists in this.

The fountains are said to be broken up here, also Psal. lxxiv. 15, by a metonymy, because the earth and other obstructions were broken up, and so a passage opened for the fountains; as *bread* is said to be *bruised,* Isa. xxviii. 28, and *meal* to be *ground,* Isa. xlvii. 2, because the corn, of which the meal and bread were made, was bruised and ground. *The windows of heaven were opened;* which some understand of the waters, which, from Gen. i. 7, they suppose were placed by God above the visible heavens, and reserved and kept, as it were, in prison for this very purpose; and now the prison-doors were opened, and they let loose and sent down for the destruction of the world. But others more fitly understand it of the clouds, which are called the *windows of heaven,* Mal. iii. 10; so 2 Kings vii. 2, 19; Psal. lxxviii. 23; Isa. xxiv. 18, which then grew thicker and bigger with waters; nor is there any inconvenience in it, if we say that God created a great quantity of waters for this end, which afterwards he annihilated.

12 [k] And the rain was upon the earth k ver. 4, 17.
forty days and forty nights.

God by this gradual proceeding both awakened to repentance, and gave them space for it.

13 In the selfsame day [l] entered Noah, l ver. 1, 7. ch. 6. 18. Heb. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5.
and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

In the selfsame day on which the flood began by that terrible shower. Heb. *In the body,* or *essence,* or *strength of the day,* as Gen. xvii. 26; Lev. xxiii. 14; Josh. x. 27: q. d. Not in the dark or twilight, like one ashamed of his action, or afraid of the people, but when it was clear day, or about noon-tide, in the public view of the world.

14 [m] They, and every beast after his m ver. 2, 3, 8, 9.
kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every
† Heb. *wing.* † sort.

Every bird. The first word signifies the greater, the second the less sort of birds, as appears from Gen. xv. 9, 10; Lev. xiv. 4; Psal. civ. 17. *Of every sort;* Heb. *Of every* kind of *wing,* whether feathered, as it is in most birds, or skinny and gristly, as in bats.

15 And they [n] went in unto Noah into n ch. 6. 20.
the ark, two and two of all flesh, wherein *is* the breath of life.

See on ver. 9. i. e. All living creatures forementioned, ver. 14.

16 And they that went in, went in male and

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o ver. 2, 3. female of all flesh, °as God had commanded him: and the LORD shut him in.

Or, *shut* the door *after him*, or *upon him*, or *for him*, i. e. his good and safety, against the fury either of the waters or of the people. This God did in some extraordinary manner.

p ver. 6, 11. 17 ᵖ And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

The flood; or, *that flood* of waters which was poured down in that shower mentioned ver. 12; otherwise the flood was one hundred and fifty days upon the earth, ver. 24. *The waters increased*, by the accession of more waters from above and beneath.

18 And the waters prevailed, and were q Ps. 104. 6. increased greatly upon the earth; ᵍ and the ark went upon the face of the waters.

The waters were increased greatly upon the earth; overthrowing men, and houses, and trees, where possibly they did or thought to secure themselves.

19 And the waters prevailed exceedingr Ps. 104. 6. Jer. 4. 24. ly upon the earth; ʳ and all the high hills, that *were* under the whole heaven, were covered.

Profane wits pretend this to be impossible, because of the vast height of divers mountains. But, 1. This cannot be thought impossible by any man that believeth a God; to whom it was as easy to bring forth a sufficiency of water, for this end, as to speak a word. And if we acknowledge a miracle of the Divine power and providence here, it is no more than even heathens have confessed in other cases. 2. Peradventure this flood might not be simply universal over the whole earth, but only over all the habitable world, where either men or beasts lived; which was as much as either the meritorious cause of the flood, men's sins, or the end of it, the destruction of all men and beasts, required. And *the* or *that whole heaven* may be understood of that which was over all the habitable parts of it. And whereas our modern heathens, that miscall themselves Christians, laugh at the history of this flood upon this and the like occasions, as if it were an idle romance; they may please to note, that their predecessors, the ancient and wiser heathens, have divers of them acknowledged the truth of it, though they also mixed it with their fables, which was neither strange nor unusual for them to do. Lactantius appeals to the heathens of his age concerning it. Nay, there is not only mention of the flood in general, but also of the dove sent out of the ark, in Plutarch, and Berosus, and Abydenus. And the memory of this general flood is preserved to this day among the poor ignorant Indians, who asked the Christians who invaded their land, whether they ever heard of such a thing, and whether another flood was to be expected? And the Chinese writers relate, that but one person, whom they call Puoncus, with his family, were saved in the flood, and all the rest perished.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

Fifteen cubits were sufficient for the destruction of the highest men, or other creatures, though placed upon the highest mountains.

s ch. 6. 13. Deut. 32. 22. Jer. 25. 33. Zech. 5. 3. Mal. 4. 1. Matt. 24. 39. Heb. 11. 7. 2 Pet. 3. 6. 21 ˢ And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

All flesh that moved, i. e. lived; for motion is a sign of life.

t ch. 2. 7. 1 Pet. 3. 20. The breath of the spirit of life. 22 All in ᵗ whose nostrils *was* † the breath of life, of all that *was* in the dry *land*, died.

Whether men or beasts, &c., all that breathed the same air with man, all that lived in the same element which man by his sins had infected; whereby the fishes are excepted, as living in another element. See note on Gen. ii. 7.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and ᵘ Noah only remained *alive*, and they that *were* with him in the ark.

u Wisd. 10. 4. 1 Pet. 3. 20. 2 Pet. 2. 5. & 3. 6.

This is so often repeated, that it may be more deeply ingrafted into the dull minds and hard hearts of men, to teach men that they ought again and again to consider this dreadful instance of God's justice against sin and incorrigible sinners.

24 ᵛ And the waters prevailed upon the earth an hundred and fifty days.

v ch. 8. 3. & ch. 8. 4. compared with ver. 11. of this chap.

The waters prevailed, i. e. either grew higher and higher, or rather continued to prevail, and did not decrease. *An hundred and fifty days* in all, whereof one part was the forty days mentioned ver. 17, as appears from chap. viii. 4.

CHAP. VIII.

The waters abate, 1—3. *The ark rests on Mount Ararat*, 4. *The day on which the tops of the mountains were seen, noted*, 5. *Noah opens the window of the ark*, 6; *sends forth a raven*, 7; *after that a dove*, 8, *which returned*, 9. *He sends the dove out a second time*, 10, *which returns with an olive leaf*, 11. *He sends her out again, and she returns not*, 12. *The earth dry*, 13, 14. *God commands Noah and his family to come out*, 15—17, *which they do*, 18, 19. *Noah builds an altar, and sacrifices*, 20. *God accepts it, and promises not to drown the world again*, 21, *but to continue the seasons of the year*, 22.

AND God ª remembered Noah, and every a ch. 19. 29. Ex. 2. 24. 1 Sam. 1. 19. living thing, and all the cattle that *was* with him in the ark: ᵇ and God made a b Ex. 14. 21. wind to pass over the earth, and the waters asswaged.

God remembered Noah, i. e. he showed by his actions that he minded and cared for him, or pitied and succoured him. God is said to remember his people, when after some delays or suspensions of his favour he returns and shows kindness to them, as Gen. xix. 29; xxx. 22; Exod. xxxii. 13; Job xiv. 13; Psal. cxxxii. 1. As God punished the beasts for man's sin, so now he favours them for man's sake.

God made a wind to pass; a drying or burning wind, like that of Exod. xiv. 21, which had a natural power to dry up the waters; but that was heightened by the assistance of a higher and miraculous operation of God.

2 ᶜ The fountains also of the deep and c ch. 7. 11. the windows of heaven were stopped, and ᵈ the rain from heaven was restrained; d Job 38. 37.

3 And the waters returned from off the earth † continually: and after the end † Heb. *in going and returning*. ᵉ of the hundred and fifty days the waters e ch. 7. 24. were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

In the seventh month, from the beginning, not of the flood, but of the year, as appears by comparing chap. vii. 11, and chap. viii. 13, 14, *the ark rested* upon one of the mountains of Ararat; by a frequent enallage of the number, as Judg. xii. 7; Matt. xxi. 5. And by Ararat is here commonly and rightly understood Armenia, as appears both by comparing Isa. xxxvii. 38; Jer. li. 27, and by the testimony of ancient writers, produced by Josephus and others to this purpose; and by the great height of those mountains, and by its nearness to the place where the first men lived; this great vessel not being fitted for sailing to remote places, but only for the receipt and preservation of men and other creatures in it.

5 And the waters † decreased continu- † Heb. *were in going and decreasing*. ally until the tenth month: in the tenth

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month, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of
f ch. 6. 16. forty days, that Noah opened [f] the window of the ark which he had made:

7 And he sent forth a raven, which
† Heb. *in going forth and returning.* went forth † to and fro, until the waters were dried up from off the earth.

He sent forth a raven; a fit messenger for that purpose, because it smells dead carcasses at a great distance, and flies far, and then returneth to its former habitation with something in its bill.

To and fro; Heb. *going and returning;* i. e. went forth hither and thither; now forward, then backward; sometimes going from the ark, and sometimes returning to the ark, though never entering into it again. Not as if she returned afterwards; the phrase implies that she never returned. And so the word *until* is often used, as 2 Sam. vi. 23, *Michal had no child until the day of her death*, i. e. never had a child. See also Psal. cx. 1; Matt. i. 25.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

The *dove* flies lower and longer than the raven, and is more sociable and familiar with man, and more constant to its accustomed dwelling, and more loving and faithful to its mate, and therefore more likely to return with some discovery.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put
† Heb. *caused her to come.* forth his hand, and took her, and † pulled her in unto him into the ark.

The dove found no rest for the sole of her foot; because the tops of the hills which then appeared were either muddy and dirty, or unobserved by the dove, as not soaring so high; whence the doves are emphatically called *the doves of the valleys*, Ezek. vii. 16. *He took her, and pulled her in;* her former acquaintance with Noah, and her present necessity, making her more tractable.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

The dove came in to him in the evening, as the manner of doves is, partly for better accommodation, both for food and lodging, than yet she could meet with abroad; and partly from her love to her mate. *In her mouth was an olive leaf. Quest.* Whence was this leaf, when trees had been so generally overthrown and rooted up by the deluge? *Answ.* 1. Many trees might be preserved by an advantageous situation, between the rocks or hills which broke the force of the waters. 2. It is probable that God, by his powerful providence, preserved the plants and trees for future ages; and therefore there is no mention of any of their roots or seeds preserved in the ark. 3. The olive-tree especially will not only stand, but live and flourish under the waters, as Pliny, l. 13. c. 25, and 16. 20, and Theophrastus, 4. 8, observe. Add, that the word here rendered *leaf* signifies also a *tender branch*.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

Finding convenient food and resting-place upon the earth, and preferring her freedom before her mate: possibly she might lose the sight of the ark, and forget or mistake the way to it.

2348. 13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

The words *month* and *day* are ofttimes, for brevity sake, omitted by the Hebrews, as being easily understood. Thus *the first of the feast*, Matt. xxvi. 17, is *the first day of the feast*, Mark xiv. 12.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

Not only from water, as it was ver. 13, but from mud and dirt also. So the flood continued ten days more than a year, by comparing this with chap. vii. 11.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, [g] thou, and thy wife, and thy sons, and thy sons' wives with thee. g ch. 7. 13.

As Noah expected the command of God for his going into the ark, chap. vii. 1, 2, so for his coming forth of it.

17 Bring forth with thee [h] every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and [i] be fruitful, and multiply upon the earth. h ch. 7. 15. i ch. 1. 22.

Quest. How could these creatures which came out of the ark in Asia get thence to America, or to the islands remote from the continent? *Answ.* 1. As for America, it is thought by divers learned men, that it is either joined to this continent, or separated from it only by a narrow sea, which divers living creatures could easily swim over. 2. Many living creatures are, and always were, transported by men in their vessels, either for their supply, or profit, or diversion, or other ends, and thence might easily be propagated there. 3. The same God who made all these creatures, and caused them to come first to Adam, and afterwards to Noah, could afterwards both incline and empower them to go whither he pleased, without the advice of these vain men, who will believe nothing of God which themselves either do not see or cannot do.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their † kinds, went forth out of the ark. † Heb. *families.*

20 ¶ And Noah builded an altar unto the LORD; and took of [k] every clean beast, and of every clean fowl, and offered burnt offerings on the altar. k Lev. ch. 11.

This is the first altar we read of, but not the first which was built; for the sacrifices which were offered before, Gen. iv. 3, 4, presuppose an altar. Therefore it is no sufficient evidence that such things were not done because they are not said to be done in Scripture; which will be a useful consideration for the understanding of many passages in Scripture hereafter.

The first thing Noah doth, is to pay his debt of justice and gratitude to that God which had so miraculously preserved him, and restored him to his ancient and proper habitation. God expects to be served in the first place. What beasts were *clean* and what *unclean*, see chap. vii. 2; Lev. xi. 2, &c.

21 And the LORD smelled [l] a † sweet savour; and the LORD said in his heart, I will not again [m] curse the ground any more for man's sake; ‖ for the [n] imagination of man's heart *is* evil from his youth; [o] neither will I again smite any more every thing living, as I have done. l Lev. 1. 9. Ezek. 20. 41. 2 Cor. 2. 15. Eph. 5. 2. † Heb. *a savour of rest.* m ch. 3. 17. & 6. 17. ‖ Or, *though.* n ch. 6. 5. Job 14. 4. & 15. 14. Ps. 51. 5. Jer. 17. 9. Matt. 15. 19. Rom. 1. 21. & 3. 23. o ch. 9. 11, 15.

The Lord smelled a sweet savour, i. e. graciously accept-

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ed the person and faith and praise-offering of Noah, and was as well pleased therewith as men use to be with a sweet smell; *and the Lord said in his heart*, i. e. determined within himself, and expressed so much to Noah. The Hebrew preposition *el* sometimes signifies *in*, as Gen. vi. 6; 1 Sam. xxvii. 1. Others, *said to his heart*, i. e. spoke to the heart of Noah, who is mentioned, ver. 20. *To speak to the heart*, in Scripture use, signifies to comfort. *Will not again curse the ground*, i. e. the whole earth, with this kind of curse, with another deluge. Otherwise God doth not hereby tie his hands, that he may not either destroy a particular land by a deluge, which hath been done since, or destroy the world by fire when he sees fit, as he hath declared he will do. *For the imagination of man's heart is evil.* The reason contained in these words is this: Since all men's hearts are naturally corrupt, and from that filthy spring wicked actions will be continually flowing forth into the world; and consequently, if I should be severe to punish men according to their sins, I should do nothing but send one deluge after another. Or these words may be joined with the former, and the sense may be this: I will not again destroy the earth with a deluge *for man's sake*, or for man's sin, or *because of the imagination*, &c., i. e. because his heart is corrupt, and his actions are agreeable to it, which was the cause of the last deluge. Or the particle *chi* may be rendered *although*, as it is frequently taken, as Exod. v. 11; xiii. 17; xxxiv. 9; Josh. xvii. 13; Psal. xxv. 11; xli. 5; and so the sense is plain, I will not again destroy the earth, *although the imagination*, &c., i. e. although I have just cause to do so. Or, *from his very childhood and infancy*, as the Chaldee and Greek interpreters translate it. *Neither will I again smite*, i. e. kill or destroy, as the word *smiting* is taken, Exod. xxi. 18; Numb. xiv. 12; xxxv. 16; Deut. xxviii. 22, 27; Amos iv. 9.

p Ps. 74. 16. † Heb. *As yet all the days of the earth.* q Jer. 33. 20, 25.

22 p † While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and q day and night shall not cease.

While the earth remaineth, viz. in this estate; for though it seems probable that the substance of the earth will abide for ever, after the dissolution of the world by fire; yet that will be in another manner, and for other purposes, and then there will be no need of *seed-time*, or *harvest*, &c. *Day and night.* This distinction in a manner ceased in the ark, the heavens being covered, and all its lights eclipsed by such thick and black clouds, as never were before nor since.

CHAP. IX.

God renews his blessing, 1, *and confirms our dominion over the creatures*, 2. *Grants flesh for food, but with the blood forbids it*, 3, 4. *The penalty of murder*, 5, 6. *God repeats his blessing*, 7. *His covenant with Noah and all his creatures*, 8—11. *Confirms it by the rainbow as his token*, 12—17. *Noah's three sons*, 18, 19. *His employment*, 20. *He is drunk and uncovered*, 21. *Ham sinfully reveals it*, 22. *His other two sons, going backwards, cover him*, 23. *Noah knows it*, 24. *Curses Canaan*, 25. *Blesses Shem first*, 26, *and then Japheth*, 27. *His age and death*, 28, 29.

AND God blessed Noah and his sons, and a ch. 1. 28. ver. 7. b ch. 1. 22. said unto them, a Be fruitful, and multiply, and replenish the earth.

God renewed the old blessing and grant made chap. i. 28, which might seem to be forfeited and made void by man's sin, and by God's judgment consequent upon it.

2 b And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

Before they loved and reverenced you as lords and friends, now they shall dread you as enemies and tyrants. *Into your hand are they delivered*, for your use and service. I restore you in part to that dominion over them which you for your sins have forfeited.

3 c Every moving thing that liveth shall be meat for you; even as the d green herb have I given you e all things. c Deut. 12. 15. & 14. 3, 9, 11. Acts 10. 12, 13. d ch. 1. 29. e Rom. 14. 14, 20. 1 Cor. 10. 23, 26. Col. 2. 16. 1 Tim. 4. 3, 4.

Every moving thing which is wholesome and fit for food, and clean; an exception to be gathered both from the nature of the thing, and from the distinction of clean and unclean beasts, mentioned before and afterwards. *That liveth.* This is added to exclude the use of those creatures which either died of themselves, or were killed by wild beasts, which is here forbidden implicitly, and afterwards expressly. See Exod. xxii. 31; Lev. xxii. 8. *Shall be meat for you:* it is not a command that we must, but a permission that we may eat of them. A grant possibly given before the flood, but now expressed, either because the former allowance might seem to be forfeited, or because as men now grew more infirm and needed better nourishment, so the earth was grown more feeble by the flood, and its fruits yielded less and worse nourishment. *I have given you all things:* understand this with the limitation above-mentioned. The green herbs were given before, chap. i. 29.

4 f But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. f Lev. 17. 10, 11, 14. & 19. 26. Deut. 12. 23. 1 Sam. 14. 34. Acts 15. 20, 29.

With the life thereof, i. e. whilst it lives, or taken from the creature before it be quite dead; which was an ancient practice, and an effect either of luxury or cruelty. *Which is the blood thereof*, i. e. which life or soul hath its seat in and its support from the blood, and the spirits contained in it. It is certain *blood* is the thing which is here principally minded and forbidden, and so the words may be thus translated and understood: *But flesh*, i. e. the flesh of living creatures hereby allowed you, *with the life thereof*, that is to say, with *the blood thereof*, wherein its life consists; or, *flesh whilst it hath in it its life* or *soul*, or, which is all one, *its blood, shall you not eat.* God thought fit to forbid this, partly that by this respect shown to the blood of beasts it might appear how sacred a thing the blood of man was, and how much God abhorred the sin of murder; and principally because the blood was reserved and consecrated to God, and was the means of atonement for man, (which reason God himself gives, Lev. xvii. 11, 12,) and did in a special manner represent the blood of Christ, which was to be shed for the redemption of mankind.

5 And surely your blood of your lives will I require; g at the hand of every beast will I require it, and h at the hand of man; at the hand of every i man's brother will I require the life of man. g Ex. 21. 28. h ch. 4. 9, 10. Ps. 9. 12. i Acts 17. 26.

And; or, *for*, as the particle is oft taken; this being the reason of the foregoing prohibition.

Of your lives; or, *of your souls*, i. e. of your persons; the word *soul* being oft put for *person.* Or, *your blood*, which is *for your lives*, i. e. which by the spirits it generates is the great preserver and instrument of your lives, and of all your vital actions, and the great bond which ties your souls and bodies together. The sense of the place is, If I am thus careful for the blood of beasts, be assured I will be much more solicitous for the blood of men, when it shall be shed by unjust and violent hands. I will make inquisition for the author of such bloodshed, as I did after Cain, and consequently punish him; for this phrase of *requiring* implies punishment. See Gen. xlii. 22; Deut. xviii. 19, compared with Acts iii. 23; Psal. ix. 13. If magistrates neglect this duty, I myself will avenge it by my own hand. *At the hand of every beast will I require it;* not for the punishment of the beast, which being under no law is not capable of sin nor punishment; but for caution to men, for whose use seeing they were made, it is no abuse of them if they be destroyed for man's benefit. Compare Exod. xxi. 28; Lev. xx. 15. *At the hand of every man's brother.* This is added, either, 1. As an aggravation of the crime, because the man slain was the brother of the murderer; all men being *made of one blood*, Acts xvii. 26. And *having one Father*, even *God*, Mal. ii. 10, and *Adam* too. Upon which account all men are frequently called one another's

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dwell in the tabernacles of the Hagarite, whom they subdued and expelled, 1 Chron. v. 10.

Canaan shall be his servant. This was eminently accomplished; for though Shem and Japheth, in their posterity, did successively conquer and rule one over the other, yet none of Ham's posterity did ever bear rule over Japheth; but Ham, though for a time he bore sway in his son Nimrod, yet that dominion soon expired, and the Assyrians, Chaldeans, Grecians, and Romans ruled the world for a succession of many ages, and Ham's people were constantly their servants and subjects.

28 ¶ And Noah lived after the flood three hundred and fifty years.

Which reacheth to the fifty-eighth year of Abraham's age, as the Jews note. And so we have a manifest account of the propagation of religion, from the beginning of the world to this day. Noah received it from his parents, who had the account of it from their first father Adam's own mouth, and transmitted it to Abraham; and its descent from him to the Jews, and by the Jews to others, is sufficiently known. Within this time also Noah saw the building of Babel's tower, the horrid wickedness and idolatry of his children, and the bloody wars which even then arose between some of them.

1998. 29 And all the days of Noah were nine hundred and fifty years: and he died.

Here is an omission of that solemn clause used in all the preceding generations, *and he begat sons and daughters;* which implies that Noah had no more than these three sons, which also appears from the 19th verse of this chapter.

CHAP. X.

Noah's posterity, 1. *Sons of Japheth*, 2—5. *Of Ham*, 2—14; *among whom Nimrod the first monarch and tyrant; he reigns in Babel, &c.*, 10. *Asshur builds Nineveh, &c.*, 11. *Sons of Canaan*, 15. *Their border*, 19. *Of Shem*, 21—31.

This chapter, though it may seem to some unprofitable, as consisting almost wholly of genealogies, yet hath indeed great and manifold uses. 1. To show the true original of the several nations; about which all other authors write idly, fabulously, and falsely; and thereby to manifest the providence of God in the government of the world and church, and the truth and authority of the Holy Scriptures. 2. To discover and distinguish from all other nations that people or nation in which God's church was to be, and from which Christ was to come. 3. That Noah's prophecy concerning his three sons might be better understood, and the accomplishment of it made evident. 4. To explain divers prophetical predictions and other passages of Scripture, as will appear in the sequel. For the better understanding of this chapter, compare with it 1 Chron. i. 4—24. And consider these three things. 1. In the search of these genealogies we must avoid both carelessness, for the reasons now mentioned, and excessive curiosity about every particular person here named, and the people sprung from him; which is neither necessary nor profitable, nor indeed possible now to find out, by reason of the great changes of names, through length of time, loss of ancient records, differences of languages, extinction of families, conquest and destruction of nations, and other causes. It may suffice that divers of them, and those the most eminent, are evident and discernible at this day, as will appear in the progress, by which we may and ought to presume the truth of the rest, whose names are lost in the public confusions of the world in former ages, of whom I shall therefore be silent, and only speak of the principal persons, and that briefly. 2. The same people which were originally seated in one place did oftimes shift their places, or at least sent forth colonies; and that sometimes into places far distant from their brethren, as appears from the ancient and famous expeditions mentioned in sacred and profane story. So you must not wonder if you meet with the same people in divers countries. 3. In general, the world was divided into three parts, whereof the more eastern parts were allotted to Shem and his issue, the more southern parts to Ham, and the more northern parts of it to Japheth.

NOW these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: [a] and unto them were sons born after the flood. [a] ch. 9. 1, 7, 18.

2 [b] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. [b] 1 Chron. 1. 5, &c.

Japheth's portion was at first Asia the Less, and afterwards by degrees all Europe, and the northern parts of Asia. This is he so much celebrated among the Greeks by the name of Japetus. *Gomer's* posterity are reckoned among the northern people, Ezek. xxxviii. 6, and were seated in the northern parts of the Lesser Asia, and afterwards about Thracia; and from him were called Gomari, and by an easy change Cimbri, or Cimmerii. *Magog* was the father of the Scythians, as may be gathered from Ezek. xxxviii. 2, 3, 15; xxxix. 3, 6. The posterity of *Madai*, wheresoever they were first placed, in Macedonia or elsewhere, afterward were fixed in Media, and were called Medes, and in the Hebrew by the name of their father Madai, as appears from 2 Kings xvii. 6; Isa. xiii. 17; Jer. xxv. 25; li. 11; Dan. v. 28; vi. 8. From *Javan* came the Grecians, who are called by themselves Iaones, or Ionces, and in the Hebrew Jevanim, and their country Greece, Javan. See Isa. lxvi. 19; Ezek. xxvii. 13, 19; Dan. viii. 21; x. 20. Of *Tubal* came the Iberi, anciently called Thobeli, a people of Asia, near the Euxine Sea. See Ezek. xxvii. 3; xxxii. 26; xxxviii. 2, 3. *Meshech* was father of the Moschi, i. e. the Muscovites, or rather, as others think, the Cappadocians who were anciently called Meschini, and Moschi, and their chief city Maraca. And *Tiras* was father of the Thracians; amongst whom is a river and haven called Athyras and who worshipped their god Mars under the name of Thuras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

Ashkenaz, whose seed possessed Pontus and Bithynia and the neighbouring parts, from whom they took the names of the lake and haven called Ascanius, and the sea called Axenus, or Euxinus. *Riphath* is called *Diphath* 1 Chron. i. 6; the letters *Daleth* and *Resh* being oft interchanged, as we shall see in other instances. His posterity dwelled in or near Pontus and Bithynia, where Mela and Pliny and Solinus place the Riphæi, or Riphaces, and the Paphlagonians, who were anciently called Riphatæi. *Togarmah*, whose posterity are joined with Gomer's; see Ezek. xxvii. 14; xxxviii. 6; and were, as some think, the Phrygians and Galatians, and of them the Gauls and Germans; or, as others, the Armenians, and of them the Turks.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and ‖ Dodanim. ‖ Or, as some read it, Rodanim

Elishah, the father of the Grecians properly so called who have preserved his name and remembrance in the cities Elis and Elissus, in a tract of ground called Elias and in the Elysian fields. And from these came the Æolians, a people of the Lesser Asia, where many of the Grecian colonies were seated. *Tarshish* was father of the Cilicians, from whom their chief city Tarsus, in Hebrew Tarshish, took its name; see Ezek. xxvii. 12; Jonah i. 3; Acts xxii. 3; and from whom the whole Mediterranean Sea is called Tarshish, because the Cilicians were in a great degree masters of that sea. *Kittim*, or, *Chittim*, the father of the Macedonians, and Italians too, as may be gathered from hence, because both their countries are called by the name of Chittim; Macedonia, 1 Mac. i. 1; viii. 5, and Italy, Numb. xxiv. 24; Dan. xi. 30. See also Isa. xxiii. 1; Jer. ii. 10. Besides that there are other evidences in profane writers that the Italians came from the Grecians. *Dodanim* is called also *Rodanim*, 1 Chron. i. 7. See *Riphath* in the former verse. His posterity is uncertain. Most probably he was seated near his brethren in some part of Greece. And the Greeks seem to have worshipped him under the name of Jupiter Dodonæus, whose famous oracle was in the city Dodona.

5 By these were [c] the isles of the Gentiles divided in their lands; every one [c] Ps. 72. 10. Jer. 2. 10. & 25. 22. Zeph. 2. 11.

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He was uncovered, either to relieve himself against the heat of the climate and season, or from his negligence and carelessness; which might easily happen, because men's garments at that time were loose, as they were in the following ages, when breeches were not in common use, and therefore were peculiarly prescribed to the priests, Exod. xxviii. 42; Ezek. xliv. 18, 19.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

The grown age of Ham was a great aggravation of this sin. *The father of Canaan:* this is here added as a reason of Canaan's curse, ver. 25. *The nakedness*, i. e. the secret parts, oft so called, as Lev. xviii., and elsewhere, *and told his two brethren without*, who were then without the house or room where their father lay in that posture, whom he invited to that prospect.

[c] Ex. 20. 12. Gal. 6. 1.

23 [c] And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

Noah awoke from his wine, from his drunkenness, or from his sleep, the effect of it, *and knew*, either by the information of his sons, or by Divine inspiration, *what his younger son had done unto him;* or, *his little son*, either Ham, mentioned ver. 22, or Canaan, mentioned in the next verse; by comparing of which places it may be gathered that Canaan first saw it, and told his father Ham of it, and he told it to his brethren. The latter seems here principally intended, 1. Because the curse following is appropriated to him. 2. Because of the title of *younger* or *little son*, which seems not to be so properly added if Ham was meant; both because it doth not appear that he was the youngest, for wheresoever these three brethren are mentioned he is always put in the middle place, and because that addition seems to be unnecessary and impertinent to the present business, which if Canaan be intended, is proper and pertinent, by way of distinction, to show that he spake of his grandson, or his son's son. *Object.* He calleth him his *son*. *Answ.* Grandchildren are frequently called their grandfather's sons in Scripture, as Gen. xxix. 5; 2 Sam. xix. 24; 1 Chron. i. 17.

[d] Deut. 27. 16. [e] Josh. 9. 23. 1 Kings 9. 20, 21.

25 And he said, [d] Cursed *be* Canaan; [e] a servant of servants shall he be unto his brethren.

And he said, not from the passion of revenge, but by Divine inspiration, and the Spirit of prophecy, *Cursed be Canaan;* hateful to God, abhorred by men, miserable in his person and posterity. *Quest.* Seeing Ham committed the crime, why is the curse inflicted upon his son Canaan? *Answ.* 1. When Canaan is mentioned, Ham is not exempted from the curse, but rather more deeply plunged into it, whilst he is pronounced accursed, not only in his person, (which is manifestly supposed by his commission of that sin for which the curse was inflicted,) but also in his posterity, which doubtless was a great aggravation of his grief; as on the contrary Joseph is said to be blessed when his children are blessed, Gen. xlviii. 15, 16. 2. It seems therefore very probable from these words, and the Hebrew doctors and others affirm it, that Canaan did partake with his father in the sin, yea, that he was the first discoverer of his father's shame. 3. Canaan is particularly mentioned by the Spirit of prophecy, in regard of the future extirpation of that people; and this is here remembered for the encouragement of the Israelites, who were now in their expedition against them. 4. This may be an ellipsis, or defect of the word *father;* for such relative words are oftimes omitted and understood in Scripture, as Matt. iv. 21, *James of Zebedee*, for *the son of Zebedee;* John xix. 25, *Mary of Cleopas*, for *the wife of Cleopas;* Acts vii. 16, *Emmor of Sychem*, for *the father of Sychem*, as our English translation rightly supplies it from Gen. xxxiii. 19. Thus *Goliath* is put for *Goliath's brother*, as is evident by comparing 2 Sam. xxi. 19, with 1 Chron. xx. 5. So here *Canaan* may be put for *the father of Canaan*, as the Arabic translation hath it, that is, *Ham*, as the *Seventy* here render it. And though Ham had more sons, yet he may be here described by his relation to Canaan, because in him the curse was more fixed and dreadful, reaching to his utter extirpation, whilst the rest of Ham's posterity in after-ages were blessed with the saving knowledge of the gospel. *A servant of servants*, i. e. the vilest and worst of servants; as *vanity of vanities* is the greatest vanity, Eccl. i. 2; and *great wickedness*, Hos. x. 15, is in the Hebrew *wickedness of wickedness;* and *King of kings* is put for the chief of kings.

[f] Ps. 144. 15. Heb. 11. 16.

26 And he said, [f] Blessed *be* the LORD God of Shem; and Canaan shall be ‖ his servant.

‖ Or, *servant to them.*

Blessed be the Lord God of Shem. Quest. What is this to Shem? for it is not Shem, but God who is here blessed. *Answ.* 1. Shem also is here blessed, and that in the highest degree, because the Lord hath here declared himself to be Shem's God. Now for God to be said to be any man's God, is every where mentioned as the height of blessedness: see Gen. xvii. 7; Psal. cxliv. 15; Jer. xxxi. 33; Matt. xxii. 32. But the phrase is here justly varied. The curse is fixed upon Ham, because man alone is the author of his own sin, and the cause of his ruin; but because God is the author and fountain of all the good that man either doth or receiveth, therefore the blessing is emphatically given to God, who only doth the work, and of right is to receive all the glory, yet so as it redounds to Shem also. And Shem is here peculiarly mentioned, not Japheth, both for the comfort of the Israelites, whose progenitor he was, and because this blessing was first seated and long continued in Shem's posterity alone, Japheth's posterity being for a long time excluded from it; and because the Lord Christ, who is often called *the Lord* and *God* in Scripture, did take flesh from Shem; and so the incarnation of Christ may be here foretold, and Shem highly honoured and blessed in this, that he should be the father of Christ according to the flesh, Rom. ix. 5. *Answ.* 2. This may be a short and abrupt manner of speech, which is frequent in the Hebrew tongue; and it may signify that Shem should be so eminently blessed, that men beholding it should be rapt up into admiration, and break forth into the praises of that God who gave such gifts unto men, and did so great things for Shem. *Answ.* 3. The words may be otherwise rendered, either thus, *Blessed, O Lord God*, let *Shem* be, i. e. Do thou bless him. So it is only the construct from *Elohe*, for the absolute *Elohim*, which is not unusual in Scripture. Or thus, *Blessed* of *the Lord God* be *Shem*, or shall *Shem* be. So here is only a defect of the Hebrew particle *min*, which is oft wanting.

[g] Eph. 2. 13, 14. & 3. 6.

27 God shall ‖ enlarge Japheth, [g] and he shall dwell in the tents of Shem; and Canaan shall be his servant.

‖ Or, *persuade.*

God shall enlarge Japheth; or, *enlarge to Japheth.* Understand here *his place*, as Gen. xxvi. 22; Psal. iv. 1, or *his border;* which was very literally made good to him, because he had a very numerous posterity; and by them he possessed the largest part of the world, even all Europe, a great part of Asia, and it is probable America also. Or, *God shall persuade Japheth* to do what follows, to dwell in Shem's tents, where God dwelleth; and so to be reunited to his brother Shem both in affection and in religion, in both which the Gentiles, the greatest part of whom were Japheth's posterity, were for a long time at an irreconcilable distance from the Jews.

He shall dwell in the tents of Shem, i. e. shall be of the same church with Shem, i. e. of the church, which is called in Scripture *the tents* or *tabernacles of Judah*, or *of Jacob*, or in general *of the saints*, Zech. xii. 7; Mal. ii. 12; Rev. xx. 9, and here *of Shem*, in whose posterity the church was first and longest settled. And *to dwell* with another notes friendly association and communion with him, as when God is said to *dwell with men;* and when *the wolf* is said to *dwell with the lamb*, Isa. xi. 6. Possibly this may note Japheth's succession into Shem's tents, or coming into their place and stead, or the calling of the Gentiles, together with the rejection of the Jews; as the Reubenites are said to

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dwell in the tabernacles of the Hagarite, whom they subdued and expelled, 1 Chron. v. 10.

Canaan shall be his servant. This was eminently accomplished; for though Shem and Japheth, in their posterity, did successively conquer and rule one over the other, yet none of Ham's posterity did ever bear rule over Japheth; but Ham, though for a time he bore sway in his son Nimrod, yet that dominion soon expired, and the Assyrians, Chaldeans, Grecians, and Romans ruled the world for a succession of many ages, and Ham's people were constantly their servants and subjects.

28 ¶ And Noah lived after the flood three hundred and fifty years.

Which reacheth to the fifty-eighth year of Abraham's age, as the Jews note. And so we have a manifest account of the propagation of religion, from the beginning of the world to this day. Noah received it from his parents, who had the account of it from their first father Adam's own mouth, and transmitted it to Abraham; and its descent from him to the Jews, and by the Jews to others, is sufficiently known. Within this time also Noah saw the building of Babel's tower, the horrid wickedness and idolatry of his children, and the bloody wars which even then arose between some of them.

1998. 29 And all the days of Noah were nine hundred and fifty years: and he died.

Here is an omission of that solemn clause used in all the preceding generations, *and he begat sons and daughters*; which implies that Noah had no more than these three sons, which also appears from the 19th verse of this chapter.

CHAP. X.

Noah's posterity, 1. *Sons of Japheth*, 2—5. *Of Ham*, 2—14; *among whom Nimrod the first monarch and tyrant; he reigns in Babel, &c.*, 10. *Asshur builds Nineveh, &c.*, 11. *Sons of Canaan*, 15. *Their border*, 19. *Of Shem*, 21—31.

This chapter, though it may seem to some unprofitable, as consisting almost wholly of genealogies, yet hath indeed great and manifold uses. 1. To show the true original of the several nations; about which all other authors write idly, fabulously, and falsely; and thereby to manifest the providence of God in the government of the world and church, and the truth and authority of the Holy Scriptures. 2. To discover and distinguish from all other nations that people or nation in which God's church was to be, and from which Christ was to come. 3. That Noah's prophecy concerning his three sons might be better understood, and the accomplishment of it made evident. 4. To explain divers prophetical predictions and other passages of Scripture, as will appear in the sequel. For the better understanding of this chapter, compare with it 1 Chron. i. 4—24. And consider these three things. 1. In the search of these genealogies we must avoid both carelessness, for the reasons now mentioned, and excessive curiosity about every particular person here named, and the people sprung from him; which is neither necessary nor profitable, nor indeed possible now to find out, by reason of the great changes of names, through length of time, loss of ancient records, differences of languages, extinction of families, conquest and destruction of nations, and other causes. It may suffice that divers of them, and those the most eminent, are evident and discernible at this day, as will appear in the progress, by which we may and ought to presume the truth of the rest, whose names are lost in the public confusions of the world in former ages, of whom I shall therefore be silent, and only speak of the principal persons, and that briefly. 2. The same people which were originally seated in one place did ofttimes shift their places, or at least sent forth colonies; and that sometimes into places far distant from their brethren, as appears from the ancient and famous expeditions mentioned in sacred and profane story. So you must not wonder if you meet with the same people in divers countries. 3. In general, the world was divided into three parts, whereof the more eastern parts were allotted to Shem and his issue, the more southern parts to Ham, and the more northern parts of it to Japheth.

NOW these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: [a] and unto them were sons born after the flood. [a] ch. 9. 1, 7, 19.

2 [b] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. [b] 1 Chron. 1. 5, &c.

Japheth's portion was at first Asia the Less, and afterwards by degrees all Europe, and the northern parts of Asia. This is he so much celebrated among the Greeks by the name of Japetus. *Gomer's* posterity are reckoned among the northern people, Ezek. xxxviii. 6, and were seated in the northern parts of the Lesser Asia, and afterwards about Thracia; and from him were called Gomari, and by an easy change Cimbri, or Cimmerii. *Magog* was the father of the Scythians, as may be gathered from Ezek. xxxviii. 2, 3, 15; xxxix. 3, 6. The posterity of *Madai*, wheresoever they were first placed, in Macedonia or elsewhere, afterward were fixed in Media, and were called Medes, and in the Hebrew by the name of their father Madai, as appears from 2 Kings xvii. 6; Isa. xiii. 17; Jer. xxv. 25; li. 11; Dan. v. 28; vi. 8. From *Javan* came the Grecians, who are called by themselves Iaones, or Iones, and in the Hebrew Jevanim, and their country Greece, Javan. See Isa. lxvi. 19; Ezek. xxvii. 13, 19; Dan. viii. 21; x. 20. Of *Tubal* came the Iberi, anciently called Thobeli, a people of Asia, near the Euxine Sea. See Ezek. xxvii. 3; xxxii. 26; xxxviii. 2, 3. *Meshech* was father of the Moschi, i. e. the Muscovites, or rather, as others think, the Cappadocians, who were anciently called Meschini, and Moschi, and their chief city Maraca. And *Tiras* was father of the Thracians; amongst whom is a river and haven called Athyras, and who worshipped their god Mars under the name of Thuras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

Ashkenaz, whose seed possessed Pontus and Bithynia, and the neighbouring parts, from whom they took the names of the lake and haven called Ascanius, and the sea called Axenus, or Euxinus. *Riphath* is called *Diphath*, 1 Chron. i. 6; the letters *Daleth* and *Resh* being oft interchanged, as we shall see in other instances. His posterity dwelled in or near Pontus and Bithynia, where Mela and Pliny and Solinus place the Riphæi, or Riphaces, and the Paphlagonians, who were anciently called Piphatæi. *Togarmah*, whose posterity are joined with Gomer's; see Ezek. xxvii. 14; xxxviii. 6; and were, as some think, the Phrygians and Galatians, and of them the Gauls and Germans; or, as others, the Armenians, and of them the Turks.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and ‖ Dodanim. ‖ Or, as some read it *Rodanim*.

Elishah, the father of the Grecians properly so called, who have preserved his name and remembrance in the cities Elis and Elissus, in a tract of ground called Ellas, and in the Elysian fields. And from these came the Æolians, a people of the Lesser Asia, where many of the Grecian colonies were seated. *Tarshish* was father of the Cilicians, from whom their chief city Tarsus, in Hebrew Tarshish, took its name; see Ezek. xxvii. 12; Jonah i. 3; Acts xxii. 3; and from whom the whole Mediterranean Sea is called Tarshish, because the Cilicians were in a great degree masters of that sea. *Kittim*, or, *Chittim*, the father of the Macedonians, and Italians too, as may be gathered from hence, because both their countries are called by the name of Chittim; Macedonia, 1 Mac. i. 1; viii. 5, and Italy, Numb. xxiv. 24; Dan. xi. 30. See also Isa. xxiii. 1; Jer. ii. 10. Besides that there are other evidences in profane writers that the Italians came from the Grecians. *Dodanim* is called also *Rodanim*, 1 Chron. i. 7. See *Riphath* in the former verse. His posterity is uncertain. Most probably he was seated near his brethren in some part of Greece. And the Greeks seem to have worshipped him under the name of Jupiter Dodonæus, whose famous oracle was in the city Dodona.

5 By these were [c] the isles of the Gentiles divided in their lands; every one [c] Ps. 72. 10. Jer. 2. 10. & 25. 22. Zeph. 2. 11.

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after his tongue, after their families, in their nations.

The isles of the Gentiles; not *isles* properly so called; for why should they, having their choice, forsake the continent for islands, and thereby cut off themselves from their brethren? and where had they ships to transport them? But the word *isles* here and elsewhere signifies all those countries that had the sea between them and Judea, as it doth Isa. xi. 10, 11; xl. 15; Jer. ii. 10; xxv. 22; Ezek. xxvii. 3; Zeph. ii. 11. And *isles* are here put for the inhabitants, as the words *earth* and *land* are commonly used. This division of the world among them being a work of great weight, was doubtless managed with great care and consultation, and the advice of their heads and governors, and above all by the wise and special providence of God, which at this time did particularly *determine the bounds of their* several *habitations*, as it is recorded Acts xvii. 26. *Every one after his tongue.* i. e. according to their several languages, into which they were divided at Babel. By which it appears that this division, though mentioned before, was not executed till after the confusion of languages at Babel. *After their families.* Here observe the wise and gracious providence of God mixed with this judgment, that God distributed the languages according to the difference of families and nations, that each several nation, and all the families or branches of that nation, should have one and the same language; whereby both union and love were preserved among themselves, and the several nations were distinguished one from another, which was very fit and necessary for many reasons: as that the church of God, which was confined to the Hebrew nation, might neither be mixed with nor infected by the idolatrous nations; and that it might be evident to the world, that the Messias was born of the seed of Abraham according to God's promise, &c.

d 1 Chron. 1. 8, &c.

6 ¶ [d] And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

The posterity of *Ham* were disposed into the parts south from Babel, both in Asia and Africa. See 1 Chron. iv. 40; Psal. cv. 27. *Cush* was father both of the Ethiopians and the Arabians; who, as it seems, sent forth a colony from themselves more eastward, even near to India. See Gen. ii. 13; 2 Kings xix. 9; Job xxviii. 19; Jer. xiii. 23; xlvi. 9. *Mizraim* was father of the Egyptians, who are generally known in Scripture by that name. Of *Phut* sprung the Libyans, among whom is the river Put, and the Moors. See Jer. xlvi. 9; Ezek. xxvii. 10; xxx. 5; Nahum iii. 9. *Canaan* was the cursed parent of that accursed race of the Canaanites, well known in Scripture, Gen. x. 15.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

Seba; or, *Saba*, or *Sheba*, whose seed were the Sabeans in Arabia the Desert; see Psal. lxxii. 10; Isa. xliii. 3; and, as some think, the Abyssines in Africa. *Havilah*, the father of the inhabitants of *the land of Havilah*, mentioned Gen. ii. 11; a land in the most eastern part of Arabia, this being opposed to Shur, a desert near Egypt, as the two remotest bounds of Arabia, Gen. xxv. 18; 1 Sam. xv. 7. *Sabtah* was father of those people who were seated in the lower part of Arabia the Happy, near the Persian Gulf, who also sent forth a colony into Persia. For in those parts we meet with the Sabateni in Josephus, the Stabæi and Mesabathi in Ptolemy and Pliny. *Raamah*, from whom descended another people dwelling in the same Arabia. See Ezek. xxvii. 22. *Sabtechah*, the father of another people adjoining to them. *Sheba* was father either of that people which inhabited Ethiopia, who were known by that name; see 1 Kings x. 1, 4; Ezek. xxvii. 22; Matt. xii. 42; Acts viii. 27; or rather of another people in Arabia. So the several sons of Cush are conveniently seated one near another. And those Ethiopians in Africa might be a colony either of these, or rather of the posterity of the former Seba. *Dedan;* of whose posterity see Ezek. xxvii. 15; xxxviii. 13.

ex ma.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Whom he placeth last of all his sons, because he was to say more of him.

9 He was a mighty [e] hunter [f] before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

e Jer. 16. 16. Mic. 7. 2.
f ch. 6. 11.

He was a mighty hunter, first of beasts, and by that occasion of men. For when men were few, and lived dispersedly, and wild beasts abounded, and most of all in those parts, by hunting and destroying of those beasts he got much reputation and favour with men, who thereby were secured in their dwellings. In confidence hereof, and having this occasion to gather great companies of the youngest and strongest men together to himself, by their help he established a tyranny and absolute power over men, insnaring, hunting after, and destroying like beasts all those men who opposed his dominion. Tyrants and persecutors are oft in Scripture called *fowlers* and *hunters*, as Psal. xci. 3; Jer. xvi. 16; Lam. iii. 52; iv. 18.

Before the Lord; an aggravation of his crime, that it was done in God's presence, impudently and in contempt both of God, who had so lately manifested his detestation of this sin, by the destruction of the world, amongst other sins, for this very sin of violence, Gen. vi. 13, and of his great-grandfather Noah, then living and preaching, who probably did admonish him of the wickedness and danger of this practice. Thus he showed that he neither feared God nor reverenced man, if they withstood him in his usurpation of dominion. It became a proverb, when any man was haughty, and cruel, and tyrannical, and that joined with impudence and obstinacy, That he was another Nimrod.

10 [g] And the beginning of his kingdom was † Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

g Mic. 5. 6.
† Gr. *Babylon.*

The beginning of his kingdom, i. e. either his chief and royal city, or the place where his dominion began, and from whence it was extended to other parts. *Babel;* which being not built till the confusion of languages, chap. xi. 4, showeth that this, though here mentioned upon occasion of the genealogy, was not executed till afterward; it being very usual in Scripture to neglect the order of time in historical relations. *Calneh*, called *Calno*, Isa. x. 9; and *Canneh*, Ezek. xxvii. 23; and as it is here, *Calneh*, Amos vi. 2; where it is mentioned amongst the eminent cities. *The land of Shinar*, i. e. in Mesopotamia. This clause belongs to all the cities here named; and is added for distinction sake, because there is a Babylon in the land of Egypt, and there might be other cities of the same name with the rest in other countries.

11 Out of that land ‖ went forth Asshur, and builded Nineveh, and ‖ the city Rehoboth, and Calah,

‖ Or, *he went out into Assyria.* Or, *the streets of the city.*

Asshur; a man so called: either, 1. Asshur the son of Shem, who forsook the land, either being forced by or weary of Nimrod's tyranny and impiety, and erected another kingdom. But it is not probable either that Moses would here relate an exploit of a man whose birth is not mentioned till ver. 22, or that one single son of Shem would be here disorderly placed among the sons of Ham. Or, 2. Another Asshur of Ham's race. But it seems most likely that Asshur is the name of a place or country, even of Assyria, which in the Hebrew is called Asshur; and that the words should be thus rendered, *he*, i. e. *Nimrod*, *went forth* out of his own land to Asshur, to war against it, and add it to his empire; for to *go forth* is commonly ascribed to those that go to war or to battle, as Judg. ii. 15; xi. 3; 2 Sam. xi. 1; Psal. lx. 10; and the particle *to* is here understood as it is 2 Sam. vi. 10; x. 2, compared with 1 Chron. xiii. 13; xix. 2.

Nineveh, a famous and vast city near the river Tigris, but so ruined by time, that the learned are not agreed about the place where it was situate. Of *Rehoboth*, see Gen. xxxvi. 37; 1 Chron. i. 48.

12 And Resen between Nineveh and Calah: the same *is* a great city.

Either, 1. *Nineveh*, which is called a *great city*, Jonah iii. 3; iv. 11; and indeed was so, being sixty miles in compass. Thus it is a trajection, and the relative is referred to the remoter noun, as sometimes is done, though this seems to be a little forced. Or, 2. *Resen;* so the meaning is,

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though this city be much inferior to Nineveh, yet this also, if compared with most others, is a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

Of *Ludim* and the following names here and ver. 14, observe two things: 1. They are not the names of persons, but of people or nations; and the word *father* is here understood; *Ludim*, for the father of the people called *Ludim*, and so the rest. 2. That they are the several nations dwelling in Africa, springing from the Egyptians, which, as they multiplied, went further and further westward and southward from Egypt.

14 And Pathrusim, and Casluhim, (h out of whom came Philistim,) and Caphtorim.

h 1 Chron. 1. 12.

Pathrusim, the inhabitants of Pathros; of which see Isa. xi. 11; Jer. xliv. 1, 15; Ezek. xxix. 14.

Out of whom came Philistim: the meaning is, they came out of his loins, or were his offspring, which might be true; though afterwards we find them seated amongst the offspring of Canaan, having driven out the former inhabitants, as was usual in those ancient times. *Object.* The Philistines are elsewhere said to come from Caphtorim: see Jer. xlvii. 4. *Answ.* Therefore some make a trajection here, which is not unusual; and read the words thus, *and Casluhim*, and *Caphtorim, out of whom came Philistim.* But this seems forced, nor is it necessary; for the place may be thus read without any parenthesis, *and Casluhim, out of whom came the Philistim and Caphtorim*, which two latter were brethren, both the sons of Casluhim; and so might at first dwell together, whence their names are promiscuously used one for another; and the *Caphtorims* are said to *dwell in Azzah*, or *Gaza*, the known seat of the Philistines, Deut. ii. 23. Afterwards they might be divided, first in their dwellings, then in their affections, and war one against another; and the Caphtorims seem to have subdued and enslaved the Philistines, and carried them into their country, whom therefore God is said to *bring* and deliver *from Caphtor*, Amos ix. 9; and the Caphtorims either then or afterward might be destroyed and extirpated by the hand of God or men, whence the Philistines, in after-times, are called *The remnant of the country of Caphtor*, Jer. xlvii. 4.

15 ¶ And Canaan begat † Sidon his firstborn, and Heth,

† Heb. *Tsidon.*

Sidon his first-born, the father of the people, and builder of the city of Sidon, Josh. xi. 8; xix. 28. Of *Heth* came the Hittites, Josh. i. 4; ix. 1, &c.

16 And the Jebusite, and the Amorite, and the Girgasite,

Of these and the other people following, see Josh. xviii. 22, 28; 2 Chron. xiii. 4; Isa. xlix. 12; Ezek. xxvii. 8, 11; Amos vi. 2, 14, &c.

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

Dispersed in the several quarters of the land, who, before they grew so numerous, dwelt together in the same place.

19 i And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto † Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

i ch. 13. 12, 14, 15, 17. & 15. 18—21. Num. 34. 2—12. Josh. 12. 7, 8.

† Heb. *Azzah.*

From Sidon, i. e. the city and country of Sidon, on the north-west. *Unto Gaza*, on the south-west. *Zeboim*, on the south and south-east. *Lasha*, on the north-east.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

Of all the children of Eber, i. e. of the Hebrews, the only church and people of God when Moses wrote, who are called *Eber*, Numb. xxiv. 24, as here, *the children of Eber*. And he is here called the father of them peculiarly, though he had other children, because he was their father not only by natural generation, but also in respect of the promise of God, which was conveyed to them through Shem's hands, and of that faith and holiness wherein he was their predecessor and eminent pattern; even as Ham, though he had other sons, is specially called the *father of Canaan*, Gen. ix. 22, because his father's curse rested upon him, ver. 25. *Object.* Eber had many other children here recorded, and therefore in that sense Shem was not *the father of all the children of Eber*. *Answ.* Though Eber had other children, yet none are called in Scripture *the children of Eber*, or, which is all one, *the Hebrews*, but Abraham's posterity; even as though Abraham had divers other children, yet the Israelites are in many places peculiarly called the *children of Abraham*. And the ungodly Jews, when they degenerate from God and godliness, God takes away their name, and denieth them to be Jews, Rom. ii. 28, and calls them *Sodomites*, Isa. i. 10. And therefore no wonder if Joktan and his posterity, having, as it is probable, forsaken their father's God, and turned idolaters, be here disowned as bastards, and blotted out of the honourable catalogue of *the children of Eber:* see Rom. ix. 8. *Japheth* alone is here mentioned as his brother, and not Ham, because he was deservedly shut out from Shem's blessing pronounced by Noah, and was accursed of God, whereas Japheth was partaker with Shem, both in the piety exercised towards their father, and the blessing thereupon pronounced; the word *brother* being often applied to persons alike in condition, disposition, or manners: see Gen. xlix. 5. *The elder.* Though the words in Hebrew may seem ambiguous, yet other texts make it probable that Japheth was the elder. For Noah began to beget children in his five hundredth year, Gen. v. 32. And Shem was but a hundred years old two years after the flood, Gen. xi. 10. Therefore he was not the eldest. And Ham is concluded not to be the eldest, from Gen. ix. 24; of which see the notes there; if so, Japheth must be the eldest. And Shem is generally named first, not because he was the first-born, but because he had the privileges of the first-born, and was chief in dignity and authority in the church of God.

22 The k children of Shem; Elam, and Asshur, and † Arphaxad, and Lud, and Aram.

k 1 Chron. 1. 17, &c.

† Heb. *Arpachshad.*

Of *Elam* came the Elamites or Persians: see Gen. xiv. 9; Isa. xxi. 2; Jer. xlix. 34; Dan. viii. 2; Acts ii. 9. *Asshur* was father of the Assyrians: see ver. 11. Of *Arphaxad* the Chaldeans, as many conceive; or, as others, the inhabitants of that part of Assyria, from him called Arphaxitis, which Ptolemy corruptly calls Arrapachitis. *Lud* was father of the Lydians, a well-known people in Asia the Less. Of *Aram* the Syrians, known by the name of Aramites, both in sacred and other authors: compare with this Gen. xxii. 21.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat † l Salah; and Salah begat Eber.

† Heb. *Shelah.* l 1 ch. 11. 12.

25 m And unto Eber were born two sons: the name of one *was* ‖ Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

m 1 Chron. 1. 19.

‖ That is, *division.*

In his days; either, 1. In the time of his birth, whence he was so called. Or, 2. Afterwards in the time of life. So his father gave him this name by the Spirit of prophecy, foreseeing this great event, and the time of it; this being no unusual thing in Scripture, as we shall hereafter see, to give prophetical names to children. And thus there is a longer and more convenient space left for the peopling of the world, and ripening of things for the general dispersion and habitation of the earth. *The earth was divided*, first in language, and then in habitations.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

From *Almodad* and the rest of *Joktan's* sons here mentioned, come either, 1. The various nations of India, as

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must think; or rather, 2. The several people that live in the innermost parts of Arabia, who profess themselves the posterity of Joktan, and have a city near Mecca called Jectan. And the Homerites, one sort of them, are deduced from him by divers writers.

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

A different person from him ver. 7, and the father of another people, having only the same name with him.

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

Ophir; either that in India, of which see 1 Kings ix. 28; x. 11; xxii. 48; or the other in Arabia, of which see Job xxii. 24; xxviii. 16. See also Psal. xlv. 9; Isa. xiii. 12. *Havilah*, a distinct person from him ver. 7.

30 And their dwelling was from Mesha, as thou goest, unto Sephar a mount of the east.

These places were either, 1. In India, where there are places called by Ptolemy and Pliny, Mæsæ, and Saparum, and Sabara. Or rather, 2. In Arabia, where there was a noted port called Musa; and near it, and eastward from it, a people called Sapharitæ, and a royal city called Saphar; from whence this famous and long mountain doth here receive its name. If it be said Arabia is not east but south from Judea, it may be answered, 1. That Arabia, as it is east in respect of Egypt, where the Jews long dwelt, and part of it is so to Judea also; so it is not seldom in Scripture reckoned as a part of the east country, as appears from Gen. xxv. 6, 18; Judg. vi. 3; 1 Kings iv. 30; Job i. 3; Isa. xi. 14; Jer. xlix. 28. And Tacitus describing Judea, saith, It is bounded on the east by Arabia. 2. That this mountain is said to be easterly, not simply, but in respect of the city Mesha, on the east whereof Ptolemy placeth this mountain, though he call it by another name, Climax; add to this, that Moses speaks of these places as known to the Jews, and therefore not so far distant from them as India, a place wholly unknown to them, and wherewith, as yet, they had no communication. If it be further objected, that if these people had been so near and well known to the Jews, we should have had more mention of them in Scripture; I answer, there is mention of some of them; and for others, it is no wonder if by the following wars among nations, and mixtures and confusions of people, some of them were extirpated, and others lost their names, though not their beings, as oft happened.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

[a] ver. 1. 32 [a] These *are* the families of the sons of Noah, after their generations, in their [c] ch. 9. 19. nations: [c] and by these were the nations divided in the earth after the flood.

CHAP. XI.

One language in the earth, 1. *They journey from the east, settle in a plain in the land of Shinar,* 2; *make bricks, which they burn and use with slime,* 3; *build a city and tower that they might not be scattered,* 4. *God sees it,* 5. *Disapproves their design,* 6; *defeats it, and scatters them by confounding their language,* 7, 8; *for which reason the place called Babel,* 9. *The posterity of Shem to Abram,* 10—26. *Abram takes Sarai to wife,* 29. *She is barren,* 30. *He removes from Ur to Haran,* 31, *where his father dies,* 32.

† Heb. lip. † Heb. words. AND the whole earth was of one † language, and of one † speech.

Earth is oft put for its inhabitants, as Gen. vi. 21; 1 Chron. xvi. 23; Psal. xxxiii. 8. *Of one speech*, which even heathen writers acknowledge; and that probably was the Hebrew tongue.

ch. 12. 9. ‖ Heb. journeyed, as ch. 12. 9. 2 Sam. 6. 2. with 1 Chron. 13. 6. 2 And it came to pass, as they journeyed ‖ from the east, that they found a plain in the land of Shinar; and they dwelt there.

As they journeyed from the east, i. e. Nimrod and the rest of his confederates of Ham's posterity; not from Armenia, where the ark rested, which was north from Babel, and is called north in Scripture, as Jer. xxv. 9, 26, &c.; but from Assyria, into which they had before come from the mountains of Ararat for more convenient habitation. It may be rendered *to the east;* but that manner of translation is neither usual nor necessary here. *The land of Shinar*, where Babel was, Gen. x. 10.

† Heb. *a man said to his neighbour.* † Heb. *burn them to a burning.* 3 And † they said one to another, Go to, let us make brick, and † burn them throughly. And they had brick for stone, and slime had they for morter.

Let us make brick, for in that low and fat soil they had no quarries of stones. The heathen writers agree that Babylon's walls were made of brick. The *slime* was a kind of clay called *bitumen*, which, as Pliny testifieth, is liquid and glutinous, and fit to be used in brick buildings, as Strabo, Dion, and others note. And that Babylon was built with this, as is here said, we have the joint and express testimony of Berosus, Ctesias, Dion, Curtius, and many others.

[a] Deut. 1. 28. 4 And they said, Go to, let us build us a city and a tower, [a] whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Whose top may reach unto heaven, i. e. a very high tower; a usual hyperbole, both in Scripture, as Deut. i. 28; ix. 1, and in other authors. This tower and its vast height is noted by Herodotus, Diodorus, and others.

Let us make us a name, i. e. a great name, as the phrase is elsewhere used. Compare also 2 Sam. vii. 9, with 1 Chron. xvii. 8. See also Isa. lxiii. 12, 14; Dan. ix. 15. They take no care for God's name, and the defence and propagation of the true religion, as duty bound them, but merely out of pride and vain-glory labour to erect an everlasting monument of their wit, and wealth, and magnificence to all posterity.

Their design was not to secure themselves against a flood, which they well knew brick buildings were no fence against; nor would they then have built this tower in a plain, but upon some high mountain; but rather to prevent a total and irrecoverable dispersion. They sought therefore to bind themselves together in one glorious empire, and to make this glorious city the capital seat of it, and the place of refuge and resort upon any considerable occasion.

[b] ch. 18. 21. 5 [b] And the LORD came down to see the city and the tower, which the children of men builded.

Not by local descent, for he is every where; but by the manifestation of his presence and the effects of his power in that place. *To see the city and the tower*, i. e. to know the truth of the fact, thereby setting a pattern for judges to examine causes before they pass sentence; otherwise God saw this in heaven; but in these expressions he condescends to the capacity of men. *The children of men*, so called emphatically, 1. For distinction of them from the sons of God, or the race of Shem, who were not guilty of the sin, and therefore did not partake in the curse, the confusion of their language, but retained their ancient tongue uncorrupted for a good while. 2. To note their rashness and folly, who being but weak and silly men, durst oppose themselves to the infinitely wise and powerful God, who did (as they might easily gather both from his words and works) intend to disperse and separate them, that so by degrees they might possess the whole earth, which God had made for that purpose.

[c] ch. 9. 19. Acts 17. 26. [d] ver. 1. 6 And the LORD said, Behold, [c] the people *is* one, and they have all [d] one language; and this they begin to do: and now nothing will be restrained from them, which they have [e] imagined to do.

[e] Ps. 2. 1.

The Lord said this in way of holy scorn and derision. Compare Gen. iii. 22.

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f ch. 1. 26. Ps. 2. 4. Acts 2. 4, 5, 6. g ch. 42. 23. Deut. 28. 49. Jer. 5. 15. 1 Cor. 14. 2, 11.

7 Go to, [f]let us go down, and there confound their language, that they may [g]not understand one another's speech.

Let us, i. e. the blessed Trinity. See Gen. i. 26. *Confound their language*, by making them forget their former language, and by putting into their minds several languages; not a distinct language into each person, but into each family, or rather into each nation; that thereby they may be disenabled from that mutual commerce which was altogether necessary for the carrying on of that work.

h Luke 1. 51. i ch. 10. 25, 32.

8 So [h]the LORD scattered them abroad from thence [i]upon the face of all the earth: and they left off to build the city.

Thus they brought upon themselves the very thing they feared, and that more speedily and more mischievously to themselves; for now they were not only divided in place, but in language too, and so were unfitted for those confederacies and correspondences which they mainly designed, and for the mutual comfort and help of one another, which otherwise they might in good measure have enjoyed.

j That is, *confusion*. k Wis. 10. 5. 1 Cor. 14. 23.

9 Therefore is the name of it called ‖ Babel; [k]because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

l ch. 10. 22. 1 Chron. 1. 17.

10 ¶ [l]These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

Not all *the generations of Shem*, as appears both from the next verse, and from the former chapter; but of those who were the seminary of the church, and the progenitors of Christ.

2146.

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

So that he lived almost all the time of Abraham; which was a singular blessing, both to himself, who hereby saw his children of the tenth generation; and to the church of God, which by this means enjoyed the counsel and conduct of so great a patriarch.

2311. m See Luke 3. 36.

12 And Arphaxad lived five and thirty years, [m]and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

2281.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

2247. n 1 Chron. 1. 19. o Called, Luke 3. 35, *Phalec.*

16 [n]And Eber lived four and thirty years, and begat [o]Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

So that he was the longest lived of all the patriarchs which were born after the flood.

2217.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

2185. p Luke 3. 35, *Saruch.*

20 And Reu lived two and thirty years, and begat [p]Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

2155.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

2126. q Luke 3. 34, *Thara.*

24 And Nahor lived nine and twenty years, and begat [q]Terah:

Nahor was the first patriarch who fell to idolatry.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

2056. r Josh. 24. 2. 1 Chron. 1. 26.

26 And Terah lived seventy years, and [r]begat Abram, Nahor, and Haran.

i. e. Began to beget, as Gen. v. 32. *Abram*, who is first named in order of dignity, (for which cause Shem is put before Ham and Japheth, and Moses before Aaron,) not in order of time, which seems to be this: Haran probably was the eldest, because Nahor married his daughter; Nahor the second; and Abram certainly was the youngest, because Terah, Abram's father, lived two hundred and five years, ver. 32, and Abram after his father's death, Acts vii. 4, went out of Haran, when he was seventy-five years old, Gen. xii. 4, 5; therefore he was not begotten in Terah's seventieth year, when Terah began to beget his sons, as here is said, but in his one hundred and thirtieth year, and so there remains seventy-five years precisely to Abram's departure. And Sarai, Haran's daughter, was but ten years younger than Abram, Gen. xvii. 17; and therefore Haran was Abram's elder brother.

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27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

i. e. In the presence and during the life of his father.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* [s]Sarai; and the name of Nahor's wife, [t]Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

s ch. 17. 15. & 20. 12. t ch. 22. 20.

Such marriages of uncles and nieces being permitted then, Exod. vi. 20, (as in the beginning of the world the marriages of brethren and sisters were,) though afterwards, the church being very much enlarged, they were severely forbidden, Lev. xviii. 12, 14. *Iscah* is either Sarai, as the Jews and many others think, or rather another person. For, 1. Why should Moses express Sarai thus darkly and doubtfully? Had he meant her, he would have added after *Iscah, this is Sarai*, according to his manner in like cases, Gen. xiv. 2, 7; xxxv. 6. 2. He elsewhere calleth her, *the daughter*, not *of his brother*, as he should have done, had she been *Iscah*, but *of his father*, by another mother.

u ch. 16. 1, 2. & 18. 11, 12.

30 But [u]Sarai was barren; she *had* no child.

See Gen. xvi. 1, 2; xviii. 11, 12.

w ch. 12. 1.

31 And Terah [w]took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from [x]Ur of the Chaldees, to go into [y]the land of Canaan; and they came unto Haran, and dwelt there.

x Neh. 9. 7. Judith 5. 7. Acts 7. 4. y ch. 10. 19. cir 1923.

See Josh. xxiv. 2; Neh. ix. 7; 1 Chron. i. 26. Being informed by his son of the command of God, *Terah* did not despise it, because it came to him by the hands of his inferior, but cheerfully obeyeth it; and therefore he is so honourably mentioned as the head and governor of the action. Terah and Abram went with Lot and Sarai, as their heads and guides. *Haran* is called *Charran*, Acts vii. 4, and by the Romans Carræ, a place in Mesopotamia strictly so called, in the way to Canaan, and near to it, well known by Crassus' defeat there: see Gen. xxiv.

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10; xviii. 10; xxix. 4. *Dwelt there;* or, *rested* or *abode*, being detained there for a season; peradventure by Terah's disease, which begun there, for the next verse tells us of his death.

32 And the days of Terah were two
1921. hundred and five years: and Terah died in Haran.

CHAP. XII.

God calls Abram from his own country and kindred to Canaan, 1. *Promises to make of him a great and flourishing nation, and to bless in Christ his seed,* 2, 3. *Abram obeys,* 4—6. *God appears to him, and promises to give Canaan to his seed; he builds an altar,* 7. *He removes to Beth-el, and there builds an altar,* 8. *There being a famine he goes down to Egypt,* 10. *He advises Sarai to equivocate,* 11—13. *She is taken into Pharaoh's house,* 15. *Pharaoh kind to Abram for her sake,* 16. *God plagues him because of Sarai,* 17. *He calls Abram, and expostulates with him,* 18, 19. *Sends him safely away,* 20.

a ch. 15. 7. Neh. 9. 7. Is. 41. 2. Acts 7. 2. Heb. 11. 8.

NOW the [a] LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

The Lord had said, to wit, in *Ur of the Chaldees,* by comparing Gen. xi. 31, with Acts vii. 2—4; or, *did say,* again, i. e. renewed the command in Haran, whilst Abram might possibly linger there, as afterwards Lot did in Sodom, longer than he should. But the former interpretation is more probable, because Moses speaks here of that command of God which came to Abram before he was gone from his *kindred* and *father's house,* and therefore before he came to Haran. And this command was given to Abram either immediately, or by Shem, then the governor of God's church.

From thy father's house; from the family of Nachor, which was now become idolatrous, Gen. xxxi. 30; Josh. xxiv. 2; and consequently their society was dangerous and pernicious; and therefore God mercifully snatcheth him as a brand out of the fire.

A land that I will show thee; which as yet he nameth not, for the greater trial and exercise of Abram's faith and patience: compare Isa. xli. 2; Heb. xi. 8.

b ch. 17. 6. & 18. 18. Deut. 26. 5. 1 Kings 3. 8. c ch. 24. 35. d ch. 22. 17. & 26. 4. Gal. 3. 14.

2 [b] And I will make of thee a great nation, [c] and I will bless thee, and make thy name great; [d] and thou shalt be a blessing:

I will bless thee with all my blessings, spiritual, temporal and eternal; (see Deut. vii. 13; xxviii. 2, &c.; Eph. i. 3;) *and thou shalt be,* both a pattern and instrument of blessedness to others; to thy posterity, who shall be blessed for thy sake; to thy servants and friends, who shall be blessed by thy instruction and help; and to all the world, as it follows.

e ch. 27. 29. Ex. 23. 22. Num. 24. 9. Deut. 30. 7. Is. 54. 15. & 60. 12. & 66. 24. Zech. 12. 4. & 14. 12. Ps. 9. 17. Acts 3. 25. Gal. 3. 8.

3 [e] And I will bless them that bless thee, and curse him that curseth thee: [f] and in thee shall all families of the earth be blessed.

Those that are friends or enemies to thee shall be the same to me; a marvellous condescension and privilege.

In thee, i. e. in thy Seed, as it is explained Gen. xxii. 18; xxvi. 4; xxviii. 14, i. e. in and through Christ, Acts iii. 25; Gal. iii. 9, 16, 28, 29; or, *for thee,* as the Chaldee hath it, i. e. for thy sake; or, *by thee,* i. e. by thy means; or, *with thee,* by comparing this with Gal. iii. 8, 9, i. e. in the same way and manner in which thou art blessed, that is, by a fruitful faith: compare Rom. iv. 11, 12, 16. *All families of the earth,* i. e. all nations; which is to be limited to the believers of all nations, by the whole current of the Scriptures. All that shall be blessed shall be blessed by this means, and no other way.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

Abram departed, first from Ur, and after his father's death, from Haran.

5 And Abram took Sarai his wife, and
1921. Lot his brother's son, and all their substance that they had gathered, and [g] the souls that they had gotten [h] in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

g ch. 14. 14. h ch. 11. 31.

The souls, i. e. the persons, as the word *souls* is oft used, as Gen. xiv. 21; xvii. 14; Exod. xii. 15; Lev. v. 1; Numb. xxiii. 10; Deut. xxiv. 7; Mark iii. 4, &c.

That they had gotten; Heb. *made,* i. e. either, 1. *Begotten;* for though Abram had yet no children, Lot had, and both their servants had children by their fellow servants born in their house, which might well be numbered among *Abram's* and *Lot's persons,* because they had an absolute dominion over them. Or, 2. *Instructed,* i. e. turned from idolatry, and taught in the true religion, as the Chaldee expounds it; for such were most proper for Abram to take along with him out of his father's house in this expedition. Or, 3. *Gotten,* i. e. procured either by conquest or purchase, or any other lawful and usual way.

6 ¶ And Abram [i] passed through the land unto the place of Sichem, [k] unto the plain of Moreh. [l] And the Canaanite *was* then in the land.

i Heb. 11. 9. k Deut. 11. 30. Judg. 7. 1. l ch. 10. 18, 19. & 13. 7.

Sichem; Heb. *Sechem,* a place afterwards so called in the mountains of Ephraim, Josh. xxi. 21; Judg. viii. 31, and here so called by anticipation. *The Canaanite* is properly so called; that cursed, cruel, impious, and idolatrous nation: see Zech. xiv. 21. This is added as an aggravation of Abram's faith and obedience, that he durst and did profess the true religion in the midst of such a people, which could not be without great danger both of his estate and life. *Was then in the land,* as a settled inhabitant to continue there for a long time; whereas now in Moses's time he was forthwith to be expelled out of it.

7 [m] And the LORD appeared unto Abram, and said, [n] Unto thy seed will I give this land: and there builded he an [o] altar unto the LORD, who appeared unto him.

m ch. 17. 1. n ch. 13. 15. & 17. 8. Ps. 105. 9, 11. o ch. 13. 4.

The Lord appeared unto Abram, to encourage and comfort him against his wicked neighbours: see Gen. xiii. 15; xv. 18; xvii. 8; xxiv. 7; Deut. xxxiv. 4.

There built he an altar, a place for sacrifice, and other parts of Divine worship, erected by him both to keep his family in the true religion, and to separate himself and them from that idolatrous neighbourhood.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and [p] called upon the name of the LORD.

p ch. 13. 4.

Beth-el, a known place, which afterwards was called *Beth-el,* but now *Luz,* Gen. xxviii. 19; a usual prolepsis, or anticipation, as before, ver. 6. *On the west;* or, *on the sea;* which is all one, because the sea was on the west part of the land: see Gen. xiii. 14; xxviii. 14; Numb. iii. 23; Deut. iii. 27. *Hai,* or *Ai,* as it is called, Josh. vii. 2; Jer. xlix. 3; Isa. x. 28.

9 And Abram journeyed, †[q] going on still toward the south.

† Heb. *in going and journeying.* q ch. 13. 3.

Removing from place to place, still hoping to meet with better neighbours, and to free himself from that perpetual vexation which he had in beholding their wickedness. *Toward the south,* i. e. the southern part of the land of Canaan towards Egypt.

10 ¶ And there was [r] a famine in the land: and Abram [s] went down into Egypt

r ch. 26. 1. s Ps. 105. 13.

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to sojourn there; for the famine *was*
t ch. 43. 1. t grievous in the land.

There was a famine in the land, or, *in that land* of Canaan, a land eminently fruitful, Deut. viii. 7,8. This was partly to punish that people's sins, Psal. cvii. 34, partly to try Abram's faith.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I
u ver. 14. ch. 26. 7. know that thou *art* u a fair woman to look upon:

Quest. How could she be so fair, when she was above sixty years old? *Answ.* She was so both comparatively to the Egyptians, and simply in herself, and that might be from divers causes: 1. From the greater vigour of nature in that age of the world. 2. Because her beauty was not diminished by child-bearing. 3. From God's singular providence, ordering it thus for Abram's trial, and for the manifestation of his special providence watching over him and his.

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they
w ch. 20. 11. & 26. 7. w will kill me, but they will save thee alive.

The Egyptians were a very lustful people, which made Abram more cautious.

x ch. 20. 5, 13. See ch. 26. 7. 13 x Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

Say thou art my sister: so she was, either, 1. More generally, as his niece; for nephews and nieces are in Scripture called *brethren* and *sisters*, as Gen. xiii. 8. Or rather, 2. Properly, i. e. by the father's side, Gen. xx. 12. So this expression was true, but ambiguous, and intended to deceive the Egyptians, and therefore unwarrantable. And here Abram, the father of the faithful, elsewhere celebrated for the strength of his faith, betrays his infirmity and distrust of God's providence and promise, and this fact was not without great danger both to himself and Sarai.

clr. 1920. 14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyp-
y ch. 39. 7. Matt. 5. 28. tians y beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh:
z ch. 20. 2. and the woman was z taken into Pharaoh's house.

The princes also of Pharaoh, i. e. the officers and courtiers; whose great design was to gain their prince's favour by gratifying his lusts. *Pharaoh* was a name common to all the kings of Egypt now, and for many ages after. *The woman was taken into Pharaoh's house*, i. e. taken and brought, one word for two. So the word *take* is used Gen. xv. 9, 10; Exod. xviii. 2; xxvii. 20, &c. Not to his bed, but the house of his women, where they were purified and prepared for the king's presence and society, as Esth. ii. 8, 9, that in due time she might be his concubine or wife. Thus even the ceremonies of courts serve the providence of God, and give opportunity for working her deliverance.

a ch. 20. 14. 16 And he a entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

To wit, by Pharaoh's gift, over and above his own; else it had been impertinent to mention it in this place.

b ch. 20. 18. 1 Chron. 16. 21. Ps. 105. 14. Heb. 13. 4. 17 And the LORD b plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

Most probably with some notable distemper of his body, which did both chastise him for and hinder him in the execution of his lust. *His house*, i. e. his servants, who being some one way, some another, partners of his sin, are justly made partners in his plagues. And if any were innocent in this matter, they were obnoxious to God for other sins. Besides, as they were punished upon the occasion of Pharaoh's sin, so Pharaoh was punished in their punishments. *Because of Sarai*, i. e. 1. For the act of violence towards her; for the word *taken*, ver. 15, implies that it was by constraint, and not with Abram's and with her consent, which it is not probable that either of them would give in that case. 2. For an intention of uncleanness. For God, who is the Searcher and Judge of men's hearts, may justly, and doth often, punish men for their evil purposes. Compare Gen. xx. 3, 4.

18 And Pharaoh called Abram, and said, c What *is* this *that* thou hast done
c ch. 20. 9. & 26. 10. unto me? why didst thou not tell me that she *was* thy wife?

How great an injury hast thou done to me in concealing this from me, that she was thy wife! How knew Pharaoh this? *Answ.* 1. He guessed it from the quality of his plague, which also awakened his conscience. 2. Upon a serious inquiry into the cause of this plague, he understood it either by Divine instinct, as Gen. xx. 3, or by Sarai's confession, whom doubtless he severely examined about it. And she, being awakened by this warning, durst no longer conceal herself, and thought she might securely make herself known.

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

I might have taken her to me to wife; though he had another before; polygamy being then commonly practised.

20 d And Pharaoh commanded *his* men
d Prov. 21. 1. concerning him: and they sent him away, and his wife, and all that he had.

Pharaoh gave them a charge concerning him for his safe conduct whither he pleased.

CHAP. XIII.

Abram returns from Egypt to Canaan with Lot, 1. *He comes to Beth-el; calls on the Lord,* 3, 4. *Abram and Lot being both very rich are obliged to part. Lot goes to Sodom,* 5—12. *The men of Sodom exceeding wicked,* 13. *God renews his promise to Abram concerning Canaan and a numerous issue,* 14—17. *Abram removes to Mamre, and there builds an altar,* 18.

AND Abram went up out of Egypt, he, clr. 1918.
and his wife, and all that he had, and Lot with him, a into the south. a ch. 12. 9.

i. e. Into the southern part of Canaan, from whence he came, Gen. xii. 9, and which in Scripture is called simply the *south*, Josh. x. 40; xi. 16. Otherwise he went rather into the north: but the Scripture being written for the Jews, doth frequently accommodate the names of the quarters of the world to them.

2 b And Abram *was* very rich in cattle, b ch. 24. 35. Ps. 112. 3. Prov. 10. 22.
in silver, and in gold.

3 And he went on his journeys c from c ch. 12. 8, 9.
the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

He went on his journey, or rather, *according to his journeys*, which he took as he came, going in the same road, and resting in the same place, of which he had experience.

4 Unto the d place of the altar, which d ch. 12. 7, 8.
he had made there at the first: and there Abram e called on the name of the LORD. e Ps. 116. 17.

Unto the place of the altar, i. e. where the altar was; for the altar itself was either fallen down, as being probably built of earth, as afterwards, Exod. xx. 24, or overthrown by the wicked Canaanites. He worshipped God by prayer,

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and preaching to his family, Gen. xviii. 19, and offering sacrifices. See Gen. iv. 26; xii. 8.

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

f ch. 36. 7. 6 And f the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

g ch. 34. 30. 7 And there was g a strife between the herdmen of Abram's cattle and the herd-

h ch. 12. 6. men of Lot's cattle: h and the Canaanite and the Perizzite dwelled then in the land.

The Canaanite, i. e. the Canaanites, as Gen. xii. 6, the singular number for the plural, as Psal. lxxviii. 45; cv. 33, 40.

Dwelled then in the land, i. e. were the lords and owners of it; and therefore Abram and Lot could not take what pastures they pleased, but such as the others left them, which was not sufficient for their conveniency. It may also be added as a reason of Abram's following motion, because that idolatrous people were present, and diligently observed all their contentions and other miscarriages; and would, doubtless, take occasion thence to disparage the true religion. And it must be remembered, that these are the words not of Abram, but of Moses; who, knowing that the Canaanites were then speedily to be turned out of the land, intimates that the case was otherwise in Abram's days, when the Canaanites were possessed, and were likely to continue the possessors and lords of the land.

i ver. 8. * Heb. men 8 And Abram said unto Lot, i Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* † brethren.

Abram said unto Lot. The elder, and wiser, and worthier person relinquisheth his own right to his inferior for peace sake, leaving us a noble example for our imitation.

Between me and thee, and between; or, *or between*, &c., *and* for *or*, as Exod. xxi. 17; Psal. viii. 4, compared with Matt. xv. 14; Heb. ii. 6, for there was no strife between Abram and Lot, though he feared it might pass from the feet to the head.

For we be brethren, i. e. both by nature near kinsmen, as the word *brother* is oft used, and in the faith and religion too, amongst whom contentions are very indecent and scandalous.

k ch. 20. 15. & 34. 10. 9 k *Is* not the whole land before thee? separate thyself, I pray thee, from me: l if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

l 1 Sam. 23. 27. & 2 Sam. 12. 14. & Jer. 2. 17.

Is not the whole land before thee? i. e. open to thy view, and free to choose which part thou pleasest, as thou canst agree with the owners: I give thee full power to choose before me. See a like phrase, Gen. xx. 15; xxxiv. 10, 21; xlvii. 6. *Thou wilt take*: this and the following supplement are easily gathered both from the words of this and the 11th verse, and from the nature of the thing. And the Hebrew language being a concise or short language, such supplements are frequently necessary, and very usual. Compare 2 Chron. x. 11, with 1 Kings xii. 11; 2 Sam. xxiii. 8, with 1 Chron. xi. 11.

m ch. 19. 17. Deut. 34. 3. Psa. 107. 34. n ch. 19. 24, 25. o ch. 2. 10. p ch. 19. 22. & 14. 2. 10 And Lot lifted up his eyes, and beheld all m the plain of Jordan, that it *was* well watered every where, before the LORD n destroyed Sodom and Gomorrah, o *even* as the garden of the LORD, like the land of Egypt, as thou comest unto p Zoar.

The plain of Jordan, a great plain so called, because there the pleasant river Jordan divided itself into divers little streams or rivulets, which having no visible outlet into the sea, by degrees, and in several places, insinuated themselves into the earth, which made it very fruitful and excellent for Lot's purpose. But this lovely plain was afterwards transformed by Divine vengeance into a filthy lake or dead sea, Gen. xix. *Even as the garden of the Lord*; i. e. either, 1. Like that famous garden of Eden which God himself planted, Gen. ii. 8. The like comparison we meet with Isa. li. 3; Ezek. xxviii. 13; xxxi. 8. Or, 2. Like some excellent garden; for excellent things are thus expressed, as, *the host of God*, 1 Chron. xii. 22, i. e. a great host; *cedars of God*, Psal. lxxx. 10. *Like the land of Egypt*, a land of eminent fertility by the influence of that great river Nilus, anciently celebrated as the granary of other countries. See Ezek. xxxi. *Unto Zoar*, i. e. to *Bela*, Gen. xiv. 2, afterwards called *Zoar*, Gen. xix. 22, and here so called by a prolepsis. But these words are not to be joined with the words immediately going before, as if Egypt was commended for its fertility in that part of it from which men go to Zoar, but with the more remote words, and the sense is, as the words of the text are transplaced and rendered by some, that *the plain of Jordan was (before the Lord destroyed* it and its cities *Sodom and Gomorrah) watered every where, even to Zoar*; or, *even until thou comest*, i. e. till a man come, *to Zoar*, i. e. all the way which leads from the place where Abram then was to Zoar. And such transpositions are not unusual, as we shall see hereafter.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Lot journeyed east; Heb. *from the east*, or *eastward*, as the Hebrew particle *min* is sometimes used: see Gen. ii. 8; 2 Sam. ii. 2, compared with 1 Chron. xiii. 6.

12 Abram dwelled in the land of Canaan, and Lot q dwelled in the cities of the plain, and r pitched *his* tent toward Sodom.

q ch. 19. 29. cir. 1917. r ch. 14. 12. & 19. 1. 2 Pet. 2. 7, 8.

13 But the men of Sodom s *were* wicked and t sinners before the LORD exceedingly.

s ch. 18. 20. Ezek. 16. 49. 2 Pet. 2. 7, 8. t ch. 6. 11.

Eminent, noted, and impudent sinners; see Gen. xviii. 20; Ezek. xvi. 49; which is here added as a secret reproof to Lot, who was either careless in his inquiry into the dispositions and manners of those among whom he intended to fix his abode, which for many reasons he should have searched out; or he was willing to expose himself to all the hazards which he might incur by their neighbourhood and familiarity, for the sweetness and fertility of the soil; an error which is frequently committed by men in the choice of their habitations, and which oft costs them dear, as it did Lot in the following story.

14 ¶ And the LORD said unto Abram, after that Lot u was separated from him, Lift up now thine eyes, and look from the place where thou art v northward, and southward, and eastward, and westward:

u ver. 11.

v ch. 28. 14.

The Lord said this *unto Abram*, to comfort him now when he was alone, and in a worse soil than Lot had chosen.

x ch. 12. 7. & 15. 18. & 17. 8. & 24. 7. & 26. 4. Num. 34. 12. Deut. 34. 4. z ch. 15. 18. & 24. 7. Deut. 34. 4. Acts 7. 5. y 2 Chron. 20. 7. Ps. 37. 22, 29. & 112. 2. 15 For all the land which thou seest, x to thee will I give it, and y to thy seed for ever.

Object. Abram could see but a little part of the land. *Answ.* 1. He might now possibly be upon a mountain, from whence he might have a large prospect every way. 2. He gave him all that he saw, but not only that, but also the rest of the land, and therefore he bids him *walk through* and view *the whole land*, ver. 17. *Quest.* How was the land given to Abram, when it is expressly said, *He*, i. e. *God, gave him none inheritance in it*, no, not so much as *to set his foot on*, Acts vii. 5. *Answ.* 1. God gave Abram the right to it, though not the actual possession of it, until the time that God appointed; as God gave the right of the kingdom to David, but not the possession till Saul's death. 2. God explains himself, *To thee and to thy seed*, i. e. to thee, that is, to thy seed, and that for thy sake; the particle *and* being put oft for *that is*, as 1 Chron. xxi. 12, compared with 2 Sam. xxiv. 13; Eph. i. 3, and in many other places, as we shall see. *Quest.* How was this *for ever*, when after some hundreds of years they were turned out of it?

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Answ. 1. This promise was made to them upon condition of their obedience, which is oft expressed in other places, as Lev. xviii. 26; Deut. iv. 25, 26; Isa. xlviii. 18, 19. 2. The word *olam*, rendered *for ever*, doth not always signify eternity, but a long continuance, as is evident from Gen. xvii. 13; xlviii. 4; Exod. xxi. 6; Psal. cxxxii. 14, and many other places of Scripture; and in particular, when it is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, or until the coming of the Messias; and so it may here be understood.

a ch. 15. 5. & 22. 17. & 26. 4. & 28. 14. & 32. 12. Ex. 32. 13. Num. 23. 10. Deut. 1. 10. 1 Kings 4. 20. 1 Chron. 27. 23. Is. 48. 19. Jer. 33. 22. Rom 4. 16, 17, 18. Heb. 11. 12.

16 And [a] I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and [a] dwelt in the † plain of Mamre, [b] which *is* in Hebron, and built there an altar unto the LORD.

a ch. 14. 13. † Heb. *plains.* b ch. 35. 27. & 37. 14.

Mamre was an Amorite of great note, from whom the city Hebron was called Mamre, Gen. xxiii. 19, a friend and confederate of Abram, Gen. xiv. 13, by whom it is thought he was brought to the knowledge and worship of the true God. *In Hebron;* or, *near Hebron;* for so the Hebrew *Beth* is sometimes taken.

CHAP. XIV.

Several kings wage war against the king of Sodom, &c.; Lot is taken prisoner, 1—12. *Abram rescues him,* 13—16. *The king of Sodom congratulates him his victory,* 17. *Melchizedek king of Salem blesses him; to him Abram gives tithes,* 18—20. *The king of Sodom offers to give Abram the goods taken in victory,* 21; *which Abram refuses to accept,* 22—24.

AND it came to pass in the days of Amraphel king [a] of Shinar, Arioch king of Ellasar, Chedorlaomer king of [b] Elam, and Tidal king of nations;

a ch. 10. 10. & 11. 2. b Is. 11. 11.

i. e. Of a people which came to him out of several nations, (being allured possibly by his fame, or by promises and privileges granted to them,) and put themselves under his government. Or Goiim is the name of a certain place or country, so called from the confluence of divers people or nations thither, as Tyrus is called *the mart of nations*, Isa. xxiii. 3, upon the same account.

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of [c] Admah, and Shemeber king of Zeboiim, and the king of Bela, which is [d] Zoar.

c Deut. 29. 23. d ch. 19. 22.

Once for all, observe that the name of *kings* is here and elsewhere given by Moses to the chief governors of cities or little provinces. Compare Josh. xii. 9, &c.

e Deut. 3. 17. Num. 34. 12. Josh. 3. 16. Ps. 107. 34.

3 All these were joined together in the vale of Siddim, [e] which is the salt sea.

Which now is, though when this battle was fought it was not so.

f ch. 9. 26.

4 Twelve years [f] they served Chedorlaomer, and in the thirteenth year they rebelled.

He was their lord, either, 1. By inheritance, as the issue of Elam, Shem's son, Gen. x. 22. Or, 2. By conquest, having subdued those people in a former war, which Josephus speaks of.

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5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote [g] the Rephaims [h] in Ashteroth Karnaim, and [i] the Zuzims in Ham, [k] and the Emims in ‖ Shaveh Kiriathaim,

g ch. 15. 20. Deut. 3. 11. h Josh. 12. 4. & 13. 12. i Deut. 2 20. k Deut. 2. 10, 11. ‖ Or, *the plain of Kiriathaim.*

The kings that were with him, i. e. confederate with him for the recovery of his right, expecting the same assistance from him upon the like occasion. *The Rephaims*, a fierce and warlike people of Canaan. See Gen. xv. 20. Or *the giants*, as this word is taken Deut. ii. 11. *Ashteroth Karnaim*, a place in Basan called *Ashteroth*, Deut. i. 4; Josh. ix. 10; xiii. 31. It is surnamed Carnaim, q. d. *Two-horned*, like a half moon, either from the situation and form of the place, or from the goddess Diana, or the moon, which usually was painted with two horns, whom they worshipped. *The Emims*, a people in Canaan of giant-like stature, Deut. ii. 10, 11. *Shaveh Kiriathaim;* Kiriathaim is a noted city in Gilead, and Shaveh may be either the ancient name of that city, or the present name of the country adjoining and belonging to it.

6 [l] And the Horites in their mount Seir, unto ‖ El-paran, which *is* by the wilderness.

l Deut. 2. 12, 22. ‖ Or, *the plain of Paran*, ch. 21. 21. Num. 12. 16. & 13. 3.

The Horites, the ancient inhabitants of Seir, of whom see Gen. xxxvi. 20; Deut. ii. 12. *El* signifies a *plain*, and *Paran* is the name of a known city and mountain. See Numb. xiii. 3; Deut. xxxiii. 2; 1 Sam. xxv. 1, &c.

7 And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt [m] in Hazezon-tamar.

m 2 Chron. 20. 2.

Which is Kadesh, i. e. which after that time was called Kadesh, of which see Numb. xx. 1, 14, &c. *The country of the Amalekites*, i. e. which afterwards was possessed by the Amalekites, Gen. xxxvi. 12. A known figure called prolepsis.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* [n] slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled [o] to the mountain.

n ch. 11. 3. o ch. 19. 17, 30.

The vale of Siddim was chosen by those five kings for the place of battle, that their adversaries being ignorant of the place might unawares fall into those pits, which they by their knowledge of it thought to escape. *Kings of Sodom and Gomorrah*, i. e. their armies; a figurative speech, frequent in Scripture and other authors; for their persons escaped: see ver. 17. They either, 1. Fell into the pits which they designed for others; or rather, 2. Were slain, as this word is oft used, as Josh. viii. 24, 25; Judg. viii. 10; xii. 6; and here too; for those that *fell* are here opposed to those that *remained*.

11 And they took [p] all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

p ver. 16, 21.

12 And they took Lot, Abram's [q] brother's son, [r] who dwelt in Sodom, and his goods, and departed.

q ch. 12. 5. r ch. 13. 12.

Lot now suffered for his cohabitation with bad neighbours.

13 ¶ And there came one that had escaped, and told Abram the Hebrew; for [s] he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: [t] and these *were* confederate with Abram.

s ch. 18. 1. t ver. 24.

Abram the Hebrew; so called, either, 1. From his great

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and good predecessor Eber, Gen. x. 24; xi. 14, in and by whom the primitive language and true religion were preserved; and therefore though Abram had five other progenitors between Eber and him, which were persons of less note, he is rightly denominated from Eber, the Hebrew, because he was the first that revived the memory and the work of Eber, that kept up the same language, and eminently preparated the same true religion. Or, 2. As others think, from his passing over the river Euphrates, from beyond which he came into Canaan.

These were confederate with Abram, i. e. had entered into a league for their mutual defence against common enemies. Whence we learn that it is not simply and universally unlawful to make a league with persons of a false religion.

14 And when Abram heard that [u] his brother was taken captive, he ‖ armed his ‖ trained *servants*, [w] born in his own house, three hundred and eighteen, and pursued *them* [x] unto Dan.

[u] ch. 12. 5. ‖ Or, led forth. ‖ Or, instructed. [w] ch. 15. 3. & 17. 12, 27. Jerem. 2. 7. [x] Deut. 34. 1. Judg. 18. 29.

He armed his trained servants, whom he had disciplined and instructed both in religion and in the military art too, both which were necessary to make them good soldiers, that they might both fight with skill and courage, and also rely upon God, and engage his assistance; which was now especially necessary, when so small a party were to engage against so numerous an army. *Dan* is commonly thought to be a town then called *Leshem*, Josh. xix. 47, or *Laish*, Judg. xviii. 7, and afterwards *Dan*; see Judg. xviii. 7, 29; so it is an anticipation. But it may be doubted whether this was a city; or if it were, whether it were not another town called by the same name, which was frequent in those parts. And some think this is not a town, but the very fountain of Dan, whence Jordan had its name.

15 And he divided himself against them, he and his servants, by night, and [y] smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

[y] Jo. 11. 7, 8.

He divided himself, i. e. his forces into several parties, that coming upon them from several quarters he might strike them with greater terror, whilst they thought his army far more numerous than it was.

16 And he brought back [z] all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

[z] ver. 11, 12.

He brought back all the goods which the victorious kings had taken from the princes and people mentioned before in this chapter.

17 ¶ And the king of Sodom [a] went out to meet him [b] after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the [c] king's dale.

[a] Judg. 11. 34. 1 Sam. 18. 6. [b] Heb. 7. 1. [c] 2 Sam. 18. 18.

So called either upon this occasion of the meeting of divers kings here; or because king Melchizedek either had his habitation, or was much delighted with it, and conversant in it. See 2 Sam. xviii. 18.

18 And [d] Melchizedek king of Salem brought forth bread and wine: and he *was* [e] the priest of [f] the most high God.

[d] Heb. 7. 1. [e] Ps. 110. 4. Heb. 5. 6. [f] Mic. 6. 6. Acts 16. 17. Rev. 14. 7. 1 Sam. 2. 5.

Quest. Who was this? *Answ.* 1. Shem, as the Jews and many others think, who probably was alive at this time, and, no doubt, a great prince. But neither is it probable that Shem should be a king among the cursed race of Ham; nor will this agree with the apostle's description of Melchizedek, Heb. vii. 3, *without father and mother*, &c. Whereas Shem's parents, and the beginning and end of his days, are as expressly mentioned by Moses as any other. 2. A Canaanitish king, by the Divine Providence made both a king over men, and priest unto the true God, brought in here in this unusual manner, without any mention of his parents, birth, or death, for this end, that he might be an illustrious type of Christ. Of this matter see more upon Heb. vii. 3.

King of Salem, i. e. of Jerusalem, called elsewhere *Jebus*, and *Salem*, Psal. lxxvi. 2.

Bread and wine; not for sacrifice to God; for then he had brought forth beasts to be slain, which were the usual and best sacrifices: but partly to show the respect which he bore to Abram, and principally to refresh his weary and hungry army, according to the manner of those times. See Deut. xxiii. 3, 4; xxv. 18; Judg. viii. 5, 6, 15; 1 Sam. xvii. 17. *He was the priest of the most high God*: thus in succeeding ages the same persons were often both kings and priests, as the learned note out of Virgil and other authors. And this clause is here added, as the cause and reason, not for his bringing forth or offering bread and wine, as some would have it, (for that is ascribed to him as a king, as an act of royal munificence,) but of the following benediction and decimation. In those times God had his remnant scattered here and there even in the worst places and nations.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, [g] possessor of heaven and earth:

[g] ver. 22. Matt. 11. 25.

And, or *therefore*, (as the particle is oft taken, i. e. because he was a priest of God,) *he* (i. e. *Melchizedek*) *blessed him*, (*Abram*,) which was one act of the priestly office. See on Heb. vii. 6, 7. So it is a prayer for him, that God would confirm and increase the blessing which he had given him. Or, *blessed* is; so it is an acknowledgment of God's blessing conferred upon Abram both formerly, and in this late and great victory. Or, *blessed* shall be; so it is a prediction concerning his future and further blessedness, whereof this was only an earnest.

20 And [h] blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes [i] of all.

[h] ch. 24. 27. [i] Heb. 7. 4.

Not *Melchizedek* gave to *Abram*, as some Jews foolishly understand it; for Abram swears that he would not keep nor take any of the recovered goods of the kings of Sodom, or his brethren, ver. 23. But *Abram* gave to *Melchizedek*, as appears both from Heb. iv. 7, and from the nature of the thing; for the tithes confessedly belong to the priest, such as *Melchizedek*, and not *Abram*, is here described to be. *All*, not of all the recovered goods, but of all the spoils taken from the enemies.

21 And the king of Sodom said unto Abram, Give me the † persons, and take the goods to thyself.

† Heb. *souls*.

22 And Abram said to the king of Sodom, I [k] have lift up mine hand unto the LORD, the most high God, [l] the possessor of heaven and earth,

[k] Ex. 6. 8. Dan. 12. 7. Rev. 10. 5, 6. [l] ver. 19. ch. 21. 33.

This was the ancient manner of swearing. See Exod. vi. 8; Numb. xiv. 30; Deut. xxxii. 40; Ezek. xx. 5, 6.

23 That [m] I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

[m] So Esther 9. 15, 16.

That I will not take; Heb. *If I shall take*. Understand, *God do so and so to me*, which is expressed 1 Sam. xiv. 44. A defective manner of swearing used amongst the Hebrews, either to maintain the reverence of oaths, and the dread of perjury, seeing they were afraid so much as to mention the curse which they meant; or to show that they were willing to submit to any punishment which God should inflict upon them, without exception, if they violated their oaths. *Even to a shoe-latchet*, i. e. any thing, though never so small or mean, lest thou shouldst claim a share with God in the honour due to him, to whose blessing alone I do and I will owe my riches. Or, lest thou shouldst say, Abram is enriched with my spoils; and however he pretended kindness and charity, yet indeed it was his covetousness that put him upon this work.

24 Save only that which the young men have eaten, and the portion of the men

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n ver. 13. [n] which went with me, Aner, Eshcol, and Mamre; let them take their portion.

For as Abram had a right to spoils, so had they, whether they joined with him in the battle, as it is conceived they did, or only abode by the stuff, 1 Sam. xxx. 24; and therefore though he might and did give away his own right, he could not give away other men's.

CHAP. XV.

A comfortable promise to Abram, 1. *His prayer for an heir,* 2, 3. *The promise of an answer to his prayer,* 4. 5. *Abram's faith,* 6. *He desires a sign,* 7, 8. *God gives him one,* 9. *He observes it,* 10, 11. *God appears to him when in a deep sleep,* 12. *A prediction of evil to befall his posterity,* 13. *Their deliverance,* 14—16. *The covenant concerning Canaan renewed,* 17—21.

a Dan. 10. 1. Acts 10. 10, 11. b ch. 26. 24. Dan. 10. 12. Luke 1. 13, 30. c Ps. 3. 3. & 5. 12. & 84. 11. & 91. 4. & 119. 114. d Ps. 16. 5. & 58. 11. Prov. 11. 18.

AFTER these things the word of the LORD came unto Abram [a] in a vision, saying, [b] Fear not, Abram: I *am* thy [c] shield, *and* thy exceeding [d] great reward.

God anciently revealed himself to men two ways; either, 1. When the man was asleep, in a dream; or, 2. In a vision, Numb. xii. 6, when he was awake: and this either, 1. When he was rapt into an ecstasy, wherein his senses are idle, but his mind is active and elevated to the contemplation and understanding of what God reveals. See Numb. xii. 6—8; xxiv. 4; Isa. i. 1; Acts x. 10, 11. Or, 2. When the thing was manifested by an external representation. So here, God seems to have appeared to Abram in the shape of a man, as he did Gen. xviii., as may be gathered from ver. 5, 10.

Fear not, Abram; neither the return of those enemies whom thou hast smitten and provoked, nor the envy of thy neighbours for this glorious victory, nor for thy own desolate condition. Seeing thou didst trust to my protection, I will be a shield or a protector to thee; and seeing thou didst so honourably and for my sake reject other rewards, taken by thyself, and offered by the king of Sodom, thou shalt be no loser by it; I will abundantly recompense all thy piety to me, and charity to thy afflicted kinsman Lot, and thy liberality towards others: I will bless thee with all sorts of good things, as well as defend thee from all evil; which two things make a man completely happy.

e Acts 7. 5. 2 And Abram said, Lord GOD, what wilt thou give me, [e] seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

What pleasure can I take in any other gifts, so long as thou dost withhold from me that great and promised gift of that blessed and blessing Seed, in the giving of whom thy honour and the world's happiness is so highly concerned? chap. xii. 3. *Seeing I go childless;* either, 1. I pass the time of my life, going on and growing in years, and hastening to my long home. Or, 2. I die, i. e. am about to die, or likely to die. *Going* is oftimes put for *dying*, as 1 Chron. xvii. 11, compared with 2 Sam. vii. 12; Job x. 21; xiv. 20; Matt. xxvi. 24. What good will the world do me, if I have no heir to possess it? if God lose the glory of his truth in making good his promise, and I lose the comfort of my long hoped-for child, and that such a child the effect of a Divine promise, one out of whose loins he must come, in whom all nations shall be blessed?

The steward of my house; Heb. *The son of the care,* or *government,* or *management of my house,* i. e. he who manageth the affairs of my house. A usual Hebraism, as captives are called *children of captivity,* Ezra iv. 1, and afflicted persons, *children of affliction,* Prov. xxxi. 5. Others read the verse thus, *And the steward of my house, this Eliezer of Damascus,* understand, *shall be my heir;* which words may easily be supplied out of the following verse. And such supplements of a word or short sentence out of a member or verse either foregoing or following, are frequent in Scripture, as Numb. xxiv. 22; Zech. xiv. 18; Neh. v. 2; Hab. ii. 3; Eph. ii. 1. *Damascus* may be the name either of a man, or of a place so called.

3 And Abram said, Behold, to me thou hast given no seed: and, lo, [f] one born in my house is mine heir.

f ch. 14. 14.

Of such see Gen. xiv. 14; Eccl. ii. 7. And these are opposed to them that are born of a man's body, Job xix. 17; Prov. xxxi. 2; Jer. ii. 14. *Mine heir;* either, 1. By nearness of relation, being, as some conceive, descended from Aram the eldest son of Shem. Or, 2. For a recompence of his fidelity: compare Prov. xvii. 2. Or, 3. because he only had the exact knowledge and absolute power of all his master's estate, Gen. xxiv. 10, and therefore could easily keep all after his master's death. All which reasons concurring might give occasion for this speech.

4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that [g] shall come forth out of thine own bowels shall be thine heir.

g 2 Sam. 7. 12. & 16. 11. 2 Chron. 32. 21.

i. e. Out of thy own body: see Gen. xxxv. 11; 2 Sam. vii. 12; 2 Chron. vi. 9.

5 And he brought him forth abroad, and said, Look now toward heaven, and [h] tell the [i] stars, if thou be able to number them: and he said unto him, [k] So shall thy seed be.

h Ps. 147. 4. i Jer. 33. 22. k ch. 22. 17. Ex. 32. 13. Deut. 1. 10. & 10. 22. 1 Chron. 27. 23. Rom. 4. 18. Heb. 11. 12. See ch. 13. 16.

Quest. Seeing the sun was not yet *going down,* ver. 12, how could he see the stars? *Answ.* 1. He might see them by representation in a vision, or by a Divine power strengthening his eyes to behold them. 2. It was not necessary he should then actually see them. He bids him make trial when he pleased, if he could number the stars which were now present to his mind, and would shortly be present and visible to his bodily eye. This he was not able to do; for though astronomers have presumed to give us the number of those stars which are distinctly visible to the eye, wherein yet they vary one from another, yet there are other stars innumerable, appear confusedly to the eye, and evidently by the help of glasses.

6 And he [l] believed in the LORD; and he [m] counted it to him for righteousness.

l Rom. 4. 3, 9, 22. Gal. 3. 6. Jam. 2. 23. m Ps. 106. 31.

He believed in the Lord, i. e. he was fully persuaded that God was able to fulfil, and would certainly fulfil, the promise made to him concerning a child, and especially concerning the Messias, who should come out of his loins by that child, and that both himself and all people should be justified and blessed in and through him.

He counted it to him, or *reckoned,* or *imputed,* as this word is translated, Rom. iv. 10, 22, *for righteousness,* i. e. for a righteous and worthy action, as Psal. cvi. 31; and further, in respect of this action and grace of faith, whereby he relied upon God for the promised Seed, and upon the promised Seed too, he pronounced him a just and righteous person notwithstanding his failings, which even this history acquaints us with, and graciously accepted him as such; which sense is easily gathered from St. Paul's explication and accommodation of this passage, Rom. iv. 9, 18, 22.

n ch. 12. 1. o ch. 11. 28, 31. p Ps. 105. 42, 44. Rom. 4. 13. q See ch. 24. 13, 14. Judg. 6. 17, 37. 1 Sam. 14. 9, 10. 2 Kings 20. 8. Luke 1. 18.

7 And he said unto him, I *am* the LORD that [n] brought thee out of [o] Ur of the Chaldees, [p] to give thee this land to inherit it.

8 And he said, Lord GOD, [q] whereby shall I know that I shall inherit it?

He asks a sign, not out of distrust of God's promise, for *he was strong in faith,* Rom. iv. 20, but for further assurance and confirmation of it. And such an asking of a sign was not an unusual practice with good men, as Judg. vi. 37; 2 Kings xx. 8, not are they reproved for it; but on the contrary, Ahaz was commanded to ask a sign, and reproved for not asking it, Isa. vii.

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

Take and offer at my command, and for my service, *an*

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heifer of three years old, at which time it is perfect in stature and strength, and therefore fittest for God's service. This and the other creatures here following, and sacrifices, are the same which afterwards were prescribed in the Levitical law.

10 And he took unto him all these, and [r] divided them in the midst, and laid each [s] piece one against another: but [s] the birds divided he not.

[r] Jer. 34. 18, 19.
[s] Lev. 1. 17.

And he, i. e. Abram, who by Divine instinct and precept did all this which here follows, *divided them in the midst*, into two equal parts. This was done for two reasons. 1. To represent the torn and distracted condition in which his seed was to lie for a season. 2. To ratify God's covenant with Abram and his seed; for this was a rite used in making covenants, as appears both from Scripture. Jer. xxxiv. 18, and other authors.

Laid each piece one against another, partly to encourage hope, that God would in his time put those parts together, and unite those dry bones, (to which the Israelites are compared, Ezek. xxxvii.,) and clothe them with flesh; and partly that the persons entering into covenant might pass between those parts, and so testify their union and conjunction in one and the same sacrifice. *The birds divided he not*, either because there were two birds, and the one was laid against the other, which answered to the division of the larger creatures; or because they belonged not to the ceremony of the covenant, but were for the use of sacrifice, wherein they were to be offered whole, as afterwards was prescribed, Lev. i. 15, 17.

11 And when the fowls came down upon the carcases, Abram drove them away.

The fowls came to devour them; whereby is signified, either, 1. The disturbance and distraction which good men are exposed to in the service of God from evil spirits and men; or rather, 2. The great peril of Abram's posterity, who were not only torn in pieces like these sacrifices, but even the remainder of them were likely to be devoured by the Egyptians, whose king is compared to an eagle, the chief of the birds of prey, Ezek. xvii.

Abram drove them away by the blast of his mouth, as the Hebrew word signifies; representing Abram's conquest over all his enemies by faith and prayer, whereby he engaged God to be the Preserver and Deliverer of his people.

12 And when the sun was going down, [t] Gen. 2. 21. Job 4. 13. [t] a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

A deep sleep fell upon Abram; partly natural, from his labour in killing and sacrificing those creatures; and partly sent upon him from God, to make way for the following representation. He seemed to be covered with a dreadful darkness, which was either, 1. A token of God's special presence: compare 1 Kings viii. 12. Or, 2. A signification of the distressed and doleful condition of Abram's seed; for *darkness* in Scripture is frequently mentioned as an emblem or sign of great misery, as Psal. lxxxviii. 6; cvii. 14, &c.

13 And he said unto Abram, Know of [u] Ex. 12. 40. Ps. 105. 23. Acts 7. 6. a surety [u] that thy seed shall be a stranger in a land *that is* not their's, and shall serve [w] Ex. 1. 11. Ps. 105. 25. them; and [w] they shall afflict them four hundred years;

In a land that is not theirs, i. e. in Canaan and Egypt; for though Canaan was theirs by promise, to be fulfilled in after-times, yet it was not theirs by actual donation and possession; but they were strangers in it, Gen. xvii. 8; Psal. cv. 11. 12.

Four hundred years, exactly four hundred and five years; but a small sum is commonly neglected in a great number, both in sacred and profane writers. There were four hundred and thirty years between the first promise, or between the renewing and confirming of the promise by the gift of Isaac, and Israel's going out of Egypt, or God's giving of the law, Exod. xii. 40; Gal. iii. 17; but part of this time Abraham with his son Isaac lived in much honour and comfort; but after Isaac grew up, the affliction here mentioned began with Isaac in Canaan, and continued to him and his posterity in Egypt till this time was expired.

14 And also that nation, whom they shall serve, [x] will I judge: and afterward [y] shall they come out with great substance.

[x] Ex. 6. 6. Deut. 6. 22.
[y] Ex. 12. 36. Ps. 105. 37.

That nation whom they shall serve, i. e. Egypt, the principal seat of their servitude, and the instrument of their sorest bondage, *will I judge*, i. e. punish, as that word is used, Psal. li. 4; Obad. 21, and elsewhere. *With great substance;* the accomplishment of this, see Exod. iii. 22; xi. 2; xii. 35, 37.

15 And [z] thou shalt go [a] to thy fathers in peace; [b] thou shalt be buried in a good old age.

[z] Job 5. 26.
[a] Acts 13. 36.
[b] ch. 25. 8.

To thy fathers, i. e. either, 1. Into heaven, where thy godly progenitors are gone; or, 2. Into the state of the dead, where all thy fathers are gone before thee. This may seem more probable, at least in this place, partly, because this or the like phrase is indifferently used concerning good and bad men; see Gen. xxv. 8; Psal. xlix. 19; partly, because this phrase is so expounded, Acts xiii. 36, *He*, i. e. *David, was laid to his fathers, and* (for *that is*) *saw corruption;* partly, because some of Abraham's fathers, and particularly Nahor, his grandfather, who lived and died an idolater, cannot with any warrant from Scripture be presumed to be gone to the place of blessedness in their souls. Free from those afflictions which shall come upon thy posterity after thy decease.

16 But [c] in the fourth generation they shall come hither again: for the iniquity [d] of the Amorites [e] *is* not yet full.

[c] Ex. 12. 40.
[d] 1 Kings 21. 26.
[e] Dan. 8. 23. Matt. 23. 32. 1 Thess. 2. 16.

In the fourth generation; in the end of the four hundred years mentioned ver. 13, a *generation* being at that time reckoned at one hundred years, or thereabouts. Or, in the fourth generation numbered from their going into Egypt, or from their leaving Canaan; which may possibly be implied by these words, *they shall come hither*. So Caleb was the fourth from Judah, and Moses the fourth from Levi, and so doubtless many others.

The iniquity of the Amorites, i. e. of the people inhabiting Canaan. And the Amorites, one of those people, ver. 21, are here put for all the rest, as Gen. xlviii. 22; 1 Kings xxi. 26; 2 Kings xxi. 2; Amos ii. 10, either because they were the greatest and stoutest of all, Amos ii. 9, or because Abram dwelt among that people, Gen. xiii. 18; xiv. 13. All men's sins are kept by God as in a book of remembrance, not one of them is lost; and as God exactly observes the number and measure of men's sins, so he determines within himself how far and how long he will bear with sinful men or nations, and what shall be the period of his patience; and when that comes, their measure is full, and their destruction infallibly comes. See Jer. li. 13; Matt. xxiii. 32; 1 Thess. ii. 16.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and † a burning lamp that [f] passed between those pieces.

† Heb. *a lamp of fire.*
[f] Jer. 34. 18, 19.

By which symbol God designed to represent, either, 1. The future state of Abram's seed; the *smoking furnace* signifying Israel's misery in the *iron furnace* of Egypt, as it is called, Jer. xi. 4; and the *burning lamp* noting their deliverance, or light shining out of darkness. Or, 2. His own presence; for God is called a *consuming fire*, Heb. xii. 29; and both *smoke* and *fire* are elsewhere mentioned as the signs and means of God's appearance. See Exod. iii. 2; xix. 9, 16, 18; xx. 18. And this sense seems to be favoured by the following words, it being the custom of persons entering into covenant to pass between such pieces as hath been said; and because God hath no body which could visibly do so, therefore he doth it in this type or shadow.

18 In the same day the LORD [g] made a covenant with Abram, saying, [h] Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

[g] ch. 24. 7.
[h] ch. 12. 7. & 13. 15. & 26. 4. Ex. 23. 31. Num. 34. 3. Deut. 1. 7. & 11. 24. & 34. 4. Josh. 1. 4. 1 Kings 4. 21. 2 Chron. 9. 26. Neh. 9. 8. Ps. 105. 11. Is. 27. 12.

Unto thy seed have I given this land, i. e. decreed and promised in due time to give, which makes it as sure as if

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it were actually given to them. Or, *I will give;* words of the past time being oft put for the future, especially in prophecies. *The river of Egypt;* not Nilus, which elsewhere is so called, but a less river, as is sufficiently implied, because this is opposed to the *great river* here following; but a river called Sihor, which divides Egypt from Canaan. See Numb. xxxiv. 5; Josh. xiii. 3; 1 Chron. xiii. 5. The accomplishment hereof, see 2 Sam. viii. 3; 1 Kings iv. 21; ix. 21.

19 The Kenites, and the Kenizzites, and the Kadmonites,

The Kenites are supposed the same with the Midianites, by comparing Exod. iii. 1, with Judg. i. 16. See also Numb. xxiv. 21; 1 Sam. xv. 6. *The Kenizzites*, thought to be the Idumeans, who sprung from Kenaz of Esau's race. But this seems not to agree with Deut. ii. 5, where God expressly saith to the Israelites concerning the Idumeans, *I will give you none of their lands*, &c. *The Kadmonites*, i. e. the eastern people, as the word signifies, elsewhere called the *Hivites*, Josh. ix. 1, who lived near the Mount Hermon, Josh. xi. 3, which was in the east part of Canaan. See Psal. lxxxix. 12.

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

Sarai is barren, 1. *She gives Hagar, her servant, to Abram to be his wife,* 2, 3. *Hagar conceives and despises her mistress,* 4. *Sarai complains of it,* 5. *Abram leaves her to Sarai's disposal, who deals hardly with her: Hagar runs from her,* 6. *The angel of the Lord meets her, commands her to return and submit,* 7—9; *promising her a numerous seed,* 10; *names the child,* 11; *foretells his disposition,* 12. *God's looking on her in her affliction comforts her,* 13, 14. *Her son born, and named,* 15. *Abram's age.*

a ch. 15. 2, 3. NOW Sarai Abram's wife [a] bare him no
b ch. 21. 9. children: and she had an handmaid, [b] an
c Gal. 4. 24. Egyptian, whose name *was* [c] Hagar.
d ch. 30. 3. 2 [d] And Sarai said unto Abram, Behold
e ch. 20. 18. & 30. 2. now, the LORD [e] hath restrained me from
1 Sam. 1. 5, 6. bearing: I pray thee, [f] go in unto my
f So ch. 30. 3, 9. maid; it may be that I may † obtain chil-
† Heb. *be builded by her.* dren by her. And Abram [g] hearkened to
g ch. 3. 17. the voice of Sarai.

She reckons the children of her bond-woman (as Hagar was, Gal. iv. 22) would be accounted her children. See Gen. xxx. 3; Exod. xxi. 4; 2 Sam. xxi. 8; Esth. ii. 7.

Abram hearkened to the voice of Sarai; supposing that God would accomplish his promise of a seed to come out of his loins by this way; and knowing that Sarai was not yet mentioned in the promise, as the person by whom he should have that seed; and not consulting with God, which he should have done.

1911. 3 And Sarai Abram's wife took Hagar
her maid the Egyptian, after Abram [h] had
h ch. 12. 5. dwelt ten years in the land of Canaan, and
gave her to her husband Abram to be his
wife.

i. e. His concubine, or secondary wife. Polygamy, though it was forbidden by God's first institution, Gen. ii. 24, compared with Matt. xix. 5, and brought into the world by wicked Lamech, yet it was sometimes practised by the patriarchs, either by God's permission, who could rightly dispense with his own laws when and where he pleased; or by their mistake about the lawfulness of it. As for the present case, it is most evident this action was not the effect of an inordinate lust, but of an earnest desire of having children, and especially of obtaining the blessed and promised Seed.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was [i] despised in her eyes. i 2 Sam. 6. 16. Prov. 30. 21, 23.

For barrenness in itself was a reproach, and especially to Sarai, who seemed to be a person rejected by God, as one whom he would not honour with being the mother of that Seed; and Hagar being suddenly made Sarai's partner in the privilege of Abram's bed, and superior to her in respect of that great blessing of child-bearing, it is no wonder if she grew insolent upon it, especially being advanced so highly from so low a condition.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: [k] the LORD judge between me and thee. k ch. 31. 53. 1 Sam. 24. 12.

i. e. The injury done to me by Hagar, who thus wickedly requites my kindness to her, be upon thee, i. e. is to be imputed to thee; thou art the cause of it, because thou dost not maintain my reputation, and repress her arrogancy. *The Lord* give forth a righteous sentence between us, and deal with each of us according to our guilt or innocency in this matter. Compare 1 Sam. xxiv. 12, 15.

6 [l] But Abram said unto Sarai, [m] Be- l Prov. 15. 1. 1 Pet. 3. 7.
hold, thy maid *is* in thy hand; do to her m Job 2. 6. Ps. 105. 41, 42. Jer. 38. 5.
† as it pleaseth thee. And when Sarai † Heb. that which is *good in*
† dealt hardly with her, [n] she fled from her face. *thine eyes.* † Heb. *afflicted her.* n Ex. 2. 15.

Thy maid is in thine hand, i. e. subject to thy power and authority, as the phrase is taken, Gen. xxiv. 10; xxxix. 4, 6, 8; Numb. xxxi. 49. For though she be my concubine, yet she is thy inferior; and therefore if she exalt herself above her measure, I give thee power to exercise thy authority over her. But whether this was not one of Abram's infirmities, to give up his second wife into the hands of the first, may well be questioned. Use whatsoever power God hath given thee over her; for we must not think that Abram gave her power of life and death over her, especially now when she was with child. Therefore here, as often elsewhere, the general words must be limited from the nature of the thing, and from other texts of Scripture, which forbid cruelty even to our servants. *And when Sarai dealt hardly with her,* either by imposing labours upon her above her strength, or by grievous stripes which she could not bear, *she fled from her face,* contrary to God's command, Eccl. x. 4, and to the laws of justice, because both her person and the fruit of her body were not her own, but Abram's right in possession.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, [o] by the fountain in the way to [p] Shur. o ch. 25. 18. p Ex. 15. 22.

The Son of God, who oft appeared in man's shape, before he took man's nature, is called an *Angel* or *Messenger*, because he was the *Angel of the covenant*, Mal. iii. 1, and was sent upon divers messages to men in the Old Testament, and at last was to be sent in the flesh as God's great Ambassador, or Messenger of peace and reconciliation. *Shur*, a place near Egypt, Gen. xxv. 18; 1 Sam. xv. 7; Exod. xv. 22, being her native country.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

By this title he admonisheth her, that though she was Abram's wife, yet she was Sarai's maid, to whom she owed subjection and service, from which she could not lawfully withdraw herself. Consider with thyself what thou art doing: what a sad exchange thou art making. Thou forsakest not only an excellent master and husband, but also me and my worship, which thou wilt not find in any other family, and so castest thyself out of the true church, and art running headlong into a place of all idolatry and impiety, to thy utter undoing; and this merely through pride and impatience.

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9 And the angel of the LORD said unto
§ Pet. 2. 9. 1 Pet. 2. 18. her, Return to thy mistress, and [q] submit thyself under her hands.

10 And the angel of the LORD said unto
r ch. 17. 20. & 21. 13. & 25. 12. her, [r] I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto
s ch. 17. 19. Matt. 1. 21. Luke 1. 13, 31. her, Behold, thou *art* with child, and shalt bear a son, [s] and shalt call his name
t That is, *God shall hear* ‖ Ishmael; because the LORD hath heard thy affliction.

Hath heard thy cry in thy affliction.

t ch. 21. 20. 12 [t] And he will be a wild man; his hand *will be* against every man, and every
u ch. 25. 18. man's hand against him; [u] and he shall dwell in the presence of all his brethren.

He will be a wild man; Heb. *A wild-ass man*, i. e. a man like a wild ass, fierce and untamed, and unsettled in his habitation; or as that creature is, Job xxxix. 5, 8; Jer. ii. 24; Hos. viii. 9, living in deserts and mountains, warlike and violent, exercising himself continually in hunting beasts, and oppressing men. See Gen. xxi. 20. He will provoke and injure all that converse with him, and thereby will multiply his enemies; which is to be understood not only of him, but also of his posterity. *And he shall dwell* in the borders of the other sons and kindred of Abram and Isaac, who though they shall be vexed and annoyed with his neighbourhood, yet shall not be able to make him quit his habitation. See Gen. xxv. 18.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after
x ch. 31. 42. him [x] that seeth me?

Thou God seest me; thou hast been pleased to take notice and care of me, and graciously to manifest thyself unto me.

After him that seeth me, i. e. after that God whose eye is upon me for good. So she chides herself for her neglect of God, and of his providence, and that not only in her master's house, but even *here* in the wilderness, where her desolate and miserable condition should have made her look after and call upon God for help. Or rather, these are words of admiration: q. d. *Have I also here*, i. e. in this desolate wilderness, *looked after him that seeth me*, i. e. seen the face of my gracious God! That God should appear to me in my master's house, where he used to manifest himself, was not strange; but that I should have such a favour here, that God should not only look upon me, but admit me to look upon him, and visibly appear to me after I had run away from him, and from my godly master, this was more than I could hope or expect! Others thus, *Have I here seen after him that sees me?* i. e. after the vision of him that hath appeared to me? i. e. Do I yet see and live after I have seen God? She wonders at it, because it was then the common opinion that an appearance of God to any person was a forerunner of death. See Gen. xxxii. 30; Exod. xxxiii. 20; Judg. vi. 22; xiii. 22. And *seeing* is here put for living, one function of life for life itself, as Exod. xxiv. 11; Eccl. xi. 7, 8. But the word *seeing* put by itself, as here it is, is neither in those places, nor elsewhere, used for living. And had that been her meaning, she would have expressed it plainly, as they do in the places alleged, and not have used so dark and dubious a metaphor, nor would have said, *after him that sees me*, but rather, *after I have seen him*.

y ch. 24. 62. & 25. 11. *That is, the well of him that liveth and seeth me.* 14 Wherefore the well was called
z Num. 13. 26. [y] ‖ Beer-lahai-roi; behold, *it is* [z] between Kadesh and Bered.

This name may have respect, either, 1. To God, *The well of him that liveth* (i. e. of the true and living God) *and seeth me*, i. e. taketh care of me. Or, 2. To Hagar, *The well of her that liveth*, i. e. who though she gave up herself for dead and lost, yet now is likely to live, both in her person and in her posterity, *and seeth*, or *did see*, namely, God present with her.

15 ¶ And [a] Hagar bare Abram a son: a Gal. 4. 22. and Abram called his son's name, which Hagar bare, [b] Ishmael. b ver. 11.

Hagar bare Abram a son, to wit, after her return and submission to her mistress, which is evident from the following history.

16 And Abram *was* fourscore and six 1910. years old, when Hagar bare Ishmael to Abram.

CHAP. XVII.

God renews his covenant with Abram, 1—4. *His name in token hereof changed*, 5. *Kings shall be born of him*, 6. *The covenant established with his seed*, 7. *The promise of Canaan to him and his seed repeated*, 8. *Circumcision instituted*, 9, 10. *The part to be circumcised*, 11. *The time and persons*, 12, 13. *The punishment on neglecters of it*, 14. *Sarai's name changed*, 15. *A son by her promised*, 16. *Abraham's surprise*, 17. *His prayer for Ishmael*, 18. *The promise of a son by Sarah confirmed; his name*, 19. *Abraham's prayer for Ishmael answered*, 20; *but the covenant established in Isaac*, 21. *Abraham is circumcised; as is also Ishmael, and all his house*, 23—27.

AND when Abram was ninety years old a ch. 12. 1. b ch. 28. 3. & 35. 11. Ex. 6. 3. Deut. 10. 17. c ch. 5. 22. & 48. 15. 1 Kings 2. 4. & 8. 25. 2 Kings 20. 3. and nine, the LORD [a] appeared to Abram, and said unto him, [b] I *am* the Almighty God; [c] walk before me, and be thou ‖ [d] perfect.

‖ Or, *upright*, or, *sincere.* d ch. 6. 9. Deut 18. 13. Job 1. 1. Matt. 5. 48.

I am the Almighty God, who can do all that I have promised, or shall promise to thee, and whatsoever pleaseth me; and therefore do thou firmly believe all my words. *Walk before me* as becomes one in the presence of thy Lord, and Judge, and Rewarder, being careful to please and obey me in all things, and depending upon me for thy well-doing and well-being. See the same phrase, Gen. xlviii. 15; 1 Kings viii. 25; Psal. cxvi. 9. *And be thou perfect*, i. e. sincere, universal, and constant in thy belief of my promises, and obedience to my commands. See Gen. vi. 9.

2 And I will make my covenant be-
e ch. 12. 2. & 13. 16. & 22. 17. tween me and thee, and [e] will multiply thee exceedingly.

I am come to renew, establish, and enlarge that covenant which I formerly made with thee.

3 And Abram [f] fell on his face: and f ver. 17. God talked with him, saying,

Abram fell on his face, partly in self-abasement, and a humble sense of his own undeservedness of such favours; and partly in reverence and worship to God, and a thankful acknowledgment of his marvellous kindness. Compare Lev. ix. 24; Ezek. xliii. 3.

4 As for me, behold, my covenant *is* g Rom. 4. 11, 12, 16. Gal. 3. 29. with thee, and thou shalt be [g] a father of † Heb. *multitude of nations.* † many nations.

Both literally, or after the flesh, of the Israelites, Ishmaelites, Edomites, &c., and spiritually, of all believers of all nations, to whom Abram hath in some sort the place of a father, Rom. iv. 12, 17. Not only as he was the great example and teacher of that faith by which they are all saved, (as the instructors of others are called their *fathers*, both in Scripture, as Gen. iv. 20, 21, and in profane authors,) but as he was made by God the head of the covenant, by or through whom the covenant right was conveyed to all his natural seed, and afterwards to the spiritual seed, all Gentile believers.

5 Neither shall thy name any more be
h Neh. 9. 7. ‖ That is, *Father of a great multitude.* i Rom. 4. 17. called Abram, but [h] thy name shall be ‖ Abraham; [i] for a father of many nations have I made thee.

Abraham, i. e. *the father of a multitude; Ham* in the

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Hebrew being put for *Hamon*, which signifies a *multitude*, by a figure called *apocope*, which is usual in proper names.

k ch. 35. 11. l ver. 16. ch. 35. 11. Matt. 1. 6, &c.

6 And I will make thee exceeding fruitful, and I will make [k] nations of thee, and [l] kings shall come out of thee.

So did the kings of Israel and Judah, of Edom, of the Saracens, and the Messias, who is King of kings, and Lord of lords.

m Gal. 3. 17.

7 And I will [m] establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, [n] to be a God unto thee, and to [o] thy seed after thee.

n ch. 26. 24. & 28. 13. Heb. 11. 16. o Rom. 9. 8.

i. e. Whatsoever I am or have, all that shall be thine, and shall be employed for thy protection, consolation, and salvation. This phrase contains in it the confluence of all blessings, temporal, spiritual, and eternal. See Lev. xxvi. 12; Psal. xxxiii. 12; cxliv. 15; Jer. xxxi. 33.

p ch. 12. 7. & 13. 15. Ps. 105. 9, 11. † Heb. *of thy sojournings.* q ch. 23. 4. & 28. 4. r Ex. 6. 7. Lev. 26. 12. Deut. 4. 37. & 14. 2. & 26. 18. & 29. 13.

8 And [p] I will give unto thee, and to thy seed after thee, the land †[q] wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and [r] I will be their God.

And to thy seed; unto thee, not in thy own person, but in thy seed. See Gen. xiii. 15, 17.

For an everlasting possession; upon condition of their obedience to God, as is oft expressed; wherein seeing they so notoriously failed, it is no wonder if they *possessed it but a little while*, as the prophet complains, Isaiah lxiii. 18.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

The agreement is mutual: my part was expressed before; now follows thy part, and the condition to which my promise and blessing is annexed.

s Acts 7. 8.

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; [s] Every man child among you shall be circumcised.

Circumcision is here called the *covenant* by a usual metonomy, because it is the condition, sign, and seal of the covenant, the pledge of God's promise and man's duty. And upon the same grounds the *cup*, i. e. the wine, is called *the new testament in Christ's blood*, Luke xxii. 20; or, which is all one, *Christ's blood in the new testament*, Matt. xxvi. 28.

It is evident that women as well as men were comprehended in this covenant, from Gen. xxxiv. 14; Exod. xii. 3, 4; Joel ii. 15, 16. Yet circumcision is given only to the males, partly, because it could not, at least not conveniently, be administered to females; partly, because man is the principal cause of the propagation of children, and consequently of the propagation of that original corruption which cleaves to them; partly, to signify that all persons begotten by man should be polluted by sin, though not all conceived by a woman, as Christ was; and partly, because man is the head of the woman, and of the family, upon whom all their concerns are devolved, and from whom the distinction of families and people comes.

t Acts 7. 8. Rom. 4. 11.

11 And ye shall circumcise the flesh of your foreskin; and it shall be [t] a token of the covenant betwixt me and you.

The flesh of your foreskin, i. e. by a usual hypallage, *the foreskin of your flesh;* and the word *flesh* is here put for the genital part, as it is Lev. xv. 2, 19; Ezek. xvi. 26; xxiii. 20, and elsewhere. This part God singled out for this ordinance, because it is and was a great instrument both in the commission of actual sins, and in the propagation of original sin; and therefore it was very proper to apply to it the seal of God's gracious covenant for the remission of sins past, and the extirpation of sin for the future.

It shall be a token of the covenant, i. e. a sign, evidence, and assurance, both of the blessing promised by that God who appointed this ordinance, and of man's obligation to the duties required, which is signified by his acceptance of and submission to this ordinance. And here we have the nature and definition of a sacrament, viz. that it is a figure or token of God's covenant.

† Heb. *a son of eight days.* u Lev. 12. 3. Luke 2. 21. John 7. 22. Phil. 3. 5.

12 And †he that is eight days old [u] shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

Eight days; not before that time, because of the child's weakness and imperfection, and impurity too, Exod. xxii. 30; Lev. xii. 3, for which reason also beasts were not to be offered to God before the eighth day, Exod. xxii. 30. *Every man-child in your generations*, successively, until the Messias come, who shall circumcise your hearts, and change this ordinance for another.

Bought with money of any stranger: these were of two sorts. 1. Children, who being entirely his possession, and having not understanding to discern, nor will to choose or refuse, were to be circumcised. 2. Grown persons, who were not to be compelled to be circumcised, but if they refused it, were not to be permitted to dwell in his family, lest they should infect others, but were to be sold to strangers, as the Hebrew doctors teach. But as for Abraham's servants here, they were thoroughly instructed in religion, Gen. xviii. 19, and doubtless did willingly embrace it, and submit to this sacrament.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

So it was, and is properly in regard of the thing signified to all true believers; and for the sign, it is so called because it was to endure through all generations till the coming of the Messias; the word *olam*, here and elsewhere rendered *everlasting*, or *for ever*, being oft used to express not only simple eternity, but any long continuance, for many ages, yea, sometimes for a man's life. See Exod. xxi. 6; Deut. xv. 17; 1 Kings ix. 3.

w Ex. 4. 24.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul [w] shall be cut off from his people; he hath broken my covenant.

And the uncircumcised man-child; or rather, *and as for the uncircumcised man-child.* So the nominative is put absolutely, as is frequent in the Hebrew tongue. *Whose flesh of his foreskin is not circumcised*, or, *who shall not circumcise the flesh of his foreskin;* for the Hebrew verb may be rendered actively, which seems best here; because the punishment seems more justly to belong to the parent, who was guilty of this neglect; than to the child, who was not capable of this precept, and therefore not guilty of the violation of it. And this may further appear from Exod iv. 24, 25, where God seeks to kill, not the child, but the father, Moses, for this sin. And *the flesh of* the child's *foreskin* is rightly called *the flesh of his*, i. e. the parent's, *foreskin*, because the child is a part and the possession of his parent. So that this threatening concerns only grown persons, and of them only such as shall wilfully and unnecessarily neglect this duty; for otherwise it was neglected by the Israelites for forty years together in the wilderness, Josh. v. 7, without any token of God's displeasure for it. *That soul shall be cut off from his people.* This phrase denotes either, 1. An exclusion from fellowship with God's people, and from all the promises, privileges, and blessings belonging to them, either in this life or that to come. Or rather, 2. An untimely and violent death, as may be gathered from Exod. xxxi. 14, to be inflicted by the magistrate, to whom God committed the execution of this as well as other laws; and in case of his neglect and default, or the secrecy of the fact, by the extraordinary hand of God, who sometimes ascribes this act to himself, as Lev. xvii. 10; xx. 6. *He hath broken my covenant*, that sacred bond which tied him and me together; and by his neglect and contempt of the condition required on his part, he hath forfeited the blessing promised on my part.

15 ¶ And God said unto Abraham, As for

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Sarai thy wife, thou shalt not call her name Sarai, but ‖ Sarah *shall* her name *be*.

‖ That is, Princess.

Sarai signifies *my lady*, or *my princess*, which confines her dominion to one family; but *Sarah* signifies either a *lady* or *princess*, simply and absolutely without restriction, or *the princess of a multitude*, the Hebrew letter *he* being taken out of *Hamon*, and added to her name, as it was to Abram's name.

16 And I will bless her, [x] and give thee a son also of her: yea, I will bless her, and † she shall be *a mother* [y] of nations; kings of people shall be of her.

x ch. 18. 10. † Heb. she shall become nations. y ch. 35. 11. Gal. 4. 31. 1 Pet. 3. 6.

17 Then Abraham fell upon his face, [z] and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

z ch. 18. 12. & 21. 6.

He *laughed*, through admiration and holy rejoicing at so great a blessing, not through unbelief, as Sarah did, Gen. xviii. 12. 13, as appears from Rom iv. 19, 20. And though the outward act was the same in both, yet God discerned their differing dispositions and intentions therein.

18 And Abraham said unto God, O that Ishmael might live before thee!

Grant, O Lord, that the giving of one son may not be joined with the taking away of another; that Ishmael may faithfully serve thee, and may have a share in thy favour and gracious covenant. For this seems to be the meaning of this phrase of *living before God*, or *in God's presence*, by comparing a parallel phrase, of *walking before God*, ver. 1, and elsewhere, and an opposite phrase, *from thy face shall I be hid*, Gen. iv. 14.

19 And God said, [a] Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

a ch. 18. 10. & 21. 2. Gal. 4. 28.

Isaac signifies *laughter*, not from Sarah's laughter, which as yet had not happened, but from Abraham's past laughter, ver. 17, and future joy in his son.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and [b] will multiply him exceedingly; [c] twelve princes shall he beget, [d] and I will make him a great nation.

b ch. 16. 10. c ch. 25. 12, &c. d ch. 21. 13. 18.

Have heard thee, to wit, in part, or so far as is here expressed; and probably, as to the chief blessing of the covenant, to wit, the forgiveness of his sins, and eternal life, as the Hebrew doctors and some others collect from Gen. xxv. 17, and from other considerations.

21 But my covenant will I establish with Isaac, [e] which Sarah shall bear unto thee at this set time in the next year.

e ch. 21. 2.

The covenant of the promised Seed to come out of his loins, and of life and salvation to accrue to himself and to his posterity by virtue of that Seed; in comparison whereof God speaks slightly of all the temporal blessings conferred upon Ishmael, though in themselves they were great and glorious. By which it may sufficiently appear that Abraham's faith, whereby he is said to be justified, Rom. iv., had a further reach in it than to his own immediate child, even to the Messias, whose *day* therefore Abraham is said to *have seen*, John viii. 56.

22 And he left off talking with him, and God went up from Abraham.

To heaven in a visible manner, as it seems he conversed with him in some visible shape. Compare Gen. xxxv. 13; Judg. xiii. 20.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

Circumcised the flesh of their foreskin; partly by his own hand, and partly by the help of others, whom he by Divine instinct called to and directed in that work; *in the selfsame day*, in which God appeared to him and gave the command. So he made haste and delayed not to execute God's command. And his servants also yielded a ready and cheerful obedience to this severe and painful precept, being moved thereunto by Abraham's example and sovereign authority, by God's powerful presence some way or other manifested to them, and by the prospect and hope of God's blessing to accompany and follow his own ordinance.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin. 1898.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And [f] all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him. f ch. 18. 19.

CHAP. XVIII.

The Lord appears to Abraham, 1. *He sees three men*, 2; *invites them*, 3—5. *They accept it*, 5. *He prepares for them a calf, &c.; they eat*, 6—8. *The promise of a son by Sarah renewed; the time appointed*, 9, 10. *Sarah, being old, laughs*, 11, 12. *God reproves her*, 13; *and confirms the promise*, 14. *Her denial, and God's reply*, 15. *The men go towards Sodom*, 16. *God resolves to show Abraham his purpose to destroy Sodom*, 17. *The reason of it*, 18. *God's testimony of him*, 19. *God reveals his purpose to him*, 20—22. *Abraham's intercession for Sodom oft repeated, and God's condescension*, 23—32.

AND the LORD appeared unto him in the [a] plains of Mamre: and he sat in the tent door in the heat of the day; 1898. a ch. 13. 18. & 14. 13.

Waiting for strangers which might pass that way; for whom no public places being provided in those times and places, virtuous persons used to entertain them in their houses. See Heb. xiii. 2. *In the heat of the day*, the time when travellers, especially in those hot contries, used to divert and refresh themselves.

2 [b] And he lift up his eyes and looked, and, lo, three men stood by him: [c] and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, b Heb. 13. 2. c ch. 19. 1. 1 Pet. 4. 9.

Three men, as they seemed to be, though indeed they were angels in men's shape. *Bowed himself toward the ground*; a respect usually paid to persons of quality, such as these seemed to be.

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

He directeth his speech to one, who, by the majesty of his countenance, and the respect which the other two showed him, seemed to be the chief of them.

4 Let [d] a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: d ch. 19. 2. & 43. 24.

A practice usual in those parts, Gen. xix. 2; xxiv. 32; xliii. 24; John xiii. 4, 5; 1 Tim. v. 10, because they used to travel either bare-footed, or only with sandals to cover and secure the bottom of their feet.

5 And [e] I will fetch a morsel of bread, and † [f] comfort ye your hearts; after that e Judg. 6. 18. & 13. 15. † Heb. stay. f Judg. 19. 5. Ps. 104. 15.

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g ch. 19. 8. & 33. 10. † Heb. *you have passed.*

ye shall pass on: [g] for therefore † are ye come to your servant. And they said, So do, as thou hast said.

Therefore are ye come to your servant; not that he saith or thought that this was their design, but an effect of Divine Providence. The meaning is, Therefore hath God directed you this way, that I might have an occasion of performing my duty to you, which I cheerfully embrace.

† Heb. *Hasten.*

6 And Abraham hastened into the tent unto Sarah, and said, † Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

Three measures, containing each the third part of an ephah. See Exod. xvi. 36. *Upon the hearth;* upon the coals, or in the warm cinders, or in an oven. He had doubtless other bread ready, but he would have new bread for them, which he thought most grateful.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

h ch. 19. 3.

8 And [h] he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

The calf, to wit, the choicest parts of the calf. *He stood by them,* to wait upon them, as the word *standing* is used, Neh. xii. 44; Jer. lii. 12. *They did eat;* either seemingly, as the Scripture oft speaks of things according to appearance; or really, they received the meat into the bodies which they assumed, where it was consumed by a Divine power.

i ch. 24. 67.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, [i] in the tent.

They said unto him, i. e. one of them, in the name of all, said; which he did not for his own satisfaction, for he who knew her name knew also where she was, but to give occasion for the following discourse. *In the tent;* in her tent; for men and women had then their several tents or apartments.

k ver. 14. l 2 Kings 4. 16. m ch. 17. 19, 21. & 21. 2. Rom. 9. 9.

10 And he said, I [k] will certainly return unto thee [l] according to the time of life; and, lo, [m] Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

I will certainly return unto thee, not in a visible shape, but with my powerful and effectual presence, to fulfil my promise. *According to the time of life:* this time may respect, either, 1. Abraham and Sarah, *in the time of life,* i. e. when you shall be both alive and in health. But if it belonged to them, it might seem better to understand it thus; in the time when God shall restore life, i. e. vigour and activity to you; for till then both Abraham's body and Sarah's womb are expressly said to be *dead,* Rom. iv. 19, to which *deadness* this *life* may be opposite; and the time of restoring this lost power of generation may well be called *a time of life,* it being a kind of life from the dead, and an empowering of him for a vital action from which he was before disenabled, and for the conveying of life to a child, and perpetuating his own life in him. Or, 2. To the child, *according to the time of life,* i. e. in the time which is usual for the conception, quickening, and bringing forth of a living child. Which interpretation receiveth some countenance from 2 Kings iv. 16, where we have the same phrase. Or, 3. To the year, *according to the time,* or *this time of life,* or *living time,* i. e. when this time or season of the year shall revive, i. e. return or be restored; as cities and buildings are said to be *revived,* when they are repaired or rebuilt, as 1 Chron. xi. 8; Neh. iv. 2. And this season might more properly be said to *revive,* and be called *the time of life,* because it may be gathered from the heat, ver. 1, and their refreshing themselves under the shadow of a tree, that it was the spring time, when herbs and plants and trees, which seem to be dead in the winter, recover and show forth their life and vigour: and so the sense may be this, *according to this time,* which is a time *of life,* or reviving, wherein as the beauty and fruits of the earth will be renewed and revived, so thou and Sarah shall be revived, or receive, as it were, a new life in the son that shall be born to you. This sense seems more probable than either of the former, because he speaks of a certain set or appointed time, ver. 14; Rom. ix. 9; Gen. xxi. 2, and that time was about a year after this, as may appear by comparing Gen. xvii. 24, and xxi. 5.

In the tent door which was behind him, i. e. at the back of the angel that spoke with him; which is here added, to show that he knew her laughter, not by the sight of his eyes, but by his all-seeing knowledge.

n ch. 17. 17. Rom. 4. 19. Heb. 11. 11, 12, 19. o ch. 31. 35.

11 Now [n] Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah [o] after the manner of women.

As to those monthly effluviums peculiar to her sex, which are necessary to conception, compare Gen xxxi. 35.

p ch. 17. 17. q Luke 1. 18. r 1 Pet. 3. 6.

12 Therefore Sarah [p] laughed within herself, saying, [q] After I am waxed old shall I have pleasure, my [r] lord being old also?

Sarah laughed within herself; not from joy and admiration, but from distrust and contempt, as if it were incredible. Heb. *In her heart,* i. e. she secretly derided it, though none but herself, as she thought, knew it. *Shall I have pleasure?* not so much in the conception, as in the education and fruition of a child.

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

s Jer. 32. 17. Zech. 8. 6. Matt. 3. 9. & 19. 26. Luke 1. 37. t ch. 17. 21. ver. 10. 2 Kings 4. 16.

14 [s] Is any thing too hard for the LORD? [t] At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

Is any thing too hard for the Lord? Heb. *Hid from God?* So the sense is, Though she laughed only in her heart, it is not unknown to me. Or rather, *too wonderful for God* to effect? which best suits with the following words.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

Sarah denied, from the sense of guilt, and the discovery of her shame, and the expectation of a sharp rebuke, both from this person, and from her husband.

u Rom. 15. 24. 3 John 6.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them [u] to bring them on the way.

A civility usual then and afterwards. See Acts xx. 38; xxi. 5; Rom. xv. 24; 1 Cor. xvi. 11.

w Ps. 25. 14. Amos 3. 7. John 15. 15.

17 And the LORD said, [w] Shall I hide from Abraham that thing which I do;

q. d. I will not, cannot hide it; it is against the laws of friendship to conceal my secrets from him. The interrogation here is in effect a negation, as elsewhere. Compare 2 Sam. vii. 5, with 1 Chron. xvii. 4; and Matt. vii. 16, with Luke vi. 43. See also Amos iii. 7.

x ch. 12. 3. & 22. 18. Acts 3. 25. Gal. 3. 8.

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be [x] blessed in him?

q. d. Seeing I have done greater things for him, how can I deny him the less? Compare the argument, Rom. viii. 32. God's ways are not like men's ways. Former favours to men are arguments why they should do no more, but to God they are motives for the adding of new ones.

y Deut. 4. 9, 10. & 6. 7. Josh. 24. 15. Eph. 6. 4.

19 For I know him, [y] that he will command his children and his houshold after him, and they shall keep the way of the LORD, to do justice and judgment; that

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the LORD may bring upon Abraham that which he hath spoken of him.

For I know him; I know him to be such a one as I am now describing; or I know this concerning him which now follows. Others, I love him, and therefore cannot conceal this from him. Words of knowledge being oft put for love, as Jer. i. 5; xxiv. 5; Hos. xiii. 5; Amos iii. 2. *That he will command,* or *instruct,* as the word is used, Lev. xiv. 5; Deut. xx. 18; xxvii. 4. It will not be in vain that I tell him this, and give him occasion to pray and to taste my goodness in answering prayers, because he will not smother these things in his own breast, but manifest them to others, and teach them how good God is, who so readily complies with the desires and prayers of men, and how terrible he is to incorrigible sinners, and how evil and bitter a thing it is to sin against God. And so I shall get the end I aim at in all my works, which is, that they may be known for the good of others; that they may learn by such examples. *His children and his household,* who will live when he is dead. He will so diligently imprint these things in their minds, that they shall never forget them. *They shall keep the way of the Lord,* i. e. observe and walk in the way of God's precepts: q. d. He shall not lose his design or labour; for what he teacheth they shall learn and practise. See Psal. li. 15, &c. *To do justice and judgment,* i. e. to do all things that are good, and right, and just, both to God and men: compare Psal. cxix. 121. That Abraham and his posterity, keeping the conditions of the covenant required on their part, God may without any blemish to his honour or justice give all those good things which he hath promised to them.

20 And the LORD said, Because [z] the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

[z] ch. xix. 13. Exod. iii. 9. James v. 4.

Sins are said to cry when they are gross, and manifest, and impudent, and such as highly provoke God to anger. He names only these two cities, as being the most eminent in state, and exemplary in wickedness; but under them he includes the rest, as appears by the story.

21 [a] I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, [b] I will know.

[a] ch. xi. 5. Psal. xi. 5. [b] Deut. xiii. 2 & xxxiii. 2. Psal. xxxiv. 15. 2 Chron. xvi. 9.

i. e. I will inquire into the truth of the thing. God here speaks after the manner of men, and for the example and instruction of judges to search into causes ere they pass sentence. *Whether they have done altogether;* Heb. *Whether they have made a consummation* or *accomplishment;* i. e. whether they have filled up the measure of their sins. Compare Gen. xv. 16; Matt. xxiii. 32; James i. 15.

22 And the men turned their faces from thence, [c] and went toward Sodom: but Abraham [d] stood yet before the LORD.

[c] ch. xix. 1. [d] ver. 1.

And the men, i. e. two of them; for the third staid with Abraham, as it here follows. *Before the Lord,* the third of these persons, whom now he perceived to be the Lord himself, who had assumed a human shape.

23 ¶ And Abraham [e] drew near, and said, [f] Wilt thou also destroy the righteous with the wicked?

[e] Heb. xi. 22. [f] Num. xi. 20. & xiv. 13.

i. e. He approached unto God to inquire of him, and to pray unto him; for so the phrase of *drawing near to God* is used, 1 Sam. xiv. 36; Psal. lxxiii. 28; Isa. xxix. 13; Heb. x. 22.

24 [g] Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

[g] ver. 26.

Within the city, i. e. in the cities concerned, as appears by ver. 20, and xix. 25; the singular number for the plural, as is frequent, as Gen. iii. 22; 1 Chron. x. 1, compared with 1 Sam. xxxi. 1, and oft elsewhere. Or the city Sodom alone is mentioned, but the rest are comprehended under it, either because of its eminency, or because they were subject or subordinate to it, as may seem probable from the history, Gen. xiv.

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and [h] that the righteous should be as the wicked, that be far from thee: [i] Shall not the Judge of all the earth do right?

[h] Job 8. 20. Is. 3. 10, 11. [i] Job 8. 3. & 34. 17. Ps. 58. 11. & 94. 2. Rom. 3. 6.

Now he clearly perceiveth that this person was no less than the Creator, Governor, and *Judge of the world,* even the second person in the blessed Trinity, to whom that title and work is ascribed, as John v. 22, 27; Acts x. 42; xvii. 31. He speaks not this as if it were simply unjust for God to involve the righteous in the same temporal destruction with the wicked; for he knew very well, and by his own experience, that *there* was *not a just man upon earth, that did good and sinned not,* Eccl. vii. 20, and therefore no such just man who did not for his own sin deserve that death and destruction which is the proper *wages of sin,* Rom. vi. 23. But he speaks not here of strict and rigorous justice, but of that moderate and equitable way which God is pleased to use with the sons of men, and of that right to temporal deliverances which by virtue of God's gracious covenant and promise did accrue to pious and virtuous persons, especially in the times of the Old Testament, when temporal promises were more expressly and particularly made to good men.

26 And the LORD said, [k] If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

[k] Jer. 5. 1. Ezek. 22. 30.

27 And Abraham answered and said, [l] Behold now, I have taken upon me to speak unto the Lord, which *am* [m] *but* dust and ashes:

[l] Luke 18. 1. [m] ch. 3. 19. Job 4. 19. Eccles. 12. 7. 1 Cor. 15. 47, 48. 2 Cor. 5. 1.

In regard of the composition of my body, which was taken out of the dust, and shall return into it again. See Gen. iii. 19; Job iv. 19; Eccl. xii. 7; 1 Cor. xv. 47, 48.

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it.*

Lack of five, Heb. *for five,* or *because of five,* to wit, which are lacking or wanting. The same supplement we have also Psal. cix. 24; Lam. iv. 9.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him,* Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it,* if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, [n] Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. [o] And he said, I will not destroy *it* for ten's sake.

[n] Judg. 6. 39. [o] James 5. 16.

Abraham in modesty could proceed no further; and being a good man himself, he had a charitable opinion of others, and thought there certainly were so many good men in all those cities, especially including Lot and his family. No doubt Abraham remembered Lot in his prayers; but that large and generous soul could not content himself with Lot's preservation, but aims at the saving of the whole cities, which when he saw was doubtful and unlikely, he prayed for his deliverance out of that common destruction, as may be gathered from Gen. xix. 29.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

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CHAP. XIX.

Two angels come to Sodom, 1. *Lot invites them in; they at first refuse*, 2. *They enter; he entertains them, and they eat*, 3. *The men of Sodom demand to know them*, 4, 5. *Lot dissuades them*, 6, 7; *offers his daughters; urges reason*, 8. *They are obstinate; threaten, and press to break the door*, 9. *The angels pull Lot in, and shut to the door*, 10; *and smite the men with blindness*, 11. *Advise Lot to depart with his kindred*, 12. *The reason*, 13. *Lot speaks to his sons-in-law; they deride him*, 14. *The angels lay hold on Lot, his wife, and two daughters, and carry them out*, 16; *command them not to look back*, 17. *Lot requests to stay in Zoar; it is granted, with a command to hasten, because till they are gone the Lord can do nothing*, 18—23. *God rains brimstone and fire upon Sodom*, 24, 25. *Lot's wife looking back becomes a pillar of salt*, 26. *Abraham looks towards Sodom*, 27, 28. *God kind to Lot for Abraham's sake*, 29. *Lot and his two daughters remove to the mountain*, 30. *Lot's daughters contrive for an issue*, 31, 32. *They make their father drunk, lie with him*, 33—35, *and are with child*, 36. *Moab and Ben-ammi, the two sons, born thereby*, 37, 38.

a ch. 18. 22. AND there [a] came two angels to Sodom at even; and Lot sat in the gate of So-

b ch. 18. 1, &c. dom: and [b] Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

And there came two angels, even those two which departed from Abraham, chap. xviii. 22, and now were come to Lot, the third yet staying and communing with Abraham. Angels they truly were, though they be called men, chap. xviii.

At even of the same day on which they departed from Abraham. *In the gate of Sodom*, where he sat either to observe the administration or corruption of justice there; for the seats of judicature were in the gates: or rather to wait for strangers, to whom he might exercise kindness and hospitality.

2 And he said, Behold now, my lords,

c Heb. 13. 2. [c] turn in, I pray you, into your servant's

d ch. 18. 4. house, and tarry all night, and [d] wash your feet, and ye shall rise up early, and go on

e See Luke 24. 28. your ways. And they said, [e] Nay; but we will abide in the street all night.

Go on your ways, and so this will be no hinderance to your occasions. *We will abide in the street all night:* this was no untruth, but really intended by them in the present state of things, and upon supposition that Lot should press them no further; but they also intended, if Lot was earnest with them, to comply with him. The first denial was but decent, and an act of civility, and in them it was a design to discover Lot's piety and hospitality, and to manifest the great difference between him and the barbarous Sodomites, and the reason and justice of Lot's deliverance, and their destruction.

3 And he pressed upon them greatly;

f ch. 18. 8. and they turned in unto him, and entered into his house; [f] and he made them a feast, and did bake unleavened bread, and they did eat.

He did bake unleavened bread, because that was sooner prepared, that so they might eat it, and after that go to bed in due time.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

Before they lay down to sleep, of which this word is used, Gen. xxviii. 13; Lev. xiv. 47; xxvi. 6. *All the people from every quarter;* some to exercise villany, and some to please themselves with the contemplation of it, and some out of curiosity, &c. This is added to show how universally corrupt they were, and that there were not ten righteous men there.

5 [g] And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? [h] bring them out unto us, that we [i] may know them.

g Is. 3. 9. h Judg. 19. 22. i ch. 4. 1. Rom. 1. 24, 27. Jude 7.

Either know who they are; or rather abuse them, as Lot's answer explains it, and so that word is used, Gen. iv. 1; Numb. xxxi. 17; Judg. xix. 22. And for the sin here committed, see Lev. xviii. 22; xx. 13; Rom. i. 26, 27; 1 Cor. vi. 9; Jude 7. They openly and impudently profess their wicked intention, for which they are branded, Isa. iii. 9; and this intention of theirs is the more probable, because of the great beauty which it is likely was in those bodies which the angels assumed, whereby their lust was more inflamed.

6 And [k] Lot went out at the door unto them, and shut the door after him,

k Judg. 19. 23.

7 And said, I pray you, brethren, do not so wickedly.

They were *brethren* by community of nature and habitation; see Gen. ix. 5; xxix. 4; Lev. xix. 17; and so he calls them, if possibly he might sweeten and restrain them.

8 [l] Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; [m] for therefore came they under the shadow of my roof.

l See Judg. 19. 24. m See ch. 18. 5.

Which have not known man, to wit, carnally. See Gen. xxiv. 16; Numb. xxxi. 18; Judg. xi. 39. *Do ye to them as is good in your eyes*, whatsoever your purpose or pleasure is. See the same phrase Gen. xx. 15; xli. 37; Numb. xxiv. 1, &c. A most imprudent and sinful motion, whereby he yielded to one sin to prevent another, contrary to Rom. iii. 8, and exposed his daughters' chastity, which he was obliged to preserve, and which indeed he had no power to expose, especially seeing they were betrothed to other men, ver. 14. But it is some extenuation of his sin that it proceeded from his great charity and kindness to strangers, and that he was at this time under a great perturbation and discomposure of mind. *For therefore*, that they might be preserved from such outrages. This was the design of the thing, though not of those persons. See the note on Gen. xviii. 5. *Under the shadow of my roof*, i. e. under the protection of my house. *Shadow* is oft put for protection or defence, as Judg. ix. 15; Psal. xxxvi. 7; Jer. xlviii. 45.

9 And they said, Stand back. And they said *again*, This one *fellow* [n] came in to sojourn, [o] and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

n 2 Pet. 2. 7, 8. o Ex. 2. 14.

Stand back, or, *go further off*, i. e. out of our way; stand not between us and the door; or, *come hither*, that so they might seize him, and proceed in the designed wickedness. *This one fellow came in to sojourn, and he will needs be a judge:* q. d. One man, and he too but a stranger, presumeth to oppose the whole society of the native citizens. Heb. *In judging he will judge.* This busybody, if not restrained in time, will take authority to himself to censure, reprove, and condemn us from time to time.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men [p] that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

p Wisd. 18. 17. See 2 Kings 6. 18. Acts 13. 11.

They smote the men, Heb. *with blindness*, i. e. with a blindness both of body and mind. It was not a total blindness, as if they quite lost the use of their eyes, for they saw the house, though not the door, but it was a great dimness and confusion of their sight, and a disturbance in their common sense, by which they were made unable to dis-

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tinguish between differing persons or places; as it was also with the Syrians, 2 Kings vi. 18; as it is in some measure with some drunkards, who, though their eyes be open, cannot distinguish between things that differ. And this was very easy for angels to do by a small alteration either in their sight, or in the air, whereby either the door might appear like the solid wall, or the several parts of the wall like so many doors.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, [q] bring *them* out of this place:

[q] ch. 7. 1. 2 Pet. 2. 7, 8.

13 For we will destroy this place, because the [r] cry of them is waxen great before the face of the LORD; and [s] the LORD hath sent us to destroy it.

[r] ch. 18. 20. [s] 1 Chron. 21. 15.

14 And Lot went out, and spake unto his sons in law, [t] which married his daughters, and said, [u] Up, get you out of this place; for the LORD will destroy this city. [x] But he seemed as one that mocked unto his sons in law.

[t] Matt. 1. 18. [u] Num. 16. 24, 45. [x] Ex. 9. 21. Deut. 17. 28. & 28. 41.

Which married his daughters; Heb. *took*, or were *taking*, or about to take, to wit, either to espouse, or to marry. Compare Gen. vi. 2; xxiv. 3; xxviii. 6; Deut. vii. 3. Anciently persons were first espoused, and after some time the marriage was consummated.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, [y] Arise, take thy wife, and thy two daughters, which † are here; lest thou be consumed in the ‖ iniquity of the city.

[y] Num. 16. 24, 26. Rev. 18. 4. † Heb. *are found* ‖ Or, *punishment.*

Which are here; Heb. *which are found;* i. e. which are present with thee, as this word is used, 1 Chron. xxix. 17; 2 Chron. v. 11; xxx. 21; xxxi. 1. Whence some gather that he had two other daughters married to two Sodomitish men, who by their husbands' persuasion and example staid and perished in those flames. But this is not necessary; for this phrase may be applied to the daughters by way of distinction from their spouses or husbands: q. d. Tarry no longer in expectation of thy sons-in-law, who are absent, and must be given up for lost, but take thy daughters which are found and present with thee, and go thy way.

16 And [z] while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; [a] the LORD being merciful unto him: [b] and they brought him forth, and set him without the city.

[z] Wisd. 10. 6. [a] Heb. *in the compassions of the LORD.* [b] ch. 26. 22.

He lingered, either through lothness to part with all his estate, or to lose his sons-in-law; or through astonishment and distraction of mind, which made him both listless and impotent.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, [c] Escape for thy life; [d] look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

[c] 1 Kings 18. 3. [d] ver. 26. Matt. 24. 16. Luke 17. 32. Heb. 3. 12, 13.

Either one of the angels said this, or the third person, the Lord himself, who having parted from Abraham, after some time came to Lot, as appears both by the change of the number; for before this he speaks of them in the plural number, but from hence in the singular number, as ver. 19, 21. 22; and by the variation of the phrase, for the other two speak with submission, and as servants, ver. 13, *The Lord hath sent us*, &c.; but this speaks with more authority, as is evident from ver. 21, 22. *Escape for thy life*, i. e. as thou lovest thy life. See Deut. iv. 15; Josh. xxiii. 11; Jer. xvii. 21. Or, *escape with thy life*, for the Hebrew particle *al* is sometimes taken for *with*, as Exod. xxxv. 23; Lev. ii. 2; xiv. 31; Deut. xxii. 6. So the sense is, Stand not lingering in hopes to save thy goods, them thou shalt lose as a punishment of thy sin and folly in choosing to dwell with so wicked a people; and be thankful that thou hast thy *life given* thee *for a prey*, as it is expressed, Jer. xxxviii. 2. *Look not behind thee*, like one that grieves either for the loss of thy pleasant habitation or vast estate, or for those cursed miscreants justly devoted to this destruction. And this command, though given to Lot alone, yet was directed also to his companions, to whom doubtless he imparted it, as is evident both from all the other commands, which equally concern all, and from the following event. See Matt. xxiv. 18; Luke ix. 62.

18 And Lot said unto them, Oh, [e] not so, my Lord:

[e] Acts 10. 14.

i. e. Unto one of them, as is manifest from the following words.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

I cannot escape to the mountain, because of the infirmity of my age, and the fainting of my spirits. Thus he showeth an unworthy and unreasonable distrust of God's power and goodness, which he had now experienced and acknowledged.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

And it is a little one; therefore as its inhabitants, so its sins are fewer, and it will not be an eminent example of thy vengeance, as the other places will be.

21 And he said unto him, See, [f] I have accepted † thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

[f] Job 42. 8, 9. Ps. 145. 19. † Heb. *thy face.*

I have accepted thee; Heb. *I have lift up thy countenance*, i. e. granted thy request. The manner of the expression possibly may be taken from the custom of the eastern parts; where petitioners used not to fall upon their knees as we do, but to prostrate themselves with their face to the ground; and the person to whom they addressed themselves, in token of his favourable acceptance of their petitions, commanded them to be lifted up.

22 Haste thee, escape thither; for [g] I cannot do any thing till thou be come thither. Therefore [h] the name of the city was called ‖ Zoar.

[g] See ch. 32. 25, 26. Ex. 32. 10. Deut. 9. 14. Mark 6. 5. [h] ch. 13. 10. & 14. 2. ‖ That is, *little.* ver. 20.

I cannot do any thing till thou be come thither, because of God's decree and promise to save thee from the general destruction.

23 ¶ The sun was † risen upon the earth when Lot entered into Zoar.

† Heb. *gone forth.*

This phrase may note, either the time of the day when this was done; or rather the nature and quality of the day, that the sun appeared and shone forth that morning in great lustre and glory; which is well noted as a very considerable circumstance of the history, and a great aggravation of the ruin, which came when they least expected it.

24 Then [i] the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

[i] Deut. 29. 23. Is. 13. 19. Jer. 20. 16. & 50. 40. Ezek. 16. 49, 50. Hos. 11. 8. Amos 4. 11. Zeph. 2. 9. Luke 17. 29. 2 Pet. 2. 6. Jude 7.

And the neighbouring cities, Admah and Zeboim, as appears from Deut. xxix. 23; Jer. xlix. 18; Hos. xi. 8. *Brimstone* is added to the *fire*, either to convey and carry down the fire, which in itself is light and apt to ascend; or to increase it, Isa. xxx. 33; or to represent the noisomeness of their lusts. *From the Lord*, i. e. from himself; the noun put for the pronoun, as Gen. i. 27; 2 Chron. vii. 2. But here it is emphatically so expressed, either, 1. To signify that it proceeded not from natural causes, but from the immediate hand of God. Or, 2. To note the plurality of persons in the Godhead, God the Son, who now appeared upon the earth, rained from God his Father in heaven, both concurring in this act, as indeed all **outward** actions are common to all the persons of the Trinity.

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25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and [k] that which grew upon the ground.

k ch. 14. 3. Ps. 107. 34.

All the plain, to wit, where these cities and their territories lay, called *the plain of Jordan*, Gen. xiii. 10; all which then became, and to this day continues, to be a filthy lake, called the Dead Sea, because no fish lives in it.

26 ¶ But his wife looked back from behind him, and she became [l] a pillar of salt.

l Wisd. 10. 7. Luke 17. 32.

His wife looked back, through curiosity, or unbelief, or desire of what she left, or from all these causes; from behind her husband, whom she followed. Which circumstance seems to be mentioned as the reason of this presumption, because she could do it without her husband's observation or reproof, to which she had a greater regard than to the all-seeing eye of God. *And she*, i. e. her body, by a very common synecdoche, *became a pillar of salt;* either metaphorically, i. e. a perpetual durable pillar, as an everlasting covenant is called a *corenant of salt*, Numb. xviii. 19; or properly, for there is a kind of metallic salt which resists the rain, and is hard enough for buildings, as Pliny, Solinus, and others witness. And that salt was here mixed with brimstone, may be gathered from Deut. xxix. 23. Add to this, that Josephus, Antiq. i. 12, affirms that this pillar remained in his time. And the like is witnessed by others after him.

27 ¶ And Abraham gat up early in the morning to the place where [m] he stood before the LORD:

m ch. 18. 22.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, [n] the smoke of the country went up as the smoke of a furnace.

n Rev. 18 9.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God [o] remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

o ch. 8. 1. & 18. 23.

God remembered Abraham; either, 1. The promise made to Abraham, Gen. xii. 3. Or, 2. The prayer made by Abraham, Gen. xviii., who doubtless in his prayers for Sodom would not forget Lot, though his prayer for him be not there mentioned. And hereby it is insinuated, that Lot, though he was a righteous man, and should be saved eternally, yet deserved to perish temporarily with those wicked people, to whom he associated himself merely for worldly advantages, and should have done so, if Abraham had not hindered it by his prayers.

30 ¶ And Lot went up out of Zoar, and [p] dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

p ver. 17, 19.

He feared to dwell in Zoar, lest he should either suffer from them or with them; perceiving now that though it was a little city, yet there was more wickedness in it than he imagined.

31 And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth [q] to come in unto us after the manner of all the earth:

q ch. 16. 2, 4. ch. 38. 8, 9. Deut. 25. 5.

In the earth; either, 1. In the whole earth; for they thought the same deluge of fire which destroyed the four cities had by this time extended itself to Zoar, and all other places, knowing that the whole world did lie in wickedness, and having possibly heard from their father, that the world, as it was once destroyed by water, so it should afterwards be consumed by fire, which they might think was now executed, and that God had secured Abraham from it by taking him to himself. Or, 2. *In that land*, as the word may be rendered. And her meaning might not be this, that there was no man at all, but not a man with whom they might or durst marry; for though they knew they left many men in Zoar, yet the sad experience of the dreadful ruin wherein their brethren-in-law were involved, made them abhor the thoughts of any conjunction with them. *After the manner of all the earth*, i. e. of all the inhabitants of the earth. Compare Gen. xviii. 11.

32 Come, let us make our father drink wine, and we will lie with him, that we [r] may preserve seed of our father.

r Mark 12. 19.

Wine they carried with them, amongst other necessary provisions, either from Sodom or Zoar.

This, though an incestuous and abominable action, yet they thought was made lawful by the supposed necessity, as in the beginning of the world the marriage of brethren and sisters was lawful because necessary; and when it ceased to be necessary, because of the increase of mankind, it became incestuous.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

They made their father drink wine, to wit, in excess, so as to deprive him of the use of his reason and grace, which was likely to frustrate their project: this was a great sin, not only in them, but also in Lot himself, not to be excused by ignorance of the virtue of wine, which being known to both the daughters, certainly their father could not be ignorant of it. Thus he who kept his integrity in the midst of all the temptations of Sodom, falls into a grievous sin in a place where he might seem most remote from all temptations; God permitting this, to teach all following ages how weak even the best men are when they are left to themselves, and what absolute need they have of Divine assistance.

He perceived not; wherein there is nothing strange, it being usual with drunken men to do many things in that condition, which, when they come to themselves, they perfectly forget. And so might Lot, when under the power of wine, forget that his wife was turned into a pillar of salt, and might mistake his daughter for his wife.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

Which they might possibly imagine to be an evidence of Divine approbation of their fact; whereas, indeed, it was a design of God to make a lasting monument of their sin and shame.

37 And the firstborn bare a son, and called his name Moab: [s] the same *is* the father of the Moabites unto this day.

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s Deut. 2. 9.

Called his name Moab, i. e. *of my father*, begotten upon me by my father. So she had learned from her neighbours *to declare her sin as Sodom*, Isa. iii. 9. *The Moabites* were a mischievous and infamous people, branded, as their brethren also the Ammonites were, with characters of God's displeasure.

38 And the younger, she also bare a son, and called his name Ben-ammi: [t] the same *is* the father of the children of Ammon unto this day.

t Deut. 2. 19.

Called his name Ben-ammi, i. e. *the son of my people*, or kindred, not of the cursed race of the Sodomites, where I was to be married. This is something more modest than the other in the name she gives, but both impudently glorying in their sin and shame, of which they should have bitterly repented.

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CHAP. XX.

Abraham sojourns in Gerar, 1; *denies Sarah to be his wife: Abimelech sends and takes her,* 2. *God warns Abimelech in a dream,* 3. *He expostulates with God, who answers and commands him to restore Sarah,* 4—7. *Abimelech warns his servants,* 8; *rebukes Abraham,* 9, 10; *who excuses and defends what he had said,* 11—13. *Abimelech kind to Abraham; restores his wife,* 14, 15; *rebukes Sarah,* 16. *Abraham prays for Abimelech; God removes his judgments,* 17, 18.

cir. 1898. a ch. 18. 1. b ch. 16. 7, 14. c ch. 26. 6.

AND Abraham journeyed from [a] thence toward the south country, and dwelled between [b] Kadesh and Shur, and [c] sojourned in Gerar.

From thence; from the plain of Mamre, chap. xviii. 1, where he had long dwelt; and whence he removed, either because of its nearness to that filthy lake, which now was in the place of that late fruitful plain; or for other reasons and conveniences needless to be here inquired or determined. *Towards the south country,* yet *more* towards the southern part of Canaan.

d ch. 12. 13. & 26. 7. e ch. 12. 15.

2 And Abraham said of Sarah his wife, [d] She *is* my sister: and Abimelech king of Gerar sent, and [e] took Sarah.

Abraham said this lest they should slay him for his beautiful wife's sake, as himself tells us, ver. 11. For though Sarah was ninety years old, yet she retained her beauty in good measure, partly, because she had not been broken by bearing and nursing of children; partly, because in that age of the world men and women, as they lived longer, so they did not so soon begin to decay, as now they do; and partly, because of God's especial blessing upon her. *Abimelech took Sarah,* not without violence, for it is not to be thought that either Abraham or Sarah would consent to it.

f Ps. 105. 14. g Job 33. 15. h ver. 7.

3 But [f] God came to Abimelech [g] in a dream by night, and said to him, [h] Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* † a man's wife.

† Heb. married to an husband.

God then used to manifest his mind in dreams, not only to his people, but even to heathens for their sakes, or in things wherein they were concerned. *Thou art but a dead man,* thou deservest a present and untimely death; and if thou proceedest in thy intended wickedness, it shall be inflicted upon thee, both for thy injustice in taking her away by force, and for thy intentions to abuse her, though not yet executed.

i ch. 8. 21. ver. 18.

4 But Abimelech had not come near her: and he said, LORD, [i] wilt thou slay also a righteous nation?

Abimelech had not come near her, i. e. had not yet lain with her. A modest expression, like that of *knowing* a woman, Gen. iv. 1, or *going* in to her, Gen. vi. 4, or *touching* her, Prov. vi. 29; 1 Cor. vii. 1, by which we are taught to use modesty in our speeches, and not, with the rude cynics, to express all things by their proper names. This clause and history was necessary to be added here for Sarah's vindication, and especially for the demonstration of Isaac's original from Abraham and Sarah, according to God's promise. *Wilt thou slay also a righteous nation?* i. e. innocent as to this matter. Compare 2 Sam. iv. 11. He knew it was just and usual for God to punish a nation for their king's sins; and therefore, as became a good prince, he is solicitous, and prays for the safety of his nation: or else by *nation* he may mean his family, for some of them were not involved in the guilt of this fact.

k 2 Kings 9. 1. Prov. 1. 12. || Or, simplicity, or, sincerity

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: [k] in the || integrity of my heart and innocency of my hands have I done this.

Without any adulterous design in my heart, or outward actions tending to it, being wholly ignorant of what thou now informest me.

l ch. 31. 7. & 35. 5. Ex. 34. 24. 1 Sam. 25. 26, 34. m ch. 39. 9. Lev. 6. 2. Ps. 51. 4.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for [l] I also withheld thee from sinning [m] against me: therefore suffered I thee not to touch her.

I know that thou didst not this knowingly and maliciously, but imprudently and inconsiderately, which is indeed an extenuation of thy sin, though not a total excuse. Compare 1 Kings ix. 4; 1 Chron. xxix. 1. *I also withheld thee,* partly by my restraining grace, and partly by my powerful providence, and the plague mentioned ver. 17. Which plainly shows that ignorance is not always an excuse for sin. See Luke xii. 48. This sin, though directly committed against Abraham and Sarah only, is said to be against God, as other such sins are, Gen. xxxix. 9; Psal. li. 4, because it was against God's command written in men's minds, though not yet published by express word or writing; and against God's honour; and that here in a particular manner, because it would have rendered Isaac's original, and thereby God's promise, doubtful.

n 1 Sam. 7. 5. 2 Kings 5. 11. Job 42. 8. James 5. 14, 15. 1 John 5. 16. o ch. 2. 17. p Num. 16. 32, 33.

7 Now therefore restore the man *his* wife; [n] for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, [o] know thou that thou shalt surely die, thou, [p] and all that *are* thine.

He is a prophet, a person very dear to me, and familiarly acquainted with me, and therefore the injuries done to him I take as done to myself. See Psal. cv. 15. *He shall pray for thee,* which is one part of a prophet's work, Jer. xiv. 11; xv. 1. *Thou shalt surely die, thou, and all that are thine;* which was not unjust, because they all had sins of their own, for which they deserved death whensoever God thought fit to inflict it; and God might take this occasion to do it, that in punishing them he might also punish the king, whose subjects they were.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

His servants; his counsellors and principal officers, as that word is used, 1 Kings i. 2; x. 13.

q ch. 26. 10. Ex. 32. 21. Josh. 7. 25. r ch. 34. 7.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, [q] that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me [r] that ought not to be done.

What hast thou done unto us? how great a danger hast thou exposed us to! *A great sin:* even the heathens, who thought fornication harmless, judge adultery to be a very great and heinous crime. See Gen. xxxviii. 24; Lev. xx. 10; Deut. xx. 22; Ezek. xvi. 38; xxiii. 45, 47. Or, *a great punishment,* as this word is oft used; which seems better to answer to his *offending* Abraham now mentioned.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

What levity or miscarriage didst thou discern in us which moved thee to deal thus with us?

s ch. 42. 18. Ps. 36. 1. Prov. 16. 6. t ch. 12. 12. & 26. 7.

11 And Abraham said, Because I thought, Surely [s] the fear of God *is* not in this place; and [t] they will slay me for my wife's sake.

The fear of God is not in this place, i. e. true piety, or the knowledge of the true God, which is the only effectual restraint from the grossest wickedness.

u See ch. 11. 29.

12 And yet indeed [u] *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

She is my sister, my near kinswoman; even as Lot upon the same account is called Abraham's brother, Gen. xiii. 8. *She is the daughter of my father,* i. e. the granddaughter;

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for grandchildren are commonly called the sons and daughters of their grandparents, as Gen. xxxi. 28; Exod. ii. 18. And besides, her father Haran dying before her grandfather, she was left more immediately under his care and education, and therefore was more peculiarly reputed Terah's daughter, and Abraham's sister. See Gen. xi. 29. *But not the daughter of my mother*, because Haran was Abraham's brother only by the father's side; for Terah had Haran by another wife.

How could Abraham marry one so near of kin to him? *Answ.* There were larger allowances for marriages in those times, as it was convenient there should be; neither had God as yet given those prohibitions, Lev. xviii. Besides, among all nations, the mother's side was more regarded than the father's in all prohibitions of marriage.

x ch. 12. 1, 9, 11, &c. Heb. 11. 8. 13 And it came to pass, when [x]God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come,

y ch. 12. 13. [y]say of me, He *is* my brother.

To wander. This word he useth because God did not direct him to any certain place, but sent him out he knew not whither, Heb. xi. 8. And being to travel and sojourn amongst persons of divers tempers and manners, and all pagans, he thought this equivocal expression convenient for his security.

z ch. 12. 16. 14 And Abimelech [z]took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

a ch. 13. 9. 15 And Abimelech said, Behold, [a]my land *is* before thee: dwell †where it pleaseth thee.

† Heb. *as is good in thine eyes.*

My land is before thee, i. e. free for thy view and choice, as Gen. xiii. 9.

16 And unto Sarah he said, Behold, I have given [b]thy brother a thousand *pieces* of silver: [c]behold, he *is* to thee [d]a covering of the eyes, unto all that *are* with thee, and with all *other:* thus she was reproved.

b ver. 5. c ch. 24. 11. d ch. 24. 65.

Thy brother; a sharp rebuke and irony: q. d. he whom thou didst miscall thy brother. *A thousand pieces of silver*, to wit, shekels, which is commonly understood when a sum of silver or gold is indefinitely mentioned, as Numb. vii. 13, 85; 2 Sam. xviii. 12; 2 Kings vi. 25. *He is to thee a covering of the eyes*, i. e. a protection to thee from the wanton eyes and attempts of others, whilst they know thee to be the wife of another man, and he such a one whom they reverence and fear; and therefore thou didst take a very wrong course to disown him, whereby thou didst expose thyself to great danger. Or, *this is to thee*, &c., i. e. this I give to thee to buy thee a veil, wherewith thou mayst cover thy face, as it is fit and usual for married persons to do. Compare Gen. xxiv. 65; 1 Cor. xi. 3, 6, 7, 10. *Unto all that are with thee;* unto all that here live with thee, or near thee, and with all men whomsoever. *Thus she was reproved*, or *admonished* to be more circumspect for the future; or, *and be thou admonished;* for they may be the words of Abimelech.

e Job 42. 9, 10. 17 ¶ So Abraham [e]prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children.*

f ch. 12. 17. 18 For the LORD [f]had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

This phrase elsewhere notes barrenness, as 1 Sam. i. 5, 6, and so many understand it here. Against which some learned men object that that could not so soon be discovered, for all this happened between the conception and birth of Isaac. Which objection may seem not valid, because the evidences of women's being with child go so long before the birth of the child, and those evidences not appearing in any of their women, who before that time were generally fruitful and child-bearing, they might discern God's hand in it, especially upon God's admonition to their king. But because this history seems to have been done in a far less space of time, it not being probable either that God would suffer Sarah to be long with Abimelech ere he warned him, or that he being warned, and so severely threatened, and actually punished, would delay the execution of God's command, or that upon his obedience to God the mercy and deliverence promised would be delayed by God; that seems more probable which others think, that this was an indisposition, or plague, or sore in the secret parts, by which they were hindered from cohabitation and mutual converse, and consequently from hopes of conception and child-bearing; upon the removal whereof, it is said that *they bare children*, where, as ofttimes in Scripture, the last and consummating act is put for all the preceding acts: q. d. and they were restored to the conjugal use, and conception, and, in due time, to child-bearing.

CHAP. XXI.

God visits Sarah; she conceives and bears a son, 1, 2. *He is named Isaac*, 3; *circumcised the eighth day*, 4. *Sarah's joy and thanks*, 6, 7. *Abraham makes a feast at the weaning of Isaac*, 8. *Ishmael mocks; Sarah sees it*, 9. *She complains to Abraham, and desires to have him cast out*, 10. *Abraham is grieved*, 11. *God commands it; the reason*, 12; *promises a blessing to Ishmael for his sake*, 13. *Abraham sends Hagar and her son away; they wander in the wilderness, are like to perish for want of water*, 14—16. *God calls to her*, 17; *repeats his promise to Ishmael*, 18; *opens her eyes; she sees a well*, 19. *They dwell there, and Ishmael is an archer*, 20; *marries an Egyptian*, 21. *Abimelech convinced that God was with Abraham, desires a covenant*, 22, 23. *Abraham consents*, 24. *Abimelech's servants having taken a well from him, Abraham reproves him for it*, 25. *He pleads ignorance*, 26. *Both of them make a covenant*, 27—32. *Abraham plants a grove, and calls on the Lord the everlasting God*, 33, 34.

AND the LORD [a]visited Sarah as he had said, and the LORD did unto Sarah [b]as he had spoken.

a 1 Sam. 2. 21. b ch. 17. 19. & 18. 10, 14. Gal. 4. 23, 28.

The Lord visited Sarah, i. e. performed his gracious promise of giving her strength to conceive and bear a child. God's visitation of a person in Scripture use, is the manifestation and execution of his purpose or word towards that person, and that either for evil, and so it is an inflicting of evils threatened, as the word *visiting* is used, Exod. xx. 5; Psal. lix. 5; or for good, and so it is used for the actual giving of mercies promised, as here, and Gen. l. 24; Exod. iv. 31; Ruth i. 6.

2 For Sarah [c]conceived, and bare Abraham a son in his old age, [d]at the set time of which God had spoken to him.

c Acts 7. 8. Gal. 4. 22. Heb. 11. 11. d ch. 17. 21.

In his old age, or, *for his old age*, i. e. for the comfort of his old age.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, [e]Isaac.

e ch. 17. 19.

4 And Abraham [f]circumcised his son Isaac being eight days old, [g]as God had commanded him.

f Acts 7. 8. g ch. 17. 10, 12.

5 And [h]Abraham was an hundred years old, when his son Isaac was born unto him.

cir. 1897. h ch. 17. 1, 17.

6 ¶ And Sarah said, [i]God hath made me to laugh, *so that* all that hear [k]will laugh with me.

i Ps. 126. 2. Is. 54. 1. Gal. 4. 27. k Luke 1. 58.

Before, my own distrustful heart made me to laugh, now God makes me laugh, not through diffidence and irreverence, as before, chap. xviii. 12, but through excess of holy joy. *All that hear will laugh with me;* or, *at me;* some through sympathy rejoicing with me and for me, laughter being oft put for joy, as Isa. liv. 1; Gal. iv. 27, &c.; others through

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scorn and derision, as at a thing which well may seem incredible to them, because it did so to me. See Gen. xvii. 17; xviii. 12, 13, 15.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? [1] for I have born *him* a son in his old age.

[1] Isa. 49. 15.

What man or woman could believe so improbable a thing? Or, who but a God could have foreseen and foretold it? She saith *children*, though she had but one child, either by a usual enallage of the plural number for the singular, whereby the word *sons* or *daughters* is used when there was but one, as Gen. xxxvi. 25; xlvi. 23; Numb. xxvi. 8; or presaging, that having received from God a new strength, she might have more children. By her expression she showeth all mothers what their duty is, viz. to give their children suck when they are able to do it; and that neither greatness of quality, nor multitude of business, nor other difficulties and inconveniences, will be a sufficient excuse to those that neglect it.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

It doth not appear how old Isaac was, because the time for the weaning of children is very various, according to the differing tempers and necessities of children, or inclination of parents; and in those times, when men's lives were longer than now they are, proportionably the time was longer ere children were weaned.

9 ¶ And Sarah saw the son of Hagar [m] the Egyptian, [n] which she had born unto Abraham, [o] mocking.

m ch. 16. 1.
n ch. 16. 15.
o Gal. 4. 29.

Signifying either by words or gestures his contempt of Isaac and his derision of all that magnificence then showed towards his younger brother. And this carriage proceeding from a most envious and malicious disposition, and being a sufficient indication of further mischief intended to him, if ever he should have opportunity, it is no wonder it is called *persecution*. Gal. iv. 29, although the Hebrew word may be rendered *beating* him, as it is used 2 Sam. ii. 14.

10 Wherefore she said unto Abraham, [p] Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

or laughing
p Gal. 4. 30.
q ch. 25. 6.
r ch. 15. 4, 7.

She was enraged by this fact, and perceived it was but a beginning and earnest of greater evil designed by him against her beloved Isaac; being also guided by the wise counsel and providence of God, as appears from ver. 12. Though the fact was done by Ishmael, yet Sarah plainly saw that this and other like carriages were from his mother's instigation and encouragement, who being of an imperious and petulant disposition, as appears from Gen. xvi. 4, 9, in all probability comforted herself, and animated her son, by that right he had to his father's inheritance as he was his first-born, as may be gathered both from the custom of women in such cases, and from the last words of this verse. Besides, if the mother had been continued, she would easily have prevailed with Abraham to fetch the child back again.

11 And the thing was very grievous in Abraham's sight [q] because of his son.

q ch. 17. 18.

Because of his tender affection to him, and God's promise concerning him. See Gen. xvii. 18, 20. He who cheerfully parted with Isaac, was hardly brought to part with Ishmael, because the former was done by God's command, which he was obliged to obey; the latter by the passion of an enraged woman, wherewith he thought not fit to comply; and probably he had denied her desire if God had not interposed in it. He doth not say *because of his wife*; from whence may be gathered, either that Hagar was not properly his wife, or that this was another of Abraham's infirmities, that he had not that affection for her which he should have had. Whereby we may also see the excellency of God's institutions, who appointed but one woman for one man, that each might have the entire interest in the other's affections; and the danger of men's inventions, which brought polygamy into the world, whereby a man's affections are divided into several, and sometimes contrary streams.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for [r] in Isaac shall thy seed be called.

r Rom. 9. 7, 8. Heb. 11. 18.

Thus Abraham had better authority for his divorce from Hagar than he had for his marriage with her, chap. xvi. 2.

Thy seed, to wit, the promised Seed, the heir of thy estate, covenant, and promises, the progenitor of my church and people, and particularly of the Messias.

Called, i. e. reputed and valued, both by me and other men. The words may be thus rendered, *by Isaac shall thy seed be*; for *to be called* is oftimes put for *to be*, as Isa. i. 26; xlvii. 1, 5; Matt. v. 9, 19.

13 And also of the son of the bondwoman will I make [s] a nation, because he *is* thy seed.

s ver. 18. ch. 16. 10. & 17. 20.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and [t] sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

t John 6. 35.

He who before doubted and lingered to do it when Sarah's passion suggested it, when once he understands it to be God's will, he makes haste to execute it. An excellent example of prudence and piety. *Bread*, by which may be here understood all necessaries, as Mal. i. 7, 12; Matt. vi. 11; xiv. 15, compared with Mark vi. 36; Luke xiv. 1. *Quest.* How is it likely that so rich and liberal a person as Abraham would send away such near and dear relations with so mean accommodations? *Answ.* 1. This might be done by particular command from God to Abraham, though it be not here expressed, as many things were said by God, and done by men, which are not mentioned in Scripture, as is evident from John xx. 30, 31; xxi. 25, and many other places. And God might order it thus, partly, to chastise Abraham's irregular marriage with Hagar; partly, to correct and tame the haughty and rugged temper of the bond-woman and her son, and to prepare them for the receiving of God's help and mercy; and partly, that he might more eminently show his care and kindness to Abraham, in providing for such forlorn and neglected creatures, because they belonged to him. 2. It cannot be reasonably doubted that Abraham gave her these provisions only for the present, and intended to send further and better afterward to a place appointed by him, which also he did. But she missed her way, as well she might, in the wilderness, and thereby came into these straits designed by God for the signification of greater mysteries, as may be gathered from Gal. iv. *Beer-sheba*, a place near Gerar, so called here by a prolepsis. See ver. 31.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

Not as if she carried him in her arms, or upon her shoulders, for he was now about eighteen years old; but being weak and faint, and no doubt much dejected in spirit upon the prospect of his desolate and distressed condition, she was forced to support and lead him by the hand; but now, despairing of his life, she lays him down under a shrub.

16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

Who wept? Either Hagar, for the verb is of the feminine gender; or the lad, as the words following seem to intimate. And for the change of the genders, that is not unfrequent in Scripture use.

17 And [u] God heard the voice of the lad; and the angel of God called to Ha-

u Ex. 3. 7.

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gar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

God heard his cries, though not flowing from true repentance, but extorted from him by his pressing calamity. Though he be in a vast and desolate wilderness, yet my eye is upon him, and I will take care of him.

18 Arise, lift up the lad, and hold him
w ver. 13. in thine hand; for [w] I will make him a great nation.

i. e. Support or sustain thy languishing child with thy hand; for I will bless him, and thy care shall not be in vain.

x Num. 22. 31. See 2 Kings 6. 17, 18, 20. Luke 24. 16, 31. 19 And [x] God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

Not that her eyes were shut or blind before, but she saw not the well before; either because it was at some distance, or because her eyes were full of tears, and her mind distracted and heedless through excessive grief and fear; or because God withheld her eyes that she might not see it without his information. Compare Numb. xxiii. 31; Luke xxiv. 16.

y ch. 28. 15. & 39. 2, 3, 21. z ch. 16. 12. 20 And God [y] was with the lad; and he grew, and dwelt in the wilderness, [z] and became an archer.

i. e. A skilful hunter of beasts, and warrior with men too, according to the prediction, Gen. xvi. 12. For the bow was a principal instrument in war, as well as in hunting, Gen. xlviii. 22; xlix. 23, 24. And these two professions oft went together. See Gen. x. 9.

21 And he dwelt in the wilderness of
a ch. 24. 4. Paran: and his mother [a] took him a wife out of the land of Egypt.

In the wilderness of Paran; in the borders of that wilderness, by comparing Gen. xiv. 6, for the innermost parts of it were uninhabitable by men or beasts, as ancient writers note.

His mother took him a wife; by which we see both the obligation that lies upon parents, and the right that is invested in them, to dispose of their children in marriage in convenient time. Compare Gen. xxiv. 4; xxviii. 2; Judg. xiv. 2. *Out of the land of Egypt*, rather than out of Canaan, concerning whose accursed state and future destruction she had been informed in Abraham's house.

22 ¶ And it came to pass at that time,
b ch. 20. 2. & 26. 26. that [b] Abimelech and Phichol the chief captain of his host spake unto Abraham,
c ch. 26. 28. saying, [c] God *is* with thee in all that thou doest:

We plainly see that God blesseth and prospereth thee in all thy undertakings. Of *Abimelech*, see Gen. xx. 2.

d Josh. 2. 12. 1 Sam. 24. 21. † Heb. *if thou shalt lie unto me.* 23 Now therefore [d] swear unto me here by God † that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

That thou wilt not deal falsely with me; that thou wilt not do me any hurt or injury; Heb. *That thou wilt not lie unto me*; i. e. as thou hast formerly professed kindness and friendship to me, give me thy oath to assure me that thou wilt be true and constant to thy own professions.

24 And Abraham said, I will swear.

Quest. How could Abraham lawfully swear this, when Canaan was given by God to him and his seed for ever? *Answ.* Neither Abraham nor his seed had any present and actual right to the possession of the land, but only the promise of a right in it, and possession of it after some hundreds of years, and therefore he gave away none of his right by this oath. For this oath did only oblige Abraham, and not his posterity; and Abimelech extended that obligation no further than to his son's son.

25 And Abraham reproved Abimelech because of a well of water, which Abime-
e See ch. 26. 15, 18, 20, 21, 22. lech's servants [e] had violently taken away.

That the foundation of true friendship might be firmly laid, and the peace inviolably observed, he removes an impediment to it, an occasion of quarrel and just exception on Abraham's part. *A well of water* in those hot and dry countries was of great esteem and necessity. Compare Gen. xxvi. 19—21; Judg. i. 15. Besides, *a well* may be put for *wells*, as the Greeks render it, and as may seem probable by comparing this with Gen. xxvi. 15, 18; it being an ordinary thing to use the singular number for the plural, as hath been showed. See Gen. iii. 2; iv. 20.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

By which he wisely and truly suggests, that Abraham should not have smothered the grudge in his mind so long time, but should instantly have reproved him for it, and endeavoured a speedy redress, which hereby he intimates that he was ready to give.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them [f] made a covenant. f ch. 26. 31.

Abraham gave them unto Abimelech; partly, as an acknowledgment to him for his former favour and friendship; partly, as an assurance of his sincere friendship, both present and for the future, of his acquiescence in his answer about the well; and partly, for sacrifice, and for the usual rite in making covenants, which was, that the persons covenanting might pass through the parts of the slain beasts. See Gen. xv. 17.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham,
g ch. 33. 8. [g] What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that
h ch. 31. 48, 52. [h] they may be a witness unto me, that I have digged this well.

That this care of Abraham's was not superfluous may appear from Gen. xxvi. 15.

31 Wherefore he [i] called that place
i ch. 26. 33. ‖ Beer-sheba; because there they sware both of them.
† That is, *The well of the oath.*

Which name was communicated unto a city adjoining: of which see Gen. xxvi. 23; Josh. xv. 28; 2 Sam. xvii. 11; xxiv. 2.

32 Thus they made a covenant at Beer-
cir. 1891. sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

i. e. Into their part of that land, to wit, Gerar, which was not far from this place. It is a usual synecdoche, whereby the whole land is put for a part of it; otherwise they were at this time in that land.

33 ¶ And *Abraham* planted a ‖ grove
‖ Or, *tree.* k ch. 4. 26. 1 Deut. 33. 27. Is. 40. 28. Rom. 16. 26. 1 Tim. 1. 17. in Beer-sheba, and [k] called there on the name of the LORD, [l] the everlasting God.

Abraham planted a grove, not so much for shade, which yet was pleasant and necessary in these hot regions, as for religious use, that he might retire thither from the noise of worldly business, and freely converse with his Maker. Which practice of his was afterwards abused to superstition and idolatry, for which reason groves were commanded to be cut down. See Deut. xii. 3; xvi. 21. *Called there on the name of the Lord.* He thankfully acknowledging God's great goodness in giving him the favour and friendship of so great and worthy a prince and neighbour.

34 And Abraham sojourned in the Philistines' land many days.

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CHAP. XXII.

God tempts Abraham, 1, *to sacrifice Isaac,* 2. *He readily goes about it,* 3—6. *Isaac's question,* 7. *Abraham's answer.* 8. *They come to the place; he binds Isaac; lays him on the altar; takes the knife,* 9, 10. *The Lord sees his integrity, and forbids him,* 11, 12. *A ram caught, and offered in the stead of Isaac,* 13. *The name of the place, Jehovah-jireh,* 14. *The Lord calls a second time,* 15; *swears by himself; confirms his promise to Abraham and his seed,* 16—18. *Abraham returns to Beer-sheba,* 19. *The posterity of his brother Nahor,* 20—24.

Ant. dist. a 1 Cor. 10. 13. Heb. 11. 17. James 1. 13. 1 Pet. 1. 7. * Heb. *Behold me.*

AND it came to pass after these things that *God did tempt Abraham, and said unto him, Abraham: and he said, †Behold, *here* I *am.*

After the accomplishment of God's promises made to Abraham, and especially of that promise concerning the blessed Seed, when now he seemed to be in a most prosperous and secure condition, he meets with a severe exercise from God. *God did tempt Abraham.* The word *tempt* is ambiguous, and signifies either, 1. To entice to sin, in which sense devils and wicked men are said to tempt others, but God *tempts no man,* James i. 13. Or, 2. To prove or try, and in this sense God is said to tempt men. See Deut. viii. 2; xiii. 3; Judg. ii. 22. Thus God tempted Abraham, i. e. he tried the sincerity and strength of his faith, the universality and constancy of his obedience, and this for God's great honour, and Abraham's great glory and comfort, and for the church's benefit in all following ages.

Behold, here I am; an expression signifying a man's attentive hearing what is said to him, and his readiness to execute it, as ver. 7, 11; Gen. xxvii. 1; 1 Sam. iii. 4, 6.

2 And he said, Take now thy son, b Heb. 11. 17. thine only *son* Isaac, whom thou lovest, c Chap. 12. 1. and get thee c into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Not a word here but might pierce a heart of stone, much more so tender a father as Abraham was. *Take now,* without demurring or delay, I allow thee no time for consideration. *thy* own proper *son;* not a beast, not an enemy, not a stranger, though that had been very difficult to one so kind to all strangers; not a dear servant, not a friend or familiar: *thine only son,* not by birth, for so he had another, Ishmael; but this was his only son by Sarah, his first and legitimate wife; who only had the right of succession both to his inheritance, and to his covenant and promises; and this only was now left to him, for Ishmael was abandoned and gone from him: and this must be such a son as *Isaac,* once matter of laughter and great joy, now cause of inexpressible sorrow; thy Benoni; a son of the promise, of so great hopes, and such pregnant virtue and piety as this story shows; *whom thou lovest,* peculiarly and superlatively, even as thy own soul: *and get thee into the land of Moriah;* a place at a great distance, and to which thou shalt go but leisurely, ver. 4, that thou mayst have thy mind all that while fixed upon that bloody act, which other men's minds can scarce once think of without horror; and so thou mayst offer him in a sort ten thousand times over before thou givest the fatal blow; *and offer him there* with thine own hands, and cruelly take away the life which thou hast in some sort given him; *for a burnt-offering,* wherein by the law of the burnt-offering then known to Abraham, afterwards published to all Israel, his throat was to be cut, his body dissected into quarters, his bowels taken out, as if he had been some notorious traitor, and vile malefactor and miscreant, and afterwards he was to be burnt to ashes, that if possible there might be nothing left of him: and this must be done *upon one of the mountains, which I shall tell thee of;* not secretly in a corner, as if it were a work of darkness, and thou wert ashamed or afraid to own it; but in a public and open place, in the view of heaven, earth, God, angels, and men. Which horrid and stupendous act it may be easily conjectured what reproach and blasphemy it would have occasioned against the name and worship of God and the true religion, and what shame and torment to Abraham, from his own self-accusing mind, from the clamours of his wife, and all his friends and allies, and what a dangerous and mischievous example this would have been to all future generations. That faith that could surmount these and many more difficulties, and could readily and cheerfully rest upon God in the discharge of such a duty, no wonder it is so honoured by God, and celebrated by all men, yea, even by the heathens, who have translated this history into their fables. *Moriah* signifies *the vision of God,* the place where God would be seen and manifested. And so it is here called by way of anticipation, because it was so called afterwards, ver. 14, in regard of God's eminent appearance there for Isaac's deliverance; though it may also have a further respect unto Christ, because in that place *God* was *manifested in the flesh.* There were divers mountains there, as is evident from Psal. cxxv. 2; and particularly there were two eminent hills, or rather tops or parts of the same mountain; Sion, where David's palace was; and Moriah, where the temple was built, and whence the adjoining country afterwards received its name. *Which I will tell thee of,* by some visible sign, or secret admonition which I shall give thee.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Abraham rose up early in the morning, that he might execute God's command without doubt or delay; *and saddled his ass,* for greater expedition, not waiting for his servant to do it.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

Probably on the beginning of the third day. It is true, Moriah was not three days' journey from Beer-sheba. But it must be considered that the ass, upon which he rode, is a dull and slow creature, and that Abraham went no faster than the rest of his company, who, for aught appears, were on foot; and that the provisions which they carried along with them, both for their own and the ass's subsistence, and for sacrifice, must needs retard them.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Abraham said this, lest they should hinder him in the execution of his design. *I and the lad will come again to you;* for he knew that God both could and would for his promise sake, either preserve Isaac from being sacrificed, or afterward raise him from the dead, as it is intimated, Heb. xi. 19.

6 And Abraham took the wood of the burnt offering, and d laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. d John 19 17.

Isaac, though called a *lad,* ver. 5, was now a grown man, at least five and twenty years old, and therefore well able to bear that burden; and in this act he was an eminent type of Christ, who carried that wood upon which he was crucified.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, † Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the ‖ lamb for a burnt offering? † Heb. *Behold me.* ‖ Or, *kid.*

My father; a compellation which might both wound Abraham's heart, and admonish him how unbecoming to a father that action was which he was going about. *Here am I, my son;* which expression showed that he had not put off fatherly affection to him, and that his intention did not arise from any unnatural and barbarous disposition, nor from any decay of love to him, but from a higher cause, even the declared will of God.

8 And Abraham said, My son, God will pro-

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vide himself a lamb for a burnt offering: so they went both of them together.

God will provide himself a lamb; either, 1. Literally, though I know not how; for his wisdom and power are infinite: or, 2. Mystically, as Christ, whose type Isaac was, is called a Lamb. Thus Abraham prudently reveals the matter to him by degrees, not all at once.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and [e] laid him on the altar upon the wood.

[e] Heb. 11.17. Jam. 2. 21.

Abraham built an altar, made of earth slightly put together, as God afterwards prescribed, Exod. xx. 24; *and bound Isaac his son*, partly, because burnt-offerings were to be bound to the altar; of which see on Psal. cxviii. 27; partly, to represent Christ, who was bound to the cross. And that Isaac might be the more exact type of Christ, he was bound by his own consent, otherwise his age and strength seem sufficient to have made an effectual resistance. It is therefore highly reasonable to think that Abraham, having in the whole journey prepared Isaac for such a work by general but pertinent discourses, did upon the mount particularly instruct him concerning the plain and peremptory command of God, the absolute necessity of complying with it, the glorious reward of his obedience, and the dismal consequences of his disobedience; the power and faithfulness of God either to prevent the fatal blow, or to restore his life lost with infinite advantage. Upon these, and such-like reasons, doubtless he readily laid himself down at his father's feet, and yielded up himself to the Divine will.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

The angel of the Lord, i. e. Christ the Angel of the covenant, as appears from ver. 12, 16. He repeats his name to prevent Abraham, whom he knew to be most expeditious in God's service, and just ready to give the deadly blow.

12 And he said, [f] Lay not thine hand upon the lad, neither do thou any thing unto him: for [g] now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

[f] 1 Sam. 15. 22. Mic. 6. 7, 8.

[g] ch. 26. 5. Jam. 2. 22.

God knew the sincerity and resolvedness of Abraham's faith and obedience before and without this evidence, and from eternity foresaw this fact and all its circumstances; and therefore you must not think that God had now made any new discovery: but this is spoken here, as in many other places, of God after the manner of men, who is then said to know a thing, when it is notorious and evident to a man's self and others by some remarkable effect. Thus David prayed that God would *search* and *know his heart*, and *his thoughts*, Psal. cxxxix. 23, though he had before professed that God *understood his thought afar off*, ver. 2. This therefore is the sense, *Now I know*, i. e. Now I have what I designed and desired; now I have made thee and others to know. As the *Spirit* of God and of Christ is said to *cry Abba, Father*, Gal. iv. 6, when it makes us to cry so, Rom. viii. 15. *Thou hast not withheld thy son from me*, i. e. thou hast preferred mine authority and honour before for my service and sacrifice; or *for me*, i. e. for my sake; the life of thy dear son. By which words it appears that God himself speaks these words.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Behind him; which way he looked, either because the voice came that way, or because he heard the noise made by the motion of *the ram* in the thicket, which had gone astray from the rest of the flock, and whose errors were directed hither by God's wise and powerful providence; being young, though horned, it might be called either as ver. 7, or *ram*, as it is here. There seems to inquiry how he could offer up that to God which was own, both because it was found in a public place and probability utterly lost to its owner, and because he doubt a warrant and inspiration for it from the great and supreme Owner of all things.

14 And Abraham called the name of that place ‖ Jehovah-jireh: as it is said *to this day*, In the mount of the LORD it shall be seen.

Jehovah-jireh. The same Hebrew letters differently ed make the sense either active, *the Lord will* vide or take care of those that commit themselves affairs to him; or passive, *the Lord will be* appear and show himself in the behalf of all the him. *As it is said to this day*, wherein Moses book: this is still used as a proverb. *In the* Lord, i. e. in greatest extremities and distresses, say, *at the pit's brink, it shall be seen*, or, *the Lord* seen or *manifested*. And although these words are way of remembrance of this great deliverance, and of accommodation to such-like eminent preserva great dangers; yet they may have a further may signify, that this was but an earnest of greater blessings to be expected in this place, temple was built, and the Lord Christ was manifested the flesh.

15 ¶ And the angel of the LORD called Abraham out of heaven the second time,

16 And said, [h] By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

[h] Jer. xliv. 26; *by his soul*, in the Hebrew text. Jer. *by his holiness*, Amos iv. 2; which is the same with *self* here. Hence also it appears that the Angel speaks here is Christ and God, because this is God's gative to swear by himself, as appears from Heb. *Because thou hast done this thing*; not that Abraham this act did properly merit or purchase the following mises, as plainly appears, because the same things stance had been freely promised to Abraham long this time and action, Gen. xii. 2; xiii. 16, only what was promised is now confirmed by an oath, as a res of that singular respect which God had to Abraham, this heroical instance of faith and obedience.

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed [i] as the stars of the heaven, [k] and as the sand which *is* upon the sea † shore; and [l] thy seed shall possess [m] the gate of his enemies;

i. e. The city, by a usual synecdoche, as Deut. xviii. 6, all the cities, and consequently the country; *gate* for *gates*. The sense is, they shall subdue enemies. For the *gates* of cities were the places of jurisdiction or judicature, Deut. xxi. 19; xxii. 15; v. 12, 15; Zech. viii. 16; and of fortification and strength in war, Judg. v. 8; Psal. cxlvii. 13; Isa. xiv. Ezek. xxi. 22. And this promise was fulfilled both literally in Israel's conquest of Canaan, in David, Solomon, &c., spiritually in Christ, Psal. cx. 1—3.

18 [n] And in thy seed shall all the nations of the earth be blessed; [o] because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to [p] Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying,

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hold, [q] Milcah, she hath also born children unto thy brother Nahor;

ation and genealogy is added for Rebekah's make way for the following relation.

21 [r] Huz his firstborn, and Buz his other, and Kemuel the father [s] of Aram, descended, as some conceive, Elihu the Buzite,

Aram was so called, possibly because he [g] the Syrians, as Jacob, for the same reason, *Syrian*, Deut. xxvi. 5. But there was another [s] Aram, from whom the Syrians descended,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And [t] Bethuel begat [u] Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

was afterwards Isaac's wife, chap. xxiv.

d his concubine, whose name *was* Reubare also Tebah, and Gaham, and Tha- Maachah.

ine was an inferior kind of wife, taken according non practice of those times, subject to the au- he principal wife, and whose children had no eritance, but were endowed with gifts. See Gen. xv. 6. *Maachah*, a name common both to man, x. 6, and woman, as 1 Kings xv. 13.

CHAP. XXIII.

e and death; Abraham mourns, 1, 2. *He speaks ns of Heth for a burying-place*, 3, 4. *They offer choice of their sepulchres*, 5, 6. *Abraham desires hase a field of Ephron*, 8, 9. *Ephron would give* 10—15. *Abraham purchases it, and weighs the* 16. *The field made sure to Abraham for a possesore witnesses*, 17—20.

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

the peculiar honour of Sarah the mother of the Pet. iii. 6, to have the years of her life numbered ure.

2 And Sarah died in [a] Kirjath-arba; the same *is* [b] Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

th-arba, or, *the city of Arba*; so called probably from or great man called Arba, who lived and ruled in rts. See Josh. xiv. 15; xv. 13. It is objected against ipture, that this city was not called *Hebron* till Jotime, Josh. xiv. 15; but this is a mistake, Joshua doth so, but only that *the name of Hebron before*, (or *in* ,) as this very particle is rendered, Deut. ii. 20, and ere. So the sense is, the most ancient name of it was *-arba*. Nor doth Joshua there give any account or of this change of the name at that time, or upon that n, as the sacred writers used to do in such cases, but supposeth that Hebron was the name of it before he thither; and how long before that time he doth not . *Abraham came* into Sarah's tent, (see Gen. xviii. *to weep for her*, according to the laudable custom of e and nations, to manifest their sense of God's hand them, and of their own loss. See Gen. l. 3; Deut. . 8, &c.

¶ And Abraham stood up from before his d,

o show his moderation in sorrow, and to take care for burial, according to his duty.

—and spake unto the sons of Heth, saying,

4 [c] I *am* a stranger and a sojourner with you: [d] give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

The privilege of burial hath been always sought and prized by all nations, whom nature and humanity teacheth to preserve the bodies of men, which have been the temples of reasonable and immortal souls, from contempt and violation; so especially by Christians, as a testimony and pledge of their future resurrection. See Numb. xxxiii. 4; Deut. xxi. 23; Job v. 26. For which cause Abraham desires a distinct burying-place separated from the pagan people. *With you*, in Canaan. There he, and after him other patriarchs, earnestly desired to be buried, upon this account, that it might confirm their own and their children's faith in God's promise, and animate their children in due time to take possession of the land. See Gen. xxv. 9; xlvii. 29, 30; l. 13, 25; Exod. xiii. 19; Heb. xi. 22. *That I may bury my dead out of my sight*; so she that before was the *desire of his eyes*, Ezek. xxiv. 16, is now, being dead, become their torment.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* †[e] a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

† Heb. *a prince of God.*

e ch. 13. 2. & 14. 14. & 24. 35.

Hear us, my lord: here is a conjunction of the plural and singular number, because though but one person spake, yet he spake in the name of the whole community. *A mighty prince*; Heb. *a prince of God*. Great and excellent persons or things are oft expressed by adding the name of *God*. See Gen. xiii. 10. Or, by *prince of God*, they understand a prince favoured and beloved of God. *In the choice of our sepulchres*; for each family had a distinct sepulchre.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

i. e. Showed a civil respect to them in testimony of his thankfulness. Religion allows and requires civility, and those gestures which express it. *To the people of the land*; to the governors of the people, who managed all public affairs in the people's name and stead, and for their good. *The children of Heth*, so called from Heth the son of Canaan, Gen. x. 15.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

Heb. *If it be with*, i. e. agreeable to, *your soul*, that is, your will, or good pleasure; for so the *soul* is sometimes taken, as Deut. xxiii. 24; Psal. xxvii. 12; xli. 2.

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for † as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

† Heb. *full money.*

Machpelah, which seems to be the proper name of the place, ver. 17, 19, so called from its duplicity, because the cave was double, either one for men, and another for women; or the one served only for an entrance into the other, which was the burying-place. *For as much money as it is worth*; Heb. *for full money*, 1 Chron. xxi. 22, 24; i. e. for money of full weight, answerable to its worth.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the † audience of the children of Heth, *even* of all that [f] went in at the gate of his city, saying,

† Heb. *ears.*

f ch. 34. 20, 24. Ruth 4. 4.

Ephron dwelt, Heb. *did sit*, to wit, at that time, as one of the chief or rulers of the people; for so the word *sitting* is oft used, as we shall see hereafter. *His city*; either where he was born, or at least where he lived.

11 [g] Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of

g See 2 Sam. 24. 21—24.

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the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

But if thou wilt give it; it is a short speech, and something must be supplied; either *if thou* wilt give or resign it to me; or, *if thou* be the man of whom I speak; for though Abraham knew his name, he might not know him by face, nor that he was then present. He prudently chose rather to buy it than to receive it as a gift, partly because it would be the surer to him and his, ver. 17, 20, and partly because he would not have too great obligations to his pagan neighbours.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred [h] shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

h Ex. 30. 13. Ezek. 45. 12.

He speaks of the common shekel, which many value at fifteen pence of English money; but others, more probably, at two shillings and sixpence, rightly, as I conceive, supposing that this was of the same weight and value with the *shekel of the sanctuary*, which was so called, not as if that were double to the former, but only because all shekels were to be examined by that standard which was kept in the sanctuary. *What is that betwixt me and thee?* both friends, and rich men; it is not worth any words or trouble between us.

16 And Abraham hearkened unto Ephron; and Abraham [i] weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

i Jer. 32. 9.

In those times silver was paid by weight, Gen. xliii. 21; Jer. xxxii. 10. *Current money with the merchant*, i. e. right for quality as well as weight in the judgment of merchants, whose frequent dealing in it makes them more able to judge of it.

17 ¶ And [k] the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

k ch. 25. 9. & 49. 30, 31, 32. & 50. 13. Acts 7. 16.

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, [l] were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

l See Ruth 4. 7, 8, 9, 10. Jer. 32. 10, 11.

CHAP. XXIV.

Abraham's age and prosperity, 1. *He makes his eldest servant swear not to take a wife for his son Isaac of the Canaanites, but of his own kindred*, 2—4. *The servant inquires into the nature and condition of the oath*, 5. *Abraham expresses his faith in the promise*, 7; *explains the oath*, 8. *The servant swears*, 9. *He goes to the city of Nahor*, 10; *prays for success*, 12, *and direction*, 13, 14. *An immediate and particular answer*, 15—20. *He wonders at the providence*, 21; *makes a present to Rebekah*, 22; *inquires of what family she was*, 23. *Her answer*, 24, 25. *He blesseth the Lord*, 26, 27. *Rebekah acquaints her friends with it*, 28. *They provide for him, &c. and invite him in*, 31, 32. *He goes in, but refuses to eat till he had told his errand*, 33. *He acquaints them with his business, and God's providence towards him*, 34—49. *They consent to his proposal*, 50, 51. *He praises God*, 52; *makes presents to them all*, 53; *desires to return to his master*, 54—56. *Rebekah being content to go with him, they consent and bless her*, 57—60. *They depart, and meet Isaac meditating in the field*, 61—65, *who marries her*, 67.

AND Abraham [a] was old, *and* † well stricken in age: and the LORD [b] had blessed Abraham in all things.

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a ch. 18. 11. & 21. 5.
† Heb. *gone into days.*
b ch. 13. 2. Prov. 10. 22. ver. 35. Ps. 112. 3.

He was one hundred and forty years old, comparing Gen. xxi. 5, with Gen. xxv. 20.

2 And Abraham said [c] unto his eldest servant of his house, that [d] ruled over all that he had, [e] Put, I pray thee, thy hand under my thigh:

c ch. 15. 2.
d ver. 10. ch. 39. 4, 5, 6.
e ch. 47. 29. 1 Chron. 29. 24. Lam. 5. 6.

His eldest servant of his house; viz. *Eliezer*, Gen. xv. 2. This ceremony was used in swearing, as now, so anciently in the eastern parts, as Gen. xlvii. 29, either as a testimony of subjection, and promise of faithful service, for this rite was used only by inferiors towards superiors; or, as some think, with respect to the blessed Seed, Christ, who was to come out of Abraham's thigh, as the phrase is, Gen. xlvi. 26, because this rite was used only to believers.

3 And I will make thee [f] swear by the LORD, the God of heaven, and the God of the earth, that [g] thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

f ch. 14. 22. Deut. 6. 13. Josh. 2. 12.
g ch. 26. 34. & 27. 46. & 28. 2. Ex. 34. 16. Deut. 7. 3.

i. e. Not persuade nor engage my son to take; for Isaac, though forty years old, was not only willing to be governed by his father in this affair, but also to hearken to the counsel of this wise and faithful servant, of whom both his father and himself had such long and large experience. He knew that *the Canaanites* were not only gross idolaters and heinous sinners, for so many others were; but that they were a people under God's peculiar curse, Gen. ix. 25, and devoted to extirpation and utter destruction, which was to be inflicted upon them by Abraham's posterity; and therefore to marry his son to such persons had been a high degree of self-murder, whereby the holy and blessed seed had been in danger of great infection from them, and utter ruin with them. And Abraham's practice was afterwards justified by God, who hath oft showed his dislike of such unequal matches of his people with those infidels and idolaters, by severe prohibitions and sharp censures. See Exod. xxxiv. 16; Deut. vii. 3; Josh. xxiii. 12; Ezra ix. 1—3; Neh. xiii. 23, 25; 2 Cor. vi. 14, 15.

4 But thou shalt go [h] unto my country, and to my kindred, and take a wife unto my son Isaac.

h ch. 28. 2. i ch. 12. 1.

My country, i. e. Mesopotomia, ver. 10, which being largely taken for the country between those two famous rivers Euphrates and Tigris, from which situation it hath that name; so Chaldea, whence Abraham came, Gen. xi. 31; xii. 1, was a part of it. *My kindred*, the family of Nahor, concerning the increase whereof he had received information, chap. xxii. 20, &c., which he justly preferred before the Canaanites, partly because though they were idolaters, as appears from Gen. xxxi. 19, 30, 32, 35; Josh. xxiv. 2, yet they did worship the true God together with idols, as may be gathered from ver. 31, 50 of this chapter, and from other places; and therefore there was more hopes of the conversion of one of that family; and partly because they lived at a great distance from the place where Abraham and his posterity did and should live, and therefore one of that stock would be more easily disentangled from her superstition and idolatry, because she was removed from the influences of the evil counsels and examples of her

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nearest relations, and partly because they were of the race of blessed Shem, and not of cursed Canaan.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

Note here the prudence and piety of this good man, who, before he would take an oath, doth diligently inquire into the nature and conditions of it, and expressly mentioneth that exception which might seem to be of course supposed in it.

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

In case she will not come hither, do not thou engage that he shall go thither. Why so? 1. Because there was more danger of infection from his wife and her kindred, because of their friendly, and familiar, and constant converse with him, than from the Canaanites, who were strangers to him, and lived separately from him, and had but little conversation with him. 2. Because the command of God to Abraham to come out of Chaldea, and into Canaan, did extend to his posterity also, whom God would oblige to dwell there as long as they could, that they might live in constant faith and expectation of the performance of God's promise in giving this land unto them. *Quest.* How could he bring Isaac thither *again*, where he never was? *Answ.* 1. Isaac might be said to be there before virtually, or in the loins of his father, as Levi is said to pay tithes to Melchziedek by Abraham, in whose loins he was. 2. This *again* may be referred to the servant, that when he returned again he would not carry Isaac along with them. 3. He might reasonably suppose that Isaac must go once thither to fetch his wife; (for her coming so suddenly to him was an unexpected thing;) but he would not have him promise, that when he had done so once, he should go thither again to live there with her.

7 ¶ The LORD God of heaven, which [k] took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, [l] Unto thy seed will I give this land; [m] he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

k ch. 12. 1.
l ch. 12. 7. & 13. 15. & 15. 18. & 17. 8. Ex. 32. 13. Deut. 1. 8. & 4. 4. Josh. 1. 3. & 21. 43. & 23. 14. 1 Kings 8. 56. Neh. 9. 8. Ezek. 1. 14.
m ver. 40.

He shall send his angel before thee, to direct and succeed thee in this enterprise. Compare Exod. xiv. 19; xxiii. 20. *Thou shalt take a wife unto my son from thence;* I doubt not of the success. He might say so, either by rational conjecture, both from the nature of the thing, and from the constant course of God's providence blessing him in all his concerns; or by particular assurance and inspiration from God.

8 And if the woman will not be willing to follow thee, then [n] thou shalt be clear from this my oath: only bring not my son thither again.

n Josh. 2. 17, 20.

Thou shalt be clear from the obligation of this oath, and from the penalties of the violation of it.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed; [o] ‖ for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto [p] the city of Nahor.

o ver. 2.
‖ Or, *and*
p ch. 11. 22.

The goods of his master were in his hand, i. e. in his power to take, without particular orders, what he thought fit and necessary, either for his own use, or for the promotion of the present business. *The city of Nahor* was Haran, by comparing Gen. xxviii. 10; xxix. 4.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time † [q] that women go out to draw *water*.

q Ex. 2. 16.
† Heb. *that women use to draw water in the evening.*

12 And he said, [r] O LORD God of my master Abraham, I pray thee, [s] send me good speed this day, and shew kindness unto my master Abraham.

r ver. 27. ch. 26. 24. & 28. 13. & 32. 9.
s Ex. 3. 6, 15. Neh. 1. 11. Ps. 37. 5.

Or, *mercy*. He makes no mention of himself, nor of the merits of his master, but he ascribes even temporal blessings, and much more eternal salvation, merely to God's mercy.

13 Behold, [t] I stand *here* by the well of water; and [u] the daughters of the men of the city come out to draw water:

t ver. 43.
u ch. 29. 9. Ex. 2. 16.

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and [w] thereby shall I know that thou hast shewed kindness unto my master.

w See Judg. 6. 17, 37. 1 Sam. 6. 7. & 14. 8. & 20. 7. 1 Mac. 5. 40.

That this was not a rash and vain fancy, but a special expectation and confidence wrought in him by God's Spirit, appears both by the eminent prudence and godliness of this person, and by the exact correspondency of the event with his prayer, and by parallel examples, as Judg. vi. 36; 1 Sam. vi. 7; xiv. 8. *She that thou hast appointed;* Heb. *evidently pointed out;* or, *exactly searched out*, as a person meet for him.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of [x] Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

x ch. 11. 29. & 22. 23.

According to the manner of the first and purest ages of the world, wherein humility and diligence, not, as in this degeneration of the world, pomp and idleness, were the ornaments of that sex and age. See Gen. xviii. 6; xxix. 9, 18, 20; Exod. ii. 16; Prov. xxxi. 27.

16 And the damsel [y] *was* † very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

y ch. 26. 7.
† Heb. *good of countenance.*

She was a virgin not only in title and show, but in truth, for no man had known her, i. e. corrupted her.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 [z] And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

z 1 Pet. 3. 8. & 4. 9.

She said, Drink, my lord; for his retinue showed him to be a person of more than ordinary quality.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether [a] the LORD had made his journey prosperous or not.

a ver. 12, 56.

The man wondered at her, i. e. at the wonderful providence of God, and the eminent answer of his prayer.

22 And it came to pass, as the camels had done drinking, that the man took a golden [b] ‖ earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

b Ex. 32. 2, 3. Is. 3. 19, 20, 21. Ezek. 16. 11, 12. 1 Pet. 3. 3.
‖ Or, *jewel for the forehead.*

The man took, i. e. gave to her, (as that word of *taking*, or *receiving*, is oft used, as Gen. xii. 19; Exod. xviii. 12; xxix. 25; Psal. lxviii. 18, compared with Eph. iv. 8,) *a*

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golden earring; so the word signifies, Gen. xxxv. 4; Exod. xxxii. 2, 3. Or, *jewels for the forehead*, which hung down from the forehead to the nose, or between the eyes. So the word is used, ver. 47; Ezek. xvi. 12.

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

And said, or, *for he had said;* for it is probable he inquired who she was before he gave her those presents.

c ch. 22. 23. 24 And she said unto him, [c]I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

So she signifies that she was Nahor's daughter, not by his concubine, but by his lawful and principal wife.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

d ver. 52. Ex. 4. 31. 26 And the man [d]bowed down his head, and worshipped the LORD.

Giving thanks to God for his marvellous assistance hitherto, and begging the continuance of his presence and blessing.

e Ex. 18. 10. Ruth 4. 14. 1 Sam. 25. 32, 39. 2 Sam. 18. 28. Luke 1. 68. f ch. 32. 10. Ps. 98. 3. g ver. 48. 27 And he said, [e]Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of [f]his mercy and his truth: I *being* in the way, the LORD [g]led me to the house of my master's brethren.

His mercy and his truth, i. e. who hath showed his *mercy* in promising all manner of blessings, and his *truth* in performing his promises at this day. Or, it is a figure called *hendyadis*, for *true mercy:* q. d. he hath not only been kind to him in show, and in words, but in real and considerable effects. *My master's brethren*, i. e. near kinsmen, as that word is commonly used, as ver. 48; Gen. xiii. 8; Mark iii. 31, 32.

28 And the damsel ran, and told *them of* her mother's house these things.

Not *of her father's house;* either because her father was now dead, and Bethuel, who is hereafter mentioned, was not Laban's father, but his brother so called; or because the women had distinct apartments in the houses, and she went first thither according to her custom.

h ch. 29. 5. 29 ¶ And Rebekah had a brother, and his name *was* [h]Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

i ch. 26. 29. Judg. 17. 2. Ruth 3. 10. Ps. 115. 15. 31 And he said, Come in, [i]thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

Come in, thou blessed of the Lord, i. e. whom God hath so eminently favoured and blessed.

k ch. 43. 24. Judg. 19. 21. 32 ¶ And the man came into the house: and he ungirded his camels, and [k]gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

Of which custom, see Gen. xviii. 4.

l Job 23. 12. John 4. 34. Eph. 6. 5, 6, 7. 33 And there was set *meat* before him to eat: but he said, [l]I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

m ver. 1. ch. 13. 2. 35 And the LORD [m]hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

n ch. 21. 2. o ch. 21. 10. & 25. 5. 36 And Sarah my master's wife [n]bare a son to my master when she was old: and [o]unto him hath he given all that he hath.

i. e. Hath purposed and promised, and doth by me engage that he will give. Things are oft said to be done, in Scripture language, when they will certainly and shortly be done.

p ver. 2. 37 And my master [p]made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

q ver. 4. 38 [q]But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

r ver. 5. 39 [r]And I said unto my master, Peradventure the woman will not follow me.

s ver. 7. t ch. 17. 1. 40 [s]And he said unto me, The LORD, [t]before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

Before whom I walk, in obedience to all his commands, and in hearty trust in his promises and gracious providence towards me and mine.

u ver. 8. 41 [u]Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

Clear from this my oath; Heb. *from my curse*, denounced against thee if thou shouldst violate thine oath. The words *oath* and *curse* are ofttimes indifferently used, because they commonly go together, and sometimes they are both expressed, as Numb. v. 21.

v ver. 12. 42 And I came this day unto the well, and said, [v]O LORD God of my master Abraham, if now thou do prosper my way which I go:

i. e. The design or course in which I am engaged, as the word *way* is frequently used.

w ver. 13. 43 [w]Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

x ver. 15, &c. y 1 Sam. 1. 13. 45 [x]And before I had done [y]speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I [z]put the earring upon her face, and the bracelets upon her hands.

z Ezek. 16. 11, 12.

First he asks who she was, then he gives the gifts to her; which is the right order, and is here observed in the repetition; which was inverted in the first relation, ver. 22, 23.

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48 [a] And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which [b] had led me in the right way to take [b] my master's brother's daughter unto his son.

[a] ver. 26.
[b] ch. 11. 28.

49 And now if ye will [c] deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

[c] ch. 47. 29. Josh. 2. 14.

If you will show true kindness and real friendship to him in giving your daughter to his son, *tell me; and if not, tell me*, that I may look out a wife for him elsewhere. It is a proverbial expression, Numb. xx. 17; xxii. 26; Deut. ii. 27.

50 Then Laban and Bethuel answered and said, [d] The thing proceedeth from the LORD: we cannot [e] speak unto thee bad or good.

[d] Ps. 118. 23. Prov. 21. 31. Prov. 12. 11.
[e] ch. 31. 24.

Laban is put first, either because this Bethuel was not his father, but his younger brother, as Josephus thinks; or because Laban was the chief manager of this business, to whom his father seems to have committed the care of his family, being himself unfit for it through age or infirmity. *The thing proceedeth from the Lord*, from God's counsel and special providence. Hereby it appears they had the knowledge and worship of the true God among them, though they added idols to him. We cannot without opposing God speak or act any thing which may hinder thy design, or thwart thy desire. Compare Gen. xxxi. 24, 29; 2 Sam. xiii. 22.

51 Behold, Rebekah [f] *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

[f] ch. 20. 15.

Rebekah is before thee, i. e. in thy power and disposal; as this phrase is taken, Gen. xx. 15, and elsewhere.

52 And it came to pass, that, when Abraham's servant heard their words, he [g] worshipped the LORD, *bowing himself* to the earth.

[g] ver. 26.

53 And the servant brought forth † [h] jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother [i] precious things.

† Heb. vessels of silver, and vessels of gold.
[h] Ex. 3. 22. & 11. 2. & 12. 35.
[i] Num. 31. 50. Ezra 1. 6.

The precious fruits of the land from which he came; see Deut. xxxiii. 13, &c.; or in general, other rare and excellent things. In those days men gave portions for their wives, as now they have portions with them.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, [k] Send me away unto my master.

[k] 1 Sam. 25. 8 & 29.

55 And her brother and her mother said, Let the damsel abide with us ‖ *a few* days, at the least ten; after that she shall go.

‖ Or, a few days or ten.

Others thus, *a year, or* at the least *ten* months, the word *days* being put for a year, as elsewhere. But it is very improbable that they would demand or expect such a thing from this man, whom they saw bent so much upon expedition.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

I. e. Understand her mind by her words, not so much concerning the marriage itself, in which she resigned up herself to the disposal of her parents and friends, and to which she had given an implicit consent by her acceptance of those presents which were made to her for that end, as concerning the hastiness of her departure.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and [l] her nurse, and Abraham's servant, and his men.

[l] 1 ch. 35. 8.

Her nurse was *Deborah*, by comparing chap. xxxv. 8. In this corrupt family, the mother and the nurse are two distinct persons; but in Abraham's pious family there was no such principle or practice. See Gen. xxi. 7.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou [m] *the mother* of thousands of millions, and [n] let thy seed possess the gate of those which hate them.

[m] ch. 17. 16.
[n] ch. 22. 17.

Thou art our sister, i. e. our near kinswoman; distance of place shall not alienate our affections from thee, but we shall still own thee as our sister, and, as far as we can, be ready to perform all the duties of brethren to thee.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the [o] well Lahai-roi; for he dwelt in the south country.

[o] ch. 16. 14. & 25. 11.

In the southern parts of Canaan, as Gen. xii. 9, at Beersheba, whither it seems Abraham returned after Sarah's death.

63 And Isaac went out ‖ [p] to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

‖ Or, to pray.
[p] Josh. 1. 8. Ps. 1. 2. & 77. 12. & 119. 15. & 143. 5.

To meditate; to converse with God, and with himself, by pious and profitable thoughts and ejaculations, and fervent prayers, as for other things, so particularly for God's blessing upon this great affair, and so his prayers are eminently answered. He chooseth a solitary place, wherein he might more freely attend upon God without any interruption or distraction, *in the field at the eventide;* that as he had begun the day with God, so he might close it with him, and commit himself to his protection. Compare Psal. lv. 17.

64 And Rebekah lifted up her eyes, and when she saw Isaac, [q] she lighted off the camel.

[q] Josh. 15. 18.

As a testimony of her respect to him, whom by the servant she understood to be her lord and husband. Compare Josh. xv. 18; 1 Sam. xxv. 23.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

In token of modesty, reverence, and subjection. See Gen. xx. 16; 1 Cor. xi. 10.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac [r] was comforted after his mother's *death*.

[r] ch. 38. 12.

Isaac brought her into his mother Sarah's tent, partly to give her possession of it, and partly to consummate the marriage. Women then had their tents apart from men. See Gen. xviii. 10; xxiv. 67; xxxi. 33. *Isaac was comforted after his mother's death;* a sorrowful sense whereof he yet had retained, though she died three years before this time.

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CHAP. XXV.

Abraham's sons by Keturah, 1—4. *Isaac inherits his father's estate*, 5. *Provision for the other sons*, 6. *Abraham's age*, 7; *death*, 8; *burial*, 9, 10. *God blesseth Isaac*, 11. *The posterity of Ishmael*, 12—15. *His age and death*, 17. *Their habitation*, 18. *The generations of Isaac*, 19. *His age when married*, 20. *He prays for children; God answers*, 21. *Two children struggle in the womb; Rebekah inquires of the Lord*, 22. *God gives the reason*, 23. *She delivered of twins*, 24. *The first-born red and hairy; his name*, 25. *His brother takes him by the heel; his name: Isaac's age when they were born*, 26. *The eldest a cunning hunter; the other a plain man*, 27. *Isaac loves the eldest; Rebekah the youngest*, 28. *The eldest sells his birthright for red pottage, and is called Edom*, 30—32. *Confirms the sale by an oath*, 33. *Despising his birthright*, 34.

cir. 1853. THEN again Abraham took a wife, and her name *was* Keturah.

After Sarah's death and Isaac's marriage *Abraham took a wife*, (a secondary wife, or a *concubine*, as she is called, ver. 6, and 1 Chron. i. 32,) not from any inordinate lust, which his age and eminent grace may sufficiently evince, but from a desire of more children, and of accomplishing God's promise concerning the great multiplication of his seed. *Keturah* was a distinct person from *Hagar*, as appears from ver. 6, and 12, and, as it seems, of better quality, and younger, for Hagar was now eighty years old, and not likely to be a mother of six children.

a 1 Chron. 1. 32. 2 And [a] she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

Quest. How could Abraham, being now about one hundred and forty years old, have so many children, when his body was dead in his hundredth year? *Answ.* Because that renewed strength which was miraculously conferred upon him, did still in a great measure remain in him, being not a temporary action, but a durable habit or power.

These persons were the heads of several people dwelling in Arabia and Syria, where we shall find evident footsteps of their names amongst ancient geographers, only a little changed, which could not be avoided in their translation into another language. *Midian*, the father of those Midianites, of whom we read Gen. xxxvi. 35; Judg. vi. 2; Isa. x. 26. From *Shuah* Bildad seems to be descended, Job ii. 11.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

Ephah; of whom see Isa. lx. 6. From *Epher* some think Africa received its name.

b ch. 24. 36. 5 ¶ And [b] Abraham gave all that he had unto Isaac.

Which before he purposed and promised to give, Gen. xxiv. 36, and now actually gave; except that which is excepted in the following verse, and except the use and enjoyment of his estate during his own life.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts,

c ch. 21. 14. and [c] sent them away from Isaac his son,

d Judg. 6. 3. while he yet lived, eastward, unto [d] the east country.

The concubines, Hagar and Keturah. Concubines are sometimes called *wives*, as Gen. xvi. 3; Judg. xix. 1—3, 29, but their children had no right to the inheritance. For though the children of Jacob's concubines did equally partake of the inheritance with the other children, that was done by Divine appointment, and Jacob's voluntary act, and upon special reason, because of the vast inheritance promised, and afterwards given to them, which made it no loss, but a great convenience and advantage to the children of the chief wives to have their half-brethren, the sons of the concubines, seated so near to them. *Sent them away from Isaac*; partly, that the entire possession of that land might be reserved to the children of Isaac; and partly, lest nearness of relation joined with cohabitation or neighbourhood should beget a great familiarity between them, whereby Isaac's seed were likely to be infected by their brethren, whose degeneration and apostacy Abraham might easily foresee from the evil inclinations of their own hearts, and God's exclusion of them from that covenant of grace and life, which was the only effectual remedy against that powerful and universal corruption. *Eastward, unto the east country*; into Arabia, and other parts of Asia the Greater, which were situate eastward from the southern part of Canaan where Abraham now was, whence these people are oft called *the children of the east*, as Judg. vi. 3; vii. 12; Job i. 3.

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. 1822.

8 Then Abraham gave up the ghost, and [e] died in a good old age, an old man, and full *of years*; and [f] was gathered to his people. e ch. 15. 15. & 49. 29. f ch. 35. 29. & 49. 33.

His soul was not *required* of him, as it was of that fool, Luke xii. 20; not forced from him by sharp and violent diseases, but was quietly, easily, and cheerfully yielded up by him into the hands of his merciful God and Father, as the word intimates, *in a good old age*; good, both graciously, his hoary head being found in the way of righteousness; and naturally, free from the manifold infirmities and calamities of old age. Of which see Eccl. xii. 1, &c. *Full of years*; in the Hebrew it is only *full*, or *satisfied*; but you must understand, with *days* or *years*, as the phrase is fully expressed, Gen. xxxv. 29; 1 Chron. xxiii. 1; xxix. 28; Job xlii. 17; Jer. vi. 11. When he had lived as long as he desired, being in some sort weary of life, and desirous to be dissolved; or *full* of all good, as the Chaldee renders it; *satisfied*, as it is said of Naphtali, Deut. xxxiii. 23, *with favour, and full with the blessing of the Lord* upon himself, and upon his children; he *was gathered to his people*; to his godly progenitors, the former patriarchs, the congregation of the just in heaven, Heb. xii. 23; in regard of his soul: for it cannot be meant of his body, which was not *joined with them* in the place of *burial*, as the phrase is, Isa. xiv. 20, but buried in a strange land, where only Sarah's body lay. And it is observed, that this phrase is used of none but good men, of which the Jews were so fully persuaded, that from this very expression used concerning Ishmael here below, ver. 17, they infer his repentance and salvation. See this phrase, Gen. xv. 15; xlix. 29; Numb. xx. 24; xxvii. 13; Judg. ii. 10.

9 And [g] his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre; g ch. 35. 29. & 50. 13.

Ishmael, though banished from his father's house, lived in a place not very far from him; and as no doubt he received many favours from his father after his departure, which is implied here, ver. 6, though it be not mentioned elsewhere; so it is probable that he had a true respect and affection to his father, which he here expresseth.

10 [h] The field which Abraham purchased of the sons of Heth: [i] there was Abraham buried, and Sarah his wife. h ch. 23. 16. i ch. 49. 31.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the [k] well Lahai-roi. k ch. 16. 14. & 24. 62.

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, [l] whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: l ch. 16. 15. cir. 1600.

They are here recorded as an evidence of God's faithfulness in fulfilling his promise made to Abraham, Gen. xvi. 10; xvii. 20.

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m 1 Chron. 1. 28. 13 And mthese *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

Nebajoth; of whom see Isa. lx. 7. From whom part of Arabia was called Nabathæa. Of *Kedar*, see Psal. cxx. 5; Isa. xxi. 16; Jer. xlix. 28; the father of those called Cedrei, or Cedareni, in Arabia.

14 And Mishma, and Dumah, and Massa,

Dumah; from him Dumah, Isa. xxi. 11, or Dumatha, a place in Arabia, seems to have received its name. Others make him the father of the Idumeans.

15 ‖ Hadar, and Tema, Jetur, Naphish, and Kedemah:

‖ Or, *Hadad*, 1 Chron. 1. 30.

Tema gave his name to the city and country of Tema, or Teman, Job ii. 11; vi. 19; Jer. xxv. 23. *Jetur*, the father of the Itureans, as may be gathered from 1 Chron. v. 19.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; ntwelve princes according to their nations.

n ch. 17. 20.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and ohe gave up the ghost and died; and was gathered unto his people.

o ver. 8.

p 1 Sam. 15. 18 pAnd they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he †died qin the presence of all his brethren.

† Heb. fell. q ch. 16. 12.

Before Egypt, as thou goest toward Assyria, i. e. on that part or side of Egypt which leads to Assyria. *He died in the presence of all his brethren;* his brethren surviving him, and being his neighbours, and therefore as they had conversation with him in the time of his life, so now they did him honour at his death. But this translation and interpretation may seem improbable, 1. Because his death was related, ver. 17, and would not be so presently repeated. 2. Because the foregoing words in this verse speak not of his death, but of his dwelling, to which these words do very well agree. For what we translated *and he died*, is commonly rendered *and he fell*, or *it fell*, and is most commonly used concerning a lot whereby men's portions are designed and divided, as Lev. xvi. 9, 10; Numb. xxxiii. 54; Josh. xvi. 1; and so the sense may be, *it fell*, i. e. that country fell to him or his; or *he lay*, or *was stretched out*, or *pitched himself*, as the Hebrew word is used, Judg. vii. 12, i. e. he dwelt *in the presence of all his brethren;* and so indeed his country lay between the children of Keturah on the east, and the children of Isaac and Israel on the west.

19 ¶ And these *are* the generations of Isaac, Abraham's son: rAbraham begat Isaac:

r Matt. 1. 2.

20 And Isaac was forty years old when he took Rebekah to wife, sthe daughter of Bethuel the Syrian of Padan-aram, tthe sister to Laban the Syrian.

s ch. 22. 23. t ch. 24. 29.

Bethuel the Syrian of Padan-aram; either of *the country of Syria*, as it is called, Hos. xii. 12; or rather, *Padan* of *Syria*; or, as the Septuagint and Chaldee render it, *Mesopotamia* of *Syria*. For that *Padan* is the proper name of a place, may be gathered from Gen. xlviii. 7, and it is so called from its situation between two rivers, for *Padan* signifies *a pair* or *two*.

21 And Isaac intreated the LORD for his wife, because she *was* barren: uand the LORD was intreated of him, and wRebekah his wife conceived.

u 1 Chron. 5. 20. Ezra 8. 23. Isa. 19. 22. w Rom. 9. 10.

He prayed, as the Hebrew word signifies, instantly or fervently, frequently and continually, for near twenty years together; for so long it was between their marriage and the first child. He was so much concerned, because not only his comfort, but the truth of God's promise, depended upon this mercy; and he knew very well that God's purpose and promise did not exclude, but require the use of all convenient means for their accomplishment. *For his wife;* or, *in the presence of his wife;* signifying that, besides their more secret devotions, they did oftentimes in a more solemn manner, and with united force, pray for this mercy wherein they were both equally concerned. Or, *over against his wife*, noting that each of them did severally and apart entreat God for this mercy, so that there was a concurrence, if not in place, yet in design and action. *She was barren*, as divers of those holy women that were progenitors of Christ have long been, that it might appear that that sacred stock was propagated more by the virtue of God's grace and promise than by the power of nature.

22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? xAnd she went to enquire of the LORD.

x 1 Sam 9. 9. & 10. 22.

The children struggled, in a violent and extraordinary manner, which was likely to cause both pain and fear in her. The sense may be either, 1. If it be *thus* with me, that there be two children contending and fighting within me, likely to destroy one the other, and both threatening my death, *why did* I desire and pray for *this* as a great mercy? Or, *why* is it *thus with me?* why hath God dealt thus with me, to continue my life till it be a burden to me, and to give me conception which is so painful and hazardous? Or rather, 2. If God hath granted me my desire in the conception of a child, what means this disturbance and conflict within me, which threatens me with loss of the mercy before I enjoy it? For she seems not so much to murmur at it, as to wonder and to inquire about it, as it here follows. *She went to inquire of the Lord;* either immediately, by ardent prayers to God that he would reveal his mind to her herein; or mediately, by her father Abraham, who lived fifteen years after this time, ver. 7, or by some other godly patriarch yet surviving, by whom God used to manifest his will and counsels to others, when he thought fit.

23 And the LORD said unto her, yTwo nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and z*the one* people shall be stronger than *the other* people; and athe elder shall serve the younger.

y ch. 17. 16. & 24. 60. z 2 Sam. 8. 14. a ch. 27. 29. Mal. 1. 3. Rom. 9. 12.

The Lord spoke, either by inward inspiration, in a dream or vision; or by the ministry of an angel or prophet. *Two nations*, i. e. the roots, heads, or parents of two distinct nations, one opposite to the other; the one blessed, the other cursed, namely, the Israelites and Edomites. *Shall be separated;* not only separated from thee, but one separated or greatly differing from the other in their frame of body, temper of mind, course of life, profession and practice of religion. *The elder*, or, *the greater*, namely Esau, who was, as older, so of a stronger constitution of body, and of greater power and dignity in the world than Jacob; and Esau's posterity were great princes for a long time, when Jacob's seed were strangers in Canaan, slaves in Egypt, and poor afflicted wanderers in the wilderness. But, saith he, Esau and his shall not always be stronger and mightier than Jacob and his posterity, the tables shall be turned, and the children of Israel shall be uppermost and subdue the Edomites, which was literally accomplished in David's time, 2 Sam viii. 14; and afterwards, 2 Chron. xxv. 11, 12; and after that by the Maccabees; but much more eminently in a spiritual sense under the gospel, when one of Jacob's children, even Jesus Christ, shall obtain the dominion, and shall rule the Edomites no less than other heathen nations with his iron rod, and make them serviceable one way or other to his glory, and to the felicity of his true Israel.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, ball over like an hairy garment; and they called his name Esau.

b ch. 27. 11, 16, 23.

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Red; with red hair upon all the parts of his body. From him the Red Sea is supposed to receive its name, it being so called, as the heathen writers tell us, from one who reigned in those parts, and was called Erythras, or Erythrus, which signifies *red*, the same with Edom or Esau. *Esau*, i. e. *made* or *perfect;* not properly a child, but rather a man as soon as he was born, having that hair upon him which in others was an evidence of manhood.

26 And after that came his brother out,
c Hos. 12. 3. and [c]his hand took hold on Esau's heel;
d ch. 27. 36. and [d]his name was called Jacob: and
1837. Isaac *was* threescore years old when she bare them.

Jacob, i. e. *supplanter*, or one that taketh hold of or trippeth up his brother's heels. See Gen. xxvii. 36. *Isaac was threescore years old.* Thus God exercised his faith and patience twenty years, by comparing this with ver. 20, ere he gave him the promised blessing.

27 And the boys grew: and Esau was
e ch. 27. 3, 5. [e]a cunning hunter, a man of the field;
f Job 1. 1, 8. & 2. 3. Ps. 37. 37. and Jacob *was* [f]a plain man, [g]dwelling
g Heb. 11. 9. in tents.

Esau was a hunter of wild beasts, and afterwards an oppressor of men. Compare Gen. x. 9. This course of life was most agreeable to his complexion, fierce and violent. *A man of the field;* one that delighted more in conversing abroad than at home, whose employment it was to pursue the beasts through fields, and woods, and mountains, who therefore chose a habitation fit for his purpose in Mount Seir. *A plain man*, a sincere, honest, and plain-hearted man; or a just and perfect man, as the word is used, Gen. vi. 9; *dwelling in tents*, quietly minding the management of his own domestic affairs, his lands and cattle, and giving no disturbance either to wild beasts or men.

† Heb. venison was in his mouth. h ch. 27. 19, 25, 31. i ch. 27. 6. 28 And Isaac loved Esau, because † he did [h]eat of *his* venison: [i]but Rebekah loved Jacob.

Isaac loved Esau, not simply nor chiefly because he pleased his palate, but because this was an evidence of his son's great respect and affection to him, that he would take such pains and incur such hazards to which that course of life exposed him, that he might please and serve his father. *But Rebekah loved Jacob* upon better grounds, both because of his more pious and meek temper, and because of the oracle and promise of God.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me,
† Heb. with that red, with that red pottage. ‖ That is, red. I pray thee, † with that same red *pottage;* for I *am* faint: therefore was his name called ‖ Edom.

Red pottage; red by the infusion of lentiles, or saffron, or some other things of that colour. The word is doubled in the Hebrew text, to show how vehemently he desired it. *Edom*, which signifies *red;* as he was at first so called from the colour of his hair, so now that name was confirmed and given to him afresh upon this occasion: q. d. He was rightly called *Edom*, or *red*, not only historically for his colour, but prophetically for this accident.

cir. 1805. 31 And Jacob said, Sell me this day thy birthright.

i. e. Speedily, without delay. So this Hebrew word is used 1 Sam. ii. 16; ix. 13, 27; 2 Chron. xviii. 4. The birthright then had divers singular privileges; as, 1. Dignity and authority over his brethren, Gen. iv. 7; xxvii. 29, 37; xlix. 3. 2. A double portion, Deut. xxi. 17; 1 Chron. v. 1. 3. A special blessing from his father, Gen. xxvii. 4. 4. The priesthood and chief government of the affairs of the church in his father's absence, or sickness, and after his death, Numb. viii. 16, 17, &c. 5. The first-born was a special type, both of Christ, who was to be a first-born; and of the church, which is called God's *first-born*, as Exod. iv. 22; and of the great privileges of the church, particularly of adoption and eternal life. See Heb. xii. 23. And therefore he is justly called *profane*, Heb. xii. 16, for slighting so sacred and glorious a privilege. *Quest.* 1. Could the birthright be lost? *Answ.* Yes. See Gen. iv. 7; 1 Chron. v. 1. *Quest.* 2. Did Jacob well in this matter? *Answ.* No; because he tempted his brother to an act of profaneness and folly, and so was guilty of his sin. And though God had designed and promised this privilege to him, yet he should have waited till God had executed his promise in his own way, as David did till God gave him possession of Saul's kingdom; and not have anticipated God, and snatched it by an irregular act of his own, as Jeroboam did the kingdom from Rehoboam.

32 And Esau said, Behold, I *am* † at
† Heb. going to die. the point to die: and what profit shall this birthright do to me?

I am at the point to die; not with famine, which could not consist with Isaac's plentiful estate and house, but by the perpetual hazards to which his course of life exposed him in the pursuit of wild beasts, and contending with other men. *What profit shall this birthright do to me?* by which he plainly showeth that his care and affections reached no further than the present life.

33 And Jacob said, Swear to me this day; and he sware unto him: and [k]he
k Heb. 12. 16. sold his birthright unto Jacob.

Jacob acted subtlely in this affair; he knew that delays were dangerous; and Esau's consideration, or second thoughts, might have spoiled his bargain, and therefore he requires haste, as in the sale, so in his oath; wherein he addeth another sin, in hurrying his brother into an oath by precipitation, which neither his brother should have taken, nor Jacob should have advised him to take, without mature advice.

34 Then Jacob gave Esau bread and
l Eccles. 8. 15. Is. 22. 13. 1 Cor. 15. 32. pottage of lentiles; and [l]he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

Secure and impenitent, without any remorse for his ingratitude to God, or the injury which he had done to himself and to all his posterity, *he went his way, despising his birthright*, preferring the present and momentary satisfaction of his lust and appetite before God's and his father's blessing, and all the glorious privileges of the birthright.

CHAP. XXVI.

A famine in the land; Isaac goes to Gerar, 1. *God directs him to abide there, and promises to be with him: the covenant with Abraham also made with Isaac,* 2—5. *Through fear he denies Rebekah,* 7. *Abimelech, seeing Isaac and Rebekah together, concludes her to be his wife; charges him with it; he confesses it,* 8, 9. *Abimelech reproves him, charging his people not to touch them on pain of death,* 10, 11. *Isaac blessed with great plenty,* 12—14 *The Philistines envy him; stop his wells,* 15; *desire him to depart,* 16. *He removes to the valley of Gerar,* 17. *There he digs wells, but the herdsmen strive with him about them,* 18—21. *He hath rest,* 22; *removes to Beer-sheba,* 23. *The Lord renews his covenant,* 24. *He calls on the name of the Lord,* 25. *Abimelech, convinced that the Lord was with Isaac, desires to make a covenant with him,* 26—29. *They make a feast, and swear to one another,* 30, 31. *Esau being forty years old, taketh to him wives of the Canaanites,* 34. *Isaac and Rebekah grieved hereat,* 35.

AND there was a famine in the land, be- cir. 1804.
a ch. 12. 10. side [a]the first famine that was in the days of Abraham. And Isaac went unto
b ch. 20. 2. [b]Abimelech king of the Philistines unto Gerar.

Abimelech is not he mentioned Gen. xx. 2, but most probably his son and successor, called by his father's name.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in
c ch. 12. 1. [c]the land which I shall tell thee of:

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To Egypt it seems Isaac intended to go, it being a very fruitful place, and being encouraged to do so by his father's example upon the same occasion. But God saw good reasons to forbid Isaac to go thither, which it is needless to inquire, and not difficult to conjecture.

d ch. 20. 1. Ps. 39. 12. Heb. 11. 9. e ch. 28. 15. f ch. 12. 1. g ch. 12. 13. & 13. 15. h ch. 22. 16. Ps. 105. 9.

3 d Sojourn in this land, and e I will be with thee, and f will bless thee; for unto thee, and unto thy seed, g I will give all these countries, and I will perform h the oath which I sware unto Abraham thy father;

Unto thee, and unto thy seed; to thee to enjoy for thy present comfort, and to them to possess as an inheritance. See the notes on Gen. xiii. 15; xv. 18. *I will perform the oath*, i. e. the promises confirmed by oath, Gen. xxii. 16, &c.

i ch. 15. 5. & 22. 17.

4 And i I will make thy seed to multiply as the stars of heaven, and will give

k ch. 12. 3. & 22. 18.

unto thy seed all these countries; k and in thy seed shall all the nations of the earth be blessed;

l ch. 22. 16, 18.

5 l Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Here was a covenant made between God and Abraham; and as, if Abraham had broken the condition of walking before God required on his part, God had been discharged from the promise made on his part; so contrarily, because Abraham performed his condition, God engageth himself to perform his promise to him, and to his seed. But as that promise and covenant was made by God of mere grace, as is evident and confessed; so the mercies promised and performed to him and his are so great and vast, that it is an idle thing to think they could be merited by so mean a compensation as Abraham's obedience, which was a debt that he owed to God, had there been no such covenant or promise made by God, and which also was an effect of God's graces to him and in him.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and m he said, She *is* my

m ch. 12. 13. & 20. 2, 13. n ch. 20. 11.

sister: for n he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she

o ch. 24. 16. o *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

Using more free and familiar carriage than became a brother and sister, but such as was allowable between husband and wife. See Deut. xxiv. 5; Prov. v. 18, 19. But that this was not the conjugal act, may easily be gathered from the circumstances of the time and place, which was open to Abimelech's view; and therefore that was not consistent either with Isaac's modesty or with his prudence, because he would not have her thought to be his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy

p ch. 20. 9.

wife, and p thou shouldest have brought guiltiness upon us.

The heathens esteemed fornication either no sin, or a very little one; but adultery was heinous and formidable even among the heathens, and especially here, because it was fresh in memory how sorely God had punished Abimelech, and all his family, only for an intention of adultery, Gen. xx. Note here, they take it for granted that their ignorance had not been a sufficient excuse for their sin.

11 And Abimelech charged all *his* people, saying, He that q toucheth this man or his wife shall surely be put to death.

q Ps. 105. 15.

He that hurteth or injureth. So that word is used, ver. 29; Josh. ix. 19; Psal. cv. 15; Zech. ii. 8; and being applied to a woman, it is used for the defiling or humbling of her, as Gen. xx. 6; Prov. vi. 29.

12 Then Isaac sowed in that land, and † received in the same year r an hundredfold: and the LORD s blessed him:

† Heb. *found.* r Matt. 13. 8. Mark 4. 8. s ver. 3. ch. 24. 1, 35. Job 42. 12.

Isaac sowed in that land; either in the grounds which he had hired of the right owners, or in some grounds which lay neglected, and therefore were free to the first occupier; which was not strange in that age of the world, when the inhabitants of countries were not so numerous as afterward. *An hundredfold*, i. e. a hundred times as much as he sowed. The same degree of increase is intimated Matt. xiii. 8, and affirmed sometimes of other places by heathen writers; but then it was in a better soil and season than this was, for this was a time of famine or scarcity.

13 And the man t waxed great, and † went forward, and grew until he became very great:

t ch. 24. 35. Ps. 112. 3. Prov. 10. 22. † Heb. *went going.*

14 For he had possession of flocks, and possession of herds, and great store of ‖ servants: and the Philistines u envied him.

‖ Or, *husbandry.* u ch. 37. 11. Eccles. 4. 4.

Great store of servants; or rather, of *husbandry*, as this word is elsewhere used; of corn-fields, vineyards, &c.; for he is describing his riches, which then consisted in the two things here expressed, cattle and lands, which he diligently and successfully managed, ver. 12.

15 For all the wells w which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

w ch. 21. 30.

16 And Abimelech said unto Isaac, Go from us; for x thou art much mightier than we.

x Ex. 1. 9.

Which breeds envy, and jealousy, and fear among my subjects, and may occasion greater mischiefs; and therefore it is better that we should part friends, than by continuing together be turned into enemies.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: y and he called their names after the names by which his father had called them.

y ch. 21. 31.

Though there might be a brook there, probably it was but little, and soon dried up. *And Isaac digged* those rather than new ones, partly to keep up his father's memory, and partly because he had most right to them, and others less cause of quarrel with him about them.

19 And Isaac's servants digged in the valley, and found there a well of † spring-

† Heb. *living.*

ing water.

20 And the herdmen of Gerar z did strive with Isaac's herdmen, saying, The water *is* our's: and he called the name of the well ‖ Esek; because they strove with him.

z ch. 21. 25.

‖ That is, *Contention.*

The water is ours, because digged in our soil; which was no good argument, because he digged it by their consent or permission at his own charge, and for his own use.

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21 And they digged another well, and strove for that also: and he called the name of it ‖ Sitnah.

‖ That is, *Hatred.*

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ‖ Rehoboth; and he said, For now the LORD hath made room for us, and we shall [a] be fruitful in the land.

‖ That is, *Room.*

a ch. 17. 6. & 28. 3. & 41. 52. Ex. 1. 7.

23 And he went up from thence to Beer-sheba.

Where he lived before the famine drove him thence.

24 And the LORD appeared unto him the same night, and said, [b] I *am* the God of Abraham thy father: [c] fear not, for [d] I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

b ch. 17. 7. & 24. 12. & 28. 13. Ex. 3. 6. Acts 7. 32.
c ch. 15. 1.
d ver. 3, 4.

25 And he [e] builded an altar there, and [f] called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

e ch. 12. 7. & 13. 18.
f Ps. 116. 17.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, [g] and Phichol the chief captain of his army.

g ch. 21. 22.

Phichol may be either, 1. The title of an office; for the word signifies, *the mouth of all*, or he by whom all the people were to present their addresses to the king, and receive the king's commands. Or, 2. The name of a man; and then this might be the son of him mentioned Gen. xxi. 32, called by his father's name, as Abimelech also was.

27 And Isaac said unto them, Wherefore come ye to me, seeing [h] ye hate me, and have [i] sent me away from you?

h Judg. 11. 7.
i ver. 16.

28 And they said, † We saw certainly that the LORD [k] was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

† Heb. *Seeing we saw.*
k ch. 21. 22, 23.

29 † That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: [l] thou *art* now the blessed of the LORD.

† Heb. *If thou shalt, &c.*
l ch. 24. 31. Ps. 115. 15.

We have not touched thee, to wit, so as to injure or hurt thee, as above, ver. 11. *Thou art now the blessed of the Lord*; or, O *thou who art now the blessed of the Lord*, whom God hath enriched with great and manifold blessings, which we did not take away from thee, as we could easily have done, but thou dost still enjoy them; and now art, as thou wert amongst us, *the blessed of the Lord*. Or, Seeing God hath blessed thee, it will not become thee to curse us, or to bear any grudge against us for that little unkindness which we expressed to thee. Or it may be a wish, If thou makest this covenant with us, *be thou now the blessed of the Lord*, we heartily wish thy blessings and prosperity may increase.

30 [m] And he made them a feast, and they did eat and drink.

m ch. 19. 3.

31 And they rose up betimes in the morning, and [n] sware one to another: and Isaac sent them away, and they departed from him in peace.

n ch. 21. 31.

They rose up betimes; partly for the despatch of their journey and business, and partly because then their minds were most vigorous, and sober, and fit to perform so sacred an action as an oath was.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it ‖ Shebah: [o] therefore the name of the city *is* ‖ Beer-sheba unto this day.

‖ That is, *an oath.*
o ch. 21. 31.
‖ That is, *the well of the oath.*

This name had been given before, either to this or a neighbouring place, by Abraham, Gen. xxi. 31; but was now buried in oblivion, as his wells were; and the wells being revived, he revives and renews the name, which proved now a lasting name, *unto this day*, as here follows, which is not added Gen. xxi. 31, because then the name, though given by Abraham, was soon forgotten and neglected by others.

34 ¶ [p] And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

1738.
p ch. 36. 2.

Both *Hittites*, the worst of the Canaanites, Ezek. xvi. 3; which, from his grandfather Abraham's severe charge, Gen. xxiv. 3, he must needs know would be highly displeasing both to God and to his parents. And as Esau had several names, being called also *Edom* and *Seir*; so it seems these women and their parents had, by comparing this with Gen. xxxvi. 2, which was usual in those times and places. Or Esau had more wives than these.

35 Which [q] were † a grief of mind unto Isaac and to Rebekah.

q ch. 27. 46. & 28. 1, 8.
† Heb. *bitterness of spirit.*

Because to their idolatry and other wickedness they added obstinacy and incorrigibleness, despising their persons and godly counsels, whereby they invited them to repentance.

CHAP. XXVII.

Isaac being aged, sends Esau for venison, that he might eat thereof, and bless him, 1—4. *Esau obeys his father*, 5. *Rebekah hearing it, tells Jacob*, 6, 7. *Her contrivance and advice to him to intercept the blessing*, 8—10. *Jacob is afraid of a curse instead of a blessing*, 11, 12. *His mother encourageth him*, 13. *He complies; puts on Esau's raiment, and the skins of the kids; goes with the venison his mother prepared: Isaac eats of it, and blesseth him*, 14—29. *Esau brings the venison he had taken*, 30, 31. *Isaac is exceedingly surprised, but confirms the blessing on Jacob*, 32, 33. *Esau weeps bitterly, and prays for a blessing*, 34; *expostulates with his father, and obtains one*, 36—40. *Esau hates Jacob*, 41. *Rebekah hears of it*, 42. *She advises Jacob to go to her kindred*, 43, 44. *Complains of Esau's wives to Isaac.*

AND it came to pass, that when Isaac was old, and [a] his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

cir. 1760.
a ch. 48. 10. 1 Sam. 3. 2.

Isaac was about one hundred and thirty-seven years old. *He could not see*; which was ordered by God's wise providence, not only for the exercise of Isaac's patience, but also as a means to transfer Esau's right to Jacob.

2 And he said, Behold now, I am old, I [b] know not the day of my death:

b Prov. 27. 1. Jam. 4. 14.

3 [c] Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and † take me *some* venison;

c ch. 25. 27, 28.
† Heb. *hunt.*

Thy quiver, or, as the Chaldee and Hebrew doctors render it, *thy sword*; a weapon no less necessary for a hunter of beasts than a bow.

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul [d] may bless thee before I die.

d ver. 27. ch. 48. 9, 15. & 49. 28. Deut. 33. 1.

Quest. Why doth he require that he *may eat* before he bless him? *Answ.* 1. That being refreshed and delighted therewith, his spirit might be more cheerful, and so the fitter for the giving of this prophetical benediction; for which reason also the prophet Elisha called for a minstrel ere he

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could utter his prophecy, 2 Kings iii. 15. 2. By the special direction of Divine Providence, that Esau's absence might give Jacob the advantage of getting the blessing. He speaks not here of a common and customary blessing, which parents may bestow upon any of their children as and when they please; but of the last, solemn, extraordinary, and prophetical benediction, whereby these holy patriarchs did by God's appointment, and with his concurrence, constitute one of their sons heir, not only of their inheritance, but of Abraham's covenant, and all the promises, both temporal and spiritual, belonging to it. As for the oracle delivered to Rebekah, which transferred this blessing upon Jacob, chap. xxv. 23, either Isaac knew not of it, not being sufficiently informed thereof by Rebekah; or he did not thoroughly understand it; or he might apprehend that it was to be accomplished not in the persons of Esau and Jacob, but in their posterity; or at this time it was quite out of his mind; or he was induced to neglect it through his passionate affection to his son Esau.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

Before the Lord; solemnly, as in God's presence, in his name, and by his authority, and with his leave and favour, which I shall heartily pray for thee. So he signifies that this was more than an ordinary blessing which he now intended to give him.

8 Now therefore, my son, [o] obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two kids of the goats; and I will make them [r] savoury meat for thy father, such as he loveth:

It is observable, that as Jacob deceived his father by a kid, so his sons deceived him by the same creature, Gen. xxxvii. 31—33. *I will make them savoury meat*, out of their most tender and delicate parts; wherewith it was not difficult to deceive Isaac, partly because of the likeness of the flesh, especially being altered by convenient sauce; and partly because the same old age which had dimmed Isaac's sight had also dulled his other senses.

10 And thou shalt bring *it* to thy father, that he may eat, and that he [s] may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, [h] Esau my brother *is* a hairy man, and I *am* a smooth man:

12 My father peradventure will [i] feel me, and I shall seem to him as a deceiver; and I shall bring [k] a curse upon me, and not a blessing.

I shall appear to him to be indeed a deceiver, one that abuseth his age and blindness. The particle *as* sometimes signifies not the likeness, but the truth of the thing, John i. 14; 2 Cor. iii. 18. *I shall bring a curse upon me*, which is due to every one that deceiveth the blind, Deut. xxvii. 18, especially his father, and especially in a religious concern, Jer. xlviii. 10; Mal. i. 14, such as this was.

13 And his mother said unto him, [l] Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

She saith so out of an assured confidence in the Divine oracle and promise.

14 And he went, and fetched, and brought *them* to his mother: and his mother [m] made savoury meat, such as his father loved.

15 And Rebekah took † [n] goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

† Heb. *desirable.* n ver. 27.

Either the sacerdotal garments which the eldest son wore in the administration of that office which belonged to him; or rather some other suit better than ordinary.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

Upon the two naked parts of his body, which were most likely to be discovered. As for his face, it is more than probable from his age, which was the same with Esau's, chap. xxvi. 34, that nature had given him a covering like Esau's.

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, [o] that thy soul may bless me.

o ver. 4.

This cannot be excused, for it was a manifest untruth, and no less is all this following relation, though it pleased God graciously to pardon it; and notwithstanding these failings, to confer the blessing promised upon Jacob.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* † to me.

† Heb. *before me.*

21 And Isaac said unto Jacob, Come near, I pray thee, that I [p] may feel thee, my son, whether thou *be* my very son Esau or not.

p ver. 12.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because [q] his hands were hairy, as his brother Esau's hands: so he blessed him.

q ver. 16.

He discerned him not, because all his senses were not only dulled with age and infirmity, but also held by Divine Providence, as theirs, Luke xxiv. 16, for the bringing about his own purpose; so that it is no wonder he was so grossly deceived in the whole business.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, [r] that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

r ver. 4.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

Which he did, either that he might more fully satisfy himself concerning the person, or rather as a mark of that special favour and affection wherewith he bestowing the blessing. Compare Gen. xlviii. 10.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, [t] the smell of my son *is* as the smell of a field which the LORD hath blessed:

t Hos. 14. 6.

Which is full of odoriferous herbs, and flowers, and fruits, and spices, with some of which Esau's garments

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might be perfumed in the chest wherein they were laid, as the manner now is. These garments smell not of the sheepcots and stables, as Jacob's do, but of the fields, in which Esau is conversant.

t Heb. 11. 20.
u Deut. 33. 13, 28.
2 Sam. 1. 21.
w ch. 45. 18.
x Deut. 33. 28.

28 Therefore [t]God give thee of [u]the dew of heaven, and [w]the fatness of the earth, and [x]plenty of corn and wine:

God give thee, or, *will give;* for it is both a prayer and a prophecy. He mentions the *dew* rather than the rain, because it was of more constant use and necessity in those parts than the rain, which fell considerably but twice in a year, the first being called the *former*, and the other the *latter* rain. And under this and the following blessings, which are but temporal, are comprehended all manner of blessings, both spiritual, temporal, and eternal, according to the usage of that time and state of the church. *The fatness of the earth;* a fat and fruitful land, which Canaan was, abounding with all sorts of precious fruits. Compare Deut. viii. 8; xxxii. 13, 14.

y ch. 9. 25. & 25. 23.
z ch. 49. 8.
a ch. 12. 3. Num. 24. 9.

29 [y]Let people serve thee, and nations bow down to thee: be lord over thy brethren, and [z]let thy mother's sons bow down to thee: [a]cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

Let thy mother's son bow down to thee. How and when this was fulfilled, see on Gen. xxv. 23.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and

b ver. 4.

[b]eat of his son's venison, that thy soul may bless me.

That Esau did not come to his father till the meat was dressed, may be ascribed partly to his own choice, that he might come with more acceptance; and partly to Rebekah, who could easily hinder his coming sooner by specious pretences and artifices.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

† Heb. *trembled with a great trembling greatly.*
‡ Heb. *hunted.*
c ch. 28. 3, 4. Rom. 11. 29.

33 And Isaac † trembled very exceedingly, and said, Who? where *is* he that hath ‡ taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, [c]*and* he shall be blessed.

Isaac was filled with astonishment and horror in consideration of Jacob's fraud, and the sad disappointment and great misery of his beloved Esau, and his own rashness and folly in suffering his fond affection towards him to carry him headlong into an opposition to the Divine oracle, Gen. xxv. 23, which now came to his remembrance, as appears by his ratification of Jacob's blessing. *Who? where is he?* a short speech, proceeding from a discomposed mind. *Yea, and he shall be blessed.* This blessing, though otherwise intended by me, and pronounced upon a mistake of the person, shall and must rest upon the head of Jacob; and I neither can nor dare undertake to revoke and contradict God's appointment, which now I more fully discern, and in which both thou and I and all men must fully acquiesce. And now Isaac fixeth the blessing upon Jacob by faith, as it is expressed, Heb. xi. 20, which before, through misguided fancy and affection, he intended for Esau.

d Heb. 12. 17.

34 And when Esau heard the words of his father, [d]he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

He cried with a great and exceeding bitter cry, not for any sense of his former sin, in despising his birthright, but for grief at his great loss therein, because God would not suffer him to be perjured in keeping that birthright blessing which he had sold and sworn away. *Bless me, even me also, O my father*, i. e. Thou art my father no less than his, and therefore, as a child, I claim a share in thy blessing.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

Which was thine by the right of nature, and by custom of nations, and by my hearty desire and intention, as well as by thy own expectation and opinion.

e ch. 25. 26.
‖ That is, *a supplanter.*
f ch. 25. 33.

36 And he said, [e]Is not he rightly named ‖ Jacob? for he hath supplanted me these two times: [f]he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

He puts a perverse construction upon Jacob's name, as if it belonged not to him so properly, because of the manner of his birth, as because of his falseness and deceitfulness, and his tripping up his brother's heels. *He took away my birthright;* a false accusation; Jacob did not take it deceitfully, but Esau sold it profanely.

37 And Isaac answered and said unto Esau, [g]Behold, I have made him thy lord, and all his brethren have I given to him for servants; and [h]with corn and wine have I ‖ sustained him: and what shall I do now unto thee, my son?

g Fulfilled, 2 Sam. 8. 14. ver. 29.
h ver. 28.
‖ Or, *supported.*

The blessing of Abraham is not at my disposal, but God's, who hath manifested his mind and will by my error; it cannot be divided into several hands, nor imparted to one, who, though my son, yet hath made himself unworthy of it.

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, [i]and wept.

i Heb. 12. 17.

Hast thou but one? By these words Esau manifests his profane and worldly mind, that he esteemed this blessing but as one among many others equal to it, and did not apprehend the true and peculiar excellency and absolute necessity of it, and that it was impossible for him or his posterity to be happy without an interest in this covenant, and continuance in that church to which it was appropriated.

39 And Isaac his father answered and said unto him, Behold, [k]thy dwelling shall be ‖ the fatness of the earth, and of the dew of heaven from above;

k ver. 28. Heb. 11. 20.
‖ Or, *of the fatness.*

In a country competently fruitful and refreshed with convenient dews and showers. *Object.* Thus Esau seems to have the same blessing which was before given to Jacob. *Answ.* 1. Though it may seem to be the same as to the fertility of the soil, in which divers other parts of the world did and do equal the land of Canaan; yet there is an observable difference in the manner of Isaac's expression. When he speaks of Esau, he only saith, *Thy dwelling shall be the fatness*, &c. But when he speaks to Jacob, he saith, *God give thee*, or *shall give thee of the fatness*, &c.; which words being, as it may seem, purposely omitted concerning Esau, and so emphatically expressed concerning Jacob, seem to intimate, especially if compared with many other scriptures where that phrase is applied to good men, that Esau's fat soil was rather taken by himself than given by God; or if given by God to him, it was only by his general providence, by which he giveth food to all creatures; whereas Jacob's fat and fruitful soil was derived to him and his by God's special gift, as a token of his singular kindness, and pledge of greater blessings. 2. This is but one branch of the blessing; the other part, which concerns dignity and superiority, is expressly given to Jacob, ver. 29, and denied to Esau, ver. 40.

l ch. 25. 23. Obad. 18, 19, 20. 2 Sam. 8. 14.
m 2 Kings 8. 20.

40 And by thy sword shalt thou live, and [l]shalt serve thy brother; and [m]it shall come to pass when thou shalt have

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the dominion, that thou shalt break his yoke from off thy neck.

By thy sword shalt thou live; by violence and rapine, in an unquiet and military posture, troubling others, and forced to defend thyself. But this, as also the following clause, though spoken to Esau, was not fulfilled in him, but in his posterity the Edomites, whose history makes good this prophecy. Thus things spoken and promised to Abraham were fulfilled in his posterity, as Gen. xii. 3; xxii. 18. *When thou shalt have the dominion;* when thou shalt grow potent. Some render the words thus, *When thou shalt have mourned* or *groaned*, as the same word is used Psal. lv. 2; when thou hast oppressed as long as I think fit.

Heb. 12. 4, 5. 41 ¶ And Esau [n] hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, [o] The days of mourning for my father are at hand; [p] then will I slay my brother Jacob.

n ch. 37. 4, 8.
o ch. 50. 3, 4, 10.
p Obad. 10.

Esau hated Jacob; and this hatred was hereditary, extending to their posterity also. See Ezek. xxxv. 5; Amos i. 11; Obad. 10. *Esau said in his heart,* within himself; although he could not contain it there, but declared his intentions to some of his confidants, by which means it came to Rebekah's ear.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth [q] comfort himself, *purposing* to kill thee.

q Ps. 64. 5.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother [r] to Haran;

r ch. 11. 31.

44 And tarry with him a few days, until thy brother's fury turn away;

A few days; so she expected and intended, but was greatly disappointed, for he tarried there twenty years.

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

Of thee by Esau's bloody hands; and of Esau, who was likely to suffer death for his murder, either by the authority of the magistrate, as God commanded, Gen. ix. 6, or by the hand of God, who ofttimes supplies the magistrate's defects in that particular, and in some extraordinary manner executes this vengeance. See Gen. iv. 11, 16; Acts xviii. 4.

s ch. 26. 34, 35. 46 And Rebekah said to Isaac, [s] I am weary of my life because of the daughters of Heth: [t] if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

t ch. 24. 3.

The daughters of Heth, Esau's wives, who were Hittites, Gen. xxvi. 34. Therefore let us, after the example of Abraham, send him to fetch a wife from his own kindred. This indeed was one reason, but the other she conceals from Isaac; thus prudently alleging several reasons, one to Jacob, and another, as it is probable, to Esau, and each most suitable to the person to whom she speaks.

CHAP. XXVIII.

Isaac calls Jacob; charges him not to marry a Canaanite, but one of his kindred in Padan-aram, 1, 2; *confirms the blessing to him,* 3, 4. *Jacob obeys his father, and goes to Laban,* 5. *Esau perceiving this, marries one of his kindred, but of Ishmael's family,* 6—9. *Jacob journeys towards Haran; in his way takes of the stones of the place for pillows,* 10, 11; *in a dream sees a ladder reaching from earth to heaven, angels ascending and descending on it,* 12. *The Lord standing above it, renews his covenant concerning Canaan and the promised seed, &c.,* 13—15. *Jacob awakened, acknowledges God's presence there, and is afraid,* 16, 17; *sets up the stones for a pillar, pours oil on it,* 18; *names the place Beth-el,* 19; *makes a vow to be the Lord's, if God will return him in peace,* 20—22.

AND Isaac called Jacob, and [a] blessed him, and charged him, and said unto him, [b] Thou shalt not take a wife of the daughters of Canaan. 1760.

a ch. 27. 33.
b ch. 24. 3.

Blessed him, confirmed his former blessing, being now thoroughly sensible both of God's purpose, and of his own duty, wishing him also a prosperous and successful journey, as the word is used, Josh. xxii. 7.

2 [c] Arise, go to [d] Padan-aram, to the house of [e] Bethuel thy mother's father; and take thee a wife from thence of the daughters of [f] Laban thy mother's brother.

c Hos. 12. 12.
d ch. 25. 20.
e ch. 22. 23.
f ch. 24. 29.

The house of Bethuel. See Gen. xxii. 22, 23; xxv. 20.

3 [g] And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be † a multitude of people;

g ch. 17. 1, 6.
† Heb. *an assembly of people.*

4 And give thee [h] the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land † [i] wherein thou art a stranger, which God gave unto Abraham.

h ch. 12. 2.
† Heb. *of thy sojournings.*
i ch. 17. 8.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

Bethuel the Syrian. Object. He was no Syrian, but a Mesopotamian. *Answ.* Syria is sometimes largely taken, and so it comprehends Mesopotamia, or Chaldea, yea, and Assyria, as appears from Isa. xxxvi. 11; Dan. ii. 4.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing [k] that the daughters of Canaan † pleased not Isaac his father;

k ch. 24. 3. & 26. 35.
† Heb. *were evil in the eyes, &c.*

9 Then went Esau unto Ishmael, and took unto the wives which he had [l] Mahalath the daughter of Ishmael Abraham's son, [m] the sister of Nebajoth, to be his wife. cir. 1760.

l ch. 36. 3, she is called *Bashemath.*
m ch. 25. 13.

Esau went unto Ishmael; either to his person, or rather to his family, called Ishmael by their father's name, as David is sometimes put for David's posterity; for Ishmael seems to have been dead before this, from Gen. xxv. 17, though that may possibly be a prolepsis, and then this may be Ishmael himself. *Mahalath,* called also *Bashemath,* Gen. xxxvi. 3. He thought by this means to ingratiate himself with his father, and so to get another and a better blessing; but he takes no care to reconcile himself to God, nor observes his hand in the business. Besides, he mends one fault by committing another, and taking a third wife when he had one too many before, and her too he unwisely fetcheth out of that stock which was begotten to bondage, and was utterly uncapable of the inheritance. *Nebajoth* was Ishmael's eldest son, Gen. xxv. 13, who alone is here mentioned, either in the name of all the rest, whose sister she is by consequence supposed to be; or because peradventure she and Nebajoth were Ishmael's children by the same mother, and the rest by another.

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10 ¶ And Jacob [n] went out from Beersheba, and went toward [o] Haran.

n Hos. 12. 12.
o Called, Acts 7. 2, *Charran.*

It is not strange that Jacob went alone, as it appears that he did from Gen. xxxii. 10, when his grandfather's servant was attended with a great retinue, Gen. xxiv., because attendance was then necessary to procure him reputation, and to obtain the consent of the virgin and her parents to so long a journey; but here, as it was unnecessary, so it would have been troublesome and prejudicial, exposing him both to the envy and snares of his brother Esau, which by this private departure he did avoid. Besides, God in his wise providence did so order this, and some other matters of the like nature, for the greater illustration of his care and kindness towards his children. Add to this the great simplicity, humility, and innocency of those times, if compared with ours, which made many things then usual which now would be ridiculous.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he [p] dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold [q] the angels of God ascending and descending on it.

p ch. 41. 1. Job 33. 15.
q John 1. 51. Heb. 1. 14.

This ladder may be considered, either, 1. Literally, and so it represented to Jacob the providence of God, who, though he dwell in heaven, extends his care and government to the earth, and particularly makes use of the angels as ministering spirits for the good of his people. And these angels do not appear idle, or standing still, but always in motion, either ascending to God to receive his commands, or descending to earth for the execution of them. Which was a most seasonable vision for Jacob in his sad and sorrowful condition, that he might see that though he was forsaken and persecuted by men, and forced to flee away secretly for fear of his life, yet he neither was, nor should be, neglected or forsaken by God in this whole journey. Or, 2. Mystically, and so it represents Christ, by whom heaven and earth are united, who is called *the way* to heaven, which this ladder was, who, as the Head of angels, is perpetually sending them forth either to God or from God to minister to the heirs of salvation, Heb. i. 14; and this explication or accommodation of this vision, is warranted by our Saviour himself, John i. 51.

13 [r] And, behold, the LORD stood above it, and said, [s] I *am* the LORD God of Abraham thy father, and the God of Isaac: [t] the land whereon thou liest, to thee will I give it, and to thy seed;

r ch. 35. 1. & 48. 3.
s ch. 26. 24.
t ch. 13. 15. & 35. 12.

14 And [u] thy seed shall be as the dust of the earth, and thou shalt † spread abroad [w] to the west, and to the east, and to the north, and to the south: and in thee and [x] in thy seed shall all the families of the earth be blessed.

u ch. 13. 16.
† Heb. *break forth.*
w ch. 13. 14. Deut. 12. 20.
x ch. 12. 3. & 18. 18. & 22. 18. & 26. 4.

i. e. The nations of the earth, as that word is used.

15 And, behold, [y] I *am* with thee, and will [z] keep thee in all *places* whither thou goest, and will [a] bring thee again into this land; for [b] I will not leave thee, [c] until I have done *that* which I have spoken to thee of.

y See ver. 20, 21. ch. 26. 24. & 31. 3.
z ch. 48. 16. Psa. 121. 5, 7, 8.
a ch. 35. 6.
b Deut. 31. 6. Josh. 1. 5. 1 Kings 8. 57. Heb. 13. 5.
c Num. 23. 19.

Nor ever after; for so the word *until* is frequently used, as 2 Sam. vi. 23; Matt. i. 25; not so as to exclude the time following, but so as to include all the foregoing time, wherein the thing spoken of might be most suspected or feared; as here the worst and most dangerous state in which Jacob was, or was like to be, was this time of his banishment from his country and kindred, against which he is therefore particularly armed and comforted in these words.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in [d] this place; and I knew *it* not.

d Ex. 3. 5. Josh. 5. 15.

Surely the Lord is in this place, by his special and gracious presence, and the manifestation of his mind and will to me; and I little expected to meet with such a revelation out of my father's house, much less in this desert and doleful state and place, when I thought myself rejected by God, as well as abandoned by men.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

How dreadful is this place, or *venerable,* both for the majesty of the Person present, and for the glorious manner of his discovery of himself! *The house of God;* the habitation of God and of his holy angels.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and [e] set it up *for* a pillar, [f] and poured oil upon the top of it.

e ch. 31. 13. 45. 5. 35. 14.
f Lev. 8. 10, 11, 12. Num. 7. 1.

As a monument of God's great kindness and gracious manifestation of himself to him, which might bring this mercy to his remembrance in his return, Gen. xxxi. 13. This was an ancient practice among the patriarchs, Gen. xxxv. 14; but afterwards, upon the growing abuse of it among the heathens, it was forbidden by God, Lev. xxvi. 1; Deut. vii. 5; xii. 3. The *oil* he brought with him either for food or medicine, or for the anointing of himself, as need required; *and poured it upon the top of the stone,* as a token of his consecration thereof to this use to be a memorial of God's favour to him. Oil was used in sacrifices, and in the consecration of persons and places, Exod. xxx. 25, 26; xl. 9.

19 And he called the name of [g] that place ‖ Beth-el: but the name of that city *was called* Luz at the first.

g Judg. 1. 23, 26. Hos. 4. 15.
‖ That is, *the house of God*

Either of that city which was nearest to the field in which Jacob lay; or of that city which afterwards was built in or near to this place, and was known by the name of *Bethel.*

20 [h] And Jacob vowed a vow, saying, If [i] God will be with me, and will keep me in this way that I go, and will give me [k] bread to eat, and raiment to put on,

h ch. 31. 13. Judg. 11. 30. 2 Sam. 15. 8.
i ver. 15.
k 1 Tim. 6. 8.

Jacob vowed a vow, i. e. bound himself by a solemn promise or obligation. Compare Gen. xiv. 22; Eccl. v. 4. *If God will be with me.* He speaks not thus as if he doubted of the truth of God's promises, or would, like a mercenary person, make a bargain with God, but rather supposeth that God will do this for him, as he had in effect promised, ver. 15, and thereupon obligeth himself to a grateful return to God for this mercy: *If God will be with me,* &c., as he hath just now assured me he will; or, *Seeing God will be with me,* &c., for the Hebrew *im* doth not always imply a doubt, but rather a supposition, and is oft rendered *seeing that,* as Exod. xx. 25; Numb. xxxvi. 4; 1 Sam. xv. 17; Amos vii. 2. And so the Greek particle answering to the Hebrew *im* is used, Matt. vi. 22; Luke xi. 34. *Bread; food convenient,* as it is called, Prov. xxx. 8, which is oft signified by the name of *bread.* See Gen. iii. 19.

21 So that [l] I come again to my father's house in peace; [m] then shall the LORD be my God:

l Judg. 11. 31. 2 Sam. 19. 24, 30.
m Deut. 26. 17. 2 Sam. 15. 8. 2 Kings 5. 17.

I will publicly own him for my God and the Saviour of men, and will establish his solemn worship, as it follows.

22 And this stone, which I have set *for* a pillar, [n] shall be God's house: [o] and of all that thou shalt give me I will surely give the tenth unto thee.

n ch. 35. 7, 14.
o Lev. 27 30.

God's house, i. e. a place where I will offer prayers and sacrifices to God; such places being commonly called God's houses, and God is oft said to dwell in them, in regard of his special presence there. See Exod. xx. 24. Compare ver. 17 of this chapter, and Gen. xxxv. 1, 3, 7. *I will surely give the tenth unto thee,* to be laid out in thy service, and for sacrifices, and for the use and benefit of those who

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shall attend upon sacred things; as also for the relief of the poor and needy, whom God hath substituted in his room, and to whom part of the tithes were to be given by a following law, Deut. xiv. 28, 29.

CHAP. XXIX.

Jacob comes to the well of Haran, 1—3; inquires of the shepherds concerning Laban, 4—8. They show him Rachel, Laban's daughter, coming with the sheep, 9. Jacob goeth near to her; waters the flock, 10; tells her who he was, 12. She tells it her father, who brings him to his house, hears what had happened to him, 12—14. They bargain that Jacob should serve seven years for Rachel, 15—19. He performs his service, and desires her to be given him, 20, 21. Laban makes a feast, and invites all the men of the place, 22; and puts Leah, his eldest daughter, in the room of Rachel, 23—26. Jacob obtains Rachel, promising other seven years' service, 27—30. Rachel is beloved and barren; Leah hated, and bears Reuben, Simeon, Levi, Judah, 31—35.

† Heb. *lift up his feet.* * Num. 23. 7. Ps. 78. 71. † Heb. *children.*

THEN Jacob †went on his journey, *and came into the land of the †people of the east.

Heb. *Jacob lift up his feet;* which may note either the gesture of his body, that he went on foot; or the temper of his mind, that he went not sadly and unwillingly, drawing his legs after him, as we use to say, but readily and cheerfully, being encouraged by God's word. *The land of the people of the east;* which lay eastward from Canaan, as Mesopotamia did.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

They, i. e. the people belonging to that place, watered; or, *the flocks were watered;* it is an impersonal speech. *A great stone was upon the well's mouth*, to preserve the water, which was scarce in those parts, and to keep it pure.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

He calls them *my brethren*, partly in token of respect and affection, and partly because they were of the same nature and employment with himself.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

† Heb. *Is there peace to him?* b ch. 43. 27.

6 And he said unto them, †[b] *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

According to the manner of those times, Exod. ii. 16; Cant. i. 7, 8, when humility, innocency, simplicity, and industry were in fashion, both among men and women of great quality. There are some that quarrel with the Scripture, and question the truth of such relations, because they judge of the state of ancient times and things by the present age, whereby they discover great folly and deep ignorance of the state of former ages.

† Heb. *yet the day is great.*

7 And he said, Lo, †*it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

Neither is it time that the cattle should be taken from their pasture, and brought to be watered.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

Either because of the greatness of the stone, which they could not remove till more help came; or rather because of the custom, order, and agreement made amongst themselves about it. *We cannot*, to wit, rightly; or we may not, as that word is used, Gen. xxxiv. 14; xliii. 32; xliv. 26.

9 ¶ And while he yet spake with them, [c] Rachel came with her father's sheep: for she kept them. c Ex. 2. 16.

Having probably other shepherds under her, who did the meaner offices, whom she was to oversee.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and [d] rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. d Ex. 2. 17.

Either with the assistance of others, or by himself, he being then strong and lusty, and putting forth all his might before Rachel.

11 And Jacob [e] kissed Rachel, and lifted up his voice, and wept. e ch. 33. 4. & 45. 14, 15.

Jacob kissed Rachel, as the custom of friends then was, both at their first meeting, as ver. 13; Gen. xxxiii. 4; Exod. iv. 27; xviii. 7, and at their departure, as Ruth i. 14; 1 Sam. xx. 41; 1 Kings xix. 20. *Wept* tears of joy, like those Gen. xxxiii. 4, at the gracious providence of God to him, which had brought him safe to his desired place, and so happily and strangely conducted him to that person and family which was so desirable and dear to him.

12 And Jacob told Rachel that he *was* [f] her father's brother, and that he *was* Rebekah's son: [g] and she ran and told her father. f ch. 13. 8. & 14. 14, 16. g ch. 24. 28.

Her father's brother; his near kinsman; as that word is frequently used, as Gen. xiii. 8; xxiv. 27.

13 And it came to pass, when Laban heard the †tidings of Jacob his sister's son, that [h] he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. † Heb. *hearing.* h ch. 24. 29.

The tidings of Jacob; the report of his father's family, of the cause of his coming in so mean circumstances, of the occurrences in his journey, and of his providential meeting with Rachel at the well.

14 And Laban said to him, [i] Surely thou *art* my bone and my flesh. And he abode with him †the space of a month. i ch. 2. 23. Judg. 9. 2. 2 Sam. 5. 1. & 19. 12, 13. † Heb. *a month of days.*

Thou art my bone and my flesh; of the same bone and flesh with myself, by our common grandfather Terah, and therefore art justly dear to me, and with me thou shalt be in safety. See the same or like expression, Gen. ii. 23; Judg. ix. 2; 2 Sam. xix. 12, 13.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed; but Rachel was beautiful and well favoured.

Leah was tender-eyed; her eyes were soft and moist, and therefore unsightly.

18 And Jacob loved Rachel; and said, [k] I will serve thee seven years for Rachel thy younger daughter. k ch. 31. 41. 2 Sam. 3. 14.

It being then the custom for men to buy their wives. See Gen. xxxiv. 12; Exod. xxii. 17; 1 Sam. xviii. 25; 2 Sam. iii. 14; Hos. iii. 2.

19 And Laban said, *It is* better that I give her

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to thee, than that I should give her to another man: abide with me.

An ambiguous and crafty answer, wherein he doth not directly grant his desire, but only insinuates it in such terms as might hide his design, which the event showed.

l ch. 30. 26. Hos. 12. 12. 20 And Jacob [l] served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

He speaks not of the time, which in such cases seems long, Prov. xiii. 12, but of the service of that time, which seemed but little, and far below the worth of Rachel.

1753. 21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled,

m Judg. 15. 1. that I may [m] go in unto her.

Give me my wife; so she was by promise and contract; persons betrothed or espoused being oft called *wives* in Scripture, as Matt. i. 18, 20; Luke ii. 5. *My days are fulfilled*, the seven years of service agreed upon, ver. 18.

n Judg. 14. 10. John 2. 1, 2. 22 And Laban gathered together all the men of the place, and [n] made a feast.

His kindred and neighbours, according to the custom. See Judg. xiv. 10, 11; John ii. 1, 2, &c. He gathered a great number together, both that the marriage might be more solemn and public, and that Jacob might be overawed by their presence and authority, and not dare to disannul the marriage, and reject Leah afterwards, which otherwise he might have done.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

The occasion of the deceit was the custom of those times, which was to bring the bride to her husband in the dark, and with a veil upon her face: see Gen. xxiv. 65. And Leah being instructed by her father, and confederate with him in the deceit, was, doubtless, careful not to discover herself by speech, or any other way, to him.

24 And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

Though Laban could not solidly answer the question, yet Jacob could do it, and had just cause to reflect upon his own former action of beguiling his father; for which God had now punished him in the same kind.

26 And Laban said, It must not be so done in our country, † to give the younger before the firstborn.

† Heb. *place.*

This seems to be a false pretence; but if it had been true, custom is to give place to justice, by which he was obliged to perform his contract with him.

o Judg. 14. 12. 27 [o] Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

Fulfil her week, the seven days usually devoted to the feast and solemnity of marriage, as Judg. xiv. 12, 15, 17. And this he desired, that a week's cohabitation with Leah might either knit his affections to her, or at least confirm the contract and marriage with her.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

It was not so strange that Laban should give, as that Jacob should take, not only two wives, but two sisters to wife, which seems to be against the law of nature, and was expressly forbidden by God afterward, Lev. xviii. 18; though it be also true that God might dispense with his own institution, or permit such things in the patriarchs upon special reasons, which are not to be drawn into example.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he [p] loved also Rachel more than Leah, and served with him [q] yet seven other years.

p ver. 20. Deut. 21. 15. q ch. 30. 26. & 31. 41. Hos. 12. 12.

31 ¶ And when the LORD [r] saw that Leah *was* hated, he [s] opened her womb: but Rachel *was* barren.

r Ps. 127. 3. s ch. 30. 1.

Leah was hated comparatively to Rachel, less loved, slighted. So that word is oft used, as Deut. xxi. 15; Matt. vi. 24; x. 37, compared with Luke xiv. 26; John xii. 25. Thus variously doth God distribute his favours, that all may be contented and none despised.

cir. 1752. 32 And Leah conceived, and bare a son, and she called his name ‖ Reuben: for she said, Surely the LORD hath [t] looked upon my affliction; now therefore my husband will love me.

‖ That is, *see a son.* t Ex. 3. 7. & 4. 31. Deut. 26. 7. Ps. 25. 18. & 106. 44.

The Lord hath looked upon my affliction with an eye of pity and kindness, as that general phrase is oft understood.

cir. 1751. 33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name ‖ Simeon.

‖ That is, *hearing.*

The Lord hath heard, i. e. perceived or understood; *hearing* being oft put for understanding.

cir. 1750. 34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called ‖ Levi.

‖ That is, *joined.* See Num. 18. 2, 4.

This time will my husband be joined unto me in more sincere and fervent affection.

cir. 1749. 35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name [u] ‖ Judah; and † left bearing.

u Matt. 1. 2. ‖ That is, *praise.* † Heb. *stood from bearing.*

Now will I praise the Lord more solemnly and continually; for otherwise she did praise and acknowledge God for the former mercies.

CHAP. XXX.

Rachel being barren, envies her sister, impatiently desires children of Jacob, 1. *He is angry, and reproves her,* 2. *She gives him her handmaid Bilhah, who bears him Dan and Naphtali,* 3—8. *Leah ceasing to bear, gives Zilpah her maid to Jacob,* 9. *She bears him Gad and Asher,* 10—13. *Reuben, Leah's son, finds mandrakes, and brings them to his mother; Rachel desires them; they bargain,* 14, 15. *Jacob goes in to Leah, who conceives again and bears Issachar, Zebulun, and Dinah,* 16—21. *God remembers Rachel; she conceives and bears Joseph,* 22—24. *Jacob desires to return unto his own country with his wives and children,* 25, 26. *Laban denies his consent; having learnt by experience that God had blessed him for Jacob's sake,* 27. *They make a new contract,* 28—36. *Jacob's device, and the success of it,* 37—43.

AND when Rachel saw that [a] she bare Jacob no children, Rachel [b] envied her sister; and said unto Jacob, Give me children, [c] or else I die.

cir. 1749. a ch. 29. 31. b ch. 37. 11. c Job 3. 2.

A speech full of impatience, and bordering upon blasphemy, and striking at God himself through Jacob's sides; for which therefore she afterwards smarted, dying by that very means whereby she hoped to prevent her death, and prolong her life, Gen. xxxv. 18.

2 And Jacob's anger was kindled against Rachel: and he said, [d] *Am* I in God's stead, who hath withheld from thee the fruit of the womb?

d ch. 16. 2. 1 Sam. 1. 5.

Jacob's anger was kindled against Rachel for the injury

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done to himself, and especially for the sin against God, in which case anger is not only lawful, but necessary. *Am I in God's stead?* It is God's prerogative to give children. See Gen. xvi. 2; 1 Sam. ii. 5, 6; Psal. cxiii. 9; cxxvii. 3.

e ch. 16. 2. 3 And she said, Behold e my maid Bilhah, go in unto her; f and she shall bear upon my knees, g that I may also † have children by her.

f ch. 50. 23. Job 3. 12. g ch. 16. 2. † Heb. be built by her.

She shall bear upon my knees; an ellipsis or short speech; She shall bear a child which may be laid *upon my knees*, or in my lap, which I may adopt and bring up as if it were my own. See Gen. l. 23; Isa. lxvi. 12. *That I may also have children by her;* for as servants, so their work and fruit, were not their own, but their masters'.

4 And she gave him Bilhah her handmaid h to wife: and Jacob went in unto her.

h ch. 16. 3. & 25. 1.

cir. 1748. 5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath i judged me, and hath also heard my voice, and hath given me a son: therefore called she his name ‖ Dan.

i Ps. 35. 24. & 43. 1. Lam. 3. 59. ‖ That is, judging.

God hath judged me, pleaded my cause, or given sentence for me, as this phrase is oft taken.

cir. 1747. 7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

† Heb. wrestlings of God. ‖ That is, my wrestlings, Mark 6. 13. Naphtha-lim.

8 And Rachel said, With † great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name ‖ k Naphtali.

With great wrestlings, Heb. *With wrestlings of God;* either with great and hard wrestlings or strivings, or by wrestling with God in fervent prayer, and by God's grace and strength. *I have prevailed;* which was not true; for her sister exceeded her both in the number of her children, and in her propriety in them, being the fruit of her own womb, not of her handmaid's, as Rachel's were. Here is an instance how partial judges most persons are in their own causes and concernments.

cir. 1748. 9 When Leah saw that she had left bearing, she took Zilpah her maid, and l gave her Jacob to wife.

l ver. 4.

cir. 1748. 10 And Zilpah Leah's maid bare Jacob a son.

‖ That is, a troop, or, company. k ch. 35. 1.

11 And Leah said, A troop cometh: and she called his name ‖ Gad.

A troop cometh, or, *good luck cometh;* my design hath well succeeded; a happy star hath shone upon me; and such a star in the opinion of astrologers is that of Jupiter, which by the Arabians is called Gad. This may well agree to Leah and her heathenish education, and the manners of the Chaldeans, who were much given to the study of the stars.

cir. 1747. † Heb. In my happiness. Prov. 31. 28. Cant. 6. 9. ‖ That is, happy.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, † Happy am I, for the daughters m will call me blessed: and she called his name ‖ Asher.

The daughters of men, i. e. women, as Prov. xxxi. 29; Cant. vi. 9.

cir. 1748. 14 ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, n Give me, I pray thee, of thy son's mandrakes.

n ch. 25. 34.

Mandrakes: the word is only found here and Cant. vii. 13, whence it appears that it is a plant or fruit of pleasant smell, such as the mandrake is said to be by Dioscorides and Levinus Lemnius, and by St. Austin upon his own experience. If it be said this was too early for mandrakes to be ripe, it being now but wheat-harvest; it may be replied, that fruits ripen much sooner in those hot countries than elsewhere, and that they are not here said to be ripe, but only to be gathered. *Give me, I pray thee, of thy son's mandrakes;* which she might desire, either because they were pleasant to the eye or taste, or because they were thought helpful to conception.

15 And she said unto her, o *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

o Num. 16. 9, 13.

Jacob either did equally divide the times between his two wives; or rather, had more estranged himself from Leah, and cohabited principally with Rachel, which occasioned the foregoing expostulation.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

He ratified their agreement, that he might preserve peace and love amongst them.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

cir. 1747.

God hearkened unto Leah, notwithstanding her many infirmities. Hence it appears that she was moved herein not by any inordinate lust, but by a desire of children

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name ‖ Issachar.

‖ That is, an hire.

Thus she mistakes the answer of her prayers for a recompence of her error.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name ‖ p Zebulun.

cir. 1746. ‖ That is, dwelling. p Called, Matt. 4. 13, Zebulun. cir. 1745.

21 And afterwards she bare a daughter, and called her name ‖ Dinah.

‖ That is, judgment.

22 ¶ And God q remembered Rachel, and God hearkened to her, and r opened her womb.

q ch. 8. 1. 1 Sam. 1. 19. r ch. 29. 31.

23 And she conceived, and bare a son; and said, God hath taken away s my reproach:

cir. 1745. s 1 Sam. 1. 6. Is. 4. 1. Luke 1. 25.

Barrenness was then accounted a great reproach, especially in that race, because it was a kind of curse, whereby such persons were excluded both from the first and general blessing of fructification given to all mankind, Gen. i. 28; and from the special blessing given to Abraham for the multiplication of his seed; and from all hopes of being the progenitors of the blessed Messias.

24 And she called his name ‖ Joseph; and said, t The LORD shall add to me another son.

‖ That is, adding. t ch. 35. 17.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, u Send me away, that I may go unto w mine own place, and to my country.

u ch. 24. 54, 56. w ch. 18. 33. & 31. 55.

Canaan, which he calleth *his country*, in regard both of his former and long habitation in it, and of the right which he had to it by God's promise: see chap. xxviii. 13.

26 Give *me* my wives and my children, x for whom I have served thee, and let

x ch. 29. 20, 30.

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me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* [y] I have learned by experience that the LORD hath blessed me [z] for thy sake.

28 And he said, [a] Appoint me thy wages, and I will give *it*.

29 And he said unto him, [b] Thou knowest how I have served thee, and how thy cattle was with me.

How carefully it was managed, and how greatly improved by my care and industry.

30 For *it was* little which thou hadst before I *came*, and it is *now* † increased unto a multitude; and the LORD hath blessed thee † since my coming: and now when shall I [c] provide for mine own house also?

† Heb. *broken forth.* ver. 43.

† Heb. *at my foot.*

y ch. 39. 3, 5.

z See ch. 26. 24.

a ch. 29. 15.

b ch. 31. 6, 38, 39, 40. Matt. 24. 45. Tit. 2. 10.

c 1 Tim. 5. 8.

For it was little comparatively to what now it is. *Since my coming;* Heb. *at my foot*, i. e. upon my coming; since my feet entered into thy house: or, *by my foot*, i. e. by my ministry and labour, as this phrase is used, Deut. xi. 10. *When shall I provide for mine own house also*, according to my duty, which also is thy interest?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and [d] *of such* shall be my hire.

d ch. 31. 8.

Speckled and spotted cattle, which may seem to be thus distinguished; *speckled* with little spots, and *spotted* with greater spots or stains, both of diverse colours from the rest of the body. Or, the *speckled* may be the same with the *ring-straked*, by comparing this with ver. 35. *All the brown cattle;* or *black*, or *dark-coloured;* for the Hebrew word signifies also great *heat* which produceth such a colour. *Of such shall be my hire;* or, *then shall be my hire;* and for *then*, as is frequent in Scripture. The sense is, *Then*, when the speckled, and spotted, and brown are separated, and none but white remaining, *my hire shall be* out of those white ones, and that in such manner as is expressed in the following verse, all the white young ones shall be thine, and the speckled, and spotted, and brown which shall be brought forth by those white ones shall be mine.

33 So shall my [e] righteousness answer for me † in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

e Ps. 37. 6.

† Heb. *to morrow.* Ex. 13. 14.

When the cattle shall, contrary to their natural and usual course, bring forth young ones of a contrary colour to their own, it will hereby be evident that this is the work of God, who hereby pleads my righteous cause against a cruel and unjust master. Or thus, When thou shall accuse me of doing thee injury, I shall have this manifest and undeniable evidence of my righteousness or innocency, that I have no cattle but of that colour which is by agreement appropriated to me. *When it shall come for my hire before thy face. When it*, i. e. my righteousness, *shall come to*, or *upon my reward*, i. e. when my righteousness shall appear in the very colour of that cattle which is allotted to me for my reward or hire; *before thy face*, i. e. thou being present and diligently observing whether I have any cattle of another colour. But the Hebrew word *tabo* is also of the second person, and so the sense seems to be this, *When thou shalt come upon my hire* or *reward*, to wit, to observe and see whether I have any other cattle than what belongs to me. And so these words come in by way of parenthesis; and the following words, *before my face*, are to be joined to the former words, thus, *so shall my righteousness answer for me in time to come (when thou shalt come upon my hire) before thy face.* This I prefer before the other, because the phrase of *coming upon his hire* seems more properly to agree to a person than to his righteousness.

34 And Laban said, Behold, I would it might be according to thy word.

Laban trusted to the course of nature, whereby cattle usually bring forth their young of their own colour; and Jacob relied upon the providence of an Almighty God, and his gracious Father.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

The he-goats that were ring-straked, which had lines or strakes like bands about them of diverse colours from the rest of their body. *Every one that had some white:* this word *some* is oft understood in other texts of Scripture, and here it is so necessarily; as appears both from the thing itself, as it is related, and from the phrase; for he saith not *that was white*, but *that had white in it*, to wit, mixed with other colours.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

Three days' journey; understand it of the journeying or travelling of sheep, not of men. He did this lest either Jacob should mingle and exchange the sheep, or the sheep, by the contemplation of the diverse coloured ones, should bring forth others like to them.

37 ¶ And [f] Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

f See ch. xl. 9—12.

Jacob took rods: this he did by Divine appointment, as will appear in the sequel, which is sufficient for Jacob's justification. *Took rods of green poplar, and of the hazel and chesnut tree;* either because these trees were next at hand, or because he saw these in the Divine vision afterwards mentioned, and would exactly follow his pattern. He *made the white appear*, by pilling off the rind which covered it.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

When by their refreshment and meeting together, they were most likely to generate and conceive.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

The flocks conceived; Heb. *were heated*, i. e. inflamed or excited, and disposed to conceive, and this in a more than ordinary manner by the Divine disposal. The event hath some foundation in nature, because of the great power of imagination; and there are divers instances in many authors both of women and of beasts, who either by the strong fancying, or by the actual and frequent contemplation, of some certain objects, have brought forth young ones exactly of the same colour and complexion, as one did an Ethiopian, &c. But the providence of God was the principal cause of this effect, without which the productions of that kind would neither have been so many nor so certain. This policy of Jacob's could scarcely be excused from deceit and injustice, if it were not manifest that it was done by the direction and authority of the sovereign Lord of all

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estates, Gen. xxxi. 9, 11, &c., who may take them from one, and give them to another, as it pleaseth him; who also observed Laban's injustice, and gave to Jacob no more than he abundantly deserved from Laban.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

Jacob did separate the lambs, such as were ring-straked and brown from the white, as it here follows. He caused *the ring-straked and all the brown* to go foremost, and the white to follow them, that by the continued beholding of them in the time of their conjunction, they might have their colour more imprinted upon their fancies, and thereby convey it to their young ones. He *put them not unto Laban's cattle*; which he did upon the same reason, lest the constant beholding of them should make them bring forth the like, i. e. single-coloured ones.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

It is known that the cattle in those parts did conceive and bring forth twice in a year, at spring and in autumn; and it is supposed that the *stronger* here mentioned, are such as joined in the spring, and the *feeble* they that joined in autumn.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

g ver. 30. 43 And the man [g] increased exceedingly, and [h] had much cattle, and maidservants, and menservants, and camels, and asses.

h ch. 13. 2 & 24. 35 & 26. 13, 14.

CHAP. XXXI.

Jacob observing Laban's envy, on God's command and promise, with the consent of his wives, departs secretly, 1—21. *Laban pursues him; God in a dream warns him not to treat Jacob ill; he overtakes him on Mount Gilead; taxes him sharply for his secret departure, and with stealing his gods*. 23—30. *Jacob excuses his departure*, 31; *denies the taking either gods or aught else that was Laban's*, 32. *Laban searches, but finds not*, 33—35. *Jacob is wroth, and rebukes him vehemently for all he had suffered from him*, 36—41. *He owns God as his defence in the day of his affliction*, 42. *They make a covenant, in which Laban obliges Jacob not to hurt his daughters, nor take other wives to them*, 44—52. *Jacob swears by the fear of Isaac, and offers sacrifice*, 53, 54. *Laban returns to his place*, 55.

1 AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this [a] [e] glory.

a Ps. 49. 16.

These riches, which are called *glory*, Gen. xlv. 13; Psal. xlix. 16; Isa. lxvi. 12, compared with Isa. lx. 6, because their possessors use to glory in them, and by them gain glory and esteem from others.

b ch. 4. 5. c ch. 4. 26. † Heb. *as yesterday and the day before*. 1 Sam. 19. 7.

2 And Jacob beheld [b] the countenance of Laban, and, behold, it *was* not [c] toward him † as before.

And this change of his countenance argued a change in his mind, and presaged some evil intentions in him towards Jacob.

d ch. 28. 13, 15, 21 & 32. 9.

3 And the LORD said unto Jacob, [d] Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

Rachel is first named here, as also Ruth iv. 11, because she was his chief, and, by right, his first and only designed wife. And therefore it is observable, that in the enumeration of Jacob's wives and children, Gen. xlvi., *Leah* is only mentioned by her name, ver. 15, but *Rachel* is called *Jacob's wife*, ver. 19, by way of eminency, and in a peculiar manner. In *the field* they might more freely discourse of their business, and without fear or interruption.

5 And said unto them, [e] I see your fathers countenance, that it *is* not toward me as before; but the God of my father [f] hath been with me.

e ver. 2.

f ver. 3.

Either, 1. Hath blessed me; hath stood constantly by me, when your father hath failed and deceived me. Or, 2. Hath appeared unto me, as ver. 13.

6 And [g] ye know that with all my power I have served your father.

g ver. 38, 39, 40, 41. ch. 30. 29.

With all my power, both of my mind and body, as I would have done for myself, as became a faithful servant to do.

7 And your father hath deceived me, and [h] changed my wages [i] ten times; but God [k] suffered him not to hurt me.

h ver. 41. i Num. 14. 22. Neh. 4. 12. Job 19. 3. Zech. 8. 23. k ch. 20. 6. Psa. 105. 14.

Ten times, i. e. ofttimes, as that certain number is commonly used, as Lev. xxvi. 26; Numb. xiv. 22; 1 Sam. i. 8; Job xix. 3, &c.

8 If he said thus, [l] The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

l ch. 30. 32.

All the cattle. All is here, as oft elsewhere, put for the greater or the better part, as appears from chap. xxxi. 1, 8. Or, for all that Jacob desired to be such. *The ring-straked shall be thy hire*; hence it appears that Laban through envy and covetousness did break his agreement made with Jacob, and altered it as he thought meet, and that Jacob patiently yielded to all such changes.

9 Thus God hath [m] taken away the cattle of your father, and given *them* to me.

m ver. 1, 16.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the ‖ rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.

‖ Or, *he goats*.

i. e. Were marked with spots, like hail in colour and proportion, as the word signifieth.

11 And [n] the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

n ch. 48. 16.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for [o] I have seen all that Laban doeth unto thee.

o Ex. 3. 7.

13 I *am* the God of Beth-el, [p] where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now [q] arise, get thee out from this land, and return unto the land of thy kindred.

p ch. 28. 18, 19, 20.

q ver. 3. ch. 32. 9.

Where thou vowedst a vow unto me; of which see Gen. xxviii. 19, 20. And this God here mentions to show his acceptance of that action of Jacob's, his mindfulness even of the past and forgotten services of his people, and his purpose now to fulfil the promise there made to him.

14 And Rachel and Leah answered and said unto him, [r] *Is there* yet any portion or inheritance for us in our father's house?

r ch. 2. 24.

We can expect no further benefit from him, but deceit, and oppression, and injury, and therefore are willing to leave him. This was the fruit of his unnatural and unworthy

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carriage to them, that it did eat out their natural affection to him.

15 Are we not counted of him strangers? for [a] he hath sold us, and hath quite devoured also our money.

[a] ch. 29. 15, 27.

Are we not counted of him strangers? as if we had no more right to his estate than strangers? Instead of a good part of his estate, which by the law of God and nature belongs to us, 2 Cor. xii. 14, wherewith he should have endowed us upon our marriage, he hath made sale of us for this fourteen years' hard service, seeking only his own, not our advantage. He hath not only withheld from us, but spent upon himself, that money which he got by thy care and industry, whereof a considerable part was due in equity to us and to our children.

16 For all the riches which God hath taken from our father, that *is* our's, and our children's: now then, whatsoever God hath said unto thee, do.

That is ours; not only by God's special gift, but by the natural right which children have to a share in his estate, and upon the account of thy faithful and laborious service.

1739. 17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the † [t] images that *were* her father's.

† Heb. *teraphim.* Judg. 17. 5. 1 Sam. 19. 13. Hos. 3. 4. [t] ch. 35. 2.

Quest. 1. What were those *teraphim* or *images? Answ.* They were images made in the shape of men, 1 Sam. xix. 13, 16, which the Gentiles worshipped as subordinate gods, ver. 30, 32 of this chapter, to which they committed the protection of their families, 1 Sam. xix. 13, which they used to consult about secret or future things, and from which they received answers about them, Ezek. xxi. 21; Zech. x. 2. Of these see more Judg. xvii. 5; xviii. 14, 17, &c.; Hos. iii. 4. And these idols Laban worshipped together with the true God. *Quest.* 2. Why did Rachel steal them? *Answ.* Partly, lest her father by consulting them should discover their flight, and the course which they took; and partly, because she seemed yet to retain a superstitious conceit of them, as may be gathered from Gen. xxxv. 2. Others, because they were pretty and precious things, made of silver and gold, which she took as a part of what was due to her, both as his daughter, and for her husband's service. Others, that she might remove so great an occasion of her father's idolatry, and show him the vanity of such gods as might be stolen away.

20 And Jacob stole away † unawares to Laban the Syrian, in that he told him not that he fled.

† Heb. *the heart of Laban.*

Heb. *Stole away the heart of* Laban, to wit, his daughters, his cattle, and his gods, upon which his heart was vehemently set, as Micah's was, Judg. xviii. 24. But if this had been meant, it had been imputed to Rachel, and not to Jacob, who knew nothing of the gods. Or rather, *stole away from the heart,* &c., the Hebrew *eth* being put for *meeth,* as Gen. iv. 1; xlix. 25; 1 Kings viii. 43, compared with 2 Chron. vi. 33; Micah iii. 8, i. e. without the knowledge and consent of Laban, which sense is confirmed by the words next following, and by ver. 26, 27, and by the like use of the phrase, 2 Sam. xix. 3. Thus he fled, because he knew Laban's selfish, and unrighteous, and cruel disposition, that he would always hinder him from departing, either by fraudulent pretences or by open force, nor suffer so great a diminution in that estate, which he thought one time or other he might in good measure recover to himself.

21 So he fled with all that he had; and he rose up, and passed over the river, and [u] set his face *toward* the mount Gilead.

[u] ch. 46. 28. 2 Kings 12. 17. Luke 9. 51, 53.

The river Euphrates, which lay between Mesopotamia and Chaldea, Gen. xv. 18, which for its largeness and famousness is oft called the *river* emphatically, as Exod. xxiii. 31; Josh. xxiv. 2, 3, &c.

And set his face, i. e. resolutely directed his course. See Jer. l. 5; Luke ix. 51, 53.

Mount Gilead, a very high and long mountain beyond Jordan, adjoining to the mountain of Lebanon, at the foot of which there was a large and fruitful country, which from the mountain received the name of *Gilead,* Deut. xxxiv. 1; Jer. viii. 22; xxii. 6. This mountain is here called *Gilead* by anticipation, as appears from ver. 48.

22 And it was told Laban on the third day that Jacob was fled.

That he heard of it no sooner must be ascribed to the great distance which Laban had put between his and Jacob's flocks, Gen. xxx. 36, and to the care and art which Jacob used to prevent a sooner discovery.

23 And he took [x] his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

[x] ch. 13. 8.

24 And God [y] came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou [z] speak not to Jacob † either good or bad.

[y] ch. 20. 3. Job 33. 15. Matt. 1. 20. [z] ch. 24. 50. † Heb. *from good to bad.*

Neither persuading him by flattering promises and cunning artifices, nor compelling him by threatenings, to return. For so these general words must be limited, as is evident from God's design in them, and from the following relation. So this is a synecdochical expression.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and [a] carried away my daughters, as captives *taken* with the sword?

[a] 1 Sam. 30. 2.

By force and violence. A false accusation; for they freely consented, ver. 14—16.

27 Wherefore didst thou flee away secretly, and † steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

† Heb. *hast stolen me.*

28 And hast not suffered me [b] to kiss my sons and my daughters? [c] thou hast now done foolishly in *so* doing.

[b] ver. 55. Ruth 1. 9, 14. 1 Kings 19. 20. Acts 20. 37. [c] 1 Sam. 13. 13. 2 Chron. 16. 9.

To kiss my sons and my daughters, as was usual at the parting of friends. See the note on Gen. xxix. 11. But indeed Jacob took the wisest course for the security of his person and estate, especially having the direction and protection of God in it.

29 It is in the power of my hand to do you hurt: but the [d] God of your father spake unto me [e] yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

[d] ver. 53. ch. 28. 13. [e] ver. 24.

The God of your father, Isaac or Abraham, by which he disowns him for his God, and tacitly reproacheth him with the novelty of his religion, which was first brought in by his father. Compare ver. 53.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou [f] stolen my gods?

[f] ver. 19. Judg. 18. 24.

Laban could not be so senseless as to take those for true gods which could be stolen away; but he called them *gods,* because they were the means or representations whereby he worshipped his gods.

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, [g] let him not live: before our bre-

[g] See ch. 44. 9.

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thren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

Let him not live; I give my consent that he shall die by the hands of justice. A rash and inconsiderate sentence.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

The men and women's tents were distinct and separate. See Gen. xviii. 2; xxiv. 67.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban †searched all the tent, but found *them* not.

† Heb. *felt.*

35 And she said to her father, Let it not displease my lord that I cannot [h]rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

[h] Ps. 20. 12. Lev. 15. 33.

Quest. How could that occasion hinder her from rising up to her father? *Answ.* 1. It might be attended in her, as it was and is in some other women, especially in those hot countries, with a great flux of blood, or with more than ordinary infirmity and sickness; and this Laban might know to be usual with her by former observation or information. 2. She offers this as a reason, not why she could not rise up to show a civility to him, but why she could not *rise up from his face,* or *from before him,* as the words in the Hebrew sound, i. e. so as to give way to him that he might come and search there for the images; because menstruous women were anciently esteemed polluted, and to pollute the things which they touched or sat upon, as you may see by Lev. xv. 19—22; which law, though it were not yet given and written, yet that, as well as divers other ceremonial rites, might be enjoined by God, and observed by sober heathens at that time, especially by such as were akin to Abraham, as Laban and his family were, who by that means might easily come to the knowledge of such matters. Add to this, one of the seven precepts given to the sons of Noah, was that of *uncovering nakedness;* which both Jewish and Christian writers take to be a very comprehensive expression, and to include all such things as have a natural turpitude in them, among which this is confessed to be one. And the words thus understood contain a solid and satisfactory reason why Laban should not now come near her, nor search the things which she sat upon, which had been an uncivil and immodest thing.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

With so much fury and violence.

37 Whereas thou hast searched all my stuff, what hast thou found of all thy houshold stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

Thy she-goats have not cast their young, which thou owest in a great measure to my care and diligence in ordering them, and principally to God's blessing given to thee for my sake, by thy own confession, Gen. xxx. 27.

39 [i]That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of [k]my hand didst thou require it, *whether* stolen by day, or stolen by night.

[i] Ex. 22. 10, &c.

[k] Ex. 22. 12.

Which was unjust and unreasonable, except where it fell out through the shepherd's default. See Exod. xxii. 13. *Quest.* How could Jacob pay these losses, seeing he came empty from his father's house, and got nothing by his service, for the first fourteen years, but his wives? *Answ.* Either, 1. He had some supplies sent from his father, though it be not mentioned in this history. Or, 2. He might have some inconsiderable allowances or privileges from Laban, out of which he could easily defray these charges, which because of his great care and watchfulness did but seldom happen. Or, 3. These losses were put to his account, to be satisfied by him as soon as he should be able to do it.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

Through my extraordinary thoughtfulness and care about thy cattle, especially in cases of danger.

41 Thus have I been twenty years in thy house; I [l]served thee fourteen years for thy two daughters, and six years for thy cattle: and [m]thou hast changed my wages ten times.

[l] 1 ch. 29. 27, 28.

[m] ver. 7.

42 [n]Except the God of my father, the God of Abraham, and [o]the fear of Isaac, had been with me, surely thou hadst sent me away now empty. [p]God hath seen mine affliction and the labour of my hands, and [q]rebuked *thee* yesternight.

[n] Ps. 124. 1, 2.

[o] ver. 53. Is. 8. 13.

[p] ch. 29. 32. Ex. 3. 7.

[q] 1 Chron. 12. 17. Jude 9.

The fear of Isaac, i. e. the God whom my father Isaac worships with reverence and godly fear, as appears by comparing ver. 53. The act is here put for the object, as it frequently is; and particularly God is called our *fear,* Isa. viii. 13. And *fear* is one of God's names amongst the rabbins. He calls him not *Isaac's God,* but his *fear,* because Isaac was yet alive, and in the state of probation, and served God with fear and trembling: see Gen. xxvii. 33. The Jews observe, that God is not called the God of any particular person, as of Abraham, Isaac, and Jacob, till after their death. *God hath seen my affliction,* with compassion and intention of good to me for it. God's *seeing* is oft used for his relieving and helping, as Gen. xvi. 13; xxix. 32; Exod. iii. 7, 9. Or, *hath showed* or *proved* it, to wit, that *he hath seen,* &c.: compare Gen. xx. 16. Either way it is an ellipsis of the pronoun, which is usual, as appears by comparing 1 Kings x. 7, with 2 Chron. ix. 6; and Psal. xli. 9, with John xiii. 18.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

He pretends that to be an act of his natural affection and kindness which was indeed the effect of his fear.

44 Now therefore come thou, [r]let us make a covenant, I and thou; [s]and let it be for a witness between me and thee.

[r] ch. 26. 28.

[s] Josh. 24. 27.

Both to our own consciences of our mutual obligations, and to God against either of us who shall break it, that he may severely punish us for it.

45 And Jacob [t]took a stone, and set it up *for* a pillar.

[t] ch. 28. 18.

In testimony of his compliance with Laban's proposal, and his entering into this covenant. See Exod. xxiv. 4.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

To wit, afterwards, ver. 54, though it be here mentioned by anticipation. *They did eat there upon the heap,* or rather *by* or *beside the heap,* as the Hebrew particle *al* is oft understood, as Psal. xxiii. 2; lxxxi. 7.

47 And Laban called it ‖ Jegar-sahadutha: but Jacob called it ‖ Galeed.

‖ That is, *the heap of witness.* Chald.

‖ That is, *the heap of witness.* Heb.

Both names signify the same thing, *a heap of witness;* only Laban gives the name in the Syrian language; but Jacob, though he had been long conversant in Syria, and understood that language, yet he chose to give it in

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Hebrew, which was both a secret renouncing of the Syrian manners and religion, together with their language, and an implicit profession of his conjunction with the Hebrews, as in their tongue, so in their religion.

u Josh. 24. 27. 48 And Laban said, [u] This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

x Judg. 11. 29. 1 Sam. 7. 5. ‖ That is, *a beacon*, or, *watch-tower*. 49 And [x] ‖ Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

The curse is here understood, as it commonly is, to maintain a greater reverence for oaths, and to beget a greater dread of the curse belonging to the violaters of it.

No man is with us, i. e. here *is* now *no* man *with us*, who when we are parted can witness and judge between us, and punish the transgressor. Or thus, Though now we have many with us, as witnesses of this agreement, yet shortly, when we shall be parted, *no* man will be *with us*, to observe and report our actions to the other, or to do the injured person right.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God

y ch. 16. 5. of Nahor, the God of their father, [y] judge

z ch. 21. 23. a ver. 42. betwixt us. And Jacob [z] sware by [a] the fear of his father Isaac.

The God of Nahor, the God of their father. He joins idols with the true God, and secretly chargeth the religion of Jacob and Abraham with novelty, and prefers his own as the most ancient religion. See Josh. xxiv. 2. Whence we may learn that antiquity of itself is no certain argument of the true church or religion.

‖ Or, *killed beasts*. 54 Then Jacob ‖ offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

Then Jacob offered sacrifice; either to give God thanks for the great mercies and deliverances vouchsafed to him, or to beg God's blessing upon the present treaty, and upon their whole family. But it is not so probable that Jacob would choose that time for the offering of sacrifices when Laban was present, whom he could neither honestly admit to them, nor conveniently exclude from them. And therefore, seeing the same Hebrew word signifies *killing* as well as *sacrificing*, as appears from Numb. xxii. 40; 1 Sam. xxviii. 24; 1 Kings i. 9; 2 Chron. xviii. 2, &c., I rather understand it of his *killing of beasts*, in order to a feast which he made for his brethren, whom *he called*, as it here follows, *to eat bread*, &c., under which phrase all meats are usually comprehended in Scripture, as hath been already noted, and will appear hereafter. And this practice was usual in those times, to confirm covenants by a feast. See Gen. xxvi. 30.

55 And early in the morning Laban rose up, and kissed his sons and his

b ch. 28. 1. c ch. 18. 33. & 30. 25. daughters, and [b] blessed them: and Laban departed, and [c] returned unto his place.

CHAP. XXXII.

The angels of God meet Jacob, 1. *He calls them God's host, and the place Mahanaim*, 2. *Sends messengers to his brother Esau*, 3—5. *They return, and bring word that Esau comes to meet him with four hundred men*, 6. *Jacob is afraid; divides his people and cattle into two bands*, 7; *gives orders concerning them*, 8; *prays to God in a very fervent and humble manner*, 9—12; *sends presents to his brother, with directions; gets his wives and children over the ford by night*, 13—23. *Jacob wrestles with God, and prevails; is called Israel: God blesseth him; he inquires after God's name; calls the place Peniel: Jacob halts*, 24—31. *The Jews' observation in memorial of it*, 32.

AND Jacob went on his way, and [a] the angels of God met him.

a Ps. 91. 11. Heb. 1. 14.

In visible, human, and glorious shape, as they frequently appeared to the patriarchs.

2 And when Jacob saw them, he said, b Josh. 5. 14. Ps. 103. 21 & 148. 2. Luke 2. 13. This *is* God's [b] host: and he called the name of that place ‖ Mahanaim. ‖ That is, *two hosts*, or, *camps*.

God's host; so the angels are justly called for their great number, Dan. vii. 10; Luke ii. 13, excellent order, mighty power, and for their use and service to God, and to his church, for whose protection they are sent. See 2 Kings vi. 17; Psal. xxxiv. 7. *Mahanaim*, i. e. *two hosts;* so called, either because the angels divided themselves into two companies, and placed themselves some before, others behind him, or some on each side of him, for his greater comfort and security; or because the angels made one host, and his family another.

3 And Jacob sent messengers before c ch. 33. 14, 16. him to Esau his brother [c] unto the land d ch. 36. 6, 7, 8. Deut. 2. 5. Josh. of Seir, [d] the † country of Edom. † Heb. *field*. 24. 4.

The land of Seir; of which see Gen. xiv. 6; xxxvi. 9, 20, 21; whither Esau had removed his habitation from Canaan, partly out of discontent at his parents; partly as most convenient for his course of life; and principally by direction of Divine Providence, that Canaan might be left free and clear for Jacob and his posterity. *The land of Seir, the country of Edom;* so that Seir and Edom either are one and the same place; or rather Seir was a part of Edom. Some say both names are put here for distinction. For they make two lands of Edom, the one southward from Canaan, the other eastward, and this latter they understood here, alleging that the other, or southern, was so remote from Mount Gilead, whence Jacob was now descending, that Jacob need not fear Esau at that distance, nor send to him. But as that distinction seems to be without solid ground, so this reason seems to have but little weight in it, both because though this history immediately follows his descent from Mount Gilead, yet it might be done some competent time after it, and because Jacob in his journey to those parts where his father Isaac lived, and whither he was going, was still drawing nearer and nearer to Esau.

4 And he commanded them, saying, [e] Thus shall ye speak unto my lord Esau; e Prov. 15. 1. Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

My lord Esau; which title being but a civil respect commonly given in Scripture to such persons as have no authority nor superiority over them who use it, as Gen. xxiii. 6; xxiv. 18, Jacob doth not hereby renounce his right of primogeniture which was devolved upon him, nor return it to Esau. Nor if he did hereby acknowledge Esau his superior for the present, would this have been injurious to that right, because Jacob was not yet in actual possession of it, for it was not to commence till his father's death: and indeed did more belong to his posterity than to his person; and as to his person, did more respect his spiritual advantages than his worldly greatness. See Gen. xxvii. 29. *I have sojourned with Laban, and stayed there until now*, as a stranger and exile, and so a more proper object for thy pity than for thy envy.

5 And [f] I have oxen, and asses, flocks, f ch. 30. 43. and menservants, and womenservants: and I have sent to tell my lord, that [g] I g ch. 33. 8, 15. may find grace in thy sight.

Yet in my exile God hath blessed me with a competency

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of worldly goods, and therefore I am not likely to be either a burden to thee, or a disgrace to our family. *And I have sent to tell my lord*, to acquaint him with my coming, and with the state of my affairs, that I may obtain pardon for my former errors, and thy favour and friendship for the future.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother
[h] ch. 33. 1. Esau, and also [h]he cometh to meet thee, and four hundred men with him.

Esau gave them but an imperfect and a doubtful answer, as appears from Jacob's fear, ver. 7. He brought *four hundred men with him*; either as his usual guard, he being then a great man in those parts; or in ostentation of his power and greatness, in spite of all the injury which his father or brother did him; or because at first he designed mischief to Jacob, as may seem by his dismissing of his messengers without any testimony of his favour, though afterwards, upon Jacob's prayer, God changed his mind.

7 Then Jacob was greatly afraid and
[i] ch. 32. 3. [i]distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

Notwithstanding the renewed promise of God, and the late apparition of angels, *Jacob was greatly afraid*; wherein he showed the weakness of his faith, to which God left him for his trial and exercise, and to quicken him to prayer, that so God might have more glory, and he more comfort in the mercy.

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

Either by flight, or because he supposed Esau's revenge would be satisfied with the first slaughter.

[k] Ps. 9. 15. Isa. 28. 12. 9 ¶ [k]And Jacob said, [l]O God of my father Abraham, and God of my father
[l] ch. 31. 3, 13. Isaac, the LORD [m]which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

It is observable, that Jacob directs his prayers to God immediately, and not to the angels, though now, if ever, he had reason and obligation to do so, from their visible apparition to him for his succour and comfort.

[n] Heb. *I am less than all, &c.* [o] Job 22. 7. 10 † I am not worthy of the least of all the [n]mercies, and of all the truth, which thou hast shewed unto thy servant; for with [o]my staff I passed over this Jordan; and now I am become two bands.

The truth, which thou hast showed unto thy servant, in fulfilling thy promises made to me; and much more am I unworthy of those further mercies which I am now about to beg of thee. Having nothing with me but my travelling staff for my support, *I passed over this Jordan*; or, *that Jordan*; either which I now see, as being at this time upon a high hill; or which my mind is set upon, as that river which I am going to repass, that I may go to my father, and to that good land which thou hast given to me and mine for ever; *and now I am become two bands*, or *two troops*, or companies; into which he had now divided his people and cattle, ver. 7.

[p] Ps. 59. 1, 2. 11 [p]Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come
[q] Hos. 10. 14. and smite me, *and* [q]the mother † with the
[r] Heb. upon. children.

A proverbial speech, noting a total destruction. Compare Deut. xxii. 6; Hos. x. 14.

[r] ch. 28. 13, 14, 15. 12 And [r]thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand
[s] ch. 43. 11. Prov. 18. 16. [s]a present for Esau his brother;

Either that which was in his hand and power; or rather, that which was nearest at hand, and most ready for him, because the approaching night, and his own great fear, gave him not leave to make so scrupulous a choice as otherwise he would have made.

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

That his gift might be represented to Esau with most advantage, and his mind might by little and little be sweetened towards him.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

Coming to see thy face, and beg thy favour.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will [t]appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept † of me.

[t] Prov. 21. 14.

† Heb. *my face.* Job 42. 8, 9.

I will appease him; Heb. *appease* or *allay his anger*; for the Hebrew word *panim* signifies both *anger*, as Psal. xxi. 9; xxxiv. 16, and *face*, as every where, because a man's *anger* is most discernible in his face or countenance, Prov. xxi. 14. *He will accept of me*; Heb. *will lift up my face* or *countenance*, which now is dejected with the sense of his displeasure; compare Gen. iv. 6; or, *will accept of my person*, as this phrase is oft used.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, [u] and passed over the ford Jabbok.

[u] Deut. 3. 16.

His eleven sons, and Dinah, though she be not here mentioned; as the women are oft omitted in Scripture, as being comprehended under the men. *Passed over the ford Jabbok*, which is here *generally* related, but the time and manner of it is particularly described in the following verses. Of this ford Jabbok, see Numb. xxi. 24; Deut. iii. 16.

23 And he took them, and † sent them over the brook, and sent over that he had.

† Heb. *caused to pass.*

24 ¶ And Jacob was left alone; and
[x] Hos. 12. 3, 4. Eph. 6. 12. there [x]wrestled a man with him until the
† Heb. *ascending of the morning.* † breaking of the day.

In some private place, it matters not on which side Jabbok, that he might more freely and ardently pour out his soul unto God. *There wrestled a man with him*, an angel, yea, the Angel of the covenant, the Son of God, as it is plain from ver. 28, 30; Hos. xii. 3, 4, who did here, as oft elsewhere, assume the shape and body of a man, that he might do this work; for this wrestling was real and corporeal in its nature, though it was also mystical and spiritual in its signification, as we shall see, and it was accompanied with an inward wrestling by ardent prayers joined with tears, Hos. xii. 4.

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25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and [y] the hollow of Jacob's thigh was out of joint, as he wrestled with him.

y See Matt. 26. 41. 2 Cor. 12. 7.

Not through impotency, but in design, the angel suffered himself to be conquered, to encourage Jacob's faith and hope against the approaching danger. *The hollow of his thigh*, the joint of his hip-bone, or rather the hollow in which that joint was. *The hollow of Jacob's thigh was out of joint*, which was done that Jacob might see that it was not his own strength, but only God's grace, which got him this victory, and could give him the deliverance which he hoped for.

z See Luke 24. 28. a Hos. 12. 4.

26 And [z] he said, Let me go, for the day breaketh. And he said, [a] I will not let thee go, except thou bless me.

And he said, Let me go: he saith this, partly to show the prevailing power of his prayer with God, and partly to quicken and encourage Jacob to persist in his conflict. Compare Exod. xxxii. 10; Deut. ix. 14. *The day breaketh*, and I am not willing that there should be any spectators or witnesses of these things. *Except thou bless me* with the blessings which thou hast promised to Abraham and to me, among which one is protection in this hour of my danger. For Jacob now began to think that it was no man, nor ordinary angel, that was with him, but God himself, as he saith, ver. 30.

b ch. 35. 10. 2 Kings 17. 34. ‖ That is, a prince of God. c Hos. 12. 3, 4. d ch. 25. 31. & 27. 33.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, [b] Thy name shall be called no more Jacob, but ‖ Israel: for as a prince hast thou [c] power with God and [d] with men, and hast prevailed.

No more Jacob, not *Jacob* only. See the like manner of expression 1 Sam. viii. 7; Jer. xxiii. 7; John vii. 16; 1 Cor. i. 17. *Israel* signifies *a prince* or *prevailer with God;* or, a *prince of God*, i. e. a great prince and conqueror. Thou hast in some sort conquered both God in this conflict and men, Laban, Esau, &c., *and hast prevailed;* or, *and shalt prevail* over Esau, of whom thou art afraid.

e Judg. 13. 18.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, [e] Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

Tell me, I pray thee, thy name, that I may give thee the honour due to it. Art thou a created angel, or art thou the ever-blessed God? *Wherefore dost thou ask after my name?* a question which carries in it both a denial of his request, as Judg. xiii. 17, 18, and a reproof of his curiosity. *He blessed him there*, in an eminent and peculiar manner, which was a real answer to Jacob's question, and gave him to understand both his name and nature.

‖ That is, *the face of God.* f ch. 16. 13. Ex. 24. 11. & 33. 20. Deut. 5. 24. Judg. 6. 22. & 13. 22. Is. 6. 5.

30 And Jacob called the name of the place ‖ Peniel: for [f] I have seen God face to face, and my life is preserved.

I have seen God face to face; not in his essence, for so *no man ever saw God*, John i. 18, nor yet in a dream or vision, but in a most evident, sensible, familiar, and friendly manifestation of himself. *My life is preserved;* I am now well assured of my safety from Esau, whose approach threatened my life. Or he speaks of it with wonder, as others did, that he should see God, and not be struck dead by the glory of his presence. Compare Gen. xvi. 13; Exod. xx. 19; Judg. vi. 22, 23; xiii. 22.

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

Not from any superstitious conceit about it, but only for a memorial of this admirable conflict, the blessed effects whereof even the future generations received.

CHAP. XXXIII.

Jacob sets his wives and children in the order they shall travel, 1, 2; *meets his brother; his obeisance to him*, 3. *Esau kindly embrace Jacob*, 4. *His wives and children present themselves to Esau*, 7. *Jacob offers a present to his brother*, 8. *He refuses it*, 9. *Jacob presses him, and he accepts*, 10, 11. *They part friendly*, 12—15. *Esau returns to Seir; Jacob comes to Succoth*, 17; *from thence he goes to Shalem; where he buys a field for one hundred pieces of money; builds an altar; calls it El-elohe-Israel*, 18—20.

AND Jacob lifted up his eyes, and looked, and, behold, [a] Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. a ch. 32. 6

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

Placing his best beloved in the last and safest place.

3 And he passed over before them, and [b] bowed himself to the ground seven times, until he came near to his brother. b ch. 18. 2. & 42. 6. & 43. 26.

He passed over before them, exposing himself to the first and greatest hazard for the security of his wives and children.

4 [c] And Esau ran to meet him, and embraced him, [d] and fell on his neck, and kissed him: and they wept. c ch. 32. 28. d ch. 45. 14. 15.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those † with thee? And he said, The children [e] which God hath graciously given thy servant. † Heb. *to thee.* e ch. 48. 9. Ps. 127. 3. Is. 8. 18.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, † What *meanest* thou by [f] all this drove which I met? And he said, *These are* [g] to find grace in the sight of my lord. † Heb. *What is all this band to thee?* f ch. 32. 16. g ch. 32. 5.

He knew his meaning before from the servants' mouths; but he asks, that he might both be more certainly informed of the truth, and have an occasion for a civil refusal of the gift.

9 And Esau said, I have enough, my brother; † keep that thou hast unto thyself. † Heb. *be that to thee that is thine.*

I neither need it for my use, nor desire it as a compensation for thy former injuries.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I [h] have seen thy face, as though I had seen the face of God, and thou wast pleased with me. h ch. 43. 3. 2 Sam. 3. 13. & 14. 24, 32. Matt. 18. 10.

For therefore I have seen thy face; or, *for* I therefore tender it unto thee, and humbly beg thy acceptance of it, *because;* for thus the Hebrew *al-cen* is used, Numb. xiv. 43, and elsewhere. *As though I had seen the face of God.* It is in a manner as pleasant a sight to me as the sight of God himself, because in thy reconciled face I see the face and favour of God thus manifested unto me.

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11 Take, I pray thee, [i]my blessing that is brought to thee; because God hath dealt graciously with me, and because I have † enough. [k]And he urged him, and he took *it*.

Take, I pray thee, my blessing; this gift, which as I received from God's blessing, so I heartily give it to thee with my blessing and prayer, that God would abundantly bless it to thee. Gifts are oft called *blessings*, as Josh. xv. 19; 1 Sam. xxv. 27; xxx. 26.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

Or rather, *beside thee*, so as to keep thee company, or to keep pace with thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

The children are tender; the eldest of them, Reuben, not being yet fourteen years old. *The flocks and herds with young are with me;* or, *upon me*, i. e. committed to my care, to be managed as their necessities require. See Isa. xl. 11.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according † as the cattle that goeth before me and the children be able to endure, until I come unto my lord [l]unto Seir.

We do not read that Jacob did according to this promise or insinuation go to Seir; either therefore he changed his first intentions for some weighty reasons, or upon warning from God; or he used this only as a pretence, which we should not too easily believe of so good a man, especially after such dangers and deliverances; or rather he did perform this promise, though the Scripture be silent of it, as it is of many other historical passages, and as it is here concerning Jacob's visiting of his father Isaac, which is not mentioned till ten years after this time; and yet it is utterly incredible that Jacob should be so near to his dear and worthy father for so long a time together, and not once give him a visit.

15 And Esau said, Let me now † leave with thee *some* of the folk that *are* with me. And he said, † What needeth it? [m]let me find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to [n]Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called ‖ Succoth.

Built him an house, which doubtless was some slight building, because he intended not to stay there.

18 ¶ And Jacob came to [o]Shalem a city of ‖ [p]Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

Shalem; most take it for the proper name of a place belonging to Shechem, as it here follows, called *Salim*, John iii. 23, and *Sichem* or *Sychar*, John iv. 5. But others take it for an appellative noun, and render the place thus, *he came safe* or *whole to the city of Shechem;* to note either that he was then cured of the lameness which the angel gave him; or rather, to note the good providence of God that had brought him safe in his person, family, and estate through all his dangers, first from Laban, then from Esau, till he came to this place, where it seems he intended to make his abode for a good while, had not the following miscarriages obliged him to remove. *Before the city*, i. e. near to it, but not in it, for the conveniency of his cattle.

19 And [q]he bought a parcel of a field, where he had spread his tent, at the hand of the children of ‖ Hamor, Shechem's father, for an hundred ‖ pieces of money.

‖ Called, Acts 7. 16, *Emmor.* ‖ Or, *lambs.*

He bought a parcel of a field for his present possession and use; for the right which he had to it was only in reversion after the time that God had allotted for it.

The children of Hamor, i. e. subjects, called his *children* to note the duty which they owed to him, and the care and affection that he owed to them. Compare Numb. xi. 12.

An hundred pieces of money. The word is used only here, and Josh. xxiv. 32; Job xlii. 11, and it may signify either *lambs*, given in way of exchange for it, or pieces of money, which seems more probable, both by comparing Acts vii. 16, and because money was come into use in that place and time, Gen. xvii. 12, 13; xxiii. 16; xlvii. 16, which were called *lambs* possibly from the figure of a *lamb* stamped upon it, as the Athenian money was called an *ox* for the like reason, and as we call a piece of gold a *Jacobus*, because the picture of that king is upon it.

20 And he erected there an altar, and [r]called it ‖ El-elohe-Israel.

r ch. 35. 7. ‖ That is, *God the God of Israel.*

Or, *called upon El-elohe-Israel*, the particle *lo* being redundant, as such pronouns oft are, as Gen. xii. 1; Josh. xx. 2.

CHAP. XXXIV.

Dinah going forth to see the daughters of the country, is abused and defiled by Shechem, son of Hamor, 1, 2; who loves her, 3; desires to marry her, 4. Jacob hears it, 5. Hamor treats with Jacob and his sons, 6—12. They answered him deceitfully, making a condition that all the males of the Shechemites should be circumcised, 13—17. They and their citizens consent to it, 18—23; are circumcised, and, when sore, surprised and murdered by Simeon and Levi; the city is plundered by Jacob's sons; the women and children are carried away captive, 24—29. Jacob is exceedingly troubled and afraid, 30. They justify themselves, 31.

AND [a]Dinah the daughter of Leah, which she bare unto Jacob, [b]went out to see the daughters of the land.

cir. 1732. a ch. 30. 21. b Tit. 2. 5.

From her father's house into the city, out of curiosity, there being then, as Josephus reports, a great concourse of people to a feast. Thus she put herself out of her father's protection, and merely out of a vain humour exposed both herself and others to temptation; which was the worse, because it was amongst them that had no fear of God to restrain them from the most enormous crimes. She was now fourteen or fifteen years old.

2 And when Shechem the son of Hamor the Hivite, prince of the country, [c]saw her, he [d]took her, and lay with her, and † defiled her.

c ch. 6. 2. Judg. 14. 1. d ch. 20. 2. † Heb. *humbled her.* Deut. 22. 29.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake † kindly unto the damsel.

† Heb. *to the heart of the damsel:* See Is. 40. 2. Hos. 2. 14.

Perceiving her to be exceedingly enraged and perplexed at this horrid violence, he endeavours to appease and sweeten her, and to get her consent to marry him.

4 And Shechem [e]spake unto his father Hamor, saying, Get me this damsel to wife.

e Judg. 14. 2.

He desires both his father's consent and assistance herein.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob [f]held his peace until they were come.

f 1 Sam. 10. 27. 2 Sam. 13. 22.

Being unable to punish the delinquent, and not knowing what to do, he waits for his sons' coming and advice.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

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7 And the sons of Jacob came out of the field when they heard *it:* and the
g ch. 49. 7. men were grieved, and they g were very
2 Sam. 13. 21. wroth, because he h had wrought folly in
h Josh. 7. 15. Judg. 20. 6. Israel in lying with Jacob's daughter;
i Deut. 23. 17. 2 Sam. 13. 12. i which thing ought not to be done.

Because he had wrought folly; that is, wickedness; which howsoever vain men many times esteem their wisdom, by the sentence of the all-wise God is accounted and commonly in Scripture called *folly*, as Deut. xxii. 21; Josh. vii. 15; Judg. xix. 23; xx. 6, &c. *In Israel*, or, *against Israel;* either, 1. Against the person, and in or against the family of Israel, a person near and dear to God, and highly honoured by him, and in covenant with God; who therefore esteems the injuries done to Israel as if they were done to himself. See Gen. xii. 3; Exod. xxiii. 22; Zech. ii. 8. Or, 2. In or against the church of God, which then was in a manner confined to that family, and which is oft called by the name of *Israel*. See Deut. xxii. 21; Josh. vii. 15. And Moses may here vary the phrase from what was used in Jacob's time to what was usual in his time, the sense being in both the same, and therefore not altered by such a change.

Which thing ought not to be done; Heb. *shall not be done*, i. e. should not, &c. But in the Hebrew language words of the future time oft signify duty and decency, as Mal. i. 6; ii. 7.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

Hamor communed with them; with Jacob's sons, to whom Jacob committed the business, being himself oppressed with shame and grief, and fear for his daughter. *Your daughter*, the daughter of your family; or he thus speaketh to her brothers, because they transacted all in their father's name.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and
k ch. 13. 9. & 20. 15. k the land shall be before you; dwell and
l ch. 42. 34. l trade ye therein, and m get you posses-
m ch. 47. 27. sions therein.

Before you, i. e. in your power, to dwell where you please, and to have the same rights and privileges in it which we enjoy. See Gen. xx. 15. *Get you possessions therein;* or, *take possession in it*, i. e. in any vacant part of it; use it for pasture or tillage, as you think good, and take the benefit to yourselves.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

n Ex. 22. 16, 17. Deut. 22. 29. 1 Sam. 18. 25. 12 Ask me never so much n dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

Dowry to her for her portion, according to the ancient custom of men's buying their wives; of which see Exod. xxii. 17; and *gift* to you, either for reparation of the past injury, or in testimony of my respect to you, and desire of her, as Gen. xxiv. 53.

13 And the sons of Jacob answered
o See 2 Sam. 13. 24, &c. Shechem and Hamor his father o deceitfully, and said, because he had defiled Dinah their sister:

Deceitfully; pretending and promising marriages with them upon that condition which they never intended.

14 And they said unto them, We cannot do this thing, to give our sister to one
p Josh. 5. 9. that is uncircumcised; for p that *were* a reproach unto us:

There was no such law yet in force, as the examples of Isaac and Jacob show, who married the daughters of uncircumcised persons; and therefore they do not here reject it as simply unlawful, but only as dishonourable and reproachful.

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* q more
q 2 Chron. 4. honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

The gate of their city, the place where all public affairs were debated and concluded. See on Gen. xxii. 17; xxiii. 10.

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle and their substance and every beast of their's *be* our's? only let us consent unto them, and they will dwell with us.

Shall not their substance be ours? either for our use and benefit in the way of commerce and trade; or because they will descend to the issue of our children as well as theirs; or because we being more numerous and potent than they, can easily overrule them, and when we think meet, dispose all things to our own advantage. Thus they cover their private design with the specious show of public good.

24 And unto Hamor and unto Shechem his son hearkened all that r went out of
r ch. 23. 10. the gate of his city; and every male was circumcised, all that went out of the gate of his city.

They yielded to circumcision, partly in compliance with their young prince, whom they either loved or feared; and partly for the prospect of their own advantage, for which men are frequently willing to expose themselves to great pains and hazards. *All that went out of the gate of his city;* all the citizens that *went out of the gate*, &c., or came in at the gate, as they are described Gen. xxiii. 10; Jer. xvii. 20. For when the chief persons had consented, they could easily persuade or overrule others to comply with them.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, s Simeon and Levi, Dinah's
s ch. 49. 5, 6, 7. brethren, took each man his sword, and came upon the city boldly, and slew all the males.

On the third day, when the pain and grief of wounds is the greatest, as physicians note, *when they were sore*, and therefore not well able to defend themselves; for circumcision caused great pain in children, which was the ground of that exclamation, Exod. iv. 25, much more in grown men. See Josh. v. 8. *Simeon and Levi:* these two only are mentioned, because they were authors of the counsel, and conductors of the rest in the execution; but it is probable, from ver. 27, that most of their brethren were con-

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federate with them, and that they had a considerable number of their servants with them, who would be ready enough to revenge their masters' quarrel, and to punish so great a villany; but all that was done is justly ascribed to them two, as it is common for all writers to say this or that was done by such a captain or general, when in truth it was done by his soldiers. *Dinah's brethren;* so they were both by the father and mother, which made them more forward and zealous than the rest. *All the males;* such of them as were grown up, by comparing ver. 29, for these, or some of them, seem to have been the abettors of the injury against their sister and family. Their sin in this act was manifold; that they did it without sufficient authority, and against their father's mind, as appears from ver. 30, and Gen. xlix. 6. which they well knew; and without all bounds, rashly, unjustly, and cruelly punished the innocent and the guilty together, and ushered in this fact with horrible deceit and lying, and that under pretence of friendship and show of religion.

† Heb. mouth.

26 And they slew Hamor and Shechem his son with the † edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

They. i. e. one of them, as ofttimes that which is done by one man is imputed to the whole body. See Josh. vii. 1. 11. 12; xxii. 20; Matt. ii. 20. Or they impute Shechem's fact to all, either invidiously and cunningly to take off from themselves the reproach of this cruel action; or because they made themselves guilty of it, either by not discouraging and hindering that filthiness as far as they might, or by their being instrumental in it, or by their approbation of it and complacency in it.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

Thus they add to their cruelty theft and robbery, which doubtless Jacob disowned when they brought the spoil home, and returned back both the surviving people and their goods, though it be passed over in silence, as many other things are. See on Gen. xxxiii. 14.

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

Either in the prince's house, or in their several houses; or *within doors*, as the word signifies.

t ch. 49. 5. u Heb. troubled. 1 Sam. 13. 4. x Deut. 7. 22. Josh. 24. 12.

30 And Jacob said to Simeon and Levi, [t]Ye have [u]troubled me [x]to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: [y]and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

You have not only discomposed my mind, but perplexed my affairs, and brought me into such troubles and dangers as I am never likely to escape. You have made me odious to *the inhabitants of the land*, who will impute this perfidious and bloody fact to my contrivance. *Few in number;* Heb. *men of number*, i. e. few; for such can easily be numbered. So this phrase is used Deut. iv. 27; xxxiii. 6. opposite to which are men *without number*, 2 Chron. xii. 3. *They shall slay me:* he could expect no other in human reason, and they were hindered from so doing only by the hand of the great God smiting them with terror, Gen. xxxv. 5.

31 And they said, Should he deal with our sister as with an harlot?

Shall we express no more resentment of this abominable abuse of our sister, than if she had been some common harlot, whose abuse no man either regardeth or revengeth? Thus they excuse one fault by committing another, and defend themselves by accusing their father of stupidity, and insensibleness of so great an indignity and injury.

CHAP. XXXV.

God commands Jacob to dwell at Beth-el, and build an altar there, 1. *He commands his family to purge themselves from idols, and go to Beth-el,* 2, 3. *They obey,* 4. *He and they go thither, none pursuing them; the reason thereof,* 5, 6. *There he builds an altar,* 7. *The death and burial of Rebekah's nurse,* 8. *God appears to Jacob, confirms his name of Israel, renews the promises,* 9—13. *For which he sets up a pillar, pours oil thereon, and calls the place Beth-el,* 14, 15. *Going thence Rachel dies in labour of Benjamin, and is buried there,* 16—20. *Reuben commits incest in his father's house,* 22. *Jacob's sons' names,* 23—26. *Jacob visits his father Isaac,* 27. *His age, death, and burial,* 28, 29.

AND God said unto Jacob, Arise, go up to [a]Beth-el, and dwell there: and make there an altar unto God, [b]that appeared unto thee [c]when thou fleddest from the face of Esau thy brother.

a ch. 28. 19. b ch. 28. 13. c ch. 27. 43.

This was a word in season to comfort his disquieted mind, and convey him to a safer place. Understand, and pay thy vows there made in the time of thy distress, but not yet paid; whether it was Jacob's error to forget and neglect his former vows and promises; or whether he waited for a fit time, or an admonition from God concerning the season of paying them.

2 Then Jacob said unto his [d]houshold, and to all that *were* with him, Put away [e]the strange gods that *are* among you, and [f]be clean, and change your garments:

d ch. 18. 19. Josh. 24. 15. e ch. 31. 19, 34. Josh. 24. 2, 23. 1 Sam. 7. 3. f Ex. 19. 10.

The strange gods, the idols, which are so called here, and Deut. xxxi. 16; xxxii. 12; Josh. xxiv. 20, because they were the gods of strange and foreign nations, such as all were accounted who were not Israelites. *Quest.* How came these to be and to continue so long in Jacob's house. *Answ.* Either, 1. By Rachel's means, who brought them from her father's house, which haply was not discovered till this time. Or, 2. By Leah, and by Jacob's two concubines, who might possibly bring such with them. Or, 3. By the means of Jacob's Gentile servants, who might secretly worship such gods; or having taken them from the Shechemites, they might keep them for their precious matter, as gold and silver, though not for religious use. Like a good man, and a good master of a family, he takes care not only for himself, but for all his family, to keep them from the exercise of a false religion, and to engage them as far as he can in the profession and practice of the true. Compare Gen. xviii. 19; Josh. xxiv. 15.

Be clean; cleanse yourselves by outward and ritual washing, as Exod. xix. 10, 14, which even then was in use; and especially by purging your hearts as well as hands from these idols, which I perceive, to my sorrow, some of you have still retained; and from your late detestable cruelty; that you may be fit to approach to that God who hath now summoned me and you to make a solemn appearance before him. *Change your garments,* either by putting on new garments, as 2 Sam. xii. 20, or by washing the old ones, as Exod. xix. 10; Lev. xv. 13. And these, as well as other ceremonial institutions and practices, were professions of their repentance; which consists in putting off the old man, and putting on the new, Eph. iv. 22.

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, [g]who answered me in the day of my distress, [h]and was with me in the way which I went.

g ch. 32. 7, 24. Ps. 107. 6. h ch. 28. 20. & 31. 3, 42.

He takes God's gracious promise, and the comfortable hope and assurance of God's favour to him, and care of him, impressed by God upon his mind and heart, for an answer to his prayers, though he had then seen no success nor accomplishment of God's word to him.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* [i]earrings which *were* in their

i Hos. 2. 13.

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ears; and Jacob hid them under [k]the oak which *was* by Shechem.

k Josh. 24. 26. Judg. 9. 6.

Either because they had been abused to idolatry and superstition at Shechem, or elsewhere, and therefore were to be destroyed according to God's command, now signified to Jacob, and afterwards delivered to his posterity, Deut. vii. 5; xii. 3; or for fear they should be so abused. For the Scripture seems to insinuate, and other writers expressly affirm, that divers heathen people did wear earrings for the honour of their idols, and with the representations or ensigns of their idols engraven upon them. See Judg. viii. 24. After he had melted or broken them, (which seems probable from parallel instances, as Exod. xxxii. 20; 2 Kings xviii. 4,) *Jacob hid them* under a certain oak, though not known to his family which it was. He chose that place, either as most proper to put monuments of idolatry under those trees which were so much and so generally abused to idolatry, as oaks especially were, Isa. i. 29; or as the safest place, where they were likely to remain longest hid, because the heathen had a veneration for oaks, and therefore would not cut them down, nor dig them up, nor do any thing which had a tendency that way.

5 And they journeyed: and [l]the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

l Ex. 15. 16. & 23. 27. & 34. 24. Deut. 11. 25. Josh. 2. 9. & 5. 1. 1 Sam. 14. 15. 2 Chron. 14. 14

The terror of God, i. e. a great terror sent from God, as Exod. xxiii. 27; Josh. ii. 9, 11; 2 Chron. xiv. 14; xvii. 10. So we read of *a sleep of God*, 1 Sam. xxvi. 12. Nothing less could have secured Jacob, considering the great number, power, and rage of his enemies.

6 ¶ So Jacob came to [m]Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

m ch. 28. 19, 22.

In the land of Canaan, properly so called, or where the Canaanites properly so called dwelt. Thus it is distinguished from another Luz, Judg. i. 26.

7 And he [n]built there an altar, and called the place ‖ El-beth-el: because [o]there God appeared unto him, when he fled from the face of his brother.

n Eccles. 5. 4.
‖ That is, *The God of Beth-el.*
o ch. 28. 13.

El-beth-el, i. e. He confirmed the name which he had formerly given to the place.

8 But [p]Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called ‖ Allon-bachuth.

p ch. 24. 59.
‖ That is, *the oak of weeping.*

She came with Rebekah into Canaan, Gen. xxiv. 59, and probably tarried with her whilst she lived, and after her death, as it seems; and, upon Jacob's desire, after his return from Haran, came into his family; where, being a person of great prudence and piety, her presence and advice was very useful in his numerous and divided family. *Allon-bachuth*, from the great lamentation which they made there for the loss of a person of such singular worth.

9 ¶ And [q]God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

q Hos. 12. 4.

10 And God said unto him, Thy name *is* Jacob: [r]thy name shall not be called any more Jacob, [s]but Israel shall be thy name: and he called his name Israel.

r ch. 17. 5.
s ch. 32. 28.

Israel shall be thy name. I do not repent of the change which I made of thy name, but I do again confirm it; and as then thou didst prevail over thy brother Esau, so now thou shalt prevail over those of whom thou art afraid

11 And God said unto him, [t]I *am* God Almighty: be fruitful and multiply; [u]a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

t ch. 17. 1. & 48. 3, 4. Exod. 6. 3.
u ch. 17. 5, 6, 16. & 28. 3. & 48. 4.

A company of nations, tribes, for number and power, equal to so many nations, *shall come out of thy loins*, i. e. shall be begotten by thee, as this phrase is taken also in Gen. xlvi. 26; 1 Kings viii. 19; Acts ii. 30.

12 And the land [w]which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

w ch. 12. 7. & 13. 15. & 26. 3, 4. & 28. 13.

13 And God [x]went up from him in the place where he talked with him.

x ch. 17. 22.

God went up from him; either locally and visibly, to wit, in that human shape in which he appeared to him; or by withdrawing the signs of his special presence, as Gen. xvii. 22; Judg. xiii. 20; as on the contrary God is said to *come down*, not by change of place, but by some signal manifestation of his presence and favour, as Exod. iii. 8; Numb. xi. 17.

14 And Jacob [y]set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

y ch. 28. 18.

Either he repaired the old pillar set up by him, Gen. xxviii. 18, which was ruined by the injury of time, or by the neighbouring idolaters; or rather erected a new one, more stable and durable than he could do in that time, as a monument or witness of God's manifold favours, and of his own gratitude. The *drink-offering* was of wine, as may be gathered by comparing Exod. xxix. 40; Numb. xxviii. 14.

15 And Jacob called the name of the place where God spake with him, [z]Beth-el.

z ch. 28. 19.

16 ¶ And they journeyed from Beth-el; and there was but †a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

† Heb. a little piece of ground. 2 Kings 5. 19.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; [a]thou shalt have this son also.

a ch. 30. 24. 1 Sam. 4. 20.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name ‖ Ben-oni: but his father called him ‖ Benjamin.

‖ That is, *the son of my sorrow.*
‖ That is, *the son of the right hand.*

In departing; or, *in going out*; namely, out of the body, as Psal. cxlvi. 4, which is an argument of the soul's immortality, especially if compared with Eccl. xii. 7. From which places, laid together, we learn the two terms of the journey, whence it goes, and whither it goes. *Benjamin*; either as near and dear and precious to him as his right hand, which is both more useful and more honourable than the left; see Psal. lxxx. 17; or instead of his right hand, the staff, stay, and comfort of his old age.

19 And [b]Rachel died, and was buried in the way to [c]Ephrath, which *is* Bethlehem.

b ch. 48. 7.
c Ruth 1. 2. & 4. 11. Mic. 5. 2. Matt. 2. 6.

In the way to Ephrath; not in the city, though that was near; for in ancient times their sepulchres were not in the places of resort, but in separated places, and out of cities. See Matt. xxvii. 60; Luke vii. 12.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave [d]unto this day.

d 1 Sam. 10. 2. 2 Sam. 18. 18.

Jacob set a pillar, as a monument or memorial of her life and death, and as a testimony of her future resurrection. *Unto this day*, i. e. unto the time wherein Moses writ this book, and long after. See I Sam. x. 2; Jer. xxxi. 15.

21 ¶ And Israel journeyed, and spread his tent beyond [e]the tower of Edar.

e Mic. 4. 8.

Or, *the tower of the flock*; a place where were excellent pastures. See Micah iv. 8.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and [f]lay with Bilhah his father's concubine:

f ch. 49. 4. 1 Chron. 5. 1. See 2 Sam. 16. 22. & 20. 3. 1 Cor. 5. 1.

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and Israel heard *it*. Now the sons of Jacob were twelve:

This was a horrid incest; for concubines were a sort of wives. See Gen. xxii. 24; xxv. 1. *Israel heard it*, and doubtless sadly resented it, both in Reuben, as appears from Gen. xlix. 4; 1 Chron. v. 1, 2; and in Bilhah, whose bed without question he forsook upon it, as afterwards David did in the like case. See 2 Sam. xvi. 22; xx. 3. Yet here is no mention of Jacob's reproof of it, nor any censure of Moses added to it; possibly to teach us, that we are not to approve of every fact which is mentioned in Scripture without censure, and that the miscarriages of professors of religion are rather to be silently bewailed than publicly reproached, lest religion should suffer by it. *The sons of Jacob were twelve*, which were heads of the twelve tribes; therefore his daughter Dinah is not here mentioned, because she was not the head of a tribe.

23 The sons of Leah; [g] Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

All but *Benjamin*, who must in all reason be supposed to be excepted here, because he is said to be born elsewhere, above, ver. 16. But it is a usual synecdoche, whereby that is ascribed to all in gross which belongs to the greatest part. See Gen. xv. 13; xlvi. 15; Exod. xii. 40; Judg. xx. 46; John xx. 24; 1 Cor. xv. 5.

27 ¶ And Jacob came unto Isaac his father unto [h] Mamre, unto the [i] city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

Jacob came; either with his wives, and children, and estate, to dwell with Isaac; or rather in person, to visit his sick and dying father; for otherwise Jacob having been ten years near his father, no doubt he had oft visited him, and carried his wives and children thither, though Scripture be silent in this particular: but they could not live together because of the greatness of their estates, as it happened with others. See Gen. xiii. 6; xxxvi. 7.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and [k] was gathered unto his people, *being* old and full of days: and [l] his sons Esau and Jacob buried him.

Was gathered unto his people; either to the society of the dead, or to the congregation of the just. See Gen. xv. 15; xxv. 8.

CHAP. XXXVI.

Esau's wives and children born in Canaan, 1—5. *They remove from Jacob to Seir; the reason*, 6—8. *His posterity*, 9—19: *as also that of Seir the Horite*, 20; *among whom is Anah, who first found out mules in the wilderness*, 24. *His children*, 25—30. *A catalogue of kings and princes in Edom*, 31—43.

NOW these *are* the generations of Esau, [a] who *is* Edom.

They are here mentioned partly to show the effect of his father's blessing, chap. xxvii. 39; partly that the Israelites might be admonished to treat the Edomites like brethren, and not to invade their land. See Deut. xxiii. 7.

2 [b] Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and [c] Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

If this account be compared with that Gen. xxvi. 34, we shall find some difficulties, which yet admit of an easy reconciliation, if these things be considered. 1. That it is very usual, and confessed by all, that the same persons are oft called by several names. 2. That the names of some persons are in Scripture given to others, because of a great resemblance between them. Upon which account the parents of the Israelites are called *Amorites* and *Hittites*, Ezek. xvi. 3; and the governors of Jerusalem are called *the rulers of Sodom* and *Gomorrah*, Isa. i. 10; and John the Baptist is called *Elias*, Matt. xvii. 12. 3. That the same men are ofttimes denominated from several countries, as Christ is noted to have a threefold country in Scripture; Bethlehem by his birth, Nazareth by his education, and Capernaum by his much residence and preaching there. 4. That the same names are sometimes common to men and women. 5. That persons are called the children, not only of their immediate parents, but of their grandparents, and of those who adopted them. These things premised, the seeming contradictions objected by infidels do vanish. She who was properly called *Judith*, chap. xxvi., is here called *Aholibamah*, a name which seems to be given her either by Isaac or by Moses, from her settledness in her idolatrous courses. And *Adah* was also called *Bashemath*, chap. xxvi.; and *Mahalath*, Ishmael's daughter, was called *Bashemath*, either because in her principles and manners she resembled Esau's other wife so called, or to show that Ishmael's marriage to a third wife was no less opprobrious to him and displeasing to his parents than the former. *Anah*, a man, and the son of *Zibeon*, as appears from ver. 24, called here a *Hivite*, is called *Beeri the Hittite*, chap. xxvi., either because those two people were mixed together in habitation and by marriage, or because the one people were larger than the other, and comprehended under their name, or because he was a Hivite by birth, a Hittite by habitation or incorporation with them. Hence also we may learn how Aholibamah here comes to be the daughter both of Anah and of Zibeon; the one being either the natural or proper father, and the other either the grandfather, or father by adoption.

3 And [d] Bashemath Ishmael's daughter, sister of Nebajoth.

4 And [e] Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

Eliphaz, the progenitor of that *Eliphaz*, Job ii. 11. *Reuel*, the father of *Jethro*. See Exod. ii. 18; Numb. x. 29.

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

He had also daughters, ver. 6, though their names be not here mentioned.

6 And Esau took his wives, and his sons, and his daughters, and all the † persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

† Heb. *souls*.

Quest. 1. Why went he thither? *Answ.* Partly by his own choice, that wild and mountainous country being very commodious for hunting, to which he wholly addicted himself; partly by his wives' persuasions, who were both utterly averse from cohabitation with Isaac or Jacob, and strongly inclined to their own country; but principally from the secret conduct of Divine Providence, thus accomplishing his promises. See Josh. xxiv. 4; Mal. i. 3. *Quest.* 2. When went he thither? *Answ.* He went thither before this time in discontent at his parents, and dwelt in Seir before Jacob's return to Canaan, as appears from Gen. xxxii. 3; xxxiii. 14, 16; yet so as he came sometimes to Canaan, and to his father's house, and did not quit his interest in his father's estate. But when his father was dead, and Jacob and he agreed about the partition of the estate, he did totally and finally forsake Canaan, partly, for the reason here following; partly, for the other reasons now alleged; and partly, to avoid all occasion both of communication and contention with his brother. *From the face of his brother*

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Jacob, i. e. further up into the country; or, *into* another *country*, as the Chaldee renders it, namely, into Seir; the word *another* being supplied. If that seem too bold a supplement, the place may be rendered thus, *he went into a land* distant or remote *from the face of his brother*, which supplement lies hid and is implied in the word *mipne, from the face;* or thus, *he went out of the land;* for so the Hebrew preposition *el* is sometimes used for *min*, which signifies *off*, or *out of*, as appears by comparing 1 Kings viii. 30, with 2 Chron. vi. 21; Isa. lix. 20; Rom. xi. 26; Judg. xvii. 2; 2 Chron. i. 13, and many other places.

f ch. 13. 6, 11. 7 f For their riches were more than that they might dwell together; and g ch. 17. 8. & 28. 4. g the land wherein they were strangers could not bear them because of their cattle.

Which words contain the reason why that land which was large and fruitful could not bear them, because they were not entire possessors of it, but only sojourners in it, and therefore must take the owners' leavings, which were not sufficient for both of them and their numerous families.

h ch. 32. 3. Deut. 2. 5. Josh. 24. 4. i ver. 1. 8 Thus dwelt Esau in h mount Seir: i Esau *is* Edom.

This seems to be mentioned by the Holy Ghost by way of contempt or reproach; this is he who sold his birthright for a mess of red pottage, and therefore was called *Edom* or *red*.

† Heb. *Edom*. 9 ¶ And these *are* the generations of Esau the father of †the Edomites in mount Seir:

k 1 Chron. 1. 35, &c. 10 These *are* the names of Esau's sons; k Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

‖ Or, *Zephi*, 1 Chron. 1. 36. 11 And the sons of Eliphaz were Teman, Omar, ‖ Zepho, and Gatam, and Kenaz.

l Ex. 17. 8, 14. Num. 24. 20. 1 Sam. 15. 2, 3, &c. 12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz l Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

cir. 1715. 15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

These were dukes, princes or heads of their several families and little principalities, according to the manner of those times, who ruled their dominions, either severally, each his own, or jointly, by common advice, or it may be under one chief prince, their superior either in title or in power. And in this division Eliphaz, as he was Esau's first-born, so he had more than a double portion, his six sons being made dukes, as Esau's immediate sons were. Compare 1 Chron. v. 1.

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

Korah is not mentioned among the sons of Eliphaz, and therefore is thought to be his grandson. There is another Korah, ver. 14, 18.

17 ¶ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 ¶ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

cir. 1845. m 1 Chron. 1. 38. n ch. 14. 6. Deut. 2. 12, 22. 20 ¶ m These *are* the sons of Seir n the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

The sons of Seir are here mentioned, partly because of their alliance with Esau's family, ver. 2, 20, 22, 24, 25, and partly because the government was translated from his to Esau's family. *Who inhabited the land*, and ruled there, till Esau and his posterity drove them out, Deut. ii. 12, 22.

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and ‖ Hemam; and Lotan's sister *was* Timna.

‖ Or, *Homam*, 1 Chron. 1. 39.

23 And the children of Shobal *were* these; ‖ Alvan, and Manahath, and Ebal, ‖ Shepho, and Onam.

‖ Or, *Alian*, 1 Chron. 1. 40. ‖ Or, *Shephi*, 1 Chron. 1. 40.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found ° the mules in the wilderness, as he fed the asses of Zibeon his father.

° See Lev. 19. 19.

Mules; so most understand the word *Jemim*, which is no where else used, and give this sense of it, that he found out the way of the generation of mules by the copulation of a horse and a mare. Others render it *waters*, that he found out some springs of water, which in those hot countries were rare and precious; or *hot waters*, some hot and medicinal springs. But the Chaldee renders it *giants*, and the Samaritan version *Emims*, a sort of giants mentioned Deut. ii. 10, 11; who also were neighbours to the Horites here spoken of, as appears from Gen. xiv. 5, 6; and therefore might, according to the manner of those times, make inroads one upon another. So *Jemim* is put for *Emim*, either by an apocope of the first letter, or by the change of the Hebrew letter *Jod* into *Aleph*, both which are frequent among the Hebrews. And the sense is, that *Anah* the *Horite found out the Emims;* that is, he met with them, or came upon them suddenly, and smote them. In this sense the word *finding* is oft used, as Judg. i. 5; 1 Sam. xxxi. 3; Psal. xxi. 8; Isa. x. 10.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

The children, Heb. *sons*, though but one son be mentioned. Either then he had other sons not here expressed; or the plural number is put for the singular, as Gen. xxi. 7.

26 And these *are* the children of Dishon; ‖ Hemdan, and Eshban, and Ithran, and Cheran.

‖ Or, *Amram*, 1 Chron. 1. 41.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and ‖ Akan.

‖ Or, *Jakan*, 1 Chron. 1. 42.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of cir. 1780. the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

Among other dukes which were in that country. Or, *according to their dukedoms* or *principalities;* the word *duke* being here put for *dukedom*, as the word *king* is put for *kingdom*, Isa. xxiii. 15; Dan. vii. 17.

p 1 Chron. 1. 43. 31 ¶ And p these *are* the kings that reigned in the land of Edom, before

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there reigned any king over the children of Israel.

He speaks of the posterity of Esau, who after they had subdued the Horites, erected a kingdom there.

Here profane wits triumph. How, say they, could Moses write this, when as yet there was no king in Israel? *Answ.* 1. The word may be taken for any chief governor, in which sense the title of *king* is given to Moses, Deut. xxxiii. 5; and to the judges, Judg. xvii. 6; and to others who were not kings, properly so called, Psal. cxix. 46; Luke xxii. 25; Acts ix. 15, &c. *Answ.* 2. Moses might well say thus, because he did by the Spirit of prophecy foresee, and therefore could foretell, that the Israelites would have a king, as appears from Deut. xvii. 14, 15. *Answ.* 3. This, with other clauses of the same nature, might be inserted afterwards by some holy and inspired man of God, as it is confessed that part of the last chapter of Deuteronomy was.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

Where he was born or dwelt, and so in the rest. The diversity of their cities makes it probable, that these kings had not their power by succession, but either by election, or by usurpation, according to Isaac's prophecy of them, Gen. xxvii. 40. *By thy sword thou shalt live.*

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

Of which land, see Jer. xlix. 7, 20, so called either from the city Teman, or from Teman the son of Eliphaz, ver. 11. Or, *of the south country*, as the ancient translations render it.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

The river; either Euphrates, or a branch of it, called Chabras, by which there is even at this day a city called Rahabath-melic, i. e. King's Rahabath, as the learned observe; or some other river of note in those times and parts.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and [q] Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

[q] Heb. Hadad

Either *Matred* was the father, and *Mezahab* the mother; or *Matred* was the mother, and *Mezahab* the grandmother.

40 And these *are* the names of [r] the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke ‖ Alvah, duke Jetheth,

[r] 1 Chron. 1. 51.

‖ Or, *Aliah*

The names of the dukes, of their persons, and generations, and families. The state of Edom between the times of Esau and Moses seems to have been this; there were first dukes, then kings, and after them dukes again. But if it be objected, that the time was too short for a succession of so many persons, it may be replied, that what is confessed concerning the dukes preceding the kings, might be true also of these succeeding dukes, and that the Edomites either having taken some distaste at kingly government, or differing about the choice of a new king, divided themselves again into several petty principalities or dukedoms; and so several of those were dukes at the same time in divers parts.

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of † the Edomites.

† Heb. *Edom.*

CHAP. XXXVII.

Jacob dwells in Canaan: Joseph brings to his father an ill report of his brethren, 2. He loves, they hate him, 3, 4; the more because of his dreams which he told them, 5. His first dream, 7. His brethren interpret it, and their hatred increases, 8. His second dream, 9. Tells it his father, who rebukes him, but observes his saying, 10, 11. He is sent by his father to seek after his brethren, 13—17. They seeing him, conspire his death, 18—20. But upon the intercession of Reuben they strip and throw him into a pit, 21—24. Some Ishmeelites passing by, by Judah's advice they sell him to them, who carry him into Egypt, 25—28. Reuben is concerned for him, 29, 30. Their contrivance to deceive Jacob, 31, 32. His grief for the loss of Joseph, 33—35. Joseph sold to Potiphar, an officer in Egypt, 36.

AND Jacob dwelt in the land † [a] wherein his father was a stranger, in the land of Canaan.

† Heb. *of his father's sojournings.*

[a] ch. 17. 8. & 21. 4. & 28. 4. & 36. 7. Heb. 11. 9.

2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father [b] their evil report.

[b] 1 Sam. 2. 22, 23, 24.

The generations, i. e. the events or occurrences which happened to Jacob in his family and issue. So that word is used Gen. vi. 9; Numb. iii. 1. Or the word *these* may relate to what is said Gen. xxxv. 22, &c. The genealogy of Esau being brought in by way of parenthesis, and that being finished, Moses returns to the *generations of Jacob*, as his principal business, and proceeds in the history of their concerns.

Jacob placed Joseph with *the sons of Bilhah, and with the sons of Zilpah*, rather than with the sons of Leah, either to keep Joseph humble; or for Joseph's security, because the other sons retained the old grudge of their mother, and were more like to envy, contemn, hate, and abuse him; or as an observer of their actions, whom he most suspected, as the following words may seem to imply.

Joseph brought unto his father their evil report, acquainted him with their lewd and wicked courses, to the dishonour of God and of their family, that so his father might apply such remedies as he thought meet.

3 Now Israel loved Joseph more than all his children, because he *was* [c] the son of his old age: and he made him a coat of *many* ‖ colours.

[c] ch. 44. 20.

‖ Or, *pieces.* Judg. 5. 30. 2 Sam. 13. 18.

He was the son of his old age, being born when Jacob was ninety-one years old. Such children are commonly best beloved by their parents, either because such are a singular blessing of God, and a more than common testimony of his favour, and a mercy least expected by them, and therefore most prized; or because they have more pleasing conversation with them, and less experience of their misbehaviour, of which the elder ofttimes are guilty, whereby they alienate their parents' affections from them. The ancient translations, Chaldee, Persian, Arabic, and Samaritan, render the words thus, *a wise* or *prudent son; old age* being oft mentioned as a token of prudence; one born old, one wise above his years, one that had a grey head, as we say, upon green shoulders. This may seem the more probable, both because Joseph was indeed such a child, and gave good evidence of it in a prudent observation of his brethren's trespasses, and a discreet choice of the fittest remedy for them; and because the reason here alleged seems proper and peculiar to Joseph; whereas in the other sense it belongs more to Benjamin, who was younger than Joseph, and cost his mother dearer, and

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therefore might upon that account claim a greater interest in his father's affections.

A coat of many colours, probably made of threads of divers colours interwoven together. Compare 2 Sam. xiii. 18. This he gave him as a token of his special love, and of the rights of the first-born, which being justly taken from Reuben, he conferred upon Joseph, 1 Chron. v. 1.

4 And when his brethren saw that their father loved him more than all his brethren, they [d] hated him, and could not speak peaceably unto him.

[d] ch. 27. 41. & 49. 23.

Their hatred was so deep and keen, that they could not smother it, as for their own interest they should have done, but discovered it by their churlish words and carriages to him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

The *dream* it is probable he did not understand, for then he would never have told it to them, who, as he knew very well, were likely to make an evil construction and use of it.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

[e] ch. 42. 6. 9. & 43. 26. & 44. 14.

7 For, [e] behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

We were binding sheaves in the field; a secret insinuation of the occasion of Joseph's advancement, which was from his counsel and care about the corn of Egypt. *Your sheaves stood round about;* this was a posture of ministry and service, as is manifest both from Scripture and from common usage.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

For his relation of his dreams, which they imputed to his arrogancy.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, [f] the sun and the moon and the eleven stars made obeisance to me.

[f] ch. 46. 29.

He dreamed another dream, that the repetition of the same thing in another shape might teach them that the thing was both certain and very observable. *The sun and the moon* were not mentioned in the first dream, because in the event his brethren only went at first to Egypt and there worshipped him, as afterwards his father went with them. *Object.* His father did not worship him in Egypt. *Answ.* 1. He did worship him mediately by his sons, who in their father's name and stead bowed before him, and by the presents which he sent as testimonies of that respect which he owed to him. 2. It is probable that Jacob did, before the Egyptians, pay that reverence to his son which all the rest did, and which was due to the dignity of his place. As the Roman consul was commended by his father for requiring him to alight from his horse, as the rest did, when he met him upon the way.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and [g] thy brethren indeed come to bow down ourselves to thee to the earth?

[g] ch. 27. 29.

His father rebuked him; not through anger at Joseph, or contempt of his dream, for it follows, he *observed it;* but partly lest Joseph should be puffed up upon the account of his dreams, and principally to allay the envy and hatred of his brethren. *Thy mother:* either, 1. Rachel, who was now dead, and therefore must rise again and worship thee; whence he may seem to infer the idleness of the dream, because the fulfilling it was impossible. Or rather, 2. Leah, his stepmother, one that filled his mother's place, being now Jacob's only wife, and the mother of the family.

11 And [h] his brethren envied him; but his father [i] observed the saying.

[h] Acts 7. 9. [i] Dan. 7. 28. Luke 2. 19, 51.

The words of Joseph; or the thing, the dream which he told; well knowing that God did frequently at that time signify his mind by dreams, and perceiving something singular and extraordinary in this dream, and especially in the doubling of it.

12 ¶ And his brethren went to feed their father's flock in Shechem.

In the parts adjoining to *Shechem*, in the lands which he had purchased there, Gen. xxxiii. 19. Let none think strange that he should send his sheep so far from him, both because that land was his own, and because his sheep being exceeding numerous, and he but a stranger in the land, was likely to be exposed to many such inconveniences. Compare Gen. xxx. 36. One may rather wonder that he durst venture his sons and his cattle there, where that barbarous massacre had been committed, chap. xxxiv. 25. But those pastures being his own, and convenient for his use, he did commit himself and them to that same good Providence which watched over him then and ever since, and still kept up that terror which then he sent upon them. Besides Jacob's sons and servants made a considerable company, and the men of Shechem being universally slain, others were not very forward to revenge their quarrel, where there was any hazard to themselves in such an enterprise.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I.* cir. 1729.

Having kept him for some time at home, and supposing that length of time had cooled their heats, and worn out their hatred, he now sends him to them.

14 And he said to him, Go, I pray thee, †see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of [k] Hebron, and he came to Shechem.

† Heb. *see the peace of thy brethren, &c.* [k] ch. 35. 27.

15 ¶ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: [l] tell me, I pray thee, where they feed *their flocks.*

[l] Cant. 1. 7.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in [m] Dothan.

[m] 2 Kings 6. 13.

Dothan, a place not very far from *Shechem*, where afterwards a city was built. See 2 Kings vi. 13.

18 And when they saw him afar off, even before he came near unto them, [n] they conspired against him to slay him.

[n] 1 Sam. 19. 1. Ps. 31. 13. & 37. 12, 32. & 54. 21. Matt. 27. 1. Mark 14. 1. John 11. 53. Acts 23. 12.

19 And they said one to another, Behold, this †dreamer cometh.

† Heb. *master of dreams.*

Heb. *This master of dreams*, this crafty dreamer, that covers his own ambitious designs and desires with pretences or fictions of dreams.

20 [o] Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

[o] Prov. 1. 11, 16. & 6. 17. & 27. 4.

Cast him into some pit; partly, as unworthy of burial; partly, to cover their villanous action; and partly, that they might quickly put him out of their sight and minds. *Some evil beast hath devoured him*, there being great store of such creatures in those parts. See 1 Kings xiii. 24; 2 Kings ii. 24.

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21 And [p] Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

[p] ch. 42. 22.

He *delivered him*, as to the violent and certain despatch of his life which was intended. Or the act is here put for the purpose and endeavour of doing it, in which sense Balak is said to *fight against Israel*, Josh. xxiv. 9, and Abraham to *offer up Isaac*, Heb. xi. 17. So here, he *delivered him*, i. e. used his utmost power to deliver him, that so he might recover his father's favour lost by his incestuous action.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* ‖ colours that *was* on him;

‖ Or, pieces.

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

[q] Prov. 30. 20. Amos 6. 4, 6.

25 [q] And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of [r] Ishmeelites came from Gilead with their camels bearing spicery and [s] balm and myrrh, going to carry *it* down to Egypt.

[r] See ver. 28, 36.

[s] Jer. 8. 22.

They sat down to eat bread, to refresh themselves, their consciences being stupified, and their hearts hardened against their brother, notwithstanding all his most passionate entreaties to them, Gen. xlii. 21.

Ishmeelites; the posterity of Ishmael. See Gen. xxv. 18.

Gilead, a famous place for balm, and other excellent commodities, and for the confluence of merchants. See Jer. viii. 22; xxii. 6.

Balm, or *rosin*, as the ancient and divers other translators render it.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and [t] conceal his blood?

[t] ch. 4. 10. Isa. 26. 21. Jer. 26. 15.

If we suffer him to perish in the pit, when we may sell him with advantage, *and conceal his blood*, i. e. his death, as the word *blood* is often used. See Deut. xvii. 8; 2 Sam. i. 16; iii. 28.

27 Come, and let us sell him to the Ishmeelites, and [u] let not our hand be upon him; for he *is* [x] our brother *and* [y] our flesh. And his brethren † were content.

[u] 1 Sam. 24. 12. Isa. 65. 25. [x] Lev. 25. 39. [y] Judg. 9. 2. 2 Sam. 5. 1. ch. 29. 14. † Heb. hearkened.

28 Then there passed by [z] Midianites merchantmen; and they drew and lifted up Joseph out of the pit, [a] and sold Joseph to the Ishmeelites for [b] twenty *pieces* of silver: and they brought Joseph into Egypt.

[z] Judg. 6. 3. ch. 45. 4, 5. [a] Ps. 105. 17. Acts 7. 9. [b] See Matt. 27. 9.

This story seems a little involved, and the persons to whom he was sold doubtful. Here seem to be two, if not three, sorts of merchants mentioned, *Ishmeelites* and *Midianites* here, and *Medanites*, as it is in the Hebrew, ver. 36, which were a distinct people from the Midianites, as descended from Medan, when the Midianites descended from Midian, both Abraham's sons, Gen. xxv. 2. The business may be accommodated divers ways; either, 1. The same persons or people are promiscuously called both Ishmeelites and Midianites, as they also are Judg. viii. 1, 24, 28; either because they were mixed together in their dwellings, and by marriages; or because they were here joined together, and made one caravan or company of merchants. And the text may be read thus, *And the Midianite merchantmen* (either the same who were called *Ishmeelites*, ver. 27, or others being in the same company with them) *passed by, and they* (i. e. not the merchantmen, but Joseph's brethren, spoken of ver. 27; the relative being referred to the remoter antecedent, as it is frequently in the Scripture) *lift up Joseph, and sold* him *to the Ishmeelites* or *Midianites*, &c. Or, 2. The persons may be distinguished, and the story may very well be conceived thus: The Ishmeelites are going to Egypt, and are discerned at some distance by Joseph's brethren, while they were discoursing about their brother. In the time of their discourse, the Midianites, who seem to be coming from Egypt, coming by the pit, and hearing Joseph's cries there, pull him out of the pit, and sell him to the Ishmeelites, who carry him with them into Egypt. There they sell him to the Medanites, though that, as many other historical passages, be omitted in the sacred story. And the Medanites, or Midianites, if you please, only supposing them to be other persons than those mentioned ver. 28, which is but a fair and reasonable supposition, sell him to Potiphar.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he [c] rent his clothes.

[c] Job 1. 20.

Reuben returned unto the pit, that, according to his brethren's order, ver. 27, he might take him thence and sell him. *He rent his clothes*, as the manner was upon doleful occurrences. See below, ver. 34; Numb. xiv. 6; Ezra ix. 3; Job i. 20; ii. 12.

30 And he returned unto his brethren, and said, The child [d] *is* not; and I, whither shall I go?

[d] ch. 42. 13, 36. Jer. 31. 15.

He calls him *the child* comparatively to his brethren, though he was seventeen years old, ver. 2. *The child is not*, i. e. is not in the land of the living, or is dead, as that phrase is commonly used, as Gen. xlii. 13, 36, compared with Gen. xliv. 20; Job vii. 21; Jer. xxxi. 15; Lam. v. 7; Matt. ii. 18. *I, whither shall I go*, either to find the child, or to flee from our father? He is more solicitous than the rest, because he being the eldest brother, his father would require Joseph at his hand; and being so highly incensed against him for his former crime, would be the more apt to suspect him, and deal more severely with him.

31 And they took [e] Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

[e] ver. 23.

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

They *brought* it by a messenger whom they *sent*: men are commonly said to do what they cause others to do.

33 And he knew it, and said, *It is* my son's coat; an [f] evil beast hath devoured him; Joseph is without doubt rent in pieces.

[f] ver. 20. ch. 44. 28.

34 And Jacob [g] rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

[g] ver. 29. 2 Sam. 3. 31.

Sackcloth, i. e. a coarse and mournful habit. This is the first example of that kind, but afterwards was in common use upon these occasions. See 2 Sam. iii. 31; 1 Kings xx. 31; xxi. 27, &c.

35 And all his sons and all his daughters [h] rose up to comfort him; but he refused to be comforted; and he said, For [i] I will go down into the grave unto my son mourning. Thus his father wept for him.

[h] 2 Sam. 12. 17. [i] ch. 42. 38. & 44. 29, 31.

All his daughters; Dinah, and his daughters-in-law, and his sons' daughters. *The grave*; this Hebrew word *sheol* is taken sometimes for hell, as Job xi. 8; Prov. xv. 11, but most commonly for the grave, or the place or state of the dead, as Gen. xlii. 38; xliv. 29, 31; Psal. vi. 5; xvi. 10, &c. And whether of those it signifies, must be determined by the subject and the circumstances of the place. Here it cannot be meant of hell, for Jacob neither could believe that good Joseph was there, nor would have resolved to go thither;

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but the sense is, I will kill myself with grief, or I will never leave mourning till I die. *Unto my son;* or, *for my son:* so the preposition *el* is oft used for *al*, as 1 Sam. i. 27; iv. 19, 21, 22; 2 Sam. xxi. 2.

k ch. 39. 1. † Heb. *eunuch:* But the word doth signify not only *eunuchs*, but also *chamberlains, courtiers*, and *officers*. Esth. 1. 10. ‖ Heb. *chief of the slaughtermen*, or, *executioners*. ‖ Or, *chief marshal*.

36 And k the Midianites sold him into Egypt unto Potiphar, an † officer of Pharaoh's, *and* † ‖ captain of the guard.

Whose office it was to apprehend and punish criminal persons. See Gen. xl. 3; Jer. xxxix. 9; Mark vi. 27.

CHAP. XXXVIII.

Judah marries a Canaanitish woman, who bears him three sons, 1—5. *He marries his eldest son to Tamar*, 6. *He being wicked is slain by God*, 7. *The second son is commanded to marry her*, 8. *His wickedness*, 9, *and death*, 10. *He promises her his third son, but performs not*, 11. *She by a subtle practice commits incest with him*, 13. *He gives her a pledge*, 18. *She is found with child; Judah commands her to be burnt*, 24. *She brings to her father the pledge*, 25. *He acknowledges it; acquits her, and condemns himself*, 26. *She brings forth two sons*, 27—30.

AND it came to pass at that time, that Judah went down from his brethren, and a ch. 19. 3. 2 Kings 4. 8. a turned in to a certain Adullamite, whose name *was* Hirah.

This story is not without difficulty, if we consider how little time is allowed for all the events of this chapter, there being not above twenty-three years between Judah's marriage and the birth of Pharez, yea, and the birth of his sons too, Hezron and Hamul, who are said to go into Egypt with Jacob, Gen. xlvi. 12. But there are two ways proposed for the resolution of it, as the phrase, *at that time*, may be understood two ways; either, 1. More largely, for the time since Jacob's return from Padan to Canaan, and so the history may be conceived thus: Judah was married some years before the selling of Joseph, though it be here mentioned after it, and so out of its place, as being the foundation of all the following events, which are here placed together, because they followed the selling of Joseph. Judah, and Er, and Onan, and afterwards Pharez, are supposed each to marry and have a child at fourteen years old, which, though unusual, wants not examples both in sacred and profane writers. And they that will quarrel with the Scripture, and question its authority for some such uncustomary occurrences which it relates, show more of impiety than wisdom in it, and shall do well to consider, that God might so order things by his providence, and record such things in his word, upon the same account on which he hath put several other difficult passages in Scripture, partly to try and exercise men's faith, humility, and modesty; and partly to punish the evil minds of ungodly men, and for their sins to lay an occasion of stumbling and cavilling at the Scriptures before them that greedily seek and gladly catch at all such occasions. Or, 2. More strictly, for the time following the sale of Joseph, which seems the more probable way, and so the story lies thus: Judah was now about twenty years old when he married, and the three first years he hath three sons, Er, Onan, and Shelah. The two first marry each when they were about seventeen years old. Three years after both their deaths, and when Shelah had been marriageable a year or two, and was not given to Tamar, Judah lies with Tamar and begets upon her Pharez. But as for Hezron and Hamul, they are said to go into Egypt with Jacob, as also Benjamin's ten sons are said to go with him thither, to wit, in their father's loins, because they were begotten by their father in Egypt, whilst Jacob lived there, of which more in its proper place.

Judah went down from his brethren; probably in discontent, upon occasion of quarrels arisen among them about the selling of Joseph, whereof Judah was a great promoter, if not the first mover. *A certain Adullamite*, of the city of Adullam; of which see Josh. xii. 15; xv. 35.

b ch. 34. 2. 2 And Judah b saw there a daughter of a certain Canaanite, whose name *was* c Shuah; and he took her, and went in unto her. c 1 Chr. 2. 3.

He married her against the counsel and example of his parents. But when Judah had committed so great a crime as the selling of his brother, and God had forsaken him, no wonder he adds one sin to another. *Shuah* was the name, not of the daughter, but of her father, ver. 12.

3 And she conceived, and bare a son; and he called his name d Er. d ch. 46. 12. Num. 26. 19.

4 And she conceived again, and bare a son; and she called his name e Onan. cir. 1727. e ch. 46. 12. Num. 26. 19.

5 And she yet again conceived, and bare a son; and called his name f Shelah: and he was at Chezib, when she bare him. f ch. 46. 12. Num. 26. 20.

Chezib; a place near Adullam, called also *Achzib*, Josh. xix. 29; Micah i. 14.

6 And Judah g took a wife for Er his firstborn, whose name *was* Tamar. g ch. 21. 21.

7 And h Er, Judah's firstborn, was wicked in the sight of the LORD; i and the LORD slew him. h ch. 46. 12. Num. 26. 19. i 1 Chr. 2. 3.

Wicked in the sight of the Lord, i. e. notoriously wicked. Compare Gen. x. 9; xiii. 13. *The Lord slew him*, in some extraordinary and remarkable manner, as ver. 10.

8 And Judah said unto Onan, Go in unto k thy brother's wife, and marry her, and raise up seed to thy brother. k Deut. 25. 5. Matt. 22. 24.

This, as also divers other things, was now instituted and observed amongst God's people, and afterwards was expressed in a written law, Deut. xxv. 5, 6. See also Numb. xxxvi. 6, 7; Ruth i. 11; Matt. xxii. 24. *Raise up seed to thy brother;* beget a child which may have thy brother's name and inheritance, and may be reputed as his child. So it was with the first child, but the rest were reputed his own.

9 And Onan knew that the seed should not be l his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother. l Deut. 25. 6.

Two things are here noted: 1. The sin itself, which is here particularly described by the Holy Ghost, that men might be instructed concerning the nature and the great evil of this sin of self-pollution, which is such that it brought upon the actor of it the extraordinary vengeance of God, and which is condemned not only by Scripture, but even by the light of nature, and the judgment of heathens, who have expressly censured it as a great sin, and as a kind of murder. Of which see my Latin Synopsis. Whereby we may sufficiently understand how wicked and abominable a practice this is amongst Christians, and in the light of the gospel, which lays greater and stricter obligations upon us to purity, and severely forbids all pollution both of flesh and spirit. 2. The cause of this wickedness; which seems to have been either hatred of his brother, or envy at his brother's name and honour, springing from the pride of his own heart.

10 And the thing which he did † displeased the LORD: wherefore he slew m him also. † Heb. *was evil in the eyes of the* LORD. m ch. 46. 12. Num. 26. 19.

Displeased the Lord; an expression noting a more than ordinary offence against God, as 2 Sam. xi. 27. This just but dreadful severity of God is noted both for the terror of such-like transgressors, and to provoke love and thankfulness to God in those whom he useth more indulgently.

11 Then said Judah to Tamar his daughter in law, n Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt o in her father's house. n Ruth 1. 13. o Lev. 22. 13.

At thy father's house, whither he sent her from his house,

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that Shelah might not be insnared by her presence and conversation. So he dismissed her with a pretence of kindness, and a tacit promise of marriage to her, which he never intended to keep, as the following words imply; *for he said;* or rather, *but he said;* for the Hebrew *chi* oft signifies *but*, as Gen. xlv. 8; Psal. xxxvii. 20; Eccl. ii. 10; vi. 2. So here is an opposition between what he said to Tamar, and what he said to himself, or in his own heart, as that word *said* is oft used: he intimated to her that he would give Shelah to her, but he meant otherwise, and said in himself, I will not do it, *lest peradventure he die also as his brethren did;* imputing the death of his two sons either to her fault, or to her unluckiness, rather than to his own or his son's miscarriages.

† Heb. *the days were multiplied.*

12 ¶ And †in process of time the daughter of Shuah Judah's wife died; and Judah [p] was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

[p] 1 Sam. 13. 38.

In process of time, when many days had passed, and Shelah, though grown, was not given to Tamar, *Judah went up unto his sheep-shearers*, to feast and rejoice with them at that time, as the manner was then and afterwards. See 1 Sam. xxv. 36. *Timnath;* a place not far from Adullam; of which see Josh. xv. 57.

13 And it was told Tamar, saying, Behold thy father in law goeth up [q] to Timnath to shear his sheep.

[q] Josh. 15. 57. Judg. 14. 1.

14 And she [r] put her widow's garments off from her, and covered her with a vail, and wrapped herself, and [s] sat in †an open place, which *is* by the way to Timnath; for she saw [t] that Shelah was grown, and she was not given unto him to wife.

[r] Judith 10. 3.
[s] Prov. 7. 12.
† Or, *the door of one of Enaim.*
[t] ver. 11, 26.

Covered her with a vail, as harlots used to do in those modester ages of the world, when they had not learnt to outface the sun, nor to glory in their villanies. *In an open place*, where she might be soonest discovered by passengers. This is noted as the practice of harlots, Prov. vii. 12; ix. 14; Jer. iii. 2; Ezek. xvi. 24, 25.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

And was doubtless careful not to discover herself by her voice.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

[u] Ezek. 16. 33.
† Heb. *a kid of the goats.*
[v] ver. 20.

17 And he said, [u] I will send *thee* †a kid from the flock. And she said, [v] Wilt thou give *me* a pledge, till thou send *it?*

18 And he said, What pledge shall I give thee? And she said, [x] Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

[x] ver. 25.

Thy bracelets, or *handkerchief*, or *girdle*, or any other ornament made of *twisted thread*, which the Hebrew word signifies. God so ordering things by his providence, that his sin might be discovered. And this and other such horrid crimes committed sometimes by the patriarchs, and other eminent persons, it hath pleased God for divers wise and holy reasons to leave upon record, partly, to discover how great and deep the corruption of man's nature is, and that even in the best; partly, to oblige all men to a humble sense of their own infirmity, and to a diligent application of themselves to God for his gracious succours, and to a greater circumspection and watchfulness to prevent those evils in themselves; partly, to encourage even the greatest sinners to repentance and the hope of pardon; and partly, for the just punishment and obduration of incorrigible sinners, who make such sad examples matter of their delight and imitation.

19 And she arose, and went away, and [y] laid by her vail from her, and put on the garments of her widowhood.

[y] ver. 14.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* ‖ openly by the way side? And they said, There was no harlot in this *place*.

‖ Or, *in Enaim.*

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we †be shamed: behold, I sent this kid, and thou hast not found her.

† Heb. *become a contempt.*

Note, that fornication was esteemed sinful and shameful amongst the heathens.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath [z] played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, [a] and let her be burnt.

[z] Judg. 19. 2.
[a] Lev. 21. 9. Deut. 22. 21.

Bring her forth to the magistrate, from whom she may receive her sentence and deserved punishment. Judah had not the power of life and death, at least not over her, who was a Canaanite, and who was not in his, but in her own father's house. But he being a person of great estate and authority, and, as it seems, of obliging conversation, could do very much to persuade those who then had the power of the sword, either to draw it forth, at least in a just cause, on his behalf, or to sheath it upon his desire and satisfaction.

Let her be burnt, as guilty of adultery, which was punished with death by the laws of God, Deut. xxii. 23, 24, and of nations too, Jer. xxix. 22, 23. He chargeth her with adultery, because she was betrothed to Shelah. See Deut. xxii. 23. This eagerness of Judah proceeded not from zeal of justice, for then he would not have endeavoured to destroy the innocent child with the guilty mother, against God's law, Deut. xxiv. 16; Ezek. xviii. 20, but from worldly policy, that he might take her out of the way, which he esteemed a burden and a blot to his family.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, [b] Discern, I pray thee, whose *are* these, [c] the signet, and bracelets, and staff.

[b] ch. 37. 32.
[c] ver. 18.

26 And Judah [d] acknowledged *them*, and said, [e] She hath been more righteous than I; because that [f] I gave her not to Shelah my son. And he knew her again [g] no more.

[d] ch. 37. 33.
[e] 1 Sam. 24. 17.
[f] ver. 14.
[g] Job 34. 31, 32.

His guilty conscience, and the horror of so foul a fact, together with his sudden surprisal, forced him to an ingenuous confession, whereas he might have used many pretences and evasions, which would easily have prevailed with such partial judges. *She hath been more righteous than I.* She was more unchaste, because she knowingly committed adultery and incest, when he designed neither; but he was more unjust, because he was the cause of her sin, both by withholding Shelah from her, who was hers both by right and by Judah's promise, and by whom her chastity should have been preserved; and by his solicitation and encouragement of her to the sin. *He knew her again no more;* showing the sincerity of his confession by his forsaking of the sin confessed. See Job xxxiv. 32. And it may be probably concluded, that he neither knew her nor

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any other woman afterward, because there is no mention of any child which he had after this time.

27 ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

The midwife bound upon his hand a scarlet thread, in token of his being the first-born, which she confidently expected he would be.

[a] Or, *Wherefore hast thou made this breach against thee?* ‖ That is, *a breach.* [h] ch. 46. 12. Num. 26. 20. 1 Chron. 2. 4. Matt. 1. 3.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, ‖ How hast thou broken forth? *this* breach *be* upon thee: [a] therefore his name was called ‖ [h] Pharez.

This breach be upon thee, be imputed to thee, as the same phrase is taken Gen. xvi. 5.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

CHAP. XXXIX.

God prospers Joseph in Potiphar's service, 1, 2. *Potiphar observes it, and sets him over all his house,* 3—6. *He is a goodly person, and his mistress solicits him to lie with her,* 7. *He abhorring the ingratitude against his master, and sin against God, constantly refuses,* 8—10. *They being in the house alone, she seizes his coat, which he leaves with her, and fled,* 11—13. *She accuses him first to the servants,* 14, 15; *then to his master,* 16—18, *who casts him into prison,* 19, 20. *The Lord is with him there; he finds favour with the keeper; is set over the prisoners, and prospers,* 21—23.

1729. AND Joseph was brought down to Egypt; and [a] Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, [b] bought him of the hands of the Ishmeelites, which had brought him down thither.

[a] ch. 37. 36. Ps. 105. 17. [b] ch. 37. 28.

2 And [c] the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

[c] ver. 21. ch. 21. 22. & 26. 24, 28. & 28. 15. 1 Sam. 16. 18. & 18. 14, 28. Acts 7. 9.

The Lord was with Joseph, with his gracious presence and blessing, as this phrase is taken here, ver. 21; Gen. xxi. 22; xxvi. 24. *He was in the house of his master:* he doth not endeavour to make an escape to his father, but demeaned himself patiently and faithfully in the station into which God's providence had brought him.

3 And his master saw that the LORD *was* with him, and that the LORD [d] made all that he did to prosper in his hand.

[d] Ps. 1. 3.

The heathens owned a supreme God, and his overruling providence in affairs, though they did not glorify him as God, but worshipped the creature with and more than the Creator, Rom. i. 25. *In his hand,* i. e. under his ministry, as this phrase is used, Exod. iv. 13; Lev. viii. 36; Prov. xxvi. 6, and oft elsewhere.

[e] ch. 18. 3. & 19. 19. ver. 21. [f] Gen. 24. 2.

4 And Joseph [e] found grace in his sight, and he served him: and he made him [f] overseer over his house, and all *that* he had he put into his hand.

He served him, not now as a slave, but in a higher degree. *All that he had he put into his hand,* i. e. committed to his care and management, as Gen. xvi. 6. *Object.* How could this be, when Joseph understood not the Egyptian tongue? *Answ.* Joseph doubtless when he came thither did as much as possibly he could endeavour to get the knowledge of that language, and being a person of excellent parts, would soon obtain it, especially because of the great affinity between that language and his own. Nor must we think that Joseph was thus highly advanced in an instant, but by degrees, step by step, and after some considerable time.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that [g] the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

[g] ch. 30. 27.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph [h] was *a* goodly *person,* and well favoured.

[h] 1 Sam. 16. 12.

He took care for nothing, but that he might eat, and drink, and fare deliciously. Nor did he indeed take any care for that, it being provided for him by other hands. Others thus, He took care for nothing, but committed all to Joseph, except his bread, which he would not have provided by a Hebrew hand, because *the Egyptians might not eat bread with the Hebrews,* Gen. xliii. 32. But that was no impediment, for neither did Joseph eat with his master, nor was he the cook to dress it for him. But he might provide food for him, as afterwards he did for all the Egyptians without any scruple on their side.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, [i] Lie with me.

[i] 2 Sam. 13. 11.

She *cast her eyes upon Joseph,* in a lascivious and unchaste manner. See Job xxxi. 1; Matt. v. 28; 2 Pet. ii. 14.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: [k] how then can I do this great wickedness, and [l] sin against God?

[k] Prov. 6. 29, 32. [l] 1 ch. 20. 6. Lev. 6. 2. 2 Sam. 12. 13. Ps. 51. 4.

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

He avoided her company and familiar conversation, as evil in itself, the present circumstances considered, and as an occasion of further evil. See Prov. i. 15; v. 8; 1 Cor. xv. 33; 1 Thess. v. 22; 1 Tim. v. 14.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

About this time, or, *upon a certain day,* which she thought convenient for the reason following. *To do his business,* that which belonged to his charge; *to cast up his accounts,* as the Chaldee renders it, which requiring privacy, gave her this opportunity. *There was none of the men within,* to wit, in that part of the house where Joseph was.

12 And [m] she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

[m] Prov. 7. 13, &c.

He left his garment in her hand, which he would not strive to get from her, partly, for reverence to his mistress; partly, in detestation of her wickedness, whereby even his garment might seem to be infected; and partly, to put himself and her out of the danger of further temptation.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house,

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and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a †loud voice:

† Heb. great.

Unto the men of her house; to such as were in other parts of the house, whom she called in as witnesses for her husband's satisfaction. *He*, i. e. my husband, whom she would not name, as it were out of disdain and high displeasure for being the occasion of this horrid affront. Thus the pronouns *he* and *they* are oft used by way of contempt, as Luke xiv. 24; xix. 27; John vii. 11; viii. 10. *An Hebrew*; so she calls him, to render him hateful and contemptible to the Egyptians. *To mock us;* to abuse me; or to vitiate and defile me; for that word is oft used in an obscene sense. She insinuates, that this was not only an indignity to her, but an injury to all the family, which therefore they were obliged to revenge.

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she [a] spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

[a] Ps. 27. 12. Pro. 19. 5.

So she makes her husband accessory to the crime, that she might provoke him to the sharper revenge.

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

An improbable story, and an evidence that the violence was on her side; otherwise, if he had attempted violence upon her person, he would not have forborne violence to the recovery of his garment, which he very well knew might be made a pretence against him.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his [c] wrath was kindled.

[c] Prov. 6. 34.

20 And Joseph's master took him, and [p] put him into the [q] prison, a place where the king's prisoners *were* bound: and he was there in the prison.

[p] Ps. 105. 18. Prov. 19. 19. Jer. 37. 15. Acts 4. 3. & 5. 18. & 12. 4.

Quest. Why did he not kill him, the crime being capital, and he having so undoubted a power in his hand to do it? *Answ.* 1. It is probable he was a little moderated by Joseph's apology, which doubtless he made for himself, though it be not here recorded. 2. This is to be ascribed to the good providence of God, which restrains the waves of the sea, and the passions of men, and sets them their bounds which they shall not pass, which watched over Joseph in a peculiar manner. *The king's prisoners;* traitors, or great offenders against the king, whose prison doubtless was none of the easiest, and therefore it is called a *dungeon*, Gen. xl. 15; xli. 14; and he endured great hardship in it. See Psal. cv. 18.

[q] Heb. *bound.* Ps. 105. 18. & 107. 10. Jer. 38. 6. Lam. 3. 53. Acts 7. 9, 10.

21 ¶ But the LORD was with Joseph, and †shewed him mercy, and [r] gave him favour in the sight of the keeper of the prison.

† Heb. *extended kindness unto him.*

The gaoler, who under Potiphar was the keeper of that particular prison.

[r] ch. 40. 4.

22 And the keeper of the prison [s] committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

They did nothing but by Joseph's command or permission.

23 The keeper of the prison looked not to any thing *that was* under his hand; because [t] the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

[s] ch. 40. 4.

[t] ver. 2, 3.

CHAP. XL.

Pharaoh's chief butler and baker are put into prison, and committed to Joseph, 1—4. *They dream, and are sad,* 5, 6. *He asks the reason,* 7. *Their answer, and Joseph's reply,* 8. *The chief butler tells his dream,* 9—11. *Joseph interprets it of his restoration, and desires him to be mindful of him,* 12—15. *The chief baker also tells his dream,* 16, 17. *Joseph interprets it,* 18, 19. *Both made good by the event,* 20—22. *The butler forgets Joseph,* 23.

AND it came to pass after these things, that the [a] butler of the king of Egypt and his baker had offended their lord the king of Egypt.

cir. 1720.

[a] Neh. 1. 11.

2 And Pharaoh was [b] wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

[b] Prov. 16. 14.

3 [c] And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

[c] ch. 39. 20, 23.

The captain of the guard, to wit, Potiphar, Gen. xxxvii. 36, who being informed by his underkeeper of Joseph's great care and faithfulness, began to have a better opinion of him, though for his own quiet, and his wife's reputation, he left him still in the prison. *Where Joseph was bound;* was a prisoner, as that word is used, Isa. xxii. 3; for Joseph being now made governor of the prisoners, was doubtless freed from his bonds: or *had been bound*, and that with irons in a cruel manner, Psal. cv. 18.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

A season, Heb. *days*, i. e. either many days, or a year, as that word sometimes signifies. See Gen. xxiv. 55.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

cir. 1718.

i. e. Not a vain and idle dream, but one that had in it a signification of future things, and needed interpretation; and the several dreams were proper and agreeable to the several events which befell them, and to the several interpretations which Joseph put upon them: the dream and interpretation did fitly answer one to the other.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

Perplexed and terrified both, because they perceived the dream was extraordinary and sent from God; compare Gen. xli. 8; Dan. ii. 1; Matt. xxvii. 19; and because they understood not the meaning of it.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore †look ye *so* sadly to day?

† Heb. *are your faces evil?* Neh. 2. 2.

8 And they said unto him, [d] We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, [e] *Do* not interpretations *belong* to God? tell me *them*, I pray you.

[d] ch. 41. 15.

[e] See ch. 41. 16. Dan. 2. 11, 28, 47.

There is no interpreter of it, to wit, with us, or to whom we can now resort; for otherwise there were many in Egypt of that profession, chap. xli. 8. *Do not interpretations belong to God?* In vain do you expect such things from your wise men, for it is only that God who sends these dreams that can interpret them, and to him you should seek for it. *Tell*

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me, who am the servant of the true God, who useth to communicate his secrets to his people, and who, I doubt not, will hear my prayers for this mercy. This he spoke by special direction and instinct from God, who had given this gift to him.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

f ver. 18. ch. 41. 12, 25. Judg. 7. 14. Dan. 2. 36. & 4. 19. g ch. 41. 26.

12 And Joseph said unto him, [f]This *is* the interpretation of it: The three branches [g]*are* three days:

i. e. Signify *three days*. So that word is oft used, as ver. 18; xli. 26, 27; Dan. ii. 38; iv. 22; Matt. xiii. 19, 38; xxvi. 26, 28; Luke viii. 11; 1 Cor. x. 4. And indeed there is no proper Hebrew word which answers to *signify*.

h 2 Kings 25. 27. Ps. 3. 3. Jer. 52. 31. ‖ Or, reckon.

13 Yet within three days shall Pharaoh [h]‖lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

Lift up thine head, i. e. advance thee to thy former dignity. So that phrase is used 2 Kings xxv. 27; Psal. cx. 7. Or, *reckon thy head*, i. e. thy name or thy person, to wit, *among his servants*, which is added, ver. 20. According to the custom, which was this: at set times governors of families used to take an account of their servants, and to have the names of their servants read to them, and they either left them in the catalogue, or put any of them out, as they saw fit, and inflicted such further punishments upon any of them as they deserved. This seems the truer interpretation, because it is said that *Pharaoh lifted up the head of* his *butler, and of* his *baker*, ver. 20, and therefore the phrase must be so expounded, as to agree equally to both.

† Heb. remember me with thee. i Luke 23. 42. k Josh. 2. 12. 1 Sam. 20. 14, 15. 2 Sam. 9. 1. 1 Kings 2. 7.

14 But †[i]think on me when it shall be well with thee, and [k]shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

Though he patiently endures his prison, yet he prudently useth all lawful means to get his freedom.

l ch. 39. 20.

15 For indeed I was stolen away out of the land of the Hebrews: [l]and here also have I done nothing that they should put me into the dungeon.

I was stolen away, taken away by force and fraud, without my own or father's consent, out of the land of Canaan, which he might call *the land of the Hebrews*, either because they now dwelt in it, or by way of protestation of their right and claim to it by God's gift. Or rather thus, out of that part of Canaan where the Hebrews dwell; for the word *land* is not only spoken of whole countries, as of the whole land of Canaan, but of any parts or parcels thereof, as Gen. xiii. 6; xxii. 2; xxiii. 15; xxxiv. 1. Observe, that Joseph doth not accuse either his brethren or his mistress, but only asserts his own innocency, which was necessary for his deliverance.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three ‖white baskets on my head:

‖ Or, full of holes.

White baskets; so called from the colour, either of the baskets, which were made of pilled, and so white twigs, or of the things contained in them, as white bread, &c.

† Heb. meat of Pharaoh,

17 And in the uppermost basket *there was* of all manner of †bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

the work of a baker, or, cook.

18 And Joseph answered and said, [m]This *is* the interpretation thereof: The three baskets *are* three days:

m ver. 12.

19 [n]Yet within three days shall Pharaoh ‖lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

n ver. 13. ‖ Or, reckon thee, and take thy office from thee.

From off thee. This clause is industriously added here to the former phrase, to show that it was now meant in another sense. He *shall* indeed *lift up thy head*, as well as the chief butler's, but in another manner, not for thee, but *from thee*, or so as to take away thy head or thy life (which eminently consists and appears in the head) from thee.

o Matt. 14. 6. p Mark 6. 21. q ver. 13, 19. Matt. 25. 19. ‖ Or, reckoned.

20 ¶ And it came to pass the third day, *which was* Pharaoh's [o]birthday, that he [p]made a feast unto all his servants: and he [q]‖lifted up the head of the chief butler and of the chief baker among his servants.

Pharaoh's birth-day. Birth-days by persons of eminency then were, and since have usually been, celebrated with feasting and rejoicing.

r ver. 13. s Neh. 2. 1.

21 And he [r]restored the chief butler unto his butlership again; and [s]he gave the cup into Pharaoh's hand:

t ver. 19. u Job 19. 14. Ps. 31. 12. Eccles. 9. 15, 16 Amos 6. 6.

22 But he [t]hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but [u]forgat him.

i. e. Neglected him and his desire; as men in Scripture are oft said to *forget God*, when they do not remember him so as to love and obey him, as Psal. cvi. 13, 21; Hos. ii. 13.

CHAP. XLI.

Pharaoh's two dreams, 1—7. *He is troubled; sends for interpreters; their inability*, 8. *The chief butler, sensible of his fault, remembers Joseph*, 9; *commends him to Pharaoh*, 10—13, *who causes him to be brought before him*, 14, *expecting the interpretation from him*, 15. *Joseph ascribes all to God*, 16. *Pharaoh relates his dreams to Joseph*, 17—24. *He interprets them*, 25—31. *The reason of their being doubled*, 32. *His advice to Pharaoh against the dearth to come*, 33—36, *which he approves of*, 37; *appoints him governor, next himself, over the whole land*, 38—41. *The ensigns of dignity and stately presents conferred on him*, 42—44; *also a new name, Zaphnath-paaneah, and a wife*, 45. *Joseph, now thirty years of age, makes a progress over all the land, inspects the stores, lays up provisions*, 45—49; *has two children, Manasseh and Ephraim*, 50—52. *Bad years come on; he supplies the country*, 53—57.

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. 1715.

Two full years, after the butler's restitution to his place. Heb. *Years of days*, for full years, as 2 Sam. xiv. 28; Jer. xxviii. 3; as *a month of days* is put for a full month, Gen. xxix. 14, which is complete to a day. Nilus is called *the river* simply, because of its eminency, as Homer or Virgil are called *the poet*.

2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

This suits well with the nature of the thing, for both the fruitfulness and the barrenness of Egypt depended, under God, upon the increase or diminution of the waters of that river. *Kine*, when they appeared in dreams, did portend, in the opinion of the learned Egyptians, the years or times to come, and them either good or bad, according to their quality.

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3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

Which shows how sparingly the river overflowed the lands.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn
† Heb. fat. came up upon one stalk, † rank and good.

Ears of corn are fit and proper resemblances of the thing here intended, both because the fertility of a land doth mainly consist in the abundance and goodness of these; and because *ears of corn* appearing to any in a dream, did, in the judgment of the Egyptian wise men, signify years, as Josephus notes.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

A boisterous wind, and in those parts of the world very pernicious to the fruits of the earth, Ezek. xvii. 10; xix. 12; Hos. xiii. 15.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

Not a real thing, as Pharaoh in his sleep imagined it to be. Heb. *Behold the dream*, i. e. the dream did not vanish, as dreams commonly do, but was fixed in his mind, and he could not shake it off; by which he saw that it was no common or natural, but a Divine and significant dream.

8 And it came to pass in the morning
a Dan. 2. 1. & 4. 5, 19. b Ex. 7. 11, 22. & 8. 18. Dan. 1. 20. & 2. 2. & 4. 7. c Matt. 2. 1.
[a] that his spirit was troubled; and he sent and called for all [b] the magicians of Egypt, and all the [c] wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

His spirit was troubled, because he understood not the meaning of it, and dreaded the consequences of it. Compare Gen. xl. 6; Dan. ii. 1, 3; Mat. xxvii. 19. *The magicians*, whose profession it was to discover secret and future things; which they did either by the observation of the stars, or by other superstitious practices, and the help of evil spirits. See Exod. vii. 11; viii. 19; Dan. ii. 2, 10. *The wise men*, who were conversant in the study of nature; and by reason of their great sagacity, did ofttimes make happy conjectures. *Pharaoh* calls them both one dream, either because they seemed to portend the same thing, or because they were the product of one night, and were divided only by a very little interruption.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

Not against Joseph by ingratitude, but against the king; by which expression he both acknowledgeth the king's justice in imprisoning him, and his clemency in pardoning him.

c ch. 40. 2, 3.
c ch. 39. 20.
10 Pharaoh was [d] wroth with his servants, [e] and put me in ward in the captain of the guard's house, *both* me and the chief baker:

f ch. 40. 5.
11 And [f] we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

Of which phrase see on Gen xl. 5.

12 And *there was* there with us a
g ch. 37. 36.
young man, an Hebrew, [g] servant to the captain of the guard; and we told him,
h ch. 40. 12.
and he [h] interpreted to us our dreams; to each man according to his dream he did interpret.

i ch. 40. 22.
13 And it came to pass, [i] as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Me he restored; either, 1. Pharaoh. But then he would have mentioned either his name or title, and not have spoken so slightly and indecently of him. Or rather, 2. Joseph, of whom he spake last, and who is here said to restore the one, and to hang the other, because he foretold those events, as Jeremiah is said to *pull down and destroy* those nations, Jer. i. 10, whose destruction he did only foretell.

14 ¶ [k] Then Pharaoh sent and called
k Ps. 105. 20.
Joseph, and they [l] † brought him hastily
l Dan. 2. 25. † Heb. *made him run.*
[m] out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.
m 1 Sam. 2. 8. Ps. 113. 7, 8.

The dungeon, or *prison*, by a synecdoche of the part for the whole. For it is not probable that Joseph, who was now so much employed, and intrusted with all the affairs of the prison and prisoners, Gen. xxxix. 21—23, should still be kept in the dungeon properly so called. *He shaved himself;* for till then he suffered his hair to grow, as the manner was for persons in prison, or under great sorrow, 2 Sam. xix. 24. But to appear in a mournful dress before the king was not convenient, nor usual. Compare Esth. iv. 4.

15 And Pharaoh said unto Joseph, I
n ver. 12. Ps. 25. 14. Dan. 5. 16.
have dreamed a dream, and *there is* none that can interpret it: [n] and I have heard say of thee, *that* ‖ thou canst understand a dream to interpret it.
‖ Or, *when thou hearest a dream thou canst interpret it.*

16 And Joseph answered Pharaoh, saying, [o] *It is* not in me: [p] God shall give Pharaoh an answer of peace.
o Dan. 2. 30. Acts 3. 12. 2 Cor. 3. 5.
p ch. 40. 8. Dan. 2. 22, 28, 47. & 4. 2.

I cannot do this by any power, or virtue, or art of my own, for I am but a man, as your magicians are, but only by inspiration from the great God. Thus he gives the honour from himself unto God, and leads Pharaoh to the knowledge of the true God. For the phrase compare Matt. x. 20; 1 Cor. xv. 10. *God shall give;* or, *may God give, &c.* It is my desire that God would vouchsafe to Pharaoh a comfortable and happy answer.

17 And Pharaoh said unto Joseph, [q] In
q ver. 1.
my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

21 And when they had † eaten them up,
† Heb. *come to the inward parts of them.*
it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

They seemed to be neither fatter in the flesh, nor fuller in their bodies. As many times in famine men eat much, but are not satisfied, because God withdraws his blessing from it, by which alone it is that meat nourisheth us.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, ‖ withered,
‖ Or, *small.*
thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and [r] I told *this* unto
r ver. 8. Dan. 4. 7.
the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: [s] God hath
s Dan. 2. 28, 29, 45. Rev. 4. 1.
shewed Pharaoh what he *is* about to do.

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The dream of Pharaoh is one, to wit, in its design and signification; both dreams portend the same thing.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be [t] seven years of famine.

[t] 2 Kings 8. 1.

[u] ver. 25.

28 [u] This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

[x] ver. 47.

29 Behold, there come [x] seven years of great plenty throughout all the land of Egypt:

[y] ver. 54.

30 And there shall [y] arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine [z] shall consume the land;

[z] ch. 47. 13.

There shall be no relics of it to keep it in men's minds, which will be so taken up with the contemplation of their present misery and future danger, that they will have neither heart nor leisure to reflect upon their former plenty, the remembrance whereof will but aggravate the present calamity.

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very † grievous.

† Heb. *heavy.*

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the [a] thing *is* ‖ established by God, and God will shortly bring it to pass.

[a] Num. 23. 19. Is. 46. 10, 11.

‖ Or, *prepared of God.*

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint ‖ officers over the land, and [b] take up the fifth part of the land of Egypt in the seven plenteous years.

‖ Or, *overseers.*

[b] Prov. 6. 6, 7, 8.

Not by force or violence, for Joseph would never be the author of such unrighteous counsels; but by purchase at the common price, which was like to be very low in that case, and therefore might easily be compassed by that rich and mighty prince. *Quest.* Why *the fifth part*, and not half, seeing the years of famine were as many as the years of plenty? *Answ.* Because, 1. Men would and should live more sparingly in times of famine. 2. It was likely that very many men would lay up great quantities of corn in those years, partly because they could not spend it all, and partly in expectation of a scarcer and dearer time, when they might either use it themselves, or sell it to their advantage. 3. The fifth part of those years of great plenty might be more than the half, yea, equal to the whole crop of ordinary years.

[c] ver. 48.

35 And [c] let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land † [d] perish not through the famine.

† Heb. *be not cut off.*

[d] ch. 47. 15, 19.

37 ¶ And [e] the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

[e] Ps. 105. 19. Acts 7. 10.

[f] Num. 27. 18. Job 32. 8. Prov. 2. 6. Dan. 4. 8, 18. & 5. 11, 14. & 6. 3.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man [f] in whom the Spirit of God *is?*

Or, *of the gods*, in his heathen language. One whom God hath endowed with such admirable knowledge and wisdom.

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*

God hath showed thee all this, i. e. hath given thee this extraordinary gift of foreseeing and foretelling things to come, and of giving such sage advice for the future.

40 [g] Thou shalt be over my house, and according unto thy word shall all my people † be ruled: only in the throne will I be greater than thou.

[g] Ps. 105. 21, 22. 1 Mac. 2. 53. Acts 7. 10.

† Heb. *be armed,* or, *kiss.*

According unto thy word, i. e. direction and command, Heb. *mouth*, which is oft put for command, (as Exod. xvii. 1; xxxviii. 21; Numb. iii. 16, 39, &c.,) *shall all my people be ruled*, or, *be fed;* they shall receive their provisions from thy hand, and according to thy disposal. Others, *shall kiss*, viz. the hand, as inferiors used to do, upon their address to or conference with great persons. See Job xxxi. 27; Hos. xiii. 2. But it was frivolous for Joseph to command them to do that which by the custom of the place they were obliged and wont to do. Some render the word thus, and that agreeable to the Hebrew, *at thy mouth shall the people kiss;* which may be understood either properly, as inferiors did sometimes kiss their superiors in token of their homage; see 1 Sam. x. 1; or rather metaphorically, as the same phrase is used Psal. ii. 12; Prov. xxiv. 26, receive all thy commands with reverence and submission. *In the throne*, i. e. in sovereign power and dignity.

41 And Pharaoh said unto Joseph, See, I have [h] set thee over all the land of Egypt.

[h] Dan. 6. 3.

42 And Pharaoh [i] took off his ring from his hand, and put it upon Joseph's hand, and [k] arrayed him in vestures of ‖ fine linen, [l] and put a gold chain about his neck;

[i] Esth. 3. 10. & 8. 2, 8.

[k] Esth. 8. 15.

‖ Or, *silk.*

[l] Dan. 5. 7, 29.

His ring was both a token of highest dignity, and an instrument of greatest power, by which he had authority to make and sign what decrees he thought fit in the king's name. See Esth. iii. 10; viii. 2. With *fine linen* the greatest potentates were arrayed. See Prov. xxxi. 22, 24; Ezek. xvi. 10; Luke xvi. 19; Rev. xix. 8. *A gold chain* was another badge of great honour. See Prov. i. 9; Ezek. xvi. 11; Dan. v. 7, 16, 29.

43 And he made him to ride in the second chariot which he had; [m] and they cried before him, ‖ † Bow the knee: and he made him *ruler* [n] over all the land of Egypt.

[m] Esth. 6. 9.

‖ Or, *Tender father.* ch. 45. 8.

† Heb. *Abrech.*

[n] ch. 42. 6. & 45. 8, 26. Acts 7. 10.

In the second chariot; in the king's second chariot, that he might be known and owned to be the next person to the king in power and dignity. Compare 2 Chron. xxxv. 24; Esth. vi. 8; x. 3; Dan. v. 29. *Bow the knee:* they commanded all that passed by him, or came to him, to show their reverent respect to him in this manner: compare Esth. iii. 2. Others, *tender father*, to signify that he was to be owned as the father of the country, because by his prudence and care he had provided for them all, and saved them from utter ruin.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

I am Pharaoh, i. e. I only am the king, I reserve to myself the sovereign power over thee, and over all. As the name of Cæsar among the Romans was commonly used for the emperor, so the name of Pharaoh for the king. Or thus, I have the supreme power, and therefore as I have authority to give thee the following power, so I will make it good to thee, and oblige all my people to observe and obey thee. No man shall do any thing in the public affairs of the kingdom concerning matters of war or peace without thy commission or licence.

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45 And Pharaoh called Joseph's name ‖ Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah ‖ priest of On. And Joseph went out over *all* the land of Egypt.

Zaphnath-paaneah, i. e. *The revealer of secrets*, as the Hebrews generally understand it, and with them most others. *Poti-pherah*, not that *Potiphar*, Gen. xxxix. 1; both because he had another title, and dwelt in another place; and because it is not probable Joseph would have married the daughter of so unchaste a mother; but another and a greater person. It is the observation of a late ingenious and learned writer, that among the Egyptians there were three words, or endings of words, near akin, but differing in signification, and in the degree of dignity and authority, to which those names were annexed: *Phar*, which belonged to inferior officers; and *Pherah*, which was given to those of greater dignity and power; and *Pharaoh*, which was appropriated to the king. *Priest*, or *prince*, as the word signifies, Exod. xviii. 1; 2 Sam. viii. 18; xx. 26, and elsewhere. This sense is the more probable, both from Joseph's high quality, and from his holy disposition, whereby he hated idolatry, and would never have married the daughter of an idolatrous priest. *On* was a famous city of Egypt, called also *Aven*, Ezek. xxx. 17, and afterwards, as some think, Heliopolis, now Damiata. See Jer. xliii. 13. *Joseph went out over all the land*, upon his employment, and to execute the king's command, and his own counsel.

cir. 1715. 46 ¶ And Joseph *was* thirty years old when he [o] stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

[o] Gen. 39. 21. 1 Kings 10. 8. Dan. 1. 19.

Joseph's age is here noted to teach us, 1. That Joseph's short affliction was recompensed with a much longer prosperity, even for eighty years. 2. That Joseph's excellent wisdom did not proceed from his large and long experience, but from the singular gift of God. *He stood before Pharaoh*, as his chief minister: to *stand* before another is the posture and designation of a servant, as 1 Sam. xvi. 21; Dan. i. 19. *Went throughout all the land*, to provide places for his stores, and to constitute officers for the management of them.

47 And in the seven plenteous years the earth brought forth by handfuls.

Or, *unto handfuls*, to wit, growing upon one stalk; or, *unto heaps*; or, as the ancients render it, *for the barns* or *storehouses*; i. e. in such plenty, that all their storehouses were filled with heaps of corn.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

All the food; that is, either all sorts of grain which was proper for food; or all which he intended to gather, to wit, the fifth part, ver. 34.

49 And Joseph gathered corn [p] as the sand of the sea, very much, until he left numbering; for *it was* without number.

[p] Gen. 22. 17. Josh. 11. 4. Judg. 7. 12. 1 Sam. 13. 5. Ps. 78. 27.

50 [q] And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah ‖ priest of On bare unto him.

[q] Gen. 46. 20. & 48. 5.

51 And Joseph called the name of the firstborn ‖ Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

i. e. Hath expelled all sorrowful remembrance of it by my present comfort and glory. *All my toil, and all my father's house*, i. e. the toil of my father's house, or the toil and misery which for many years I have endured by means of my father's family, and my own brethren, who sold me hither; a figure called *hendyadis*.

52 And the name of the second called he ‖ Ephraim: For God hath caused me to be [r] fruitful in the land of my affliction. cir. 1711. ‖ That is, *fruitful*. [r] ch. 49. 22.

i. e. In the land which hitherto hath been to me a land of affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended. 1708.

54 [s] And the seven years of dearth began to come, [t] according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. [s] Ps. 105. 16. Acts 7. 11. [t] ver. 30.

In all lands; in all the neighbouring countries, as appears by comparing this with Gen. xlii. 1.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

The people cried to Pharaoh, as to their king and common father. Compare 2 Kings vi. 26.

56 And the famine was over all the face of the earth: And Joseph opened † all the storehouses, and [u] sold unto the Egyptians; and the famine waxed sore in the land of Egypt. † Heb. *all wherein was*. [u] ch. 42. 6. & 47. 14, 24.

57 [x] And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands. [x] Deut. 2. 25.

CHAP. XLII.

Jacob hearing there was corn in Egypt, sends all his sons thither but Benjamin, 1—5. They bow before Joseph, who knew them, but not they him; he treats them roughly, 6—8; remembers his dreams; charges them for spies, 9—12. They, to vindicate themselves, declare that they were all sons of one father, and had a younger brother at home, 13. Joseph imprisons them, but releases all but Simeon, and sends the rest to fetch their brother, and so prove their words true, 14—20. Their consciences are awakened, and charge them with their sin against Joseph; they accuse one another, 21, 22. Joseph hears them; weeps; binds Simeon, 23, 24. Joseph orders their sacks to be filled with corn, and to return their money, 25, 26. In the way one finds his money in his sack; they are the more afraid, 27, 28. At home they relate to Jacob what happened to them, so far as to persuade Jacob to let Benjamin go, 29—35. He complains; Reuben undertakes for him; he cannot consent to let him go, 36—38.

NOW when [a] Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? 1707. [a] Acts 7. 12.

When Jacob saw, i. e. heard, as the word is used, Exod. xx. 18; as *seeing* is put for smelling, Exod. v. 21; and for tasting, Psal. xxxiv. 8; and for touching, John xx. 29. *Why do ye look one upon another*; like lazy, careless, and helpless persons, each one expecting relief from the other, but none offering either counsel or help for all our subsistence?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may [b] live, and not die. [b] ch. 43. 8. Ps. 118. 17. Is. 38. 1.

I have heard: this word explains the word *saw*, ver. 1. *Get you down*; for Egypt was lower than Canaan; whence, on the contrary, they are said to *go up* to Canaan, Gen. xlv. 9. *That we may live, and not die*; an emphatical repetition of the same thing, used here to make them more sensible of their danger.

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3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he
c ver. 38. said, [c] Lest peradventure mischief befall him.

Because he was very young, and now his best beloved son.

5 And the sons of Israel came to buy *corn* among those that came: for the
d Acts 7. 11. famine was [d] in the land of Canaan.

e ch. 41. 41. 6 And Joseph *was* the governor [e] over the land, *and* he *it was* that sold to all the people of the land: and Joseph's
f ch. 37. 7. brethren came, and [f] bowed down themselves before him *with* their faces to the earth.

He sold to the people; either, 1. By his ministers and commissioners appointed to that end, as men in Scripture and in all authors are said to do that which others do by their authority and command. Or, 2. He himself immediately contracted with the buyers, or at least with such as were foreigners; which he did upon prudential reasons; both because he would not have them to pry into the state of Egypt, ver. 12, and because he would by that opportunity understand the state of other lands, and improve that knowledge for his master's service. *Joseph's brethren bowed down themselves before him;* thus unwittingly fulfilling Joseph's dream, Gen. xxxvii. 7.

7 And Joseph saw his brethren, and he knew them, but made himself strange
† Heb. *hard things with them.* unto them, and spake † roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

He spake roughly unto them; partly, to bring their sin to remembrance; partly, to get the knowledge of the true state of his father and family; and partly, to further the following design, and make way for his and their greater happiness.

8 And Joseph knew his brethren, but they knew not him.

Because his visage was much altered by his beard, and by other things, it being about twenty years since they saw him; and his Egyptian language, and habit, and carriage, together with the great dignity of his place, prevented all suspicions concerning their brother.

g ch. 37. 5, 9. 9 And Joseph [g] remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

This he saith, not because they were so, or he thought them to be so, but that he might search out the truth of their affair, speaking too much like a courtier or politician. *The nakedness of the land,* i. e. the weak parts of it, and where it may be best assaulted or surprised.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men,* thy servants are no spies.

We are all one man's sons, and therefore not spies; for it is not likely either that a father would venture so many sons upon so hazardous an employment, or that such a work would have been trusted in the hands of one family only. *We are true men,* who honestly and truly mean what we pretend, and have no other design in our coming hither.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the
h ch. 37. 30. Lam. 5. 7. See ch. 44. 20. youngest *is* this day with our father, and one [h] *is* not.

i. e. Is dead, as that phrase often signifies both in Scripture, as Gen. xxxvii. 30; xliv. 20; Jer. xxxi. 15; Matt. ii. 17, 18, and in other authors, as Homer, Euripides, &c. They concluded with great probability that he was dead, chap. xliv. 20, because for twenty years together they had heard nothing, either of him or from him; which may seem strange, considering the nearness of Egypt and Canaan: but this came to pass partly from his own long imprisonment, and afterwards from his great and high employment; partly, from his lothness to bring so much mischief to his father and brethren, as the discovery of his case might have produced; and principally, from the overruling providence of God, which for its own glorious design disposed of Joseph's mind and affairs, so that he either did not send to his father's house, or that the messages were intercepted, there being not then those conveniencies for mutual correspondencies which now there are. And it is not improbable that Joseph might be further acquainted with the mind of God in this matter by dreams, which may seem to have been familiarly afforded to him, together with the interpretation of them. See Gen. xl. 8; xli. 16.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

This justifies my accusation; for it is not probable that one man should have so many sons, all grown up and living together in one family, and that he should expose them all to the perils of such a journey.

15 Hereby ye shall be proved: [i] By the life of Pharaoh ye shall not go forth
i See 1 Sam. 1. 26. & 17. 55. Judith 11. 7. hence, except your youngest brother come hither.

By the life of Pharaoh, as sure as Pharaoh lives. It seems to be the form of an oath in use among the Egyptians, as afterwards the Romans used to swear by the name, genius, health, and life of their emperors. Compare 1 Sam. i. 26; xvii. 55; 2 Kings ii. 2; Ezek. xxxiii. 11. And it is not strange that Joseph through human infirmity was carried by the stream of the general practice of the court, especially when the law of God was not yet delivered concerning the appropriation of oaths unto God.

16 Send one of you, and let him fetch your brother, and ye shall be † kept in
† Heb. *bound.* prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 And he † put them all together into
† Heb. *gathered.* ward three days.

18 And Joseph said unto them the third day, This do, and live; [k] *for* I fear
k Lev. 25. 43. Neh. 5. 15. God:

I will spare your lives, and not punish you with death as spies, and you shall carry provisions, that your family also may live; *for I fear God,* and therefore will not be cruel to you, nor to your brother whom you shall leave with me. This might have raised some suspicion concerning Joseph, but that they knew there were divers among the heathens who did own the true God, though they worshipped idols with him.

19 If ye *be* true *men,* let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

Your prison, in which you are now imprisoned, and are still like to be so, if you accept not this condition.

20 But [l] bring your youngest brother
l ver. 34. ch. 43. 5. & 44. 23. unto me; so shall your words be verified, and ye shall not die. And they did so.

i. e. Resolved and promised to do so. Those things are oft said to be done in Scripture which were sincerely resolved upon, as hath been noted before.

21 ¶ And they said one to another,
m Job 36. 8, 9. Hos. 5. 15. [m] We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would

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[a] Prov. 21. 13. Matt. 7. 2. not hear; [a] therefore is this distress come upon us.

This is the just punishment of that great wickedness, which though we could cover from men, yet we now see and feel was known to God, who is now reckoning with us for it. Thus Divine vengeance overtakes them, and conscience tortures them for a sin committed above twenty years before, and their affliction brings them to repentance. *When he besought us:* compare Gen. xlix. 23. Yet this passage is not mentioned in that history, chap. xxxvii. Learn hence, that the silence of the Scripture is no good argument that such or such a thing was not said or done, except in some special cases. *Therefore is this distress come upon us;* he is inexorable to us, as we were to him.

22 And Reuben answered them, saying, [c] Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is [p] required.

[c] ch. 37. 21. [p] 2 Sam. 3. 8. 1 Kings 2. 32. 2 Chron. 24. 22. Ps. 9. 12. Luke 11. 50, 51.

i. e. The punishment of his blood or death occasioned by us.

23 And they knew not that Joseph understood *them:* for † he spake unto them by an interpreter.

† Heb. *was an interpreter was between them.*

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

He turned himself and wept tears, partly of natural affection and compassion towards his brethren, now in great distress and anguish; and partly of joy, to see the happy success of his design and rigorous carriage, in bringing them to the sight of their sins.

He chooseth to punish *Simeon*, partly, because next to Reuben he was the eldest, and, as it may be probably gathered from his bloody disposition, Gen. xxxiv. 25; xlix. 6, the most fierce and forward against Joseph, when Reuben was for milder counsels, as we see here, ver. 22; chap. xxxvii. 29; and partly, because the detainment of one of so perverse and furious a temper would least afflict his father, and most secure Benjamin, who was to come with his brethren. He *bound him before their eyes*, that it might make deeper impression upon their hard hearts, and make their repentance more effectual.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and [q] thus did he unto them.

[q] Matt. 5. 44. Rom. 12. 17, 20, 21.

26 And they laded their asses with the corn, and departed thence.

27 And as [r] one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

[r] See ch. 43. 21.

And after him the rest by his example and information did so, as is affirmed chap. xliii. 21, and it is not denied here.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart † failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

† Heb. *went forth.*

They were afraid, lest this should be a design to entrap, and so destroy them. Whoever were the instruments, they knew that God was the chief author of this occurrent, and wisely reflect upon his providence in it, and their own guilt which provoked him against them.

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, [s] spake † roughly to us, and took us for spies of the country.

[s] ver. 7. † Heb. *with us hard things.*

31 And we said unto him, We *are* true *men;* we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, [t] Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

[t] ver. 15, 19, 20.

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall [u] traffick in the land.

[u] ch. 34. 10.

35 ¶ And it came to pass as they emptied their sacks, that, behold, [x] every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

[x] See ch. 43. 21.

i. e. Their fear returned upon them with more violence, having now more leisure to consider things, and their wise and experienced father suggesting new matters to them, which might more deeply affect them.

36 And Jacob their father said unto them, Me have ye [y] bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me.

[y] ch. 43. 14.

Simeon is not; he gave him up for lost, as being, as he thought, in the power of a cruel enemy.

All these things are against me; I am the great sufferer in all these things: you carry yourselves as if you were neither concerned nor affected with them.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

Slay my two sons, two of the four mentioned Gen. xlvi. 9. An absurd proposition, neither fit for him to make, nor for Jacob to accept.

38 And he said, My son shall not go down with you; for [z] his brother is dead, and he is left alone: [a] if mischief befall him by the way in the which ye go, then shall ye [b] bring down my gray hairs with sorrow to the grave.

[z] ver. 13. & ch. 37. 33. & 44. 28. [a] ver. 4. & ch. 44. 29. [b] ch. 37. 35. & 44. 31.

He is left alone, to wit, of his mother, my dear Rachel.

CHAP. XLIII.

The famine continuing, and their provision being spent, Jacob commands them to go again to Egypt, 1, 2. *They prevail with their father to send Benjamin: Judah undertakes for him*, 3—10. *He gives them presents, double money, and his blessing*, 11—14. *They go to Egypt; stand before Joseph*, 15. *He seeing Benjamin with them, causeth them to be brought to his house, and entertained*, 16, 17; *whereat they are afraid, and make an apology to the steward about their money*, 18—22. *He bids them good cheer, useth them courteously, brings Simeon to them*, 23, 24. *They prepare to bring their presents to Joseph, who speaks kindly to them, (and asks them of their father,) especially to Benjamin, with whom he is so moved that he must retire to weep*, 25—30. *He feasts them, but Benjamin in an especial manner*, 31—34.

AND the famine *was* [a] sore in the land.

[a] ch. 41. 54. & 47. 13.

2 And it came to pass, when they had

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eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

He saith *a little*, either to show that he took no thought to satisfy his or their curiosity or luxury, but only their necessity, for which a little would suffice, and that they must all moderate their appetites, especially in a time of such scarcity; or to encourage them to the journey, by suggesting to them that they needed not bring great stores, but only what was sufficient for that year, and that God would provide better for them hereafter, so as they should not need to go so far for corn any more.

3 And Judah spake unto him, saying, The man †did solemnly protest unto us, saying, Ye shall not see my face, except your [b]brother *be* with you.

+ Heb. *protesting protested*
b ch. 42. 20. & 44. 23.

Ye shall not see my face. See the same expression, 2 Sam. xiv. 24, 32; Acts xx. 25, 38. Ye shall not be admitted into my presence, nor to the purchasing of any corn here.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

We will not go down, because we shall both lose the end of our journey, viz. the getting of corn, and run the utmost hazard of all our lives.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man †asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the †tenor of these words: †could we certainly know that he would say, Bring your brother down?

+ Heb. *asking asked us.*
+ Heb. *mouth.*
+ Heb. *knowing could we know?*

We told him according to the tenor of these words; we gave answers suitable to his questions, or such as his words required.

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

Judah, for his age and prudence, and penitent carriage for his youthful follies, was most beloved and regarded by his father. *The lad;* so he calls him, because he was the youngest of all, though he was now thirty years old, and a father of divers children. See Gen. xxx. 22; xxxv. 18; xli. 46; xlvi. 21.

9 I will be surety for him; of my hand shalt thou require him: [c]if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

c ch. 44. 32. 1 Tolem. 18, 19.

Let me bear the blame; Heb. *be an offender to thee.* Let me bear the guilt, and shame, and punishment due to so great an offence.

10 For except we had lingered, surely now we had returned ‖this second time.

‖ Or, *twice by this.*

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and [d]carry down the man a present, a little [e]balm, and a little honey, spices, and myrrh, nuts, and almonds:

d ch. 32. 20. 1 Kon. 18. 16.
e ch. 37. 25. Jer. 8. 22.

Of all which see Gen. xxxvii. 25. The *nuts* were of that kind which we call pistaches, as some Hebrew and other expositors render the word; for that was both an excellent fruit, and peculiar to Judea and Syria, and well agreeing with the *almonds* which here follow.

12 And take double money in your hand; and the money [f]that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

f ch. 42. 25, 28.

Take double money, double to what you carried last, either to procure more corn, which may prevent the frequency of such perilous journeys; or because the continuance and increase of the scarcity had advanced the price. *Carry it again,* for it is their money, not ours, and therefore must be restored. *Peradventure it was an oversight,* either in you, or in the receiver of your money, who through multitude of buyers, and haste in his business, might easily be mistaken.

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. [g]‖ If I be bereaved *of my children*, I am bereaved.

g Esth. 4. 16. ‖ Or, *and I, as I have been, &c.*

An expression whereby he submits himself and children to God's will and providence, whatever the issue shall be. Compare Esth. iv. 16. Or thus, *As I have been* already *bereaved* of some of my dearest children, so *I shall be bereaved* of the rest, and I shall be left solitary; and if this be my portion, God's will be best.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the [h]ruler of his house, Bring *these* men home, and † slay, and make ready; for *these* men shall † dine with me at noon.

h ch. 24. 2. & 39. 4. & 44. 1.
† Heb. *kill a killing.* 1 Sam. xxv. 11.
+ Heb. *eat.*

The usual time for the more solemn meal in the east countries, as the evening was the time, and the supper the great meal, among the Romans.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may †seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

+ Heb. *roll himself upon us.* Job 30. 14.

Take us for bondmen, the proper punishment for thieves.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, [i]† we came indeed down at the first time to buy food:

i ch. 42. 3, 10. + Heb. *going down we came down.*

21 And [k]it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

k ch. 42. 27, 35.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: †I had your money. And he brought Simeon out unto them.

+ Heb. *your money came to me.*

Peace be to you; no harm shall come to you for that matter. *Your God, and the God of your father:* thus he speaks, because Joseph had instructed him, as well as others of his family, in the true religion. *Hath given you*

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treasure, by his power and providence secretly putting it there.

24 And the man brought the men into
l ch. 18. 4 & 19. 2. Joseph's house, and [l] gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was*
m ch. 37. 7, 10. in their hand into the house, and [m] bowed themselves to him to the earth.

27 And he asked them of *their* † welfare, and said, † *Is* your father well, the
† Heb. Is there peace to your father? n ch. 42. 11, 13. old man [n] of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet
o ch. 37. 7, 10. alive. [o] And they bowed down their heads, and made obeisance.

Thy servant; by which expression delivered in Jacob's name, and by his order, Jacob himself *made obeisance to him*, as was foretold, Gen. xxxvii. 9.

29 And he lifted up his eyes, and saw
p ch. 35. 17. his brother Benjamin, [p] his mother's son, and said, *Is* this your younger brother,
q ch. 42. 13. [q] of whom ye spake unto me? And he said, God be gracious unto thee, my son.

Saw his brother, i. e. more narrowly observed him, having now more leisure than he seems to have had when he saw him first, ver. 16. *My son*; so he calls him, not from special affection, which he intended not yet to discover; but because this compellation is commonly used when a man speaks to another who is his inferior in age or dignity.

r 1 Kings 3. 26. 30 And Joseph made haste; for [r] his bowels did yern upon his brother: and he sought *where* to weep; and he entered
s ch. 45. 14. into *his* chamber, and [s] wept there.

His bowels did yearn; his heart and inward parts were vehemently moved, as they commonly are upon occasion of any excessive passion, of love, pity, grief, or joy, &c.

31 And he washed his face, and went out, and refrained himself, and said, Set
t ver. 33. on [t] bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that
u ch. 46. 34. Exod. 8. 26. *is* [u] an abomination unto the Egyptians.

They set on for him by himself; partly because the dignity of his place, and the custom of princes, required this state; and partly for the reason here following. *That is an abomination unto the Egyptians*; not so much from their pride and disdain of other people, as from their superstition and idolatry; partly because they worshipped the creatures which the Hebrews and others did commonly eat; and partly because of some peculiar rites and customs which they had in the dressing and ordering of their diet. Whence Herodotus affirms, that the Egyptians would not use the knives nor knives of the Grecians about their food. Compare Gen. xlvi. 34. See there, Exod. viii. 26.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

The youngest according to his youth; being so placed either by Joseph's appointment; or rather by their own choice, and according to their custom; by which the elder, though the handmaidens' children, took place of the younger, who by that order were taught what veneration they owe to the aged, and how great a sin it is, though very customary, in young men to despise those whom they should reverence. *The men*, not the Egyptians, but the Hebrews, the men last spoken of, *marvelled*; either at the matter and manner of the feasts and entertainments of the Egyptians; or rather, at the singular honour which Joseph did to them above all others, the reason whereof they could not conceive, and therefore marvelled at it.

34 And he took *and sent* messes unto them from before him: but Benjamin's
x ch. 45. 22. † Heb. *drank largely*: See Hag. 1. 6. John 2. 10. mess was [x] five times so much as any of their's. And they drank, and † were merry with him.

It was the ancient custom of Egypt and other countries in their feasts, that either all the meat, or at least some eminent parts and parcels of it, were not promiscuously set before all the guests, but peculiarly distributed by the master of the feast to the several guests, and that differently, according to his respect and affection to them, or to their several qualities. See 1 Sam. i. 5; ix. 22—24. *Five times so much as any of theirs*; partly, because of his nearer relation and dearer affection to him; and partly, to observe whether this would raise that envy in them towards him, which was the occasion of their malicious enterprise against himself, that he might accordingly provide for his security. *Were merry*: the Hebrew word oft signifies to *be drunk*, but ofttimes it is only to *drink liberally*, though not to drunkenness, as may appear from Cant. v. 1; Hag. i. 6; John ii. 10.

CHAP. XLIV.

Joseph commands his steward to fill their sacks, restore every man's money, and put his silver cup into Benjamin's sack; sends them away, 1—3; thereby contriving to bring them back again: they are pursued, and charged with theft, 4—6; whereat, being greatly perplexed, they ignorantly make themselves liable to punishment, 7—10. The cup is found in Benjamin's sack; they return to Joseph, submitting to his censure, 11—14. Joseph pretends the gift of prophecy, 15. Judah speaks much and earnestly on Benjamin's behalf, offering to remain in his stead, 16—34.

AND he commanded † the steward of his
† Heb. *him that was over his house.* house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

It seems to have been a large cup, and of great price, and much used by Joseph. *In the sack's mouth of the youngest*, with design to discover their intentions and affections towards Benjamin, whether they did envy him, and would desert him in his danger, as they did Joseph; or would cleave to him; that hence he might take his measures how to deal with him and them.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drink-
‖ Or, *maketh trial.* eth, and whereby indeed he ‖ divineth? ye have done evil in so doing.

Amongst the several kinds of divination in use among the Egyptians and other heathens, this was one, to do it by a cup or bason, which they filled with water, and put in them plates of silver, or precious stones, in which certain charac-

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ters were engraven, by which, and some words they used, they called upon the devil, who gave them answer. Joseph did not use this course, nor was a diviner, but the people thought him such a one, and the steward might represent him as such, for the better covering or carrying on his design. But this sense agrees not with the 15th verse of this chapter, *Wot you not*, &c. Which words show that he speaks of something which they all might easily know; but they did not know that Joseph was a diviner, much less that he divined by that cup, whereas that kind of divination was generally performed by a glass, not by a cup. Others observe, that the Hebrew word ofttimes signifies not to *divine*, but only to *observe* and *discover* a thing, as Gen. xxx. 27; 1 Kings xx. 33, and render the place thus, *whereby he will certainly observe* or *discover*, to wit, what you are and do. But this also seems not to consist with ver. 15, and the supplement is too large and remote. The true sense then is this, the Hebrew *bo* is not to be rendered *by which*, but *concerning which*, as the particle *beth* is oft used, and it notes not the instrument whereby, but the object about which, he did divine, and the words must be rendered, *concerning which he can or would certainly divine*. And this agrees well with ver. 15: q. d. Did you think you could deceive my master? Did not you and all others know that he could divine, and discover secret things, whence he had both his name and preferment? And this cup being much prized and used by him, you might easily judge that he would use his art to recover it. *Ye have done evil*, i. e. very evil, unjustly, unthankfully, and foolishly.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

[a] ch. 43. 21. 8 Behold, [a]the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

It is not probable that we who restored that which was in our power to keep, and to conceal without any danger, should steal that which was likely to be discovered with so much shame and hazard to ourselves.

[b] ch. 31. 32. 9 With whomsoever of thy servants it be found, [b]both let him die, and we also will be my lord's bondmen.

This overdaring offer proceeded from hence, that they were all conscious of their own innocency, and did not suspect any fraud or artifice in the matter.

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

Thus he moderates the conditions which they proposed, exempting the innocent, and exchanging the deserved and offered death of the nocent into slavery.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Began at the eldest, to take off all their suspicion of his fraud. *The cup was found in Benjamin's sack.* He found doubtless the money there, but he accused them not about that matter, both because they had an answer ready to that charge from his own mouth, chap. xliii. 23, and because the greater crime, the stealing of the cup which Joseph so much prized and used, might seem to extinguish the less, or at least cause him to neglect it.

[c] ch. 37. 29, 34. Numb. 14. 6. 2 Sam. 1. 11. 13 Then they [c]rent their clothes, and laded every man his ass, and returned to the city.

Being afraid and ashamed to go to their father without Benjamin, concerning whom they had received so severe a charge, and made such solemn promises and imprecations.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they [d] fell before him on the ground. [d] ch. 37. 7.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly ‖ divine? ‖ Or, *make trial.* ver. 5.

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, [e] we *are* my lord's servants, both we, and *he* also with whom the cup is found. [e] ver. 9.

Judah speaks in the cause, as being one of the eldest, and a person of most gravity and discretion, and readiness of speech, and most eminently concerned for his brother. *God hath found out the iniquity*, viz. this iniquity, of which it seems some of us are guilty, and God hath discovered it. Or *iniquity* may be put for *iniquities*; whether we are guilty of this fact or not, we are certainly guilty of many other sins, for which God is now punishing us, to whose providence we therefore willingly submit.

17 And he said, [f]God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. [f] Prov. 17. 15.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and [g] let not thine anger burn against thy servant: for thou *art* even as Pharaoh. [g] ch. 18. 30, 32. Ex. 32. 22.

Judah made a little nearer approach to him, that he might present his humble petition to him. *In my lord's ears*, in thy hearing; for this phrase doth not necessarily imply that he whispered in his ears; as appears from Numb. xiv. 28; Deut. xxxii. 44; Judg. xvii. 2. *Thou art even as Pharaoh;* as thou representest his person, so thou art invested with his majesty and authority, and therefore thy word is a law; thou canst do with us what thou pleasest, either spare or punish us, and therefore we do justly deprecate thine anger, and most humbly entreat thy favourable audience and princely compassion to us.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and [h] a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. [h] ch. 37. 3.

A little one; so they call him comparatively to themselves, who were much elder; and withal, to signify the reason why he came not with them, because he was young and tender, and unfit for such a journey.

21 And thou saidst unto thy servants, [i] Bring him down unto me, that I may set mine eyes upon him. [i] ch. 42. 15, 20.

i. e. See him with my own eyes, and thereby be satisfied of the truth of what you say. Compare Gen. xlii. 15. 16. Elsewhere this phrase signifies to *show favour* to a person, as Jer. xxxix. 12; xl. 4. But though that was Joseph's intention, as yet he was minded to conceal it from them.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, [k] Except your youngest brother come down with you, ye shall see my face no more. [k] ch. 43. 3, 5.

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Quest. Why would Joseph expose his father to the hazard of his life, in parting with his dear child? *Answ.* Joseph supposed that to be but a pretence, and might fear lest his brethren had disposed of Benjamin as they did of him, and therefore could not bring him forth. And as for his father, the experience which he had of his continuance in life and health after the supposed untimely death of Joseph, gave him good assurance that his parting with Benjamin for a season, and that under the care and charge of his brethren, was not likely to make any dangerous impression upon him.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

[l] ch. 43. 2. 25 And [l] our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said un-

[m] ch. 46. 19. to us, Ye know that [m] my wife bare me two *sons:*

He calleth her *my wife*, by way of eminency, as Gen. xlvi. 19, because she only was his wife by design and choice, whereas Leah was put upon him by fraud, and might have been refused by him, if he had so pleased; and the other two were given to him by Rachel and Leah.

28 And the one went out from me, and

[n] ch. 37. 33. I said, [n] Surely he is torn in pieces; and I saw him not since:

[o] ch. 42. 38. 29 And if ye [o] take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with

[p] 1 Sam. 18. 1. us; seeing that [p] his life is bound up in the lad's life;

The death of the child, which upon this occasion he will firmly believe, will unavoidably procure his death also.

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for

[q] ch. 43. 9 the lad unto my father, saying, [q] If I bring him not unto thee, then I shall bear the blame to my father for ever.

[r] Ex. 32. 32 33 Now therefore, I pray thee, [r] let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

Partly in compassion to our aged father, and partly for thy own advantage; because I can be more serviceable to thee than he, because of my greater strength and experience.

† Heb. *find my father.* Ex. 18. 8. Jer. 31. 32. Ps. 14. 5. & 53. 5. 34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall † come on my father.

CHAP. XLV.

Joseph no longer able to refrain, discovers himself to his brethren, and weeps; asks concerning his father: they are troubled at his presence, 1—3. *He forbids their grief for their sin, and comforts them with God's gracious design and providence in it,* 4—8. *He hastens them to go and acquaint their father, and bring him to Egypt; his message to his father,* 9—13. *His kindness to Benjamin and his brethren,* 14, 15. *Pharaoh is glad, and invites them down to Egypt,* 16—20. *Joseph dismisses them with gifts and presents to his father; exhorting them not to fall out by the way,* 21—24. *Coming home they relate all to their father, who at last believes them, rejoicing that he should see his son before he died,* 25—28.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

Cause every man to go out from me; remove all the Egyptians out of my presence and chamber. Which he did, partly that he might maintain the honour of his place, and not make himself cheap and contemptible to the Egyptians, by his excessive tears and passions, and by his free, and familiar, and affectionate converse with his brethren; and partly to preserve the reputation of his brethren, by concealing their fault from the Egyptians.

2 And he † wept aloud: and the Egyptians and the house of Pharaoh heard.

† Heb. *gave forth his voice in weeping.* Num. 14. 1.

His tears and voice which had been hitherto kept in by main force, now breaking forth with greater violence. *The Egyptians, and the house of Pharaoh;* some who were near, with their own ears, and others by report.

3 And Joseph said unto his brethren,

[a] Acts 7. 13. || Or, *terrified.* Job 4. 5. & 23. 15. Matt. 14. 26. Mark 6. 50. [a] I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were || troubled at his presence.

He repeats his former question, Gen. xliii. 27, either because he questioned the truth of their former relation, or would be further satisfied in it, it being usual with men to ask over and over again what they long to know; or because he now desired a more particular relation of his father's condition, and how he did bear up under all his calamities. *They were troubled at his presence,* from a sudden and deep sense of their horrid guilt, and their just fear of some dreadful punishment.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, [b] whom ye sold into Egypt.

[b] ch. 37. 28.

Come near to me; be not afraid of me, but come nearer to me with cheerfulness and confidence, that you may be assured that I am he, and that we may more freely and privately discourse together, so as none others may hear. It is probable that Joseph sat in state, and that they hitherto kept a due distance from him. *Sold into Egypt,* i. e. *sold* unto them that brought me *into Egypt,* and sold me there: see Gen. xxxvii. 28; xxxix. 1. So they sold him into Egypt occasionally and eventually.

5 Now therefore [c] be not grieved, † nor angry with yourselves, that ye sold me hither: [d] for God did send me before you to preserve life.

[c] Is. 40. 2. 2 Cor. 2. 7. † Heb. *neither let there be anger in your eyes.* 1706.

[d] ch. 50. 20. Ps. 105. 16, 17. See 2 Sam. 16. 10, 11. Acts 4. 24.

Be not grieved, to wit, immoderately, and for the injury which you did to me, or for the danger which you have brought upon yourselves. Otherwise he doth not dissuade them from a godly sorrow for their offence against God, for the procurement of which he designed and used that strange and rough carriage towards them. *Nor angry with yourselves;* neither excessively torment yourselves with the remembrance of the fact, neither break forth into contentions and wrath, and upbraidings of one another; for God by his wise, powerful, and gracious providence overruled your evil intentions to a happy end, *to preserve life;* not only your lives, for the expression is here indefinite and general, but the lives of all the people in this and the neighbouring countries; which though it doth not lessen your sin, yet ought to qualify your sorrow.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

Neither sowing nor reaping, except in a few places near

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Nilus, because the people could not spare seed-corn. and would not lose it; understanding from Joseph that their cost and labour would be lost, and that the famine would be of long continuance.

† Heb. *to put for you a remnant.*

7 And God sent me before you † to preserve you a posterity in the earth, and to save your lives by a great deliverance.

That you and your children might be sustained and preserved in this time of famine, and afterwards abundantly multiplied, as God hath promised. *By a great deliverance*, or, *for a great remnant*, or *escaping*, i. e. that you who are now but a handful, escaping this danger, may grow into a vast multitude. The word *evasion*, or *escaping*, is here put for the persons that do escape, as it is 2 Chron. xxx. 6; Isa. x. 20; and as *captivity* is oft put for the captives, as it is Numb. xxi. 1; Deut. xxi. 10. And so what was said in the former clause is repeated in this with an emphatical addition.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me

e ch. 41. 43. Judg. 17. 10. Job 29. 16.

[e] a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

That I came to this place, and pitch of honour and power, is not to be imputed to your design, which was of another nature, but to God's overruling providence, which ordered the circumstances of your action, so as I should be brought to this place and state. Compare Gen. l. 20. *A father to Pharaoh;* to advise him, and to provide for him, as fathers do for their children, and to have the authority, respect, and power of a father with him.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

f ch. 47. 1.

10 And [f] thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

Goshen, a part of Egypt bordering upon Canaan, well watered and fit for cattle, and therefore most proper for the Israelites, not only for present use, and to keep them at some distance from the inward parts of Egypt, and from the court, but also that they might have Canaan always in their eye and mind, and in God's time might with least disadvantage march thither. Joseph promiseth this place, either because it was least inhabited, being in the borders of the land, or because he justly presumed upon the king's favour, and knew that the growing famine would give him opportunity to dispose of the people as he pleased.

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it*

g ch. 42. 23.

is [g] my mouth that speaketh unto you.

Because I speak to you not by an interpreter, as hitherto I have done, but immediately, and in the Hebrew language.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have

h Acts 7. 14.

seen; and ye shall haste and [h] bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

To wit, freely and familiarly, being encouraged by his kindness.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it † pleased Pharaoh well, and his servants.

† Heb. *was good in the eyes of Pharaoh.* ch. 41. 37.

Because they all owed their lives unto Joseph, and his favour was now fresh and present, and therefore he had more influence upon them, and they more kindness for him.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your housholds, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat [i] the fat of the land.

i ch. 27. 28. Numb. 18. 12, 29.

The choicest fruits of the land. *Fat* oft is put for the best of any sort, as Numb. xviii. 12, 29; Deut. xxxii. 14; Psal. lxiii. 5; cxlvii. 14.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

Besides that absolute power which I have given thee to dispose of all things as thou pleasest, I do particularly and especially command thee to do this thing.

20 Also † regard not your stuff; for the good of all the land of Egypt *is* your's.

† Heb. *let not your eye spare, &c.*

Regard not your stuff; Heb. *let not your eye pity or spare* any part of *your stuff*, as loth to leave it behind you, or afraid to lose it. Sparing or pitying is an act of the mind, but it is ascribed to the eye here, as also Ezek. vii. 4, 9; xvi. 5; partly, because there it discovers itself by tears, or otherwise; and partly, because the sight of the eye doth oft affect the heart, and move pity.

21 And the children of Israel did so: and Joseph gave them wagons, according to the † commandment of Pharaoh, and gave them provision for the way.

† Heb. *mouth.* Numb. 3. 16.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and

k ch. 43. 34.

[k] five changes of raiment.

Changes of raiment; new and handsome garments, which upon their coming into Pharaoh's presence, and on other occasions, they might wear instead of those more old and homely ones, which they brought with them from Canaan. Compare Judg. xiv. 12, 19; 2 Kings v. 5.

23 And to his father he sent after this *manner:* ten asses † laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

† Heb. *carrying.*

After this manner; Heb. *according to this.* What? Either what went before, *changes of raiment*, or what follows, *ten asses*, &c.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

Or, *contend*, one with another, each vindicating himself, and laying the blame upon his brother.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. [l] And † Jacob's heart fainted, for he believed them not.

l Job 29. 24. Ps. 126. 1. Luke 24. 11, 41. † Heb. *his.*

Jacob's heart fainted, or, *was weakened*, or *failed*, he fell into a swoon, as it is ordinary, because of the greatness and suddenness of the news, and the conflict of contrary and violent passions, raised hereby; grief at the remembrance

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of his former loss, and excessive joy for Joseph's recovery and felicity; hope that this might be true, and fear lest it should be but a fiction of theirs: any one of these passions are able to cause a fainting of the spirits, but much more when all meet together, especially in an aged person.

He believed them not; partly because of the greatness, and strangeness, and desirableness of the things; compare Psal. cxxvi. 1; and partly because they were by this very relation convicted of one lie about Joseph, in saying that he was dead, and therefore might easily be thought guilty of another.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

I desire no more, no greater happiness in this world, than to see him; which when I have done, I am willing to die.

CHAP. XLVI.

Jacob sets out towards Egypt with his family and substance; offers sacrifices at Beer-sheba; God appears to him in a vision, renewing his promises and blessing, 1—4. *He goes to Egypt,* 5, 6. *The names of the children of Israel,* 8—27. *Jacob sends Judah before him; Joseph goes to meet his father; their joy,* 28—30. *Joseph instructs his brethren what to say to Pharaoh, to declare themselves shepherds, and desire to dwell in Goshen; the reason,* 31—34.

1 AND Israel took his journey with all that he had, and came to [a]Beer-sheba, and offered sacrifices [b]unto the God of his father Isaac.

a ch. 21. 31, 33. & 22. 19. & 26. 23. & 28. 10. b ch. 31. 42.

Both in thankfulness to God for former favours, and especially for Joseph's preservation and happiness; and by way of supplication to God for his direction in this great case, whether he might leave the promised land of Canaan, and go into the idolatrous and impious land of Egypt; and for his protection and blessing, as well in his journey as in Egypt.

The God of his father Isaac; whom Isaac honoured and served, and who had constantly protected and provided for Isaac, and confirmed his covenant with him. He mentions Isaac rather than Abraham, partly for Isaac's honour, to show that though Isaac was much inferior to Abraham in gifts and graces, yet God was no less Isaac's than Abraham's God, and therefore would be his God also, notwithstanding his unworthiness; and partly for his own comfort, because Isaac was Jacob's immediate parent, and had transferred the blessing of the covenant from Esau to Jacob, and the validity of that translation depended upon Isaac's interest in God.

2 And God spake unto Israel [c]in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

c ch. 15. 1. & 22. 11. & 31. 11.

In the visions of the night, i. e. in that way or manner of visions which God affordeth to men by night, and in their sleep. See Gen. xx. 3; Job xxxiii. 15, 16; Matt. i. 20; ii. 13, 19; Acts xvi. 9; xviii. 9, &c. *Jacob, Jacob;* he doubles the name both in token of his friendship and familiarity with him, and to raise Jacob's attention. Compare Gen. xxii. 11; 1 Sam. iii. 10.

3 And he said, I *am* God, [d]the God of thy father: fear not to go down into Egypt; for I will there [e]make of thee a great nation:

d ch. 28. 13. e ch. 12. 2. Deut. 26. 5.

Here were many causes of fear; lest he should do evil in forsaking the promised and blessed land, and going to a place which had been incommodious to his grandfather, Gen. xii. 10, and forbidden to his father, Gen. xxvi. 2; lest he should expose his children to manifold perils, as of being infected with the vices, and particularly the idolatry, which reigned there above all other countries, and of being inveigled by the pleasantness and eminent fruitfulness of that soil, to give up themselves to all manner of pleasures, and to settle themselves there, and give over all thoughts of returning to Canaan, and of being brought into that grievous bondage and affliction which was spoken of Gen. xv. 13; and lest some mischief should befall him or his in so long and dangerous a journey.

4 [f]I will go down with thee into Egypt; and I will also surely [g]bring thee up *again:* and [h]Joseph shall put his hand upon thine eyes.

f ch. 28. 15. & 48. 21. g ch. 13. 16. & 50. 13, 24, 25. Ex. 3. 8. h ch. 50. 1.

I will bring thee up again, though not in thy person, yet in thy body, Gen. xlvii. 29, 30; l. 5, 13; and in thy posterity, which are a part of thyself, or thyself multiplied. *Joseph shall put his hand upon thine eyes;* shall close thy eyes; which office was usually performed by the nearest and dearest relations of the dying party among the Jews, Greeks, and Romans. Hereby Jacob is assured that he should die in peace, and that Joseph both now was alive, and should survive his father.

5 And [i]Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons [k]which Pharaoh had sent to carry him.

i Acts 7. 15. k ch. 45. 19, 21.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, [l]Jacob, and all his seed with him:

l Deut. 26. 5. Josh. 24. 4. Ps. 105. 23. Is. 52. 4.

In the land of Canaan, and in Mesopotamia. But *Canaan* only is here mentioned, because here they got the far greatest part of them, which by a synecdoche is put for the whole.

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

His daughters; either his daughter Dinah, the plural number for the singular, as ver. 23; Gen. xxi. 7; Numb. xxvi. 8, or Dinah and her daughters; for grandchildren are commonly called their grandfather's children, or sons or daughters; or his daughters-in-law, his son's wives.

8 ¶ And [m]these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: [n]Reuben, Jacob's firstborn.

m Ex. 1. 1. & 6. 14. n Num. 26. 5. 1 Chro. 5. 1.

This genealogy is both here and elsewhere described exactly and particularly, as well to show the faithfulness of God in the performance of his promise concerning the vast multiplication of Abraham's seed, and that in so short a time, as to distinguish the tribes; which was of great importance, and necessary for the disposal of the kingdom and priesthood, and above all, for the discovery of the true Messias. Compare this following catalogue with that Numb. xxvi.; 1 Chron. vi.—viii.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And [o]the sons of Simeon; ‖Jemuel, and Jamin, and Ohad, and ‖Jachin, and ‖Zohar, and Shaul the son of a Canaanitish woman.

o Ex. 6. 15. 1 Chr. 4. 24. ‖ Or, *Nemuel.* ‖ Or, *Jarib.* ‖ Or, *Zerah.* 1 Chr. 4. 24.

Ohad is not mentioned in those parallel places, because he was then dead, and that without issue. *The son of a Canaanitish woman;* which is here mentioned as a brand upon him, and as an intimation that the rest of them, except Judah, married to persons of a better race.

11 ¶ And the sons of [p]Levi; ‖Gershon, Kohath, and Merari.

p 1 Chro. 6. 1, 16. ‖ Or, *Gershom.*

12 ¶ And the sons of [q]Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but [r]Er and Onan died in the land of Canaan. And [s]the sons of Pharez were Hezron and Hamul.

q 1 Chr. 2. 3. & 4. 21. r ch. 38. 3, 7, 10. s ch. 38. 29. 1 Chro. 2. 5.

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Er and Onan died in the land of Canaan, and therefore are not contained in the following number, ver. 15. *Hezron and Hamul*, though they seem to have been born in Egypt, yet are here set down amongst those who came into Egypt, because they came thither in their father's loins, as *Levi* is said *to pay tithes in Abraham*, Heb. vii. 9. And the children may as well be said to come thither in their parents, as their father Jacob is said to return from thence, ver. 4, in his children. *Object.* If this be the sense, why should these two be mentioned rather than the grandchildren of the other brethren, who came into Egypt in the same manner? *Answ.* This may be done either, 1. From some special excellency or eminency in them above the rest, as Hezron was eminent for being the progenitor of the Messiah, and Hamul might be so for some other cause, though unknown to us. Or, 2. Because they were the first grandchildren that were born in Egypt, and it may be all that were born whilst Jacob lived there, and therefore are not unfitly named with Jacob, and allotted to him; as Joseph's two eldest sons, Ephraim and Manasseh, were by Jacob appropriated to himself, and reckoned as his immediate sons, when all the rest of Joseph's sons were excluded from that privilege, Gen. xlviii. 5, 6. And the like may be said of the other two grandchildren mentioned ver. 17.

t 1 Chr. 7. 1. || Or, *Puah, and Jashub.*

13 ¶ [t] And the sons of Issachar; Tola, and ||Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah; all the souls of his sons and his daughters *were* thirty and three.

Which she bare unto Jacob in Padan-aram: this is true properly and immediately of the sons, who were indeed born there, but improperly and mediately of the grandchildren, which are as truly said to be born of Leah in Padan as to be born of her at all, because they were indeed born of them which were born of her, and that in Padan. *All the souls of his sons and his daughters*, to wit, which came into Egypt as before; so that Er and Onan are excluded, as dying before this journey into Egypt, ver. 12. *Daughters* is here put for *daughter*, as ver. 7, because Dinah was all the daughters which Jacob had. Heb. *all the souls, sons and daughters* being reckoned together with their father.

u Num. 26. 15, &c. *Zephon.* || Or, *Ozni.* || Or, *Arod.*

16 ¶ And the sons of Gad; [u] Ziphion, and Haggi, Shuni, and ||Ezbon, Eri, and ||Arodi, and Areli.

x 1 Chro. 7. 30.

17 ¶ [x] And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

y ch. 30. 10. z ch. 29. 24.

18 [y] These *are* the sons of Zilpah, [z] whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

a ch. 44. 27.

19 The sons of Rachel [a] Jacob's wife; Joseph, and Benjamin.

b ch. 41. 50. § Or, *prince.* c 1 Chro. 7. 6. & 8. 1. d Num. 26. 38, *Ahiram.* e Num. 26. 39, *Shupham.* 1 Chro. 7. 12, *Shuppim.* || *Huphamm*, Num. 26. 39.

20 ¶ [b] And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah §priest of On bare unto him.

21 ¶ [c] And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, [d] Ehi, and Rosh, [e] Muppim, and ||Huppim, and Ard.

Whereof part seem to be born before his coming to Egypt, and part in Egypt, *Benjamin* being now but twenty and four years old.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

f 1 Chr. 7. 12. § Or, *Shuham*, Num. 26. 42.

23 ¶ [f] And the sons of Dan; ||Hushim.

24 ¶ [g] And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. g 1 Chron. 7. 13.

25 [h] These *are* the sons of Bilhah, [i] which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven. h ch. 30. 5, 7 i ch. 29. 29

26 [k] All the souls that came with Jacob into Egypt, which came out of his †loins, besides Jacob's sons' wives, all the souls *were* threescore and six; k Ex. 1. 5. †Heb. *thigh.* ch. 35. 11.

Loins, Heb. *thigh*, which is here put for the secret parts between the thighs, which are called sometimes the *feet*, as Gen. xlix. 10; Deut. xxviii. 57; Ezek. xvi. 25, for the like reason, because they are between the feet. From this eastern manner of speech came that passage in the Greek fables, concerning Bacchus being born out of Jupiter's thigh. *Threescore and six;* so many they are, excluding Jacob, as the common parent, and Joseph and his two sons, as being in Egypt before Jacob's coming thither; which four being included they make up seventy, as it is ver. 27.

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: [l] all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten. l Deut. 10. 22. See Acts 7. 14.

He doth not say, *which came with Jacob into Egypt*, because some of them came thither before him, and others with him, some in their persons, and some in their parents. As for the difficulty arising from comparing this place with Acts vii. 14, it will be more fit to speak of it when we come to that place.

28 ¶ And he sent Judah before him unto Joseph, [m] to direct his face unto Goshen; and they came [n] into the land of Goshen. m ch. 31. 21. n ch. 47. 1.

To direct his face unto Goshen; Heb. *to prepare*, or *to teach* him, the way *before his face*, i. e. before his coming *to Goshen;* i. e. to show him where it was, and into what part of it he should come and settle himself; or *to give notice* unto *Joseph* of his approach, *before his face* or coming *into Goshen.*

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he [o] fell on his neck, and wept on his neck a good while. o So ch. 45. 14.

Doubtless Joseph fell down before him with all that reverence which children owe to their parents, and in this posture Jacob falls upon his neck, &c. Of which posture see Gen. xxxiii. 4; xlv. 14; Luke xv. 20; Acts xx. 37.

30 And Israel said unto Joseph, [p] Now let me die, since I have seen thy face, because thou *art* yet alive. p So Luke 2. 29, 30.

Now I expect no greater happiness upon earth, and therefore am content to die. Compare Luke ii. 29.

31 And Joseph said unto his brethren, and unto his father's house, [q] I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me; q ch. 47. 1.

32 And the men *are* shepherds, for †their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. †Heb. *they are men of cattle.*

33 And it shall come to pass, when Pharaoh shall call you, and shall say, [r] What *is* your occupation? r ch. 47. 2, 3.

34 That ye shall say, Thy servants' [s] trade hath been about cattle [t] from our youth even until now, both we, *and* also s ver. 32. t ch. 30. 33. & 34. 5. & 37. 12.

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our fathers: that ye may dwell in the land of Goshen; for every shepherd *is*
a ch. 43. 32. Ex. 8. 26. [a] an abomination unto the Egyptians.

In this design and choice Joseph shows both his prudence and piety. He brings them not to court, where it had been easy for him to have put them all into the best places and offices of the court; and as he is not ashamed to own himself a brother to shepherds, which were contemptible among the Egyptians, so he seeks not to advance them higher, but continues them in their employment, and placeth them in Goshen: whereby, 1. He kept them together, which was very convenient for them in many respects. 2. He secured them both from envy, and, as far as he could, from the corruption of their religion and manners, which was likely to follow their mixture with the Egyptians, and especially their being at the court. 3. He put them into a capacity of returning to Canaan, when God gave them opportunity.

Every shepherd is an abomination unto the Egyptians; either, 1. Because they did both kill and eat those creatures which the Egyptians adored. Or, 2. Because of the fresh remembrance of the horrid cruelties lately committed there by the Phœnician shepherds, who, as some very ancient writers affirm, were seated in Egypt in great numbers, and had arrived to great power, and waged a cruel war with other Egyptians, wherein they wasted divers cities, and burned their temples, and barbarously murdered a multitude of people. And therefore it is no wonder if the calling of shepherds was grown out of use and credit among them. True it is, the Egyptians had some sheep, and other cattle, Gen. xlvii. 6, 17; Exod. viii. 26; ix. 3, which they kept for delight or profit by their milk, wool, &c., or for sale to others, but they did not use them, as other shepherds generally did, kill and eat them. And it is probable that they committed even the keeping of their sheep and cattle to those strangers which were dispersed among them, and looked upon the employment as too vile and mean for any Egyptian. And though Pharaoh offered it to Joseph's brethren as a favour to be *rulers over his cattle*, Gen. xlvii. 6. that might proceed only from hence, because he saw them firmly resolved upon that course of life, and therefore could not bestow any higher preferment upon them.

CHAP. XLVII.

Joseph acquaints Pharaoh with his father's arrival; presents five of his brethren to him, 1, 2. *He after some inquiry instates them in Goshen: they being shepherds, he orders Joseph, if he knew any men of activity amongst them, to make them rulers over his cattle,* 3—6. *Joseph likewise brings his father before Pharaoh, who inquires after his age, and is blessed by Jacob,* 7—10. *Joseph maintains his father, and all his house, in Goshen,* 11, 12. *Joseph gets all the money, cattle, and lands of the Egyptians into his hands for corn; removes them to distant quarters of the land,* 13—21; *the priests only excepted, who have a portion assigned them by Pharaoh,* 22. *Joseph leases the land to the people to till, and gives them corn to sow, they giving Pharaoh the fifth part of the crop,* 23—26. *Jacob's life in Egypt, and full age,* 27, 28. *He takes an oath of Joseph concerning his burial,* 29—31.

THEN Joseph [a] came and told Pharaoh,
a ch. 46. 31. and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in [b] the
b ch. 45. 10. & 46. 34. land of Goshen.

Either to abide there, or to remove thence to any other place which thou shalt appoint for them.

2 And he took some of his brethren,
c Acts 7. 13. *even* five men, and [c] presented them unto Pharaoh.

Some of his brethren, or *part*, as this Hebrew word is used. Dan. i. 2; or the *extremity*, or *end*, or *tail* of them, i. e. the meanest of them for person and presence, as the word is taken 1 Kings xii. 31, lest if he had presented the goodliest of them, Pharaoh might have required their attendance upon him, either at court or camp. And for the same reason for which he did industriously represent them to Pharaoh as contemptible in their employment, he might also present those to him who were so in their persons.

3 And Pharaoh said unto his brethren,
d ch. 46. 33. [d] What *is* your occupation? And they
e ch. 46. 34. said unto Pharaoh, [e] Thy servants *are* shepherds, both we, *and* also our fathers.

This employment is not pretended nor taken up by us in design, or in contempt of thee or thy people, but was handed to us by our fathers, and hath been our business to this day.

4 They said moreover unto Pharaoh,
f ch. 15. 13. Deut. 26. 5. [f] For to sojourn in the land are we come; for thy servants have no pasture for their
g ch. 43. 1. Acts 7. 11. flocks; [g] for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants [h] dwell in the land of
h ch. 46. 34. Goshen.

To sojourn in the land are we come; not to defraud thy people of their lands and habitations, but only to be here for a season, as strangers and sojourners, till we can conveniently return to our own land.

Canaan being a higher ground than Egypt, and watered in a manner only by rain from heaven, must needs sooner and sorer feel the effects of a drought and scarcity than Egypt, which had relief from Nilus in that kind.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 [i] The land of Egypt *is* before thee; in the best of the land make thy father
i ch. 20. 15. and brethren to dwell; [k] in the land of
k ver. 4. Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

The land of Egypt is before thee, to view it, and take thy choice where thou pleasest, it is in thy power. See Gen. xiii. 9. *Any man of activity,* or, *of strength,* or *vigour* of body and mind, fit for the employment. By which expression it seems probable that those five presented to Pharaoh were of the meanest sort of them. See on ver. 2.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

Not in an authoritative way, as the greater blesseth the less, but in a general manner, i. e. he saluted him, thanked him for all his favours to him and his, and prayed to God to bless and recompense him for it. Thus *blessing* is put for *saluting*, 1 Sam. xiii. 10; 2 Kings iv. 29; for *praying*, Numb. vi. 23, 24; for *thanksgiving*, Matt. xxvi. 26, compare with Luke xxii. 19.

8 And Pharaoh said unto Jacob, † How old *art* thou?
† Heb. *How many are the days of the years of thy life?*

9 And Jacob said unto Pharaoh, [l] The days of the years of my pilgrimage *are*
l Heb. 11. 9, 13. Ps. 39. 12. an hundred and thirty years: [m] few and
m Job 14. 1. evil have the days of the years of my life been, and [n] have not attained unto the
n ch. 25. 7. & 35. 28. days of the years of the life of my fathers in the days of their pilgrimage.

My pilgrimage, i. e. my unstable or unsettled life, in which I have been flitting from place to place. See Gen. xvii. 8; Psal. cxix. 19; Heb. xi. 9, 13. And though I seem old in comparison of thy people, yet I fall much short of my progenitors, Isaac, and Abraham, and Terah.

10 And Jacob [o] blessed Pharaoh, and
o ver. 7. went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of [p] Rameses, [q] as Pha-
p Ex. 1. 11. & 12. 37. q ver. 6. raoh had commanded

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The land of Rameses; a part of the land of Goshen, possibly that part where afterwards the city Rameses was built by the Israelites, Exod. i. 11; xii. 37, whence it is so called here by anticipation; for the Israelites were not now numerous enough to possess the whole land of Goshen, which was given to them, but contented themselves with a part of it, leaving the rest to the management of the Egyptians; and therefore when they increased greatly, they were forced to spread their habitations amongst the Egyptians. See Exod. xii. 7, 23, 35, 37.

‖ Or, *as a little child is nourished.* † Heb. *according to the little ones.* ch. 50. 21.

12 And Joseph nourished his father, and his brethren, and all his father's houshold, with bread, ‖† according to *their* families.

Or, *according to the mouth of the family; mouth* being put for their will or desire, as it is Gen. xxiv. 57; Isa. xxx. 2, as much as every one desired, without any restraint; or, *according to the manner of a little child*, he put their meat into their very mouths; it was brought to them without any more care or pains of theirs than an infant takes for its food.

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, r ch. 41. 30. Acts 7. 11. r so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

Quest. Whence came it that the people in this extremity did not take the corn by force out of the several storehouses? *Answ.* Besides that singular providence of God which watcheth over kings and rulers, and stilleth the tumults of the people, Joseph had no doubt foreseen this difficulty, and took due care to prevent it, partly, by disposing the stores in strong and well-guarded places; partly, by adding wealth and strength to the king, whereby he might more easily suppress any seditious risings; and principally, by not permitting the people to despair, or come to the utmost extremity, but giving them relief in all their exigences.

s ch. 41. 56. 14 s And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

Wherein he did no more than any of the subjects might have done; he bought great store of corn in the plentiful years with the king's money, and kept it till a time of famine, and sold it at a rate which was agreeable to the season.

1702. 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and t ver. 19. said, Give us bread: for t why should we die in thy presence? for the money faileth.

Why shouldst thou see and suffer us to perish for our want of money, when thou canst relieve us?

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he † fed them with bread for all their cattle for that year.

† Heb. *led them.*

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

The second year; not the second from the beginning of the famine, but from their great extremity, the second year after that last mentioned, wherein they had sold their cattle; but this seems to have been the last year of the famine, because he now gives them corn for food and for seed too, ver. 23, whereas in the first six years there was no sowing nor reaping, Gen. xlv. 6.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

Wherefore shall we die before thine eyes, i. e. whilst thou lookest upon us like an idle spectator, not pitying and relieving us? The land is said to die improperly, when it is desolate and barren, and when the fruits of it die, or, which is equivalent to it, do not live. *We and our land will be servants unto Pharaoh;* Pharaoh shall be the sole proprietor, and we are content to be his tenants, to manage it for his use. *Give us seed*, because this was the last year of famine, as Joseph informed them, and therefore they tilled and sowed the ground for the following year. *That the land be not desolate*, without inhabitants, as it will be if thou sufferest us to die for want of bread.

20 And Joseph bought all the land of 1701. Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

Under the cities are here comprehended the villages and lands belonging to the territory and government of each city; for the seed which he gave them was not to be sown in cities, but in the country: but the *cities* only are here mentioned, because they were sent thither first, either for the conveniency of nourishing them during this famine out of the public storehouses which were there; or that they might all profess their subjection to the governments of the several cities, which was convenient for the management of that numerous and tumultuous people; or that the cities might be first and most replenished with inhabitants, as being the principal honour, and strength, and security of a kingdom, and that arts, and trades, and merchandise might flourish, without which the commodities of the country would have been of less price and use. But the cities being first supplied, the residue, which doubtless was vast, were dispersed in the country.

From one end of the borders of Egypt even to the other end thereof; far from their native soil and ancient patrimonies, that none of them might plead prescription, but that all might be forced to acknowledge that they owed their estates not to their own wit and industry, nor to their parents' gift, but wholly to the king's favour; and that the remembrance of their patrimonial lands might be worn out, and therewith the grief which would arise from their resentment of their loss of them, which probably would be matter of tumults and seditions, to which that people were very prone. And it is probable that he so disposed of this affair, that those who were apt, and likely, and used to unite together in seditious insurrections, whether kindred or others, should be separated one from another as far as might be. If any think that Joseph dealt hardly with them, and made an ill use of their necessity, he will see how moderately and mercifully he deals with them, ver. 24.

22 u Only the land of the ‖ priests u Ezra 7. 24. ‖ Or, *governors.* ch. 41. 45. 2 Sam. 8. 18. bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

The priests: under this name he understands chiefly those who administered the worship of the gods or idols of Egypt, and withal those who applied themselves to the study of the arts and virtues, called their *wise men* and *magicians;* though some understand it of the princes (as that word sometimes signifies) or officers of Pharaoh, who were nourished out of the king's treasures. And possibly the same

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Hebrew word may here comprehend both, viz. the ministers of the king, and of their idols too, for both enjoyed the same privileges, as Diodorus Siculus relates. And that the priests are included, if not mainly intended here, will be evident enough to any one that considers the state of Egypt, how mad that people universally were upon their idols, how numerous their priests were, and in how great honour and veneration both with prince and people: besides, reason of state obliged Pharaoh to engage and secure to himself that sort of men, which bore so great sway with the old inhabitants of their several places, and were likely to have the same authority with the new inhabitants, to quiet and satisfy them at their first change, which must needs be very ungrateful to them.

Of this immunity of the priests, that ancient writer Diodorus Siculus makes mention. But this is not to be ascribed to Joseph's will or choice; for he who abhorred their idolatry, could not have a kindness for, nor would have given encouragement to, the great upholders and promoters of it; but in this he was overruled either by Pharaoh's express command, (it being not probable that so great an interest as that of the priests should not have friends at court, or that their friends should not plead for them, or that their pleas and desires should not be granted by an idolatrous king,) or by the laws of Egypt, or by their customs and usages in things of a like nature, which would have the force of a law among them.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

For this was the last year of the famine, as was noted before.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your housholds, and for food for your little ones.

Whereas he might have reserved four parts to Pharaoh, and have allowed them only the fifth. Herein he showed both his humanity and kindness, in mitigating that hard bargain which themselves had made, and were necessitated to make, and his prudence in composing, sweetening, and winning the hearts of the people to the king, and making them pay their tribute for the future with more cheerfulness.

25 And they said, Thou hast saved
ch. 32. 5. our lives: [x] let us find grace in the sight of my lord, and we will be Pharaoh's servants.

Without thy care and providence we had all been dead men; and therefore if thou hadst kept us to the first bargain, thou hadst done us more kindness than wrong, much more when thou hast used us with so much equity and clemency. Be thou our friend with Pharaoh in this and upon all other occasions. *We will be Pharaoh's servants*, to manage his land for him upon the terms which thou hast proposed.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pha-
ver. 22. raoh should have the fifth *part*; [y] except
Or, priests. the land of the ‖ priests only, *which* became not Pharaoh's.

That Pharaoh should have the fifth part; that the propriety of the land should be Pharaoh's; and that in token thereof the people should pay the fifth part of the products of it to Pharaoh.

ver. 11. 27 ¶ And Israel [z] dwelt in the land of Egypt, in the country of Goshen; and
z ch. 46. 1. they had possessions therein, and [a] grew, and multiplied exceedingly.

They had possessions, i. e. lands, not for the dominion or property of them, for that rested in Pharaoh, but for the use and profit of them for their present subsistence.

ver. 9. 28 And Jacob lived in the land of
† The days of the Egypt seventeen years: so † the whole age of Jacob was an hundred forty and seven years.

years of his life. See ver. 9.

29 And the time [b] drew nigh that Is-
b So Deut. 31. 14. 1 Kings 2. 1. rael must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [c] put, I pray
c ch. 24. 2. thee, thy hand under my thigh, and [d] deal
d ch. 24. 49. kindly and truly with me; [e] bury me not,
e So ch. 50. 25. I pray thee, in Egypt:

Put thy hand under my thigh, i. e. swear to me, as ver. 31, that thou wilt do what I am now desiring of thee: see the notes on Gen. xxiv. 2. He requires this, not out of any distrust of Joseph's promise, but partly, as a more solemn protestation of his right to and affection for that promised land; partly, as a motive to all his children to have their minds and hearts there, even when their bodies were in Egypt; and partly, to give Joseph an argument and excuse to Pharaoh, that he might more willingly permit Joseph to fulfil his father's desire, because of his own oath. *And deal kindly and truly*, or, *that thou wilt deal;* as the Hebrew *vau* joined with the future tense is elsewhere used, as Psal. xxiv. 7; xxxv. 24; li. 15. *Kindly* in promising, and *truly* in performing thy promise.

30 But [f] I will lie with my fathers, and
f 2 Sam. 19. 37. thou shalt carry me out of Egypt, and
g ch. 49. 29. & 50. 5, 13. [g] bury me in their buryingplace. And he said, I will do as thou hast said.

I will lie with my fathers, Abraham and Isaac, in Canaan. See Gen. xxiii. 19; xxv. 9; xxxv. 29. Which he desired not so much for himself, as knowing that wherever he was buried he should rise to glory; as for his children, to show his own, and confirm their faith in God's promise of Canaan; to discover his high valuation of that land, not only for itself, but as it was a type and pledge of the heavenly inheritance; to keep his children's minds and hearts loose from Egypt, a place of so much sin and danger, and fixed upon Canaan, that they might be more willing to go thither when God called them, by virtue of that inclination which is in most persons to be buried with their fathers; and in the mean time to declare his detestation of idolaters, with whom he would have no communion either in life, as far as he could avoid it, or in the place of burial; and on the contrary, to profess his communion with his godly ancestors, by his desire to be joined with them in burial. And for the same reasons Joseph desired the translation of his bones thither, Gen. l. 25.

31 And he said, Swear unto me. And
he sware unto him. And [h] Israel bowed
h ch. 48. 2. 1 Kings 1. 47. Heb. 11. 21. himself upon the bed's head.

Israel bowed himself, not to Joseph, who being now not upon his throne, nor amongst the Egyptians, but in his father's house, was doubtless more ready to pay that reverence (as he did chap. xlviii. 12) than to receive veneration from him, which he owed to his father; but to God, who is here to be understood, as he is in the same phrase, 1 Kings i. 47, whom with this gesture he worshipped and praised, as for the promise of Canaan, and the assurance which he had now received from Joseph of his being buried there, so for all his favours to him and to Joseph, and by him to all his family.

Jacob at this time was bedrid, through age and infirmity; but being now to give God solemn thanks, though the words and manner of it be not here expressed, he raised himself and sat upon the head or uppermost part of his bed, as he did also Gen. xlviii. 2, that he might express his reverence to God as much as he could by bowing, when he could not do it as much as he would, being unable to do it kneeling. Others for *bed* read *staff*, the discussion whereof I refer unto its proper place, Heb. xi. 21.

CHAP. XLVIII.

Jacob being sick, Joseph comes and visits him, 1, 2. *Jacob declares God's appearances and promises to him*, 3, 4; *adopts Joseph's two sons Manasseh and Ephraim to be fathers of two tribes in Israel*, 5, 6; *mentions Rachel's*

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death, and the place where he buried her, 7; *calls for his sons to bless them: Joseph brings and places them: Jacob purposely crosses his hands*, 8—14. *His blessing on Joseph and his sons*, 15, 16. *Joseph interposes to remove his father's hands*, 17, 18. *He declares the pre-eminence of the younger, but the other also blessed*, 19, 20. *Prophesieth of their return to Canaan*, 21. *He gives Joseph a piece of land apart*, 22.

1689. AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

To obtain his venerable and religious father's blessing for them.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

He got new strength, his spirits being quickened and refreshed by the tidings of Joseph's approach, and he put forth all the strength which he had.

3 And Jacob said unto Joseph, God
[a] ch. 28. 13, 19. & 35. 6, 9, &c. Almighty appeared unto me at [a] Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy
[b] ch. 17. 8. seed after thee [b] *for* an everlasting possession.

[c] ch. 41. 50. & 46. 20. Josh. 13. 7. & 14. 4. 5 ¶ And now thy [c] two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

Thy two sons are mine, by adoption: I shall own them as if they were my immediate children, and each of them shall have equal share, both in my present estate, and future inheritance of Canaan, with the rest of my children. Thus Jacob transfers the double portion, which was the right of the first-born, from which Reuben by his transgression fell, Gen. xlix. 4, upon Joseph, 1 Chron. v. 1. He names the two eldest, who, if any, might seem to claim a greater privilege than the rest.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

Shall be reputed as thy children, and my grandchildren, and shall not have any distinct share in my present or future inheritance, but shall have a part of their brethren's lot, in such manner and proportion as thou shalt think fit, or as their succeeding parents or governors shall determine. But it doth not appear, nor doth Scripture any where mention, that Joseph had any other sons but these, and therefore it is probable he had no more; only Jacob speaks this upon supposition, in case he should have any other.

Shall be called after the name of their brethren; either Ephraimites or Manassites.

7 And as for me, when I came from
[d] ch. 35. 9, 16, 19. Padan, [d] Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

Rachel died by me; or, *beside me*; near me, before mine eyes, I seeing, but not being able to help her in her extremity; which makes the remembrance of it more grievous to me. This story he here mentions, partly because the sight of Joseph and his children brought his beloved Rachel to his remembrance; partly to give the reason of this action of his to the rest of his children, which was not only because Rachel was his first rightful wife by designation and contract, and therefore the right of the first-born was truly Joseph's; but because by her early death he was cut off from all hopes of having more children by her, and therefore it was but fit he should supply that defect by adopting Joseph's children. *I buried her there*, not out of disrespect to her, whose person was, and memory yet is, precious and honourable to me, but either because dying in childbed they could not keep her till they came to the burying-place of the patriarchs at Hebron, Gen. xxiii. 19, especially when they were tied to the slow motion of the flocks and herds; or because I would not bury her in the common burying-place with heathens and idolaters, in the city of Ephrath. By which he tacitly implies, that he would not have Joseph joined with the Egyptians in burial.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

For Jacob's eyes were dim through age and infirmity, as is observed ver. 10, and therefore he could not distinctly discern them.

9 And Joseph said unto his father,
[e] So ch. 33. 5. [e] They *are* my sons, whom God hath given me in this *place*. And he said, Bring
[f] ch. 27. 4. them, I pray thee, unto me, and [f] I will bless them.

Or, *that I may bless them*, not with a common, but with a paternal, and patriarchal, and prophetical blessing, in the name and by the Spirit of God, praying for and foretelling those blessings which God will confer upon them.

10 Now [g] the eyes of Israel were † dim
[g] ch. 27. 1. † Heb. heavy. for age, *so that* he could not see. And he brought them near unto him; and [h] he
[h] ch. 29. 13. & 33. 4. kissed them, and embraced them.

11 And Israel said unto Joseph, [i] I had
[i] ch. 45. 26. not thought to see thy face: and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

From between his knees; not his own knees, from which they had been taken before, but Jacob's knees, between which they stood whilst Jacob kissed and embraced them; from which Joseph removed them, partly that they might not be burdensome to their aged and weak grandfather, and principally that he might place them in fit order and reverent posture to receive the blessing for which he longed. *He bowed himself*, testifying thereby his reverence to his father, his thankfulness for the favour which he had now showed to him and his, and his humble and earnest request for his blessing upon them.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, [k] guiding his
[k] ver. 19. hands wittingly; for Manasseh *was* the firstborn.

The *right hand* was more honourable both in Scripture account, and amongst the Gentiles. *Laid it upon Ephraim's head*; which was a rite used often, and in divers cases, as in the conferring of offices either sacred or civil, as Numb. viii. 10; Deut. xxxiv. 9; Acts vi. 6; xiii. 3; and among other things, in giving benedictions, as Matt. xix. 13. *Guiding his hands wittingly*; this proceeded not from chance, or the mistake and weakness of his eyes, but from design, and the wisdom of his hands. Heb. *He disposed his hands prudently*, or, *he dealt wisely with his hands*. Here was a double wisdom showed. 1. Human, by which he gathered that Manasseh was the eldest, because Joseph placed him towards his right hand. 2. Divine and prophetical, by which he foresaw Ephraim's advantage above Manasseh, and wisely suited the ceremony to the substance, giving the greater sign of honour to him, to whom God designed the thing.

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[l] Heb. 11. 21.
[m] ch. 17. 1. & 24. 40.

15 ¶ And [l] he blessed Joseph, and said, God, [m] before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

He blessed Joseph, not now in his person, but in his children, which yet is called here a *blessing of Joseph*, because they were a part of himself. In which sense, and upon the same ground, the land of Canaan is ofttimes said to be not only *promised*, but *given* to *Abraham* and *Isaac*, &c., not as if they were in person to possess it, but because it should be given to their children. Thus Ham is said to be cursed when his son is cursed, Gen. ix. 25. *Which fed me*, i. e. protected, sustained, and directed me.

[n] ch. 24. 15. & 31. 11, 13, 24. Psa. 34. 7. & 121. 7. [o] Amos 9. 12. Acts 15. 17. [†] Heb. as fishes do increase. Num. 26. 54, 56.

16 The Angel [n] which redeemed me from all evil, bless the lads; and let [o] my name be named on them, and the name of my fathers Abraham and Isaac; and let them [†] grow into a multitude in the midst of the earth.

The Angel; not surely a created angel, but Christ Jesus, who is called an *Angel*, Exod. xxiii. 20, and *the Angel of the covenant*, Mal. iii. 1, who was the conductor of the Israelites in the wilderness, as plainly appears by comparing of Exod. xxiii. 20, 21, with 1 Cor. x. 4, 9. Add hereunto, that this Angel is called Jacob's *Redeemer*, which is the title appropriated by God to himself, Isa. xliii. 14; xlviii. 4, and that *from all evil*, and therefore from sin, from which no created angel can deliver us, but Christ only, Matt. i. 21; and that Jacob worshippeth and prayeth to this Angel no less than to God for the blessing, and that without any note of distinction, the word *bless* being in the singular number, and equally relating to God and to the Angel; and that the Angel to whom he here ascribes his deliverances from all evil, must in all reason be the same to whom he prayed for those very deliverances which he here commemorates, and that was no other than the very *God of Abraham*, as is evident from Gen. xxviii. 15, 20, 21; xxxii. 9—11; xxxv. 3. *Let my name be named on them*, i. e. let them be called by my name, owned for my immediate children, and invested with the same privileges with my other children, be the heads of distinct tribes, and as such receive distinct inheritances. And hence they are called *the children of Jacob* or *Israel*, no less than *the children of Joseph*. For the phrase, see Deut. xxviii. 10; 2 Chron. vii. 14; Isa. iv. 1; Jer. xiv. 9. *And the name of my fathers;* let them be called their children; let them not only have my blessing, but the blessings of Abraham and Isaac; let all meet together upon their heads; and let that gracious covenant of God made with Abraham, and confirmed with Isaac and me, be ratified and made good unto them.

[p] ver. 14. [‖] Heb. was evil in his eyes. ch. 38. 9.

17 And when Joseph saw that his father [p] laid his right hand upon the head of Ephraim, it ‖ displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

It displeased him, because of that affection which parents generally have for their first-born. See Gen. xxi. 11.

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

[q] ver. 14.

19 And his father refused, and said, [q] I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great: but truly [r] his younger brother shall be greater than he, and his seed shall become a [†] multitude of nations.

[r] Num. 1. 33, 35. & 2. 18, 21. Deut. 33. 17. Ezek. 37. 6, 8. [†] Heb. fulness of nations.

Greater than he; so the tribe of Ephraim was both in number, Numb. i. 32, 33, 35; ii. 19, 21; Deut. xxxiii. 17, and in power and privileges; for that tribe was the seat first of the tabernacle, and afterwards of the kingdom. Whence the name of Ephraim is sometimes put for all the ten tribes, as Isa. vii. 2, and sometimes for Joseph himself, as Numb. i. 32; Rev. vii. 8, which Manasseh never is. *A multitude of nations*, i. e. equal to many nations in number and strength; or, from them shall proceed many nations, i. e. many numerous, potent, and flourishing families, whereof each is equivalent to an ordinary nation. For as *nations* are sometimes called *families*, as Zech. xiv. 18, so the tribes and families of Israel are called *nations* or *people*, as Ezek. ii. 3; Acts iv. 27.

20 And he blessed them that day, saying, [s] In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

[s] So Ruth 4. 11, 12.

In thee, i. e. in thy seed, as appears both from the relative *them* here, and from ver. 15, where his blessing of them is called the blessing of Joseph; and from the following words, where this is interpreted of *Ephraim* and *Manasseh*. And *in thee*, or in thy seed, i. e. using their names in the form or words of blessing, as eminent examples of blessedness.

21 And Israel said unto Joseph, Behold, I die: but [t] God shall be with you, and bring you again unto the land of your fathers.

[t] ch. 46. 4. & 50. 24.

Behold, I die, i. e. I am about to die; the present time for that which will shortly and certainly be, as Gen. xix. 13; xx. 3; John xiv. 2. *The land of your fathers*, i. e. Canaan; their land, 1. By habitation, as Nazareth is called Christ's country because he dwelt in it. 2. By the donation of God, who had promised, and would in his time give the actual possession of it to them, i. e. to their seed.

[u] Josh. 24. 32. 1 Chro. 5. 2. John 4. 5. [x] ch. 15. 16. & 34. 28. Josh. 17. 14, &c.

22 Moreover [u] I have given to thee one portion above thy brethren, which I took out of the hand [x] of the Amorite with my sword and with my bow.

i. e. I do now give to thee the right, and I do prophetically give, and God will really and actually give unto thy son Ephraim, or his posterity, who shall possess this part over and above that portion which shall fall to him by lot. This was all the land which Jacob had in Canaan, which he here gives to Joseph, partly, in testimony of his great affection and obligation to him; partly, as a sign that he did confirm the right of the first-born upon him; and partly, for the confirmation of the faith of Joseph and his brethren, and to oblige them to set up their rest no where but in Canaan. *One portion:* the Hebrew word is *Shechem*, which word indeed signifies a *shoulder*, as Gen. ix. 23, and is here put for a part of land which is choice and good, as the shoulder is among the parts of the body. See 1 Sam. ix. 24. And he useth this word, that by allusion he might signify what place he speaks of, even *Shechem*, as may further appear by comparing Josh. xxiv. 32; John iv. 5. Yea, some would have *Shechem* here to be the proper name of the place, which might be if the word *one* were not added to it.

This place is understood, either, 1. Of the future conquest of the land of the Amorites or Canaanities by his posterity, which he here ascribes to himself, and speaks of it in the past time, as of a thing already done, as the manner of the prophets is. But Jacob would not attribute that to his sword, which his posterity deny to be done by their sword, Psal. xliv. 3. And it is manifest that Jacob here speaks of that which was his by a special title, and which in a peculiar manner he gave to Joseph. Or, 2. Of the city and territory of Shechem, whose inhabitants were rooted out by Simeon and Levi, and whose land being void was possessed by Jacob. And this is said to be got by Jacob's sword and bow, because it was got with the sword and bow of his sons Simeon and Levi, and a great number of his family, who doubtless were associated with them in this expedition. But it is not likely that he would take to himself that which he declares his utter abhorrence of, Gen. xxxiv. 30; xlix. 5, 6, or that he should call that *his sword and his bow* here which he calls *instruments of cruelty* in Simeon's and Levi's hands, Gen. xlix. 5. Or, 3. Which seems the truest, of that land in the territory of Shechem, which Jacob bought of Hamor, Gen. xxxiii. 19, which is said to be got *by his sword and bow*, either, 1. Properly, because he did by force of arms expel those Amorites, who upon his retirement from those parts, after the slaughter of the Shechemites, had invaded his lands, though this story be not elsewhere recorded; as many things are mentioned by

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the by in some one place of Scripture, without any particular account of the circumstances of them, either there or elsewhere, as Gen. xxxvi. 24; Deut. ii. 9—11; Josh. xxiv. 11. And though Jacob was a man of peace, yet his sons were warriors; and they by his permission might drive out, by their arms, those straggling Canaanites which had taken possession of his purchase, Jacob being the more willing to recover his right herein, because it was an earnest of his future possession of the whole land. And the neighbouring Canaanites would not concern themselves in the defence of the invaders, both because they were convinced of the right of Jacob's cause, and because they were overruled by Divine Providence, in which Jacob trusted, and of which he had ample experience. Or, 2. Metaphorically, i. e. by his money, which he calls *his sword and his bow*, not only because money is answerable to the sword and the bow, and all other things, Eccl. x. 19, and *is a defence*, Eccl. vii. 12, and therefore may well be so called, even as *prayers* and *tears are* called *the arms of the church*, because they serve for the same purpose that arms do against their enemies; but also and principally by way of opposition to the sword and bow of his cruel sons. So the sense may be this, *I have given to thee one portion*, or *one Shechem*, not the city of Shechem, which Simeon and Levi took from the hand of the Amorite with their sword and their bow, but a part of the territory of Shechem which I took or received from the hand of the Amorite by my sword and my bow, i. e. by my money, whereby I purchased it.

CHAP. XLIX.

Jacob calls his sons to bless them before his death, 1. *Bespeaks their attention*, 2. *Condemns Reuben's incest*, 3, 4; *Simeon's and Levi's cruelty*, 5—7. *Extols Judah; prophesieth of Christ, and the calling of the Gentiles*, 9—12. *Of Zebulun*, 13; *Issachar*, 14, 15; *Dan*, 16, 17. *Expresses his faith on God's salvation*, 18. *Of Gad*, 19; *Asher*, 20; *Naphtali*, 21. *Joseph's peculiar blessing*, 22—26. *Of Benjamin*, 27. *His charge concerning his burial and death*, 28—33.

a Deut. 33. 1. Amos 3. 7. b Deut. 4. 30. Num. 24. 14. Is. 2. 2. & 39. 6. Jer. 23. 20. Dan. 2. 28, 29. Acts 2. 17. Heb. 1. 2.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may [a]tell you *that* which shall befall you [b]in the last days.

Or, *in the following times*, or *latter days*, when you shall enter into and be settled in the Land of Promise. Hereby he signifies, that he speaks here of things which concern not so much their persons as their posterity.

c Ps. 34. 11.

2 Gather yourselves together, and hear, ye sons of Jacob; and [c]hearken unto Israel your father.

d ch. 29. 32. e Deut. 21. 17. Ps. 78. 51.

3 ¶ Reuben, thou *art* [d]my first-born, my might, [e]and the beginning of my strength, the excellency of dignity, and the excellency of power:

The beginning of my strength; the first instance or evidence of my might or strength, or of that masculine vigour whereby God enabled me to beget a child. Compare Deut. xxi. 17; Psal. cv. 36. Or the first of my children, which are the strength, the stays, and supports of a father, and of his family; thence called his *arrows*, as Psal. cxxvii. 4, and by other authors, *the pillars of the house. The excellency of dignity, and the excellency of power.* As first-born thou hadst the right of precedency before all thy brethren in point of dignity and power or privilege; the double portion, the priesthood, the dominion over thy brethren were thine.

† Heb. *do not thou excel.* f 1 Chro. 5. 1. g ch. 35. 22. 1 Cmo. 5. 1. Deut. 27. 20. ‖ Or, *my couch is gone.*

4 Unstable as water, †[f]thou shalt not excel; because thou [g]wentest up to thy father's bed; then defiledst thou *it:* ‖he went up to my couch.

Unstable as water: this may concern either, 1. Something past, or Reuben's fault; and so he is said to have been *unstable*, or *light*, and *vain*, as the word is used, Judg. ix. 4; Zeph. iii. 4; *like water*, moved with every little wind of temptation, and unbounded in thy lust; as water of itself hath no bounds, but will scatter itself every way, if it be not kept within banks, or in a vessel: or, *hasty, violent, impetuous* in thy lust, like water, which either overflows or breaks its banks. Or, 2. Something to come, or Reuben's punishment; and so the meaning is, Thou, i. e. thy posterity, shall be *unstable*, or *unsettled*, flitting and vanishing, coming to nothing, or *poured forth* like water, useless, contemptible, and weak. Such indeed was the state of that tribe, of which we read nothing eminent in Scripture. See Judg. v. 15, 16. This I prefer before the former, 1. Because it is not probable that his fault should be described here in such general and ambiguous and dark terms, which is described so plainly and particularly in the following words. 2. Because this makes the coherence most plain. Here is a description, (1.) Of Reuben's excellent state to which he was born, ver. 3. (2.) Of his fall from that state, in these words, and the immediately following, *thou shalt not excel.* (3.) Of the reason of this fall, his great sin. 3. Because the similitude of water applied to men in this manner, notes rather their impotency and calamity than their sin, as Josh. vii. 5; Psal. xxii. 14. *Thou shalt not excel*, or, *be the most eminent* amongst thy brethren; thou hast lost thy pre-eminency due to thee by birthright, both for thyself and for thy posterity, and it shall be given to others; the priesthood to Levi, the dominion to Judah, and the double portion to Joseph. *Then defiledst thou it*, by committing incest with Bilhah. He repeats the same thing, and that in an emphatical manner, turning his speech and face from Reuben to his brethren, in a posture of indignation and detestation; which you must not impute to Jacob's passion, he being now a dying man, and this being forty years after the crime committed, but to the Spirit of God guiding his tongue to utter this, not only nor chiefly for the punishment of Reuben, who, as many think, had repented of his sin; but for terror, instruction, and caution to all others, and to assure them that sin, though it may be long dissembled and borne with, yet it will one time or other be sorely punished. But these and the next foregoing words may be thus rendered, *Then defiledst thou my bed: he went up* to it, or rather, *he is gone up*, i. e. he is vanished, or perished, or lost; for so this word is oft used, as Job v. 26; Isa. v. 24; Jer. xlviii. 15. And so here is an elegant figure, called *antanaclasis*, whereby the same word is repeated in the same verse in a different sense, as Psal. xviii. 26; Matt. viii. 22. So here, *He went up* wickedly to his father's bed to commit a great sin; therefore now *he is gone up* penally, to receive condign punishment; his excellency is gone up like smoke, which ascendeth and is dispersed in the air. And this may seem to be the truest translation and interpretation, because it keeps close to the Hebrew words and their order; whereas, in our translation, there is both a transplacing of the Hebrew words, and a supplement added unnecessarily.

h ch. 29. 33, 34. i Prov. 18. 9. ‖ Or, *their swords are weapons of violence.* k ch. 34. 25.

5 ¶ [h]Simeon and Levi *are* [i]brethren; ‖[k]instruments of cruelty *are in* their habitations.

Simeon and Levi are brethren; not only by nature, but in iniquity; of like cruel and bloody disposition, confederate in the same wicked design, Gen. xxxiv. 25. So the word *brother* is elsewhere used, for him that agrees much with another in his temper, or employment, or designs, as Job xxx. 29; Prov. xviii. 9, &c.

Their bloody swords are yet in their dwellings, to bear witness against them for their barbarous cruelty. But these words may be, and are by some both ancient and later interpreters, rendered otherwise. For the Hebrew word *mecheroth*, here rendered *habitations*, is never so used, nor indeed is found elsewhere in Scripture. Nor doth that signification agree with the Hebrew root from whence this comes, which is *machar*, and signifies to *bargain*, or *sell*, or *exchange*. And accordingly this word is by the Samaritan translator, and by other learned interpreters, rendered, their *conventions*, or *compacts*, or civil *contracts*, or *agreements*. And, which is more, the Chaldee verb *mechar*, from whence this word may very well be deduced, signifies *to espouse;* and the noun *mechirah*, derived from it, signifies a *spouse*. And so the words may be rendered thus, *their contracts*, or *agreements*, (or *their nuptial contracts,*) were *instruments of cruelty*. Which trans-

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lation seems better than the other, 1. Because it keeps closest to the words of the text, and leaves out that particle *in*, which is not in the Hebrew text, but was added by our translators to complete the sense. 2. Because this best agrees with the history recorded, Gen. xxxiv., where we read that they did cover their bloody design with a pretence of an agreement and nuptial contract with the Shechemites, which was a great aggravation of their villany, that those things which to others are bonds of love and peace, were made by them instruments of cruelty.

l Prov. 1. 15, 16.
m Ps. 26. 9. Ezek. 5. 11.
n Ps. 16. 9. & 30. 12. & 57. 8. & 108. 1. Acts 2. 26.
o Or, *houghed an ox*.

6 O my soul, [l] come not thou into their secret; [m] unto their assembly, [n] mine honour, be not thou united: for [o] in their anger they slew a man, and in their selfwill they ‖ digged down a wall.

Their secret; or, *counsel*, or *company*, as the word is used, Psal. lxiv. 2; Jer. xv. 17; i. e. do not partake with them in their secret and wicked designs. Hereby he signifies to all posterity, that that bloody enterprise was undertaken without his consent or approbation, and that he could not think of it without detestation, nor let it pass without a severe censure. Or, *O my soul, thou wast not in their secret*, as the Chaldee, Syriac, and Arabic take it, by a common enallage of the future tense for the past. *Mine honour;* either, 1. Properly so called. So the sense is, Let not my honour or good name be bound up with theirs; they gloried in this wickedness, which I abominate, and which indeed is their shame. Or, 2. Improperly; so he understands either, 1. His soul, which is indeed the glory of a man, though I do not remember any place of Scripture where that word must necessarily be so understood. So this is a repetition of the same thing in other words, which is usual in Scripture. Or rather, 2. His tongue, for which the word *honour* or *glory* is commonly put, as Psal. xvi. 9, compared with Acts ii. 26; Psal. xxx. 12; lvii. 8; cviii. 1, because the tongue or speech is the glory of a man, by which he is distinguished from unreasonable creatures, and, if well used, it brings much honour to God, and to the man that speaks with it. So the sense is, As my soul did not approve of that wicked action, so my tongue never gave consent to it, nor shall it now by silence seem to own it, but shall publicly witness my abhorrence of it. *In their anger they slew a man*, i. e. *men*, the *Shechemites*, Gen. xxxiv. 25, 26, the singular number for the plural, as Gen. iii. 2; xxxii. 5; 1 Chron. x. 1, compared with 1 Sam. xxxi. 1. He saith *man* rather then *men*, either with respect unto the prince, whose slaughter was principally designed, or to show that they slew them all to a man. *In their self-will:* it may note, that this cruelty of theirs was committed, 1. By their own will and choice, not by Jacob's will or consent, which they never asked nor obtained. 2. Without any necessity or sufficient provocation, but merely by their own will and proper motion. 3. Not rashly and hastily, but wilfully and resolvedly, after mature deliberation. 4. Not unwillingly, but cheerfully, and with delight and good will, as that word commonly signifies. *They digged down a wall;* not the walls of the city, but of private houses; it may be only of the prince's house, who upon the first noise of the tumult might, and probably did, retire and secure himself in some strong room of the house, whose wall they brake down that they might come at him. For neither were the walls of houses or cities so strong then as now many are; nor were Simeon and Levi destitute of fit instruments to break down a wall, which doubtless they brought with them, as easily foreseeing that difficulty in their enterprise. But because the Hebrew word is not *shur*, a *wall*, but *schor*, an *ox*, others translate the words thus, *they houghed*, or *killed an ox*, or *bull*, meaning *Shechem*, so called either from his last, or from his strength and power, from which princes are oft so called, as Deut. xxxiii. 17; Psal. xxii. 12; lxviii. 30. Or rather thus, *they rooted out*, or *drove away an ox*, i. e. the oxen, the singular number for the plural, as before; and under them are comprehended the other cattle of the Shechemites, which they drove away, as we read they did, Gen. xxxiv. 28. For as the words may bear this sense, so it seems more reasonable to understand them of that which certainly was done by them, than of their breaking a wall, of which we do not read any thing in the history.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: [p] I will divide them in Jacob, and scatter them in Israel.

p Josh. 19. 1. & 21. 5, 6, 7. 1 Chron. 4. 24, 39.

Cursed be their anger, or, *cursed* was. It was execrable and abominable both before God and men; such as deserved and brought the curse of God upon themselves, which I, as God's instrument, am now to pronounce against them.

I do here declare, in the name of God, that they shall be divided and dispersed *in Jacob*, &c.; that is, among the children or tribes of Jacob or Israel. Prophets are said to do what they foretell that God will do, as Jeremiah is said to *root out* and *pull down kingdoms*, Jer. i. 10, and Ezekiel to *destroy the city*, Ezek. xliii. 3. Add Hos. vi. 5. Note here how suitable their punishment was to their crime. They sinned by conspiracy and confederation in the counsel and action, and they are punished with division or separation, not only of the two brethren and their tribes, but of the children and families of the several tribes, one from another. This was eminently fulfilled in the tribe of Levi, which had no proper portion or inheritance, but was scattered among all the tribes, Josh. xviii. 7, though afterwards God turned this curse into a blessing. And for Simeon, he had no part of his own in the division of the land; but the portion of Judah being too large for that tribe, he was taken into that lot, and was as an inmate to them, Josh. xix. 1, 2, 9, and afterwards part of them were forced to seek new seats, and so were divided from the rest of their brethren, 1 Chron. iv. 27, 39, 42. And moreover, the Jewish doctors write, that that tribe was so straitened in their habitations, and conveniences, that a very great number of them were forced to scatter themselves amongst the other tribes to get a subsistence by teaching their children.

8 ¶ [q] Judah, thou *art he* whom thy brethren shall praise: [r] thy hand *shall be* in the neck of thine enemies; [s] thy father's children shall bow down before thee.

q ch. 29. 35. Deut. 33. 7.
r Ps. 18. 40.
s ch. 27. 29. 1 Chro. 5. 2.

Or rather, *Thou* art *Judah, thy brethren shall praise* or *celebrate thee*. So the expression is like that 1 Sam. xxv. 25, *As his name is, so is he; Nabal* is *his name, and folly* is *with him*, or *in him*. So here the sense is, As thy name signifies *praise*, Gen. xxix. 35, so shalt thou have praise or honour from thy brethren. He alludes to his name, and to the occasion of it, but with an elegant variation. Thou art deservedly called *Judah*, not only because thy mother praised God for thee, but also because thy brethren shall praise and bless thee for the reasons here following. But this, as also the other blessings or predictions, do not so much declare the state of Judah or the rest in their own persons, as in their posterity. *Thy hand shall be in the neck of thine enemies*, i. e. thou shalt overthrow and subdue them. This was fulfilled in part, Judg. i. 1, 2, 4; iii. 9, 10; but more fully in David, 2 Sam. viii. 1, and Solomon, 1 Chron. xxii. 9; and most eminently, though spiritually, in Christ. The phrase is taken either, 1. From the practice of warriors, who use to assault their enemies in that part, that they may throw them down at their feet; of which see Job xv. 26; xvi. 12. Or, 2. from the custom of conquerors, who are said to put the yokes upon the necks of the conquered. See Gen. xxvii. 40; Deut. xxviii. 48; Isa. x. 27; Jer. xxvii. 8; xxviii. 14. *Thy father's children*, i. e. all thy brethren, and my posterity; he saith not *thy mother's children*, for his sons had divers mothers; *shall bow down before thee*, i. e. shall own thee as their superior and lord, upon whom I have devolved this part of the right of the first-born. By this and the following words we plainly see that these blessings and predictions were not distributed according to Jacob's affections and inclinations, (for then Judah should never have been advanced above his worthily beloved Joseph,) but by the direction of God's Spirit.

9 Judah *is* [t] a lion's whelp: from the prey, my son, thou art gone up: [u] he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

t Hos. 5. 14. Rev. 5. 5.
u Num. 24. 9.

Judah is as *a lion's whelp*, or *as a young lion*, for courage, and strength, and terror to his enemies. The particle *as* is here wanting, as also ver. 14, 17, 21, 22, and in many other

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places, as Psal. xi. 1; xii. 6; xxii. 6, &c. And he is rightly compared first to a *lion's whelp*, then to an *old lion*, to signify the growth of that tribe in strength and interest; and that from small beginnings, and a precedency of order only, Judg. i. 1, 2, it should ascend to the height of honour, and power, and happiness in David, and especially in the Messiah, who should conquer all nations. *From the prey thou art gone up.* Having taken the prey, i. e. conquered thine enemies, thou art *gone up* in triumph; or *gone up*, i. e. grown greater and higher after thy victories, as the manner is. Or he alludes to the lions, which usually dwell in mountains, as divers writers observe, and come down to prey in the valleys, and when they have got their prey, they go up to their habitations, and so shall Judah do. *He stooped;* a change of the person very frequent in prophetical writings, as we shall oft have occasion to note hereafter. *He couched.* When he hath taken the prey, he doth not convey it away to his den with haste and speed for fear the enemy should return and overtake him, but like a lion he *stoops down* to feed upon his prey, and *coucheth* or *lieth down* securely to rest himself after he hath eaten it, without the least fear of any enemy, as it is observed of him, Isa. xxxi. 4. Judah's conquests shall not be interrupted or followed with ill successes and defeats or overthrows afterward, as it frequently happens in the course of war, but he quietly possess his spoils, and after the bloody wars, to which he will be forced, shall enjoy a sweet peace and tranquillity, which his posterity did, 1 Kings iv. 25. *As an old lion*, or rather *a grown lion*, not a decrepit and impotent lion, but one come to his full strength; who shall presume or dare to disturb or provoke him? All shall fear him, and seek peace with him.

x Num. 24. 17. Jer. 30. 21. Zech. 10. 11. y Ps. 60. 7. & 108. 8. or, Num. 21. 18. z Deut. 28. 57. a Is. 11. 1. & 62. 11. Ezek. 21. 27. Dan. 9. 25. Matt. 21. 9. Luke 1. 32, 33. b Is. 2. 2. & 11. 10. & 42. 1, 4. & 49. 6, 7, 22, 23. & 55. 4, 5. & 60. 1, 3, 4, 5. Hag. 2. 7. Luke 2. 30, 31, 32.

10 x The sceptre shall not depart from Judah, nor y a lawgiver z from between his feet, a until Shiloh come; b and unto him *shall* the gathering of the people *be*.

The sceptre, i. e. the dominion or government, which is oft expressed by this word, as Numb. xxiv. 17; Psal. xlv. 6; Isa. xiv. 5; Ezek. xix. 11, 14; Amos i. 5, 8; Zech. x. 11, because it is an ensign of government, Esth. iv. 11. So it is a figure called a metonomy of the sign, than which nothing more frequent. The sense is, That superiority or dominion over his brethren, which I said he should obtain, (ver. 8,) he shall keep; it shall not depart from him. Others, *the tribe*, as the word *shebet* signifies, 1 Sam. x. 19—21; 1 Kings xi. 32, &c. So the sense is this, Whereas the other tribes shall be captivated, dispersed, and confounded, the tribe of Judah shall be kept entire and distinct until Christ come. This is a great and important truth, and a singular demonstration of the all-disposing providence of God, and of the truth and Divine authority of the Scriptures; but it seems not to be the meaning of this place, 1. Because both the foregoing and following words do evidently speak of Judah's power and greatness, and particularly this *shebet*, or *sceptre*, is explained and restrained by the following *lawgiver*. 2. Because this renders the phrase improper and absurd; for the tribe had not departed from Judah, nor had they ceased to be a tribe, if the other tribes had been mixed with them in their land, as indeed they were sometimes. See 2 Chron. xi. 16. 3. Because this is not peculiar to the tribe of Judah; for in this sense the tribe did not depart from Levi, nay, that tribe was kept more distinct than that of Judah; thus also the tribe did not depart from Benjamin, as appears from Ezra i. 5; x. 9; Neh. xi. 4. Nay, it is questionable whether in this sense the tribe departed from any of the other tribes, not only because there is a distinct mention of the several tribes, Ezek. xlviii., which was written after the dispersion and supposed confusion of the other tribes, and which speaks of the times after the coming of the Messiah, but also because of the great care which the Israelites generally took in distinguishing, not only their tribes, but their several families, in exact genealogies, of which we have many proofs and instances, as 1 Chron. iv. 33; v. 1, 7, 17; vii. 7, 9, 40; ix. 1, 22; Ezra ii. 62; viii. 1, 3; Neh. vii. 5, 64. The Jews indeed have another device to avoid the force of this text. They say *shebet* signifies *a rod*, to wit, a rod of correction, as the word is taken Prov. xxii. 15. And so they say the sense is, The tyrannical sceptre, or the rod of the oppressor, shall not cease or depart from Israel till the Messiah come, who shall save them from all their oppressors and enemies. But this is a vain and frivolous conceit; for, 1. The following sentence, which expounds the former, as it is usual in Scripture, plainly shows that this *shebet*, or *rod*, is such as is proper to the *lawgiver*, and therefore is a rod of authority, or a sceptre, which is called also *a rod*, Ezek. xix. 14, and not a rod of affliction. 2. This is contrary to the whole context, wherein there is nothing prophesied of Judah, but honour, and dominion, and victory, and safety. 3. There was no reason why the rod of affliction should be appropriated to Judah, which was common to all the tribes, and came sooner, and fell heavier, and abode longer upon the other tribes than upon Judah. 4. This interpretation is confuted by the event or history, both because the rod of correction did depart from Judah, and from them more than from the other tribes, for many generations before the coming of the Messiah; and because that rod is not removed from them, but hath continued longer and more dreadfully upon them since the coming of the Messias than ever before; which one consideration hath been the occasion of the conversion of many Jews. 5. Howsoever the modern Jews pervert this word and text out of enmity to Christ and Christians, it is certain that the ancient Jews, the LXX., and the Chaldee Paraphrast, with many others, take the word as we do, as the learned have proved out of their own writings. See my Latin Synopsis.

A lawgiver; so the Hebrew word signifies, as here, so also Numb. xxi. 18; Deut. xxxiii. 21; Psal. lx. 7; cviii. 8; Isa. xxxiii. 22. And the verb from whence this word comes signifies *to make laws*, as Prov. viii. 15, &c.; and the Hebrew word *chok*, which comes from the same root, constantly signifies a *law* or *statute*. Some render it *the scribe*, and that either the civil scribe, who belongs to the ruler; or the ecclesiastical scribe, the interpreter of the law; and so it signifies, that both the civil and the ecclesiastical power should continue in Judah till Christ came, and then should be taken away, both which the event did verify. But indeed the Hebrew word for scribe is *sopher*, not *mechokek*, which never is so used in Scripture, but always for a *lawgiver*, as I have showed; and so Kimchi and Aben Ezra, two late and learned Jews, with others, expound it.

From between his feet; from his posterity, or from those that come from between his feet, i. e. that are begotten and born of that tribe. And thus Kimchi, and the Chaldee Paraphrast, and other ancient Jews, understand this place. And the truth of this interpretation may appear, by comparing this with other texts of Scripture, as Deut. xxviii. 57, where *the young one* is described to be one *that cometh from between her* (the woman's) *feet;* and Ezek. xvi. 25, and with those places where the word *feet* is used for the secret parts, as Isa. vii. 20, *the hair of the feet*, not properly so called, for hair seldom grows there; and 2 Kings xviii. 27; Isa. xxxvi. 12, where the water which comes from the secret parts is called *the water of the feet*. And possibly that phrase of *covering the feet*, applied to them that eased their bellies, may note so much, because the Jews in that action were not to hide their feet properly so called, but their secret parts, which without due care might be discovered upon that occasion.

Shiloh, i. e. the *Messias;* which we need not stand to prove, because it is so expounded by all the three Chaldee Paraphrasts, and by the Jewish Talmud, and by divers of the latter Jews themselves. And the word signifies, either *a peace-maker*, or *saviour;* or, as others, *her son*, or one that came out of the woman's womb, or out of that skin in which the child in the womb is wrapped, which this word, or one near akin to it, signifies. So it notes that the Messias should be born of a woman, though without the help of man. Or, as others, *the sent*, he who was oft promised and to be sent. And this signification may seem to be warranted by comparing John ix. 7, with those places of the New Testament in which the Messias is described by that periphrasis of one *sent*, or *to be sent*, as John iii. 34, &c. And the phrase here used is remarkable, *till the Shiloh come*, for the *Shiloh*, or *Messiah*, oft goeth under the name of him *that was to come*, as Matt. xxi. 9; Luke vii. 20; xiii. 35. And hence the kingdom of the Messiah is called *the world* or *kingdom to come*, i. e. of him who was to come, Heb. ii. 5; vi. 5.

Unto him shall the gathering of the people be; they shall

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be gathered together, or united both among themselves, and with the Jews, under him as their Head. Others, *the reverence, obedience,* or *worship;* which comes to the same thing, for they that are gathered to him, do also reverence, obey, and worship him. The Hebrew word is used only here and Prov. xxx. 17. *The people,* i. e. the Gentiles, as the Jews themselves understand it. And so it is a plain prophecy of the conversion of the Gentiles by and under the Messiah; signifying, that whereas the ordinances of God, and means of worship and salvation, were confined to the Jews before Christ's coming, Psal. cxlvii. 19, 20, when the Messiah should come, the pale of the church should be enlarged, the partition-wall between Jews and Gentiles taken down, and the Gentiles should worship the true God and the Messias. And this is no more than is foretold and promised in other prophecies, as we shall see hereafter. The sum of this verse is, The sceptre or dominion shall be seated in the tribe of Judah, though he doth not determine when it shall come thither; but when once it shall come, it shall not depart from thence till the Messiah come; and then Judah shall lose this sceptre and other privileges, and the Gentiles shall come into the stead of the Jews, and shall embrace that Messiah whom they shall reject. So now here is an undeniable argument to prove against the Jews that the Messiah is already come, and that the Lord Jesus Christ is he, because he was to come during the time wherein the sceptre was in the hands of Judah; and about that time when Jesus Christ came the sceptre was taken away from Judah and the Jews, and hath now been lost for sixteen hundred years together. The Jews are mightily perplexed and confounded with this argument; one evidence whereof is their various and contradictory expositions of the place, whilst some of them affirm this Shiloh to be Moses, others Saul, others Jeroboam, others Nebuchadnezzar, which neither need nor deserve confutation; others David; which, though some of the acutest of the Jewish doctors assert, is as contemptible as any of the rest, it being ridiculous to say the sceptre departed from Judah under him by whom it first came into that tribe, having been till David's time in other tribes. But the great difficulty is, how this was accomplished; for if the event fully agrees with this prophecy, the cause of the Jews is lost, and Christ must be owned as the true Messias. The sceptre was for a time in other tribes; as in Moses of the tribe of Levi; in divers of the judges, who were of several tribes; and lastly in the tribe of Benjamin under Saul; but the sceptre departed from all these. But this is prophesied as Judah's privilege, that when once the sceptre or government came into that tribe, which it did in David's time, it should not depart from it till Christ came, and then it should depart. And thus it came to pass. Concerning the time from David unto the captivity of Babylon there is no dispute, there being a constant succession of kings in that tribe all that time. For the time of the Babylonish captivity, wherein there may seem to be more difficulty, it is to be considered, 1. That the sceptre or government was not lost or departed from Judah, but only interrupted, and that but for seventy years at most, which in so long a space of time as above a thousand years is little to be regarded. As none will say the kingdom was departed from the house of David, because of those interreigns or interruptions which sometimes fell out in that family. Add to this, that God hath given them an absolute promise and assured hope of the restoration of Judah's sceptre; so that this was rather a sleep than the death of that government. 2. That within these seventy years there were some remainders and beams of Judah's sovereignty in Jehoiachin, 2 Kings xxv. 27; in Daniel, who was of that tribe, Dan. ii. 25; v. 13, and of the king's seed. Dan. i. 3; and in the successive heads or governors of the exiles, of whom the Jewish writers say so much; and they affirm that they were always of the house of David, and were more honourable than the governors of the Jews which were left in the land of Israel. 3. All that was then left of the sceptre of the Jews was in the tribe of Judah; nor was the sceptre departed from Judah to any other tribe; and that is the thing which seems especially to be respected in this prophecy: for Judah is here compared with the rest of the tribes; and it is here signified, that the power and dominion which was in Judah, when once it came thither, should not shift from tribe to tribe, as it had done, but whilst there was any sceptre or supreme government among the Jews, it should be in that tribe, even till the coming of the Messias. But if there should happen any total, but temporary intercision or cessation of the government among all the tribes, which now was the case, that was no prejudice to the truth of this promise, nor to the privilege granted to Judah above the rest of the tribes. After the captivity, the state of the Jews was very various. Sometimes they had governors put in by the Persian king, as Zorobabel, who was also of the tribe of Judah, and, as it is supposed, nephew of Jehoiachin; and Nehemiah, whom Eusebius affirms to have been of the tribe of Judah. And though he may seem to be numbered among the priests, Neh. x. 8, yet a diligent reader will find that he is even there distinguished from them by his title the *Tirshatha,* ver. 1, and the word *priests,* ver. 8, relateth only to the rest there mentioned besides him; especially if this be compared with chap. ix. 38, where the *princes* (among whom surely Nehemiah was the chief) are distinguished from the *priests.* And sometimes the people chose governors, or captain-generals, as the Maccabees, and others. But under all their vicissitudes, after their return from Babylon, the chief government was evidently and unquestionably seated in the great council called Sanhedrim or Synedrium, wherein, though some of the tribe of Levi were mixed with those of the tribe of Judah, yet because they, together with other members of that council, had their power both from that tribe by which they were chosen, and in it, and for it, the sceptre did truly remain in the tribe of Judah; even as it was rightly called the Roman empire, when Trajan a Spaniard, or other foreigners, administered it; or as we call it the kingdom of Poland, when they choose a king of another nation. How great and venerable the authority of this council was among the Jews, may easily be gathered, 1. From the Divine institution of it, Numb. xi. 16, whereby indeed it was at first to consist of persons indifferently chosen out of all the tribes; but now the other tribes being banished and dispersed in unknown places, and Benjamin and Levi being as it were accessions to the tribe of Judah, and in a sort incorporated with it, it now becomes as it were appropriated to the tribe of Judah, as acting in its name, and by its authority; and the whole land is called Judea, and all the people Jews, from the predominancy of that tribe above the rest. 2. From the great power and privileges anciently granted to it, Deut. xvii. 8, &c.; 2 Chron. xix. 8, 11; Psal. cxxii. 5. 3. From the testimony of Josephus, and other Jewish writers, which is most considerable in this argument, who largely describe and magnify the power and authority of it; who tell us that the power of their king was subject to that of this council; and therefore one of them addressing his speech to that council, where also the king himself was present, first salutes the senators, and after them the king. They affirm also that the power of making war or peace was vested in that council, and that Herod was tried for his life by it. If it be said that the power of this council was in a great measure taken away, which the Jews confess, John xviii. 31, and that the sceptre of Judea was in the hand of the Romans, and by them given to Herod, who was no Jew, but an Idumean, and this before the coming of the Messias, which is the only remaining difficulty; to this many things may be said: 1. That this happened but a few years before the coming of Christ, when Christ was even at the doors, and about to come, and therefore might well be said to *be come;* especially in the prophetical style, whereby things are oft said to be done which are near doing. 2. That the Jewish senators did long struggle with Herod about the government, and did not yield it up to him till his last year, when they took an oath of fealty to him, which was after Christ was born. Nor indeed was the sceptre quite gone from them then, for that council still had the power, though not of life and death, yet of civil and ecclesiastical matters. See John xviii. 31. So that if the sceptre was gone, the *lawgiver* remained there still. Nor was their government and commonwealth quite destroyed until the destruction of Jerusalem by Titus. And therefore some translate the place thus, and that with great probability, *The sceptre shall not depart—until the Shiloh come,* and until (which word is repeated out of the former member, as it is most usual in the Scripture) *the gathering of the people* be *to him,* i. e. until the Gentiles be converted and brought in to Christ.

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And this interpretation receiveth countenance from Matt. xxiv. 14, *The gospel shall be preached in all the world,—and then shall the end come;* not the end of the whole world, as it is evident, but the end of the commonwealth and government of the Jews, when the sceptre and lawgiver should be wholly taken away from that tribe and people.

c 2 Kings 18. 32.

11 [c] Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

He signifies the plenty of vines in Judah's portion, that they shall be planted every where, even in the commons and highways where men travel, and where upon occasion they use to tie the beasts on which they ride to any tree which is near them. Such shall be the plenty of it, that if it were convenient, men might use wine instead of water to wash their garments. *The blood of grapes;* so the wine is called also in Deut. xxxii. 14; 1 Mac. vi. 34; and by Pliny, Hesiod, and others. As oil is called the *blood of the olive.*

d Prov. 23. 29.

12 His [d] eyes *shall be* red with wine, and his teeth white with milk.

Which shows not only the plenty of wine, but also the excellency and strength of it, which, though not drunk in great quantity, or to excess, will make the eyes red. See Prov. xxiii. 29.

e Deut. 33. 18, 19. Josh. 19. 10, 11.

13 ¶ [e] Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

Acknowledge here and adore the Divine Providence, which directed Jacob thus exactly to foretell the portion of Zebulun, which fell to them two hundred years after this, and that not by choice, or any design of men, but merely by lot. His portion was extended from the sea of Galilee to the great Mediterranean Sea, and to such parts of it where there were convenient havens. *His border shall be unto Zidon;* or, *his side* or *coast*, to wit, that which is upon the Mediterranean Sea, is *near Zidon*, understanding not the city, but the territory belonging to it, unto which that tribe reached upon the sea-coast; for though Asher might seem to intercept them, yet he did not reach to the sea. Or, *his coast* looks *towards Zidon*, hath it in view, and lies commodiously for commerce with that great city, which then was the mart of the nations.

14 ¶ Issachar *is* a strong ass couching down between two burdens:

A strong ass, Heb. *an ass of bone*, i. e. of great bulk and bones, and strength of body, but of little spirit and courage, *couching down between two burdens*, which are laid upon his back, and which he is contented to bear. Or, *lying down*, i. e. enjoying his ease and rest, *between the borders*, to wit, of the other tribes, with which he was encompassed and secured from foreign enemies, which made him more secure and slothful. Or, *between the borders* or *folds* of cattle; as a word very near akin to it, and proceeding from the same root, signifies, Judg. v. 16, to the feeding and minding whereof he wholly gave himself, neglecting more generous things.

15 And he saw that rest *was* good, and the land that *it was* pleasant; and

f 1 Sam. 10. 9.

bowed [f] his shoulder to bear, and became a servant unto tribute.

Rest, or rather, his *resting-place*, as this very word signifies, Gen. viii. 9; Psal. cxvi. 7; cxxxii. 8; Isa. xi. 10, i. e. his portion or habitation, as the Chaldee and Syriac translate it. So this agrees with the following member, where, after the manner of the Hebrews, the same thing is repeated in other words. And if it be objected against this version, that it is not said *his rest*, but *rest* in the general, it may be replied, that so it is in the following branch, *the land*, though it be apparently meant of his land, or portion of land allotted to him. Besides, the pronouns are often omitted, and to be understood in Hebrew text; as may appear by comparing 1 Kings x. 7, with 2 Chron. ix. 6; and Psal. xli. 9, with John xiii. 18; and Matt. iii. 12, with Luke iii. 17. *Became a servant unto tribute;* willingly paying whatsoever tributes were imposed upon him, either by the neighbouring tribes, or by foreign powers, rather than to forfeit his pleasant and fruitful country, and his sweet repose.

g Deut. 33. 22. Judg. 18. 1, 2.

16 ¶ [g] Dan shall judge his people, as one of the tribes of Israel.

i. e. Rule and govern them. Though he be the son of my concubine, yet he shall not be subject to any other tribe, but shall have an absolute power within himself. What is said of him is to be understood of the rest of the sons of the concubines, and hereby all difference between the sons of the wives and concubines is taken away. It is said of *Dan*, because he is the first mentioned of that sort. As the rest of the tribes do, having distinct governments and governors amongst them. See Numb. i. 4, 16.

h Judg. 18. 27.

17 [h] Dan shall be a serpent by the way, † an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

† Heb. *an arrow-snake.*

An adder in the path, which covereth and hideth itself in the sand or dust of the highway, watching for men or beasts that pass that way. He notes the subtlety of that tribe, which should conquer their enemies more by craft and cunning, than by strength or force of arms.

i Ps. 25. 6. & 119. 166, 174. Is. 25. 9.

18 [i] I have waited for thy salvation, O LORD.

I do earnestly wait, and hope, and pray for thy helping hand to save me and my posterity from the manifold temporal calamities which I foresee will come upon them, and especially from spiritual and eternal mischiefs, by that Messiah which thou hast promised. Jacob in the midst of his great work doth take a little breathing, and finding himself weakened by his speech to his children, and drawing nearer death, he opens his arms to receive it, as the thing for which he had long waited, as the only effectual remedy and mean of salvation or deliverance from all his pains and miseries, and particularly from his present horrors, upon the contemplation of the future state of his children. And this pathetical exclamation may look either, 1. Backward, to the state of the tribe of Dan, which he foresaw would be deplorable, both for its great straits and pressures, of which see Josh. xix. 47; Judg. i. 34, and especially for that idolatry which that tribe would introduce and promote, Judg. xviii. 30; 1 Kings xii. 29, whereby they would ruin themselves, and most of the other tribes with them. Or, 2. Forward, to the doubtful and miserable condition of Gad.

k Deut. 33. 20. 1 Chro. 5. 18.

19 ¶ [k] Gad, a troop shall overcome him: but he shall overcome at the last.

i. e. *Troops* of enemies shall frequently invade his country, and for a time conquer and spoil it. And so it came to pass, because the inheritance of that tribe lay beyond Jordan, near to the Ammonites and Moabites, two inveterate enemies of Israel, and to other hostile nations on the east. *But he shall overcome at the last*, or, *afterward.* This was fulfilled, 1 Chron. v. 18, &c. He shows that the events of the wars should be various, but Gad should one time or other spoil his spoilers. See Deut. xxxiii. 20.

l Deut. 33. 24. Josh. 19. 24.

20 ¶ [l] Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

i. e. Out of the land of *Asher*. Or, *As for* or *concerning Asher*, his bread-corn shall be fuller and sweeter and better than ordinary; *and he shall yield royal dainties;* not only oil for ointments, but also delicious and excellent fruits, fit to be presented to a king. See Deut. xxxiii. 24, 25.

m Deut. 33. 23.

21 ¶ [m] Naphtali *is* a hind let loose: he giveth goodly words.

A hind let loose; not pursued by hunters, nor shut up in some little enclosure, but wholly left to its own freedom, to feed upon the best pastures: see Deut. xxxiii. 23. Or, free from the yoke which they, together with the other tribes, did bear in Egypt; free from its former restraints, which make it run away more swiftly. So it may note their nimbleness and expedition, either in encountering enemies, or in avoiding dangers. See Judg. iv. 6, 10; v. 18. Or, like a tame hind left to its liberty, in which the owner takes delight, as Prov. v. 19; for he seems to be

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commended rather for arts of peace than war. And this may note, that his temper and conversation was civil, obliging, and amiable; which sense the next words favour. His speeches and discourses with others are fair, and friendly, and winning. It is not strange that this tribe was generally of a sweeter disposition than others, seeing it is commonly observed that there is a great difference in the tempers of people of divers provinces or cities bordering one upon another. But this verse may be otherwise rendered according to the opinion of a late learned writer: *Naphtali* is *a tree* (so the Hebrew word signifies, only *jod* is inserted here, as it is in the same word, Isa. i. 29; lxi. 3) *shot forth*, or *spread forth*, (into many branches; for the Hebrew verb *shalach* is oft used concerning trees, and their shooting forth of branches, as Psal. lxxx. 11; Ezek. xvii. 6; xxxi. 5,) *sending forth goodly branches;* the word *imre*, which is by others rendered *words*, here signifying *branches*, as either the same word, or one coming from the same root, and consisting of the same radical letters, is taken Isa. xvii. 6, 9. And it is usual in the Hebrew language for two words coming from the same root to exchange their significations. And this interpretation is favoured by the ancient interpreters, the LXX., and one of the Arabic manuscripts, which make *Naphtali* here to be compared to a goodly tree bringing forth excellent fruit.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* † branches run over the wall:

† Heb. *daughters.*

A fruitful bough, in regard of those two numerous tribes which proceeded from his two sons. *By a well*, or *fountain*, or water-course, which situation doth much further the growth of trees. See Psal. i. 3; Ezek. xix. 10. *Whose branches run over the wall*, i. e. which is planted by a wall, whose heat furthers its growth no less than the moisture of the water doth.

23 The archers have [n] sorely grieved him, and shot *at him*, and hated him:

[n] Exod. 1. 6, 14. Num. 20. 15. Deut. 26. 6. Psal. 120. 2, 3. Lam. 3. 52.

i. e. His adversaries, as well his own brethren as his master and mistress; with their scoffs, and slanders, and injuries, which in Scripture are oft compared to *arrows*.

24 But his [o] bow abode in strength, and the arms of his hands were made strong by the hands of [p] the mighty *God* of Jacob; (from thence [r] *is* the shepherd, [s] the stone of Israel:)

[o] Job 29. 20. Psal. 18. 34. [p] Psal. 132. 2, 5. Isa. 49. 26. 60. 16. [r] Psalm 23. 1. Psalm 80. 1. [s] Isa. 28. 16.

His bow, wherewith he opposed his enemies; which was no military bow, but that which he opposed to all their injuries, to wit, his own virtue, his innocence, his patience, his temperance, his faith and hope in God, whereby he resisted and vanquished all the temptations and difficulties which he met with, so that all his enemies could neither defile nor destroy him. *The mighty God of Jacob*, i. e. my God; the noun for the pronoun, which is frequent. When men forsook and persecuted him, my God and his God stood by him. He showed that it was not Joseph's wisdom or courage, but God's gracious assistance, that made him conqueror.

From thence is the shepherd, the stone of Israel; either, 1. From that great deliverance vouchsafed by God to Joseph it is that Israel or Jacob hath a shepherd to feed him, a stone to lay his head upon, as once he did, Gen. xxviii. 11. or a rock of refuge to fly to in his great distresses, or a foundation-stone, or corner-stone, or pillar, to sustain or preserve Jacob's house. Or rather, 2. *From the hands of the mighty God of Jacob*, last mentioned. Or *from the God* of his *father*, as it follows the next verse. So the sense is this, Though Joseph was a blessed instrument in this wonderful work, yet the God of Jacob was the chief author of it, by whose wise and merciful providence it was so ordered that Joseph should be first sold, and afterwards advanced, and all in order to this end, that his Israel, with whom he hath been pleased to make a gracious and everlasting covenant, should have a shepherd to feed him in the time of famine, and a stone or rock to support him.

25 [t] *Even* by the God of thy father, who shall help thee; [u] and by the Almighty, [x] who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

[t] Gen. 43. 14. 46. 3. [u] Gen. 17. 1. 28. 3. 35. 11. [x] Deut. 33. 13.

Here he explains and determines that doubtful expression *from thence*, by adding, even *by* (or rather *from*, as this particle *mem* properly signifies, and was just now used) *the God of thy father*, i. e. who hath chosen and loved thy father, and made a league with him, and blessed him with all manner of blessings. *Blessings of heaven above*, i. e. the sweet and powerful influences of the heavenly bodies, and the dews and rains which fall from heaven, whereby the fruits of the earth are produced in great plenty. See Lev. xxvi. 4; Deut. xxviii. 12; xxxiii. 14. *Blessings of the deep*, i. e. of that great sea of waters both about the earth, and in the earth, whence come those springs and rivers by which the earth is moistened and made fruitful. See Gen. i. 2; vii. 11; Deut. viii. 7. *Blessings of the breasts, and of the womb*, whereby both men and beasts shall be greatly multiplied, and abundantly supplied with all necessaries.

26 The blessings of thy father have prevailed above the blessings of thy progenitors [y] unto the utmost bound of the everlasting hills: [z] they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

[y] Deut. 33. 15. Hab. 3. 6. [z] Deut. 33. 16.

The blessings which I thy father have conferred upon thee, are much more considerable than those which I received from my father Isaac, or from my grandfather Abraham This was true, 1. In the extent of the blessings; Ishmael was excluded from Abraham's blessing, and my brother excluded from Isaac's blessing, but both Joseph's children are comprehended in Jacob's blessing. 2. In the distinctness and clearness of them; for that land of Canaan which was transmitted to Isaac and to Jacob only in the general, was now in some sort particularly distributed to Joseph, and to the rest of his brethren, as afterwards it was by Joshua. 3. In the nearness of the accomplishment. Now there was a more likely prospect of the multiplication of their seed, than there was to Abraham or Isaac; and in not very many years after this they multiplied to astonishment, and drew nearer to the possession of the promised land. *Unto the utmost bound of the everlasting hills:* these words seem to note the duration of Joseph's blessing, that it should continue *even to the bounds of the everlasting*, or *lasting*, or *ancient hills*, i. e. as long as the most solid and stable mountains shall last, i. e. for ever. Perpetuity is described by the continuance of the mountains, as Isa. liv. 10; or of the sun and moon, as Psal. lxxii. 5, 7, 17; or of the heavens and earth, as Matt. v. 18. In the foregoing words of this verse he commends those blessings from their excellency above all former blessings; and here he commends them from their durableness. *They shall be;* or, *let them be;* for this may be a prayer to God that these blessings may be constant and perpetual. *Him that was separate from his brethren;* so he was, when he was sold into Egypt, and abode there in the court when his brethren were in Goshen. Or, *the crowned of*, or *among his brethren*, i. e. who though he was once scorned and trampled upon by his brethren, yet now is highly honoured and advanced above them. Others, *the Nazarite of*, or *among his brethren;* as he may be called either for his purity and sanctity, or for his eminency and dignity. But we must remember that the Nazarites were as yet unknown, being instituted long after this time.

27 ¶ Benjamin shall [a] ravin *as* a wolf: in the morning he shall devour the prey, [b] and at night he shall divide the spoil.

[a] Judg. 20. 21, 25. Ezek. 22. 25, 27. [b] Num. 23. 24. Esth. 8. 11. Ezek. 39. 10. Zech. 14. 1, 7.

He notes the warlike and fierce disposition and carriage of that tribe. Instances whereof we have Judg. iii. 15; xix.; xx.; 1 Sam. xiii.; xiv.; xv. This may be understood, either of the same wolf, which in the morning, being more hungry and greedy, devours his prey alone; but in the evening, being in some measure satisfied, is content that his brethren should share with him. Or rather of several sorts of wolves, whereof some hunt and devour alone, others hunt in couples or troops, and those divide the prey among

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themselves. He mentions both *morning* and *evening*, because these are the two seasons when the wolves prey, and to note that this would be Benjamin's carriage both in the first and last times of that tribe, as indeed it was.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

The twelve tribes, i. e. the heads and parents of the twelve tribes. A metonomy of the effect. The tribes are generally accounted twelve, though they were thirteen, because the land was divided only into twelve parts, Levi having no distinct part of his own. *Every one according to his blessing*, i. e. according to that blessing which God in his purpose had allotted to each of them, which also he manifested unto Jacob by his Spirit. *Object.* There is no blessing here given to Reuben, Simeon, and Levi, but rather a curse; how then is he said to bless every one of them? *Answ.* He blessed them all implicitly and really, though not expressly, or in words, because he gave each of them a part in Canaan; and his taking away from Reuben only the right of the first-born, plainly supposeth that he left him his single portion and inheritance. And he might well be said to bless them all, because he left them all an interest in God's covenant, one article whereof was the giving of Canaan, or part of Canaan, to them, and this was an earnest of the other branches or articles of it; though it is probable he also added some short blessing, or prayer to God for his blessing, upon them all.

29 And he charged them, and said unto them, I [c]am to be gathered unto my people: [d]bury me with my fathers [e]in the cave that *is* in the field of Ephron the Hittite,

c ch. 15. 15. & 25. 8.
d ch. 47. 30. 2 Sam. 19. 37.
e ch. 50. 13.

In Canaan. Whereby he designed to withdraw their minds from Egypt, and fix them upon Canaan.

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, [f]which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

f ch. 23. 16.

He describes it so particularly, both for their direction, because they had been some years absent thence; and to express how much his heart was set upon this matter; and thereby to oblige them to the more careful performance of his command.

31 [g] There they buried Abraham and Sarah his wife; [h] there they buried Isaac and Rebekah his wife; and there I buried Leah.

g ch. 23. 19. & 25. 9.
h ch. 35. 29.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and [i] was gathered unto his people.

i ver. 29.

Commanding his sons, to wit, concerning the place of his burial. Whilst he was employed in that most solemn and religious work of blessing his children in the name and by the Spirit of God, he used as reverent a posture as his infirm body would permit, and therefore is supposed to sit upon his bedside with his feet hanging downwards. And when he had finished that great work, and wearied himself with so long speech delivered with a most raised and affected mind, he composed himself to rest, and waited for the comfortable approach of his death, which speedily followed it.

CHAP. L.

Joseph bewails his father's death; and embalms him, 1, 2. *The Egyptians mourn for him seventy days*, 3. *Joseph with Pharaoh's leave carries him stately accompanied to Canaan*, 4—9. *They mourn there seven days, and sorely, so that the Canaanites from thence named the place Abelmizraim*, 10, 11. *They bury him where he commanded*, 12, 13. *They return to Egypt*, 14. *Jacob being dead, his sons are afraid of their brother Joseph*, 15. *Pretending their father's order, they address for pardon*, 16—18. *He weeps, forgives, and encourageth them*, 19—21. *Joseph lives to see a third and fourth generation*, 22, 23. *Assures his brethren of their future return to Canaan*, 24. *He takes an oath of them to carry his bones with them*, 25; *dies; is embalmed; and put in a coffin*, 26.

AND Joseph [a] fell upon his father's face, and [b] wept upon him, and kissed him.

a ch. 46. 4.
b 2 Kings 13. 14.

And doubtless closed his eyes, as God had promised, Gen. xlvi. 4, which may be implied in this general phrase.

2 And Joseph commanded his servants the physicians to [c] embalm his father: and the physicians embalmed Israel.

c ver. 26. 2 Chr. 16. 14. Matt. 26. 12. Mark 14. 8. & 16. 1. Luke 24. 1. John 12. 7. & 19. 39, 40.

The dead corpse of his father with spices, and ointments, and other things necessary for the preservation of the body from putrefaction as long as might be. This Joseph did, partly, because he would comply as far as he could with the Egyptians, whose custom this was, from whom also the Jews took it, 2 Chron. xvi. 14; John xix. 39, 40; partly, to do honour and show his affections to his worthy father; and partly, because this was necessary for the keeping of the body so long as the times of mourning and the journey to Canaan required.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians †[d] mourned for him threescore and ten days.

† Heb. *wept.*
d Num. 20. 29. Deut. 34. 8.

For him, i. e. for his embalming; that so the drugs or spices which were applied might more effectually reach to all the parts of the dead body, and keep it from corruption. And the effect of their diligence and so long continuance in this work was, that bodies have been preserved uncorrupt for some thousand of years. *Threescore and ten days*, i. e. thirty days, (according to the custom of the Hebrews, Numb. xx. 29; Deut. xxxiv. 8, to which doubtless the Egyptians in this case did accommodate themselves,) besides the forty days spent in embalming him, which also was a time of mourning. And thus I suppose the Egyptians reckoned those seventy-two days which Diodorus Siculus saith they spent in mourning for their deceased kings.

4 And when the days of his mourning were past, Joseph spake unto [e] the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

e Esth. 4. 2.

The house of Pharaoh; the household or family, namely, those of them which were chief in place and favour with the king. Joseph makes use of their intercession, either, 1. Lest he might seem to despise them, or to presume too much upon his own single interest. Or, 2. By engaging them in this matter to stop their mouths, who otherwise might have been ready enough to censure this action, which they would have a fair opportunity to do in Joseph's absence. Or, 3. Because it was the custom here, as it was elsewhere, Esth. iv. 2, that persons in mourning habit might not come into the king's presence, partly because they would not give them any occasion of sadness, and partly because, according to their superstitious conceits, the sight of such a person was judged ominous.

5 [f] My father made me swear, saying, Lo, I die: in my grave [g] which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

f ch. 47. 29.
g 2 Chron. 16. 14. Is. 22. 16. Matt. 27. 60.

Here is a triple obligation upon Joseph: 1. His duty to fulfil the will of the dead. 2. The obedience which he owed to his father's command. 3. The tie of a solemn oath: all which had weight even with the heathens, and were so many arguments to Pharaoh and his courtiers

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In my grave which I have digged for me, according to the manner of those ancient and succeeding times. See 2 Chron. xvi. 14; Isa. xxii. 16; Matt. xxvii. 60. In that large cave which Abraham bought for a burying-place for his family, Jacob had digged a particular and small cell or repository for himself, as others did after him upon the like occasion. And this reason is prudently added, to show that this desire proceeded not from any contempt of Pharaoh or his land, but from that common and customary desire of persons of all ages and nations to be buried in their fathers' sepulchres.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

The heathens by the light of nature discovered the sacredness of an oath, and the wickedness of perjury.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

All the servants, i. e. a great number of them, as that word is understood, Matt. iii. 5, and oft elsewhere. For many of them were aged and infirm, and many could not be spared from their attendance at court, or upon their employments, &c. *The servants of Pharaoh* were courtiers of an inferior rank; *the elders of his house*, the chief officers, and under him governors of his family and councils, who used to reside at or near the court; *and the elders of the land*, the great officers civil and military, whose places of habitation and command were dispersed in the several parts of the land.

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

And such as were necessary to take care of them, which must needs be understood.

9 And there went up with him both chariots and horsemen: and it was a very great company.

Chariots and horsemen, for their defence, in case of any opposition.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they [h] mourned with a great and very sore lamentation: [i] and he made a mourning for his father seven days.

[h] 2 Sam. 1. 17. Acts 8. 2. [i] 2 Sam. 11. 26. Job 2. 13.

Atad, a man so called; or, *of thorn*, or *thorns*, as the word signifies, Judg. ix. 14; Psal. lviii. 9. So it might be a place either abounding or encompassed with thorns. *Beyond*, or *on this side*; for the word signifies both, and it may be taken either way here; the one in respect of Egypt, the other in regard of the place in which Moses wrote. It is certain they fetched a great compass, whether for the commodiousness of the way for their chariots, and for conveniences for so great a company, or to prevent all jealousies in the people, as if they came thither with ill design, is not material. *There they mourned*, because there was the entrance into that country or territory where he was to be buried. Though the Egyptians were not much grieved nor concerned for Jacob's death, yet they used bitter cries and lamentations, which possibly were made or aggravated by persons hired and used upon such occasions. See Jer. ix. 17. *Seven days*, according to the custom. See 1 Sam. xxxi. 13.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called ‖ Abel-mizraim, which *is* beyond Jordan.

‖ That is, *The mourning of the Egyptians.*

12 And his sons did unto him according as he commanded them:

13 For [k] his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham [l] bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

[k] ch. 49. 29, 30. Acts 7. 16. [l] ch. 23. 16.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, [m] they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

[m] Job 15. 21, 22.

16 And they † sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

† Heb. *charged.*

This looks like a lie; for Jacob either did not know this fact, or rather, was so well assured of Joseph's clemency and goodness, that he never feared his revenge. But guilt doth so awaken fear, that it makes a man never to think himself secure.

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; [n] for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of [o] the God of thy father. And Joseph wept when they spake unto him.

[n] Prov. 28. 13. [o] ch. 49. 25.

The God of thy father, for whose sake pardon those that join with thee in his worship. *Joseph wept*; partly in compassion to their fear and trouble; and partly because they still retained a diffidence in his kindness, after all his great and real demonstrations of it.

18 And his brethren also went and [p] fell down before his face; and they said, Behold, we *be* thy servants.

[p] ch. 37. 7, 10.

Ready and willing to undergo that servitude, into which we so wickedly sold thee.

19 And Joseph said unto them, [q] Fear not: [r] for *am* I in the place of God?

[q] ch. 45. 5. [r] Deut. 32. 35. Job 34. 29. Rom. 12. 19. Heb. 10. 30. 2 Kings 5. 7.

It is God's prerogative to take vengeance, which I dare not usurp. See Deut. xxxii. 35. Or, can I do what I please with you without God's leave? Therefore fear him rather than me, and upon your experience of his wonderful care and kindness to you, believe that God will not, and therefore that I neither can nor will do you any hurt. But it is not unusual to put the Hebrew *he* for *halo*, as it is Gen. xxvii. 36; 1 Sam. ii. 28; 2 Sam. xxiii. 19; 1 Kings xvi. 31, &c.; and so the words may be very well rendered, *Am not I under God*, i. e. subject to his will, a minister of his providence? Dare I destroy those whom God so eminently designed to save? Dare I punish those whom God hath pardoned.

20 [s] But as for you, ye thought evil against me; *but* [t] God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

[s] Ps. 56. 5. Is. 10. 7. [t] ch. 45. 5, 7. Acts 3. 13, 14, 15.

Ye thought evil against me, therefore I do not excuse your guilt, though I comfort you against despondency.

21 Now therefore fear ye not: [u] I will nourish you, and your little ones. And he comforted them, and spake † kindly unto them.

[u] ch. 47. 12. Matt. 5. 44. † Heb. *to their hearts.* ch. 34. 3.

I will nourish you; expect not only a free pardon from me, but all the kindness of a loving brother.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. 1635.

23 And Joseph saw Ephraim's children [x] of the third *generation*: [y] the children also of Machir the son of Manasseh [z] were † brought up upon Joseph's knees.

[x] Job 42. 16. [y] Num. 32. 39. [z] ch. 30. 3. † Heb. *born.*

Of the third generation, reckoning from and after Ephraim, i. e. Ephraim's grandchildren's children. So

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early did Ephraim's privilege above Manasseh appear, and Jacob's blessing (Gen. xlviii. 19) take place. *The children of Machir*, Heb. *sons*. For though he had but one son, viz. Gilead, by his first wife, yet he married a second wife, and by her had two other sons, 1 Chron. vii. 16, which Joseph lived long enough to see. Or under the name of children his grandchildren also might be comprehended. So there is no need of that enallage of *sons* for one son which we meet with in other places. *Were brought up upon Joseph's knees*; laid upon Joseph's lap or knees, where parents use ofttimes to take up and repose their infants, to express their love to them, and delight in them. And some observe, that it was an ancient custom in divers nations, that the infant, as soon as it was born, was laid upon the grandfather's knees. So it is an ellipsis, whereby one word is put for two, or under one verb. See more of this phrase on Gen. xxx. 3; xlviii. 12.

24 And Joseph said unto his brethren, I die: and [a]God will surely visit you, and bring you out of this land unto the land [b]which he sware to Abraham, to Isaac, and to Jacob.

[a] ch. 15. 14. & 46. 4. & 48. 21. Ex. 3. 16, 17. Heb. 11. 22. [b] ch. 15. 14. & 26. 3. & 35. 12. & 46. 4.

God will surely visit you, i. e. deliver you out of this place, where I foresee you will be hardly used after my decease; or, fulfil his promised kindness to you, as that word is used, Gen. xxi. 1; Exod. iv. 31. There is a double visitation oft mentioned in Scripture; the one of grace and mercy, which is here meant; the other of justice and anger, as elsewhere.

25 And [c]Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

[c] Ex. 13. 19. Josh. 24. 32. Acts 7. 16.

Joseph took an oath, for the same reason which moved Jacob to require an oath from him, Gen. xlvii. 30, 31. *of the children of Israel*: he saith not, *of his brethren*, but *of Israel's children*; under which his grandchildren are comprehended, and seem principally intended here; either because his brethren were most of them dead, or rather because he knew that they were not to go out of Egypt in his brethren's time, but in their second or third generation. *My bones*, i. e. my dead body: but he mentions only his bones, because part of his body was corrupted, and the other part, though preserved from corruption by the embalming, yet was so changed and adulterated with the spices, and other materials which they used, that it looked like another thing: only his bones remained entire and unchanged. *Quest.* Why did he not desire to be presently carried thither, and buried there, as his father did? *Answ.* 1. Lest he should disoblige the Egyptians, and provoke them against his brethren and children. The removal of his father thither was necessary, and forced from him by an oath, but the order for the removal of himself would have been voluntary and designed, and therefore could not have escaped the censure of an ungrateful contempt of the land of Egypt, which as it was thought good enough for him and his to live in, should have been judged so too for his burial. 2. That by these his remains his memory might be the longer and better preserved, both with the Egyptians, who for his sake might show kindness to his near relations; and with the Israelites, to whom this was a visible pledge of their deliverance, and a help to their faith, and an obligation to them to persist in the true religion.

26 So Joseph died, *being* an hundred and ten years old: and they [d]embalmed him, and he was put in a coffin in Egypt. [d] ver. 2. 1615.

So for about thirteen years of affliction he enjoyed eighty years of honour, and as much happiness as earth could afford him.

THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

THE ARGUMENT.

After the death of Joseph, who had sent for his father's house into Egypt, the children of Israel exceedingly multiplied, notwithstanding Pharaoh's cruel oppressing of them; from under which God, hearing their cry, brought them with a strong hand. Wherefore this book is called by the Greeks Exodus, i. e. a going forth; containing an historical account of passages for about one hundred and forty years; with the wonderful raising up of Moses, who, together with Aaron, were to be instruments of their deliverance; and accordingly, after the inflicting ten dreadful plagues upon Pharaoh, brought them into the wilderness through the Red Sea, wherein Pharaoh (his heart being hardened under all these plagues) and all his host pursuing of them were drowned; God having first instituted the passover, as an abiding sacrament to bring to their remembrance in after-times this great deliverance.

In their conduct through the wilderness, God gave them the signal mark of his presence in the pillar of a cloud, and the pillar of fire; who, notwithstanding their great and reiterated murmurings, gave them food, both bread and flesh from heaven, and drink out of the rock; and when they were come to Mount Sinai, he there gave them the moral law, beside other both politic and ecclesiastical ordinances. Afterwards, the breaking of the tables being occasioned by the idolatry of the golden calf, God graciously renewed his covenant with them. There being also a tabernacle, and ark, and other things to be made by God's command, the bounty of the people, in order to the making and furnishing thereof, is here set down; which, being finished, the tabernacle is anointed, and filled with the glory of God.

CHAP. I.

The names and numbers of the children of Israel that came into Egypt, 1—5. *Joseph, his brethren, and that generation die*, 6. *A new king, who knew not Joseph*, 8, *goeth about by affliction, &c. to suppress the Israelites*, 9—11. *They increase*, 12. *Pharaoh commands the midwives to kill the male children*, 15, 16. *They fear God, and obey not the king*, 17. *For this God blesseth the midwives*, 20, 21. *Pharaoh commands all the male children to be drowned*, 22.

NOW [a]these *are* the names of the children of Israel, which came into Egypt; every man and his houshold came with Jacob. B. C. 1706. [a] Gen. 46. 8. ch. 6. 14.

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This list is here repeated, that by comparing this small root with so vast a company of branches as grew upon it, we may see the wonderful providence of God in the fulfilling of his promises. *And his household*, his children and grandchildren, as the word *house* is taken Ruth iv. 11; 2 Sam. vii. 11; 1 Kings xxi. 29.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

Who, though the youngest of all, is placed before *Dan*, *Naphtali*, &c., because these were the sons of the handmaidens.

4 Dan, and Naphtali, Gad, and Asher.

a Heb. *thigh.* b Gen. 46. 26. &c. ver. 20. Deut. 10. 22.

5 And all the souls that came out of the † loins of Jacob were [b] seventy souls: for Joseph was in Egypt *already*.

Seventy souls, including Jacob and Joseph, and his two sons. See Gen. xlvi. 26, 27; Deut. x. 22. Or if they were but sixty-nine, they are called seventy by a round number, of which we shall have many instances.

c Gen. 25. 26. Acts 7. 15.

6 And [c] Joseph died, and all his brethren, and all that generation.

i. e. All that were of the same age with *Joseph* and his brethren.

d Gen. 46. 3. & 47. 27. & 48. 4. Lev. 26. 9. Acts 7. 17.

7 ¶ [d] And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Here are many words, and some very emphatical, to express their incredible multiplication. They *waxed exceeding mighty*; which may relate either to their numbers, which greatly added to their strength, or to their constitution, to note that their offspring was strong as well as numerous. Atheistical wits cavil at this story, and pretend it impossible that out of seventy persons should come above six hundred thousand men within two hundred and fifteen years; wherein they betray no less ignorance than impiety. For, to say nothing of the extraordinary fruitfulness of the women in Egypt, who oft bring forth four or five children at one birth, as Aristotle notes, Hist. Animal. 7. 4, nor of the long lives of the men of that age, nor of the plurality of wives then much in use, nor of the singular blessing of God upon the Hebrews in giving them conceptions and births without abortion, all which are but very reasonable suppositions, the probability of it may plainly appear thus: Suppose there were only two hundred years reckoned, and only fifty persons who did beget children, and these begin not to beget before they be twenty years old, and then each of them beget only three children. Divide this time now into ten times twenty years. In the first time, of 50 come 150. In the second, of 150 come 450. Of them in the third, come 1350. Of them in the fourth, 4050. Of these in the fifth, 12150. Of these in the sixth, 36450. Of them in the seventh, 109350. Of them in the eighth, 328050. Of these in the ninth, 984150. And of them in the tenth, 2952450. If it be objected, that we read nothing of their great multiplication till after Joseph's death, which some say was not above fifty years before their going out of Egypt, it may be easily replied: 1. *This* is a great mistake, for there were above one hundred and forty years between Joseph's death and their going out of Egypt, as may appear thus: It is granted that the Israelites were in Egypt about two hundred and ten or two hundred and fifteen years in all. They came not thither till Joseph was near forty years old, as is evident by comparing Gen. xli. 46, with Gen. xlv. 6. So there rests only seventy years of Joseph's life, which are the first part of the time of Israel's dwelling in Egypt, and there remain one hundred and fory-five years, being the other part of the two hundred and fifteen years. 2. That the Israelites did multiply much before Joseph's death, though Scripture be silent in it, as it is of many other passages confessedly true, cannot be reasonably doubted. But if there was any defect in the numbers proposed in the first fifty-five years, it might be abundantly compensated in the one hundred and forty-five years succeeding. And so the computation remains good.

e Acts 7. 18.

8 Now there [e] arose up a new king over Egypt, which knew not Joseph.

A new king, i. e. another king; one of another disposition, or interest, or family; for the kingdom of Egypt did oft pass from one family to another, as appears from the history of the *Dynasties* recorded in ancient writers. *Which knew not Joseph*, or, *acknowledged not* the vast obligations which Joseph had laid not only upon the kingdoms of Egypt, and the king under whom Joseph lived, but upon all his successors, in regard of those vast additions of wealth and power which he had made to that crown. This phrase notes his ungrateful disowning and ill requiting of Joseph's favours. For words of knowledge in Scripture commonly include the affections and actions; as men are oft said not to know God, when they do not love nor serve him; and God is said not to know men, when he doth not love them.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

f Ps. 105. 24.

This was not a true, but an invidious representation and aggravation of the matter, the better to justify the severities which he designed.

10 [g] Come on, let us [h] deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

g Ps. 10. 2. & 83. 3, 4. h Job 5. 13. Ps. 105. 25. Prov. 16. 25. & 21. 30. Acts 7. 19.

War was not unusual in that country. *So get them up out of the land*, which they might easily learn from some of the Hebrews, that they were in due time to do. And they were very unwilling to part with them, because of the tribute and service which they did receive and expect from them.

11 Therefore they did set over them taskmasters [i] to afflict them with their [k] burdens. And they built for Pharaoh treasure cities, Pithom [l] and Raamses.

i Gen. 15. 13. ch. 3. 7. Deut. 26. 6. k ch. 2. 11. & 5. 4, 5. Ps. 81. 6. l Gen. 47. 11.

Taskmasters, Heb. *masters of tribute*, who were to exact from them the tribute required, which was both money and labour; that their purses might be exhausted by the one, their strength by the other, and their spirits by both. *To afflict*, or, *oppress*, or *humble*; to spend their strength by excessive labours, and so disenable them for the procreation of children. *Treasure cities*, where they laid the king's money or corn, which is reckoned among treasures, 2 Chron. xvii. 12; xxxii. 27, and wherein a great part of the riches of Egypt consisted; for they had corn enough, not only for themselves, but to sell to other countries; so that Egypt was accounted the granary of the Roman empire. Or, *defenced cities*, in which garrisons were to be placed, which seems best to agree with the place and use of them. For they were in the borders of the land, and among the Israelites, which appears concerning the one from Gen. xlvii. 11, (where the land in which they were placed is called *Rameses*, which in Hebrew consists of the same letters with this *Raamses*, and seems to be so called then by anticipation from the city of that name now built in it,) and may be reasonably presumed concerning the other; and therefore it is most probable that they were built to keep the Israelites in subjection, and to hinder them from going out of the land.

12 † But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

† Heb. *And as they afflicted them, so they multiplied, &c.*

They multiplied, through God's overruling providence and singular blessing, which God gave them purposely to hasten first their sorer affliction, and next, and by that means, their glorious deliverance. *They were grieved*, through envy and fear.

13 And the Egyptians made the children of Israel to serve with rigour:

Or, *cruelty*, or, *tyranny*; with hard words and cruel usage, without mercy or mitigation. This God permitted for wise and just reasons. 1. As a punishment of their idolatry, into which divers of them fell there, Josh. xxiv. 14; Ezek. xx. 5, 7, 8; xxiii. 8. 2. To wean them from the land of Egypt, which otherwise was a plentiful and desirable land, and to

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quicken their desires after Canaan. 3. To prepare the way for God's glorious works, and Israel's deliverance.

m ch. 2. 23. & 6. 9. Num. 20. 15. Acts 7. 19, 34. n Ps. 81. 6.

14 And they [m]made their lives bitter with hard bondage, [n]in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

Service in the field was the basest and most laborious of all their services.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

The Hebrew midwives; such as not only were employed about the Hebrew women, but were Hebrews themselves, not Egyptians, as some suppose; as may appear, 1. Because they are expressly called, not *the midwives of the Hebrews*, but *the Hebrew midwives*. 2. The Egyptian midwives would not willingly employ their time and pains among the meanest and poorest of servants, as these were. And if they were sent in design by the king, he had lost his end, which was to cover his cruelty with cunning, and to persuade the people that their death was not from his intention, but from the chances and dangers of child-bearing. 3. The Hebrew women, as they had doubtless midwives of their own, so they would never have admitted others. 4. They are said to *fear God*, ver. 17, 21.

You are not to think that these were the only midwives to so many thousands of Hebrew women, but they were the most eminent among them; and it may be, for their excellency in that profession called to the service of some Egyptian ladies, and by them known to Pharaoh, who might therefore think by their own interest, and by the promise of great rewards, or by severe threatenings, to oblige them to comply with his desires; and if he met with the desired success by them, he meant to proceed further, and to engage the rest in like manner.

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

The stools; a seat used by women when ready to be delivered, conveniently framed for the midwife's better discharge of her office. *Ye shall kill him*, which it was not difficult for them to do without much observation. *If it be a daughter, then she shall live;* either, 1. Because he feared not them, but the males only; and some add, that he was advised by one of their magicians, that a male child should be born of the Israelites, who should be a dreadful scourge to the Egyptians. Or, 2. They reserved them for their lust, or for service, or for the increase of their people, and the raising of a fairer breed by them.

cir. 1635. o Prov. 16. 6. p Dan. 3. 16, 18. & 6. 13. Acts 5. 29.

17 But the midwives [o]feared God, and did not [p]as the king of Egypt commanded them, but saved the men children alive.

They *feared God* more than the king, and therefore chose to obey God rather than the king, their commands being contrary each to other.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

q See Josh. 2. 4, &c. 2 Sam. 17. 19, 20.

19 And [q]the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

They are lively, or, *vigorous* and active in promoting the birth of their own children; or, like *the beasts*, which without any help of others bring forth their young. So the Hebrew word signifies; and so there is only a defect of the particle of similitude, which is frequent, as I have noted before.

This might be no lie, as many suppose, but a truth concerning many of them, and they do not affirm it to be so with all. And so it might be, either because their daily and excessive labours joined with the fears of the execution of the king's command, whereof they seem to have gotten notice, did hasten their birth, as the same causes do commonly in other women; or because they, understanding their danger, would not send for the midwives, but committed themselves to God's providence, and the care of some of their neighbours present with them. So here was nothing but truth, though they did not speak the whole truth, which they were not obliged to do.

r Prov. 11. 18. Eccles. 8. 12. Is. 3. 10. Heb. 6. 10.

20 [r]Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

Therefore, because they feared God, and spared the children, ver. 17, whereby they exposed themselves to the king's displeasure; because they would not offend God by murdering the children, which they might have done many times secretly, and therefore it was only the fear of God which restrained them from it.

s See 1 Sam. 2. 35. 2 Sam. 7. 11, 13, 27, 29. 1 Kings 2. 24. & 11. 38. Ps. 127. 1.

21 And it came to pass, because the midwives feared God, [s]that he made them houses.

i. e. God greatly increased their families both in children and posterity, and in wealth, and other outward blessings. So this phrase is used Gen. xxx. 30; Deut. xxv. 9; 1 Sam. ii. 35; 1 Kings ii. 24; xi. 38; Psal. cxxvii. 1. As *houses* are commonly put for families, so *building* is put for procreating of children, Gen. xvi. 2; xxx. 3.

cir. 1573. t Acts 7. 19.

22 And Pharaoh charged all his people, saying, [t]Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAP. II.

Moses's parentage and birth, 1, 2. *His mother makes an ark, puts him therein,* 3. *Pharaoh's daughter going to wash herself, seeth him, takes him for her own child, and gives him to his mother to nurse,* 4—9. *Moses seeing an Israelite wronged by an Egyptian, kills him,* 11, 12. *Pharaoh hearing this, seeks to slay Moses; he flees to Midian,* 15. *There he rescues Reuel's daughters from the violence of the shepherds,* 17; *serves Reuel, and marries his daughter Zipporah,* 21. *She bears him a son, his name, and the reason of it,* 22. *God heareth the cry of the Israelites,* 23—25.

a ch. 6. 20. Num. 26. 59. 1 Chron. 23. 14.

AND there went [a]a man of the house of Levi, and took *to wife* a daughter of Levi.

There went a man, viz. *Amram*, (Exod. vi. 20; Numb. xxvi. 58, 59,) from the place of his abode to another place for the following purpose. *A daughter of Levi*, namely *Jochebed*, Numb. xxvi. 59, called a *daughter*, not strictly, but more largely, to wit, a grandchild, as the words *father* and *son* are oft used for a grandfather and a grandson, as hath been showed before. And so the word *sister*, Exod. vi. 20, is to be taken largely, as *brother* is oft used for a cousin. This seems more probable than that an Israelite should marry his own sister, which even heathens by the light of nature have condemned, especially now when he had such abundant choice elsewhere.

1571. b Acts 7. 20. Heb. 11. 23.

2 And the woman conceived, and bare a son: and [b]when she saw him that he *was a* goodly *child*, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

She could not longer hide him, with safety to herself, because they now grew more violent in executing that bloody decree, and the child growing up was more likely to be discovered, especially seeing the Egyptians dwelt among them, Exod. iii. 22. That boats were made of such

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materials as *bulrushes* in those parts, is evident from Isa. xviii. 2, and from the testimonies of Herod, Pliny, and others. *Slime and pitch; slime* within, and *pitch* without. *She laid it in the flags*, which grew near the river's side; partly that the vessel might not be carried away, and overturned by the violence of the winds and water, and partly that the child might be sooner discerned, and more easily taken out thence by any kind hand, which she hoped for.

c ch. 15. 20. Num. 26. 59.

4 [c] And his sister stood afar off, to wit what would be done to him.

His sister stood afar off, that she might not be thought to have laid the child there, or to be related to it.

d Acts 7. 21.

5 ¶ And the [d] daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

This she might very probably guess, both from the circumstances in which she found him, and from the singular fairness and beauty of the child, far differing from the Egyptian hue; and she might certainly know it by its circumcision.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he be-

e Acts 7. 21.

came [e] her son. And she called his name

f That is, drawn out.

‖ Moses: and she said, Because I drew him out of the water.

He became her son, by adoption, Heb. xi. 24. For, as Philo reports, she, though long married, had no child of her own; and therefore treated him as her own, and gave him royal education and instruction. See Acts vii. 21.

Moses; it matters not whether this be an Egyptian name, or a Hebrew name answering to it in signification, seeing the meaning of it is here explained.

11 ¶ And it came to pass in those days,

f Acts 7. 23, 24. Heb. 11. 24, 25.

g Gen. 16. 11.

[f] when Moses was grown, that he went out unto his brethren, and looked on their [g] burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

In those days, whilst Moses lived at court, and was owned as the son of Pharaoh's daughter, and, as some write, designed to succeed Pharaoh in the throne. *Moses was grown* to maturity, being forty years old, Acts vii. 23. *He went out unto his brethren*; partly by natural affection and inclination, that he might learn the state of his brethren, and help them, as occasion should offer itself; and partly by Divine instigation, and in design that he might give some manifestation to them that he was raised and sent of God to deliver them; as may be gathered from Acts vii. 25.

12 And he looked this way and that way, and when he saw that *there was* no

h Acts 7. 24.

man, he [h] slew the Egyptian, and hid him in the sand.

Looked this way and that way; not from conscience of guilt in what he intended, but from human and warrantable prudence.

This action of Moses was extraordinary, and is not to be justified by the common right of defending the oppressed, which belongs not to private persons, Rom. xii. 19; but only by his Divine and special vocation to be the ruler and deliverer of Israel. Which call of his, howsoever manifested, whether by his father, as Josephus saith, or immediately to himself, was evident to his own conscience, and he gave this as a signal to make it evident to the people.

13 And [i] when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

i Acts 7. 26.

The next day after that achievement, he returns to execute the office in which God had set him as a judge, whose work it is both to destroy enemies, and to reconcile brethren.

14 And he said, [k] Who made thee † a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

k Acts 7. 27, 28.

† Heb. *a man, a prince.* Gen. 13. 8.

Moses feared, through the weakness of his faith, which afterwards growing stronger, *he feared not* that which now he did fear, the *wrath of the king*, Heb. xi. 27. Distinguish the times, and scriptures agree which seemed to clash together.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But [l] Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by [m] a well.

l Acts 7. 29. Heb. 11. 27.

m Gen. 24. 11. & 29. 2.

He sought to slay Moses; not out of zeal to punish a murderer, but to secure himself from so dangerous a person, probably supposing that this was the man foretold to be the scourge of Egypt, and the deliverer of Israel.

16 [n] Now the ‖ priest of Midian had seven daughters: [o] and they came and drew *water*, and filled the troughs to water their father's flock.

n ch. 3. 1.

‖ Or, *prince*, as Gen. 41. 45.

o Gen. 24. 11. & 29. 10. 1 Sam. 9. 11.

The priest of Midian; not of idols, for then Moses would not have married into his family; but of the true God; for some such were in those ancient times here and there, as appears by Melchisedek, though his manner of worshipping God might be superstitious and corrupt: or the Hebrew *cohen* may here signify *a prince*, or *a potentate*, as Gen. xli. 45. Nor doth the employment of his daughters contradict that translation, both because principalities were then many of them very small and mean, and because this employment then was esteemed noble, and worthy of great men's daughters, as appears from Gen. xxiv. 15; xxix. 6, &c.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and [p] watered their flock.

p Gen. 29. 10.

The shepherds drove them away, that they might enjoy the fruit of their labours, and make use of the water which they had drawn for their own cattle. *Moses helped them*; either by persuading them with fair words, or by force; for Moses was strong, and full of courage and resolution, wherewith the shepherds were easily daunted.

18 And when they came to [q] Reuel their father, he said, How *is it that* ye are come so soon to day?

q Num. 10. 29. called also *Jethro* or *Jether*, ch. 3. 1. & 4. 18. & 18. 1, &c.

Their father; either, 1. Strictly, and then he is the same who elsewhere is called *Jethro*, Exod. iii. 1, and xviii. oftimes; and, as some think, *Hobab*, Judg. iv. 11. Or, 2. Largely, i. e. their grandfather, for such are oft called *fathers*, as Gen. xxxi. 43; 2 Kings xiv. 3, &c.; xvi. 2; xviii. 3; so he was the father of Jethro, or Hobab, Numb. x. 29.

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

They guessed him to be *an Egyptian* by his habit and speech, or he told them that he came from thence. *Drew water*; Heb. *in drawing drew*, which notes that he drew it very diligently and readily, which caused their quick return.

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20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? çall him, that he may [r] eat bread.

r Gen. 31. 54. & 43. 25.

Heb. *Have left the man thus*, or *now*, at this time of the day, when it is so late, and he a stranger and traveller.

21 And Moses was content to dwell with the man: and he gave Moses [s] Zipporah his daughter.

s ch. 4. 25. & 18. 2.

Moses was content; or, *consented* to his desire or offer. And so his present and temporary repose there is turned into a settled habitation. Moses married *Zipporah* not instantly, but after some years of acquaintance with the family, as may probably be gathered from the youngness and uncircumcisedness of one of his sons forty years after this, Exod. iv. 25. In which time, as Moses would not fail to instruct them in the knowledge of the true God, which he was able excellently to do, so it is likely he had succeeded therein in some measure, and therefore married Zipporah.

22 And she bare *him* a son, and he called his name ‖ [t] Gershom: for he said, I have been [u] a stranger in a strange land.

‖ That is, *a stranger here.*
t ch. 18. 3.
u Acts 7. 29. Heb. 11. 13, 14.

23 ¶ And it came to pass [x] in process of time, that the king of Egypt died: and the children of Israel [y] sighed by reason of the bondage, and they cried, and [z] their cry came up unto God by reason of the bondage.

x ch. 7. 7. Acts 7. 30.
y Num. 20. 16. Deut. 26. 7. Ps. 12. 5.
z Gen. 18. 20. ch. 3. 9. & 22. 23, 27. Deut. 24. 15. Jam. 5. 4.

In process of time; Heb. *in those many days*, viz. in which he lived or abode there, i. e. after them. *In* is put for *after* here, as it is Numb. xxviii. 26; Isa. xx. 1; Mark xiii. 24, compared with Matt. xxiv. 29; Luke ix. 36. After forty years, as appears by comparing Exod. vii. 7, with Acts vii. 30. *The king of Egypt died;* and after him one or two more of his sons or successors, and the rest who sought for Moses's life, Exod. iv. 19. *The children of Israel sighed*, because though their great oppressor was dead, yet they found no relief, as they hoped to do.

24 And God [a] heard their groaning, and God [b] remembered his [c] covenant with Abraham, with Isaac, and with Jacob.

a ch. 6. 5.
b ch. 6. 5. Ps. 105. 8, 42. & 106. 45.
c Gen. 15. 14. & 46. 4.

25 And God [d] looked upon the children of Israel, and God †[e] had respect unto *them*.

d ch. 4. 31. 1 Sam. 1. 11. 2 Sam. 16. 12. Luke 1. 25.
† Heb. *knew.*
e ch. 3. 7.

Heb. *Knew* them, so as to pity and help them; as words of knowledge are oft used, as Psal. i. 6; xxxi. 7. He who seemed to have rejected them, now owned them for his people, and came for their rescue.

CHAP. III.

Moses keeping Jethro's flock, cometh to mount Horeb, 1. *There God appears to him in a burning bush,* 2. *Moses beholds it,* 3. *God calls to him out of the burning bush,* 4; *cautions him what to do,* 5, 6. *God seeth their afflictions,* 7; *promises them a happy deliverance,* 8; *sends Moses to Pharaoh,* 10. *He desires to be excused because unworthy,* 11. *God encourages him,* 12, *and directs him what to say to the children of Israel,* 13, 14; *makes his name known to Moses,* 15; *commands him to gather the elders of Israel,* 16; *and what he was to say to them,* 17; *likewise to Pharaoh,* 18. *Pharaoh's obstinacy,* 19. *God threatens the Egyptians,* 20; *and tells Moses with what plenty the Israelites should depart,* 21, 22.

1491. NOW Moses kept the flock of Jethro his father in law, [a] the priest of Midian; and he led the flock to the backside of the desert, and came to [b] the mountain of God, *even* to Horeb.

a ch. 2. 16.
b ch. 18. 5. 1 Kings 19. 8.

Jethro was either the same with *Reuel*, or his son, who, upon his father's death, succeeded into his office. See Exod. ii. 18. *To the backside of the desert*, to its innermost parts, which were behind Jethro's habitation, and the former pastures, whither he went for fresh pastures. *The mountain of God;* so called, either as a high or eminent mountain; or from the vision of God here following; see Acts vii. 30; or by anticipation, from God's glorious appearance there, and giving the law from thence, Exod. xviii. 5; xix. 3: see also 1 Kings xix. 8. *Horeb*, called also *Sinai*, Exod. xix. 1; Acts vii. 30. Or Horeb was the name of the whole tract or row of mountains, and Sinai the name of that particular mountain where this vision happened, and the law was delivered. Or Horeb and Sinai were two several tops of the same mountain.

2 And [c] the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

c Deut. 33. 16. Is. 63. 9. Acts 7. 30

The angel of the Lord; not a created angel, but the Angel of the covenant, Christ Jesus, who then and ever was God, and was to be man, and to be sent into the world in our flesh, as a messenger from God. And these temporary apparitions of his were presages or forerunners of his more solemn mission and coming, and therefore he is fitly called an Angel. That this Angel was no creature, plainly appears by the whole context, and specially by his saying, *I am the Lord*, &c. The angels never speak that language in Scripture, but, *I am sent from God*, and, *I am thy fellow servant*, &c. And it is a vain pretence to say that the angel, as God's ambassador, speaks in God's name and person; for what ambassador of any king in the world did ever speak thus, *I am the king*, &c.? Ministers are God's ambassadors, but if any of them should say, *I am the Lord*, they would be guilty of blasphemy, and so would any created angel be too, for the same reason. By *a flame of fire* was fitly represented God's majesty, and purity, and power. *The bush was not consumed;* which doubtless represented the condition of the church and people of Israel, who were now in the fire of affliction, yet so as that God was present with them, and that they should not be consumed in it, whereof this vision was a pledge.

3 And Moses said, I will now turn aside, and see this [d] great sight, why the bush is not burnt.

d Ps. 111. 2. Acts 7. 31.

4 And when the LORD saw that he turned aside to see, God called [e] unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

e Deut. 33. 16.

He doubles the name, partly to show kindness and familiarity, and principally to make Moses more attentive to the business before him.

5 And he said, Draw not nigh hither: [f] put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

f ch. 19. 12. Josh. 5. 15. Acts 7. 33.

Draw not nigh hither; keep thy distance; whereby he checks his curiosity and forwardness, and works him to the greater reverence and humility. Compare Exod. xix. 12, 21; Josh. v. 15. *Put off thy shoes:* this he requires as an act and token, 1. Of his reverence to the Divine Majesty, then and there eminently present. 2. Of his humiliation for his sins, whereby he was unfit and unworthy to appear before God; for this was a posture of humiliation, 2 Sam. xv. 30; Isa. xx. 2, 4; Ezek. xxiv. 17, 23. 3. Of purification from the filth of his feet, or ways, or conversation, that he might be more fit to approach to God. See John xiii. 10; Heb. x. 22. 4. Of his submission and readiness to obey God's will, for which reason slaves used to be barefooted. *Holy ground;* with a relative holiness at this time, because of my special presence in it.

6 Moreover he said, [g] I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for [h] he was afraid to look upon God.

g Gen. 28. 13. ver. 15. ch. 4. 5. Matt. 22. 32. Mark 12. 26. Luke 20. 37. Acts 7. 32.
h So 1 Kings 19. 13. Is. 6. 1, 5. Neb. 9. 9. Ps. 105. 44. Acts 7. 34.

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The God of thy fathers, engaged to them by covenant or promise, which I am now come to perform. *He was afraid to look upon God*, as other excellent servants of God have been, through the sense of their own meanness and sinfulness, and of God's majesty and holiness. See Gen. xvi. 13; xvii. 3; 1 Kings xix. 13; Isa. vi. 2, 5, &c.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and [i] have heard their cry [k] by reason of their taskmasters; for [l] I know their sorrows;

[i] ch. 2. 23, 24.
[k] ch. 1. 11. 1 Cor. 10. 21. ch. 2. 23.

I have surely seen; Heb. *In seeing I have seen*, i. e. I have seen and observed it diligently, accurately, and certainly; for so much the doubling of the verb signifies.

8 And [m] I am come down to [n] deliver them out of the hand of the Egyptians, and to bring them up out of that land [o] unto a good land and a large, unto a land [p] flowing with milk and honey; unto the place of [q] the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

[m] Gen. 11. 5. 7. 18. 21. 46. 30. 24. [n] ch. 6. 6, 8. 18. 21. [o] Deut. 1. 25. 8. 7, 8. [p] ver. 17. ch. 13. 5. Num. 13. 27. Deut. 26. 9. 27. Jer. 11. 5. 32. 22. Ezek. 20. 6. [q] Gen. 15. 18.

I am come down: this word notes God's manifestation of himself and his favour, and giving help from heaven. See Gen. xviii. 21.

It was *a good land and a large*, not only comparatively to Goshen, where they now dwelt, and to the number of the Israelites at that time; but absolutely, if you take the Land of Promise according to its true, and first, and ancient bounds of it, as you have them described, Gen. xv. 18; Deut. i. 7; xi. 24, and not according to those narrow limits to which they were afterwards confined for their unbelief, sloth, cowardice, and impiety. *Flowing with milk and honey*, i. e. abounding with the choicest fruits, both for necessity and for delight. The excellency and singular fruitfulness of this land, howsoever denied or disputed by some ill-minded persons, is sufficiently evident, 1. From express testimony, not only of Moses, Deut. viii. 7—9, but also of the spies who were sent to view it, and, though prejudiced against it, yet acknowledged it, Numb. xiii. 27; and of the holy prophets that lived long in it, as David, Psal. cvi. 24; Joel, chap. ii. 3; and Ezekiel, who calls it *the glory of all lands*, Ezek. xx. 15. Which if it had not been true, it is ridiculous to think that they durst have said and writ so, when the people with whom they contested, and thousands of other persons there and then living, were able to confute them. After them Josephus, and St. Hierom, and others since, who lived long in that land, have highly commended it. And whereas Strabo speaks of the barrenness of the soil about Jerusalem, that is true, but by himself it is limited to the compass of sixty furlongs from Jerusalem. And if at this day the land be now grown barren in a great measure, it is not strange, considering both the great neglect and sloth of the people as to the improvement of it, and the great wickedness of its inhabitants, for which God hath threatened *to turn a fruitful land into barrenness*, Psal. cvii. 34.

These people are diversely numbered, there are ten sorts reckoned, Gen. xv. 19—21, and seven, Deut. vii. 1, and here but six, because some of them were either destroyed or driven out of their land by others; or did by choice and design remove to some other place, as many in those times did, though it be not mentioned in Scripture; or by cohabitation and marriage with some of the other people, did make a coalition, and were incorporated with them, and so their name was swallowed up in the other; or because the names of some of these people, as particularly the Canaanites and the Amorites, were used sometimes more strictly, and sometimes more largely, so as to comprehend under them the other people, as the Girgashites, &c., whence it comes to pass that all the rest go under the names of the Canaanites, Gen. xiii. 7, and of the Amorites in some places of Scripture, as hath been showed.

reason

9 Now therefore, behold, [r] the cry of the children of Israel is come unto me: and I have also seen the [s] oppression wherewith the Egyptians oppress them.

[s] ch. 1. 11, 13, 14, 22.

The cry of the children of Israel; either in prayer, or rather forced by their oppressions, as the next clause explains it.

10 [t] Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

[t] Ps. 105. 26. Mic. 6. 4.

11 ¶ And Moses said unto God, [u] Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

[u] See ch. 6. 12. 1 Sam. 18. 18. Is. 6. 5, 8. Jer. 1. 6.

What a mean, inconsiderable person am I! how unworthy and unfit for that employment! He was more forward in the work forty years ago, by reason of the fervours of his youth, his inexperience in affairs, the advantage of his power and interest in the court, by which he thought he could and should procure their deliverance; but now age had made him cool and considerate; the remembrance of his brethren's rejection of him, when he was a great man at court, took away all probability of prevailing with them to follow him, much more of prevailing with Pharaoh to let them go. Thus Moses falls into that distemper to which most men are prone, of measuring God by himself, and by the probabilities or improbabilities of second causes.

12 And he said, [x] Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

[x] Gen. 31. 3. Deut. 31. 23. Josh. 1. 5. Rom. 8. 31.

This shall be a token unto thee; either, 1. This vision; or, 2. The fulfilling of this promise, that *I will be with thee* by signs and wonders, and a strong hand; or rather, 3. This which here follows, that he and Israel should serve God there. Signs indeed are commonly given from things past or present, but sometimes from things to come, as here, and 1 Sam. ii. 34; Isa. vii. 13, 14; ix. 6, &c. *Quest.* How could Moses be confirmed in his present calling and work by a thing yet to come? *Answ.* Such signs, if they were single, and the only evidences of a man's calling, might leave some ground for suspicion; but when they are accompanied with other signs, as it is here and in the other places produced, they are of great use for the corroboration of a man's faith. Moses was otherwise assured of the presence, and power, and faithfulness of that God who spake to him, and was to expect more assurances that God would be with him to help him in and carry him through his work. And as an evidence that this work of bringing Israel out of Egypt should be completed, he gives him a promise that he should serve God in that place; which promise coming from God, he knew to be as infallibly certain, as if it were already come to pass, and therefore this was an apt mean to strengthen his faith in his present undertaking.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

Since I must go to them in thy name, and thou hast variety of names and glorious titles, and some of them are ascribed to idols, not only by the Egyptians, but by too many of thy own people; what name shall I use, whereby both thou mayst be distinguished from false gods, and thy people may be encouraged to expect deliverance from thee?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, [y] I AM hath sent me unto you.

[y] ch. 6. 3. John 8. 58. 2 Cor. 1. 20. Heb. 13. 8. Rev. 1. 4.

I am that I am; a most comprehensive and significant name, and most proper for the present occasion. It notes, 1. The reality of his being; whereas *idols are nothings*, 1 Cor. viii. 4, all their divinity is only in the fancies and opinions of men. 2. The necessariness, eternity, and unchangeableness of his being; whereas all other beings once

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were not, and, if he please, they shall be no more; and all their being was derived from him, and wholly depends upon him; and he only is by and from himself. 3. The constancy and certainty of his nature, and will, and word. The sense is, I am the same that ever I was; the same who made the promises to Abraham, &c., and am now come to perform them; who, as I can do what I please, so I will do what I have said. Heb. *I shall be what I shall be.* He useth the future tense; either, 1. Because that tense in the use of the Hebrew tongue comprehends all times, past, present, and to come, to signify that all times are alike to God, and all are present to him; and therefore what is here, *I shall be*, is rendered, *I am*, by Christ, John viii. 58. See Psal. xc. 4; 2 Pet. iii. 8. Or, 2. To intimate, though darkly, according to that state and age of the church, the mystery of Christ's incarnation. *I shall be what I shall be*, i. e. God-man; and I who now come in an invisible, though glorious, manner to deliver you from this temporal bondage, shall in due time come visibly, and by incarnation, to save you and all my people from a far worse slavery and misery, even from your sins, and from wrath to come. Of this name of God, see Rev. i. 4, 8; xvi. 5.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* [f] my name for ever, and this *is* my memorial unto all generations.

f Ps. 135. 13. Hos. 12. 5.

The Lord, Heb. *Jehovah;* a word of the same root and signification with *I am.* See Exod. vi. 3. This he adds, because God was best known to the Israelites by that name; and to show, that though he had given himself a new name, yet he was the same God. *This is my memorial*, by which I will be remembered, owned, and served by my people, and distinguished from all others. See Psal. cii. 12; cxxxv. 13.

16 Go, and [a] gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, [b] I have surely visited you, and *seen* that which is done to you in Egypt:

a ch. 4. 29.

b Gen. 50. 24. ch. 2. 25. & 4. 31. Luke 1. 68.

The elders; either by age, or rather by office and authority. For though they were all slaves to the Egyptians, yet among themselves they retained some order and government, and had doubtless some whom they owned as their teachers and rulers, as heads of tribes and families, &c.

17 And I have said, [c] I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

c Gen. 15. 14, 16. ver 8.

18 And [d] they shall hearken to thy voice: and [e] thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath [f] met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

d ch. 4. 31.

e ch. 5. 1, 3.

f Num. 23. 3, 4, 15, 16.

Hath met with us; hath appeared to us, expressing his displeasure for our neglect of him, and declaring his will that we should do what follows. *Three days' journey;* to Sinai, which, going the nearest way, was no further from Egypt; for here God had declared he would be served, ver. 12. *Quest.* Was not this deceitfully and unjustly spoken, when they intended to go quite away from him? *Answ.* No; for, 1. Pharaoh had no just right and title to them, to keep them in bondage, seeing they came thither only to sojourn for a time, and by Joseph had abundantly paid for their habitation there, and therefore they might have demanded a total dismission. 2. Moses doth not say any thing which is false, but only conceals a part of the truth; and he was not obliged to discover the whole truth to so cruel a tyrant, and so implacable an enemy. 3. Moses cannot be blamed, both because he was none of Pharaoh's subject, and because herein he follows the direction and command of his Master that sent him. And God surely was not obliged to acquaint Pharaoh with all his mind, but only so far as he pleased. And it pleased him for wise and just reasons to propose only this to Pharaoh, that his denial of so modest a request (which God foresaw) might make his tyranny more manifest, and God's vengeance upon him more just and remarkable. *Sacrifice to the Lord our God*, which they could not do freely and safely in Egypt, Exod. viii. 26.

19 ¶ And I am sure that the king of Egypt [g] will not let you go, ‖ no, not by a mighty hand.

g ch. 5. 2. & 7. 4. ‖ Or, *but by strong hand.*

I am sure; I know it infallibly beforehand. *No, not by a mighty hand;* though he see and feel the miraculous and dreadful works of a strong, yea, almighty hand, yet he will not consent to your going; which the history makes good. Nor did he let them go till he could hold them no longer, till the fear of his own life, and the clamours of his people, forced him to give way to it. And yet after that he repents of his permission, and laboured to bring them back again. Others, *but* or *except by a strong hand*, i. e. except by my almighty power he be forced to it. Both translations come to the same sense.

20 And I will [h] stretch out my hand, and smite Egypt with [i] all my wonders which I will do in the midst thereof: and [k] after that he will let you go.

h ch. 6. 6. & 7. 5. & 9. 15. i ch. 7. 3. & 11. 9. Deut. 6. 22. Neh. 9. 10. Ps. 105. 27. & 135. 9. Jer. 32. 20. Acts 7. 36. See ch. 7. to ch. 13. k ch. 12. 31.

21 And [l] I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

l ch. 11. 3. & 12. 36. Ps. 106. 46. Prov. 16. 7.

I will give this people favour, so that they shall readily grant what the Israelites desire. See Exod. xii. 36.

22 [m] But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and [n] ye shall spoil ‖ the Egyptians.

m Gen. 15. 14. ch. 11. 2. & 12. 35, 36.

n Job 27. 17. Prov. 13. 22. Ezek. 39. 10. ‖ Or, *Egypt.*

Whether this was just or no, see on Exod. xii. 36.

CHAP. IV.

Moses's objection, 1. *The answer*, 2. *God turns his rod into a serpent*, 3—5. *He adds another sign*, 6—8. *And lest they would not believe, water is turned into blood*, 9. *Moses's objection*, 10. *God argues with him*, 11. *God's command and promise*, 12. *Moses's answer*, 13. *God is angry, and enjoins Aaron to the same employment*, 14; *tells what Aaron should be, and what Moses should do*, 15—17. *Moses returning to Jethro, craves leave to go to Egypt to see his brethren: Jethro's grant*, 18. *Moses having taken the rod of God, departs with his wife and children into Egypt*, 20. *God tells him what he should say to Pharaoh*, 22, 23. *God seeketh to kill Moses*, 24. *Zipporah with a sharp knife cuts off her son's foreskin, and what she said*, 25, 26. *God commands Aaron to meet Moses*, 27. *Moses declares to Aaron both what he had heard and seen*, 28. *They gather together the elders of Israel*, 29; *and Aaron speaks all the words and does all the signs which God commanded*, 30. *The people believe*, 31.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

They will not believe me; which he conjectured both from

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reason, because the greatness and strangeness of the deliverance made it seem incredible; and their minds were so oppressed with cares and labours, that it was not likely they could raise them up to any such expectation; and from the experience which he had of them forty years before, when their deliverance by his means and interest at court seemed much more credible than now it did.

2 And the LORD said unto him, What
a ver. 17, 20. *is* that in thine hand? And he said, [a] A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

It became a serpent, i. e. was really changed into a serpent; whereby it was intimated what and how pernicious his rod should be to the Egyptians.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

The tail was the dangerous part; whereby God would try Moses's faith, and prepare him for the approaching difficulties.

b ch. 19. 9.
c ch. 3. 15.

5 That they may [b] believe that [c] the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

An imperfect sentence, to be thus completed, *This thou shalt do before them, that they may believe*. See the like in 2 Sam. v. 8, compared with 1 Chron. xi. 6; and Mark xiv. 49, compared with Matt. xxvi. 56.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his
d Num. 12. 10. 2 Kings 5. 27. bosom: and when he took it out, behold, his hand *was* leprous [d] as snow.

For whiteness. See Numb. xii. 10. Hereby God would suggest to them how soon he could weaken and destroy the hard and strong hand by which the Egyptians tyrannised over them. It might also be done to keep Moses humble and depending upon God, and to teach him and Israel to ascribe all the future miracles not to the hand of Moses, which was weak and liable to many distempers, but wholly to the Divine power and goodness.

7 And he said, Put thine hand into thy bosom again. And he put his hand into
e Num. 12. 10. 2 Kings 5. 27. Matt. 8. 3. Luke 5. 12. his bosom again; and plucked it out of his bosom, and, behold, [e] it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

To the voice of the first sign; to the voice or word of God delivered and confirmed by the first sign. For Moses did not make dumb shows before them, but acquainted them with the mind of God therein. Or he saith *the voice*, to note that God's works have a voice to speak to us, which we must diligently observe. See Micah vi. 9.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour
f ch. 7. 19. *it* upon the dry *land:* and [f] the water
† Heb. shall be and shall be which thou takest out of the river † shall become blood upon the dry *land*.

The river Nile, well known to Moses, and called so by way of eminency, as Euphrates also is. *Shall become*, Heb. *shall be, even shall be*, i. e. it shall assuredly be so.

† Heb. a man of words

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not † eloquent, neither † heretofore, nor since thou hast spoken unto thy servant: but [g] I *am* slow of speech, and of a slow tongue.

† Heb. *since yesterday, nor since the third day.*
g ch. 6. 12. Jer. 1. 6.

I am not eloquent; not able to deliver thy message acceptably and decently, either to Pharaoh or to the Israelites. Since thy appearance to me, thou hast made some change in my hand, but none in my tongue, but still I am, as I was, most unfit for so high an employment. But indeed he was therefore fit for it, as the unlearned apostles were for the preaching of the gospel, that the honour of their glorious works might be entirely given to God, and not to the instruments which he used.

11 And the LORD said unto him, [h] Who
h Ps. 94. 9. hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

i Is. 50. 4. Jer. 1. 9. Matt. 10. 19. Mark 13. 11. Luke 12. 11, 12. & 21. 14, 15.

12 Now therefore go, and I will be [i] with thy mouth, and teach thee what thou shalt say.

By my Spirit to direct and assist thee what and how to speak. Whence Moses, though he still seems to have remained *slow in speech*, yet was in truth *mighty in words* as well as *deeds*, Acts vii. 22. Compare Matt. x. 19, 20.

k See Jonah 1. 3.
‖ Or, *shouldest.*

13 And he said, O my Lord, [k] send, I pray thee, by the hand *of him whom* thou ‖ wilt send.

By one who is fitter for the work than I am. Heb. *Send by the hand* of him whom *thou wilt send*, i. e. should send; for the future tense oft signifies what one should do. See Gen. xx. 9; xxxiv. 7; Mal. i. 6; ii. 7. Thou usest according to thy wisdom to choose fit instruments, and to use none but whom thou dost either find or make fit for their employment, which I am not. Others, Send by the hand of Messias, whom thou wilt certainly send, and canst not send at a fitter time, nor for better work. Moses and the prophets knew that Christ would come, but the particular time of his coming was unknown to them. See 1 Pet i. 11.

14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, [l] he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

l ver. 27. 1 Sam. 10. 2, 3, 5.

He cometh forth to meet thee, by my instigation and direction; which, because I see thou art still diffident, I give thee for a new sign to strengthen thy belief that I will carry thee through this hard work.

15 And [m] thou shalt speak unto him, and [n] put words in his mouth: and I will be with thy mouth, and with his mouth, and [o] will teach you what ye shall do.

m ch. 7. 1, 2.
n Num. 22. 38. & 23. 5, 12, 16. Deut. 18. 18. Is. 51. 16. Jer. 1. 9.
o Deut. 5. 31.

Put words in his mouth, i. e. instruct him what to speak, and command him freely and faithfully to express it. See Isa. li. 16; lix. 21.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and
p ch. 7. 1. & 18. 19. [p] thou shalt be to him instead of God.

To teach and command him. See Exod. vii. 1.

17 And thou shalt take [q] this rod in
q ver. 2. thine hand, wherewith thou shalt do signs.

Both those which I have already made thee to do, and others as I shall direct and enable thee.

18 ¶ And Moses went and returned to † Jethro his father in law, and said
† Heb. *Jether.* unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

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He pretends only a visit, and so indeed it was, and that no very long one neither: he knew that he should certainly return to this place, and there meet with his father-in-law. So that he did not deceive him, nor intended to do so, though he thought fit to conceal from him the errand upon which God sent him, lest his father or wife should attempt to hinder or discourage him from so difficult and dangerous an enterprise. Moses shows here a rare example, as well of modesty and humility, that such glorious and familiar converse with God, and the high calling to which God had advanced him, did neither make him forget the civility and duty which he owed to his father, nor make him break forth into public and vain-glorious boasting of such a privilege; as also of his piety and prudence, that he avoided all occasions and temptations to disobedience to God's command.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for [r] all the men are dead which sought thy life.

r ch. 2. 15, 23. Matt. 2. 20.

This seems to have been a second vision, whereby God calls him forth to the present and speedy execution of that command which before was more generally delivered. *Which sought thy life*, to wit, to take it away. See the like expression, 1 Sam. xxii. 23; 1 Kings xix. 14; Matt. ii. 20. God knew very well that one great cause of Moses's unwillingness to this undertaking was his carnal fear, though he was ashamed to profess it, and therefore gives him this cordial.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took [s] the rod of God in his hand.

s ch. 17. 9. Num. 20. 8, 9.

His sons, Gershom, Exod. ii. 22. and Eliezer, Exod. xviii. 4, whom he intended to carry with him; but afterwards observing that they were like to be impediments to him in his great business, and being well assured that it would not be long ere he returned to them, he sent them back to Jethro, as may seem from Exod. xviii. 5. *Upon an ass:* one ass might be sufficient for her and her two children, because one of them was but little, ver. 25. Or *ass* may be put for *asses*, which changes of the numbers is very frequent in Scripture. *The rod of God;* his shepherd's rod so called, partly because it was appropriated to God's special service, to be the instrument in all his glorious works; and partly to show that whatsoever was done by that rod, was not done by any virtue in the rod, or in Moses's hand, but merely by the power of God, who was pleased for the greater confusion of his enemies to use so mean an instrument.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those [t] wonders before Pharaoh, which I have put in thine hand: but [u] I will harden his heart, that he shall not let the people go.

t ch. 3. 20. u ch. 7. 3, 13. & 9. 12, 35. & 10. 1. & 14. 8. Deut. 2. 30. Josh. 11. 20. Is. 63. 17. John 12. 40. Rom. 9. 18.

In thine hand, i. e. in thy power or commission, to be done by thy hand, and the rod in it. *I will harden his heart*, that he shall be unmerciful to all the groans and pressures of the Israelites, inexorable to the requests of Moses, unmovable and incorrigible by all my words and works. But God doth not properly and positively make men's hearts hard, but only privatively, either by denying to them, or withdrawing from them, that grace which alone can make men soft, and flexible, and pliable to the Divine will; as the sun hardens the clay by drawing out of it that moisture which made it soft; or by exposing them to those temptations of the world or the devil, which, meeting with a corrupt heart, are apt to harden it.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, [x] Israel *is* my son, [y] *even* my firstborn:

x Hos. 11. 1. Rom. 9. 4. 2 Cor. 6. 18. y Jer. 31. 9. Jam. 1. 18.

By my choice and adoption. They are most dear to me, and reserved by me out of all nations to be my peculiar people; and therefore I will no longer suffer thee to invade my right, nor them to live in the neglect of my service.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, [z] I will slay thy son, *even* thy firstborn.

z ch. 11. 5. & 12. 29.

I say unto thee; I command thee; for *saying* is put for commanding, Luke iv. 3; ix. 54; and in 1 Chron. xxi. 19, compared with 2 Sam. xxiv. 19. *I will slay thy son;* by which plague, coming after the rest, thou wilt be enforced to do what I advise thee now to do upon cheaper terms.

24 ¶ And it came to pass by the way in the inn, that the LORD [a] met him, and sought to [b] kill him.

a Num. 22. 22. b Gen. 17. 14.

Met him, i. e. appeared to him in some visible shape, *and sought to kill him.* Whom? Moses, spoken of and to before. He offered and endeavoured to kill him, either by inflicting some sudden and dangerous disease or stroke upon him, or by showing himself in some threatening posture, possibly as the angel did to Balaam, and afterwards to David, with a drawn sword in his hand, ready to give him a deadly blow. The reason of this severity was not Moses's distrust of God, or delay in his journey, nor the bringing of his wife and children along with him, (which it was convenient for him to carry with him, both that his father might not think he intended to desert them, and for the greater assurance and encouragement of the Israelites, when they saw that he exposed his dearest relations to the same hazards with them all,) but the neglect of circumcising his child, which also the Lord some way or other signified to Moses and Zipporah, as plainly appears, 1. From Zipporah's following fact upon that occasion. 2. From the Lord's dismission of Moses upon the circumcision of the child. 3. From the threatening of death, or cutting off, for this sin, Gen. xvii. 14, which, because there was now no magistrate to do it, God himself offers to execute it, as he sometimes saith he would do that in case. And this was a greater sin in Moses than in another man, and at this time than it had been before, because he understood the will and law of God about it better than any man, and God had lately minded him of that covenant of his with Abraham, &c., whereof circumcision was a seal; the blessings and benefits of which covenant Moses was now going to procure for himself and for his people, whilst he remained under the guilt of grossly neglecting the condition of it. Besides, what could be more absurd than that he should come to be a lawgiver, who lived in a manifest violation of God's law? or that he should be the chief ruler and instructer of the Israelites, whose duty it was to acquaint them with their duty of circumcising their children, and, as far as he could, to punish the wilful neglect of it, and yet at the same time be guilty of the same sin? or that he should undertake to govern the church of God, that could not well rule his own house? 1 Tim. iii. 5. And this was not only a great sin in itself, but a great scandal to the Israelites, who might by this great example easily be led into the same miscarriage; and moreover might not without colour of probability suspect the call of such a person, and conclude that God would not honour that man who should continue in such a visible contempt of his law. And therefore it is no wonder that God was so angry at Moses for this sin. *Quest.* How came Moses to neglect this evident duty? *Answ.* From Zipporah's averseness to and dread of that painful and, as she thought, dangerous ordinance of God, which she herself evidently discovers in this place; and the rather because of the experience which she had of it in her eldest son. And as she seems to have been a woman of an eager and passionate temper, so Moses was eminently meek and pliable, and in this matter too indulgent to his wife, especially in her father's house, and therefore he put it off till a more convenient season, when he might either persuade or overrule her therein; which was a great fault, for God had obliged all the children of Abraham not only to the thing, but to the time also, to do it upon the eighth day, which season Moses had grossly, and for some considerable time, slipped, and so had preferred the pleasing of his wife before his obedience to God.

25 Then Zipporah took [c] a sharp ‖ stone, and cut off the foreskin of her son, and † cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

c Josh. 5. 2, 3. ‖ Or, *knife.* † Heb. *made it touch.*

Perceiving the danger of her husband, and the cause of

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it, and her husband being disenabled from performing that work, whether by some stroke or sickness, or by the terror of so dismal and unexpected an apparition to him, and delays being highly dangerous, she thought it better to do it herself as well as she could, rather than put it off a moment longer; whether because the administration of that sacrament was not confined to any kind or order of persons, or because, if it was so, she did not apprehend it to be so, or because she thought this was the least of two evils, and that it was safer to commit a circumstantial error, than to continue in a substantial fault. *A sharp stone*, which she took as next at hand in that stony country. Let none think this strange, for not only this work, but the cutting off of that part, which some used to do, was commonly performed with a flint, or a sharp stone, as is expressly affirmed by Herodotus, l. 2; Plin. 35. 12. See also Juvenal, Sat. 6. and Martial. Epigram. 3. 18. But the word may be rendered, *a sharp knife*. See Josh. v. 2, 3. *Cast it at his feet:* the words are very short, and therefore ambiguous, and may be rendered, either thus, *she cast* herself *at his feet;* either, 1. At the feet of the angel, as a supplicant for her husband's life. But it is most probable that she directs this action and her following speech to the same person. Or, 2. The feet of her husband, to make request to him, that she and her children might depart from him, and return to her father, which also he granted. But neither was she of so humble a temper, nor at this time in so mild a frame, as to put herself into such a lowly posture to her husband; nor was she likely to present her humble supplication to him, to whom at the same time she showed such scorn and indignation. Or rather thus, *she cast* it *at his*, i. e. her husband's, feet: *it*, either the child; but that being tender, and now in great pain, she would not use it so roughly: or rather the foreskin cut off, or at least the blood which came from it; which she did in spite and anger against her husband, as the cause of so much pain to the child, and grief to herself. *A bloody husband art thou to me:* this some think she spake to the child, whom she calls her spouse, as some late rabbins affirm the infant used to be called, when it was circumcised, though they bring no competent proof for this usage; or her *son*, as the Hebrew word *chathan* signifies. But indeed that signifies only a *son-in-law*, as 1 Sam. xviii. 18, which is not true nor proper here. Yet some make these to be the form or solemn words used in circumcision, *Thou art a spouse*, or *a son of bloods, to me*, i. e. made so to me by the blood of circumcision. But it doth not appear that this was the usual form. Nor was it likely that she, being a Midianitish, not a Hebrew woman, and doing this suddenly, and in a rage, should be so expert to know, and so punctual to use, the right form of words, when she did not use a fit and decent carriage in the action, as appears by her casting it at his feet. It is therefore more probable she spoke thus to her husband. And because she durst not accuse God, the author of this work, she falls foul upon her husband as the occasion of it, and as a costly and bloody husband to her, whose endangered life she was forced to redeem with blood, even the blood of her little child, by which as he received a new life after a sort, so she did anew, and the second time, espouse him; whence she calls him *chathan*, which properly signifies a *spouse*, not a *husband*.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

So he let him go; or, *he*, i. e. God, or the destroying angel sent from God, *departed from him*, i. e. from Moses, and removed the tokens of God's indignation, the sickness or stroke laid upon him.

Zipporah both repeats and amplifies her former censure, and reproacheth not only her husband, but also God's ordinance; which perverse and obstinate spirit her husband observing in her, and wisely forecasting how much disturbance she might give him in his great and difficult work in Egypt, he thought fit to send her and her children back to her father, as appears from Exod. xviii. 1—3. In the Hebrew it is, *because of the circumcisions*, to wit, of her two sons, who possibly were both circumcised at this time, though it be not so expressed; but one being mentioned for an example, we are left to suppose the like concerning the other; or the circumcision of this child brings the other to her remembrance, and so she upbraids him with both. Only this doth more provoke her than it seems the other did, because she was forced to do this speedily, and with her own hands, and that to a tender infant; whereas the elder peradventure was circumcised when he was more grown and strong, and able to bear the pain. Let none think it strange that Zipporah should quarrel so much at circumcision, because the Midianites were descended from Abraham, and therefore were circumcised. For if they were so, it was done when they were grown up, about the thirteenth year of their age, from the example of Ishmael, who was circumcised at that age. But indeed it is more likely that those people, being cast out of God's covenant, as to the benefit of it, would, and did in a little time, throw off the sign of it, as having much more of pain and danger in it, than of use and privilege.

27 ¶ And the LORD said to Aaron, Go into the wilderness [d] to meet Moses. And he went, and met him in [e] the mount of God, and kissed him. [d] ver. 14. [e] ch. 3. 1.

28 And Moses [f] told Aaron all the words of the LORD who had sent him, and all the [g] signs which he had commanded him. [f] ver. 15, 16. [g] ver. 8, 9.

29 ¶ And Moses and Aaron [h] went and gathered together all the elders of the children of Israel: [h] ch. 3. 16.

All of them whom they could easily and quickly bring together, or all that were in those parts. Of those elders, see Exod. iii. 16; xxiv. 1, 9; Numb. xi. 16.

30 [i] And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. [i] ver. 16.

Thus beginning to execute the office which God had put upon him, which was to be Moses's mouth, or spokesman. i. e. Aaron did *the signs* as Moses's minister, or by the command and direction of Moses.

31 And the people [k] believed: and when they heard that the LORD had [l] visited the children of Israel, and that he [m] had looked upon their affliction, then [n] they bowed their heads and worshipped. [k] ch. 3. 18. ver. 8, 9. [l] ch. 3. 16. [m] ch. 2. 25. & 3. 7. [n] Gen. 24. 26. ch. 12. 27. 1 Chr. 29. 20.

Had visited, i. e. taken cognizance of their cause and condition, and resolved to deliver them, *they bowed their heads and worshipped;* acknowledging and adoring the kindness and faithfulness of God therein.

CHAP. V.

Moses and Aaron entreateth Pharaoh to let the people go, 1. *Pharaoh's blasphemous refusal*, 2. *Chides Moses and Aaron for their request*, 4. *Pharaoh, seeing the Israelites to be many*, 5, *commands the task-masters and officers to increase their bondage*, 6—9. *The task-masters go and do as Pharaoh commands*, 10, 11. *The scattering of the people throughout Egypt*, 12. *The task-masters' cruelty to the officers of the Israelites*, 14. *The officers' complaint to Pharaoh*, 15, 16. *He upbraids them with idleness*, 17. *His harsh answer*, 18. *The officers of the children of Israel meet Moses and Aaron, and blame them*, 20, 21. *Moses returns and complains to God*, 22, 23.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold [a] a feast unto me in the wilderness. [a] ch. 10. 9.

Moses and Aaron went in, and with them some of the elders of Israel, as may seem from Exod. iii. 18, though here only the two chiefs be mentioned. Or, because Moses did not seem to be satisfied with the assistance of the elders before offered him, Exod. iii. 18, God was pleased to give him a more acceptable assistant in their stead, even Aaron his brother, Exod. iv. 14. *Told Pharaoh:* either

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both successively told him; or Aaron did it immediately, and with his tongue, Moses by his interpreter, and by his command. Or, offer a sacrifice, as they express it, ver. 3, and chap. x. 9. For both went together, and a good part of many sacrifices was spent in feasting before the Lord, and unto the honour of the Lord. See Deut. xii. 6, 7, 11, 12.

b 2 Kings 18. 35. Job 21. 15.

2 And Pharaoh said, [b] Who *is* the LORD, that I should obey his voice to let

c ch. 3. 19.

Israel go? I know not the LORD, [c] neither will I let Israel go.

I am the sovereign lord of Egypt, and I own no superior here.

d ch. 3. 18.

3 And they said, [d] The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

Hath met with us, i. e. hath appeared to us lately, and laid this command upon us. Others, *is called upon us*, i. e. his name is called upon us, or we are called by his name. But why should Moses so solemnly tell that to Pharaoh which all the people knew, to wit, that the Hebrews did worship the God of the Hebrews? And our translation is confirmed by comparing this with Exod. iii. 18, where this very message is prescribed. *Lest he fall upon us;* lest he punish, either us, if we disobey his command, or thee, if thou hinderest us from obeying it: but this latter they only imply, as being easily gathered from the former.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works?

e ch. 1. 11.

get you unto your [e] burdens.

Either, 1. Ye, the elders of Israel, who are here come with *Moses* and *Aaron*: see ver. 1. Or, 2. Ye, *Moses* and *Aaron*. So far am I from granting the liberty which you desire for the people, that as a just punishment upon you for your seditious attempt, I command you also to go with the rest, and to take your share in their burdens, and to perform the task which shall be required of you. And that so cruel a tyrant did not proceed further against them, must be ascribed to the mighty power of God, who governs the spirits and restrains the hands of the greatest kings when he pleaseth.

5 And Pharaoh said, Behold, the people

f ch. 1. 7, 9.

of the land now *are* [f] many, and ye make them rest from their burdens.

The Israelites in this land are very numerous, and therefore it were a madness in me to permit them all to meet and go together as you desire, which may tend to the ruin of my whole kingdom, and probably it is designed by you to that purpose. Or, therefore your injury to me is the greater, in attempting to rob me of the benefit of their labours. This I prefer, because it suits best with the following words.

6 And Pharaoh commanded the same

g ch. 1. 11.

day the [g] taskmasters of the people, and their officers, saying,

The *task-masters* were Egyptians, and the *officers* were Israelites, under-officers to them, ver. 14, 15, 19.

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

The straw was used either to mingle with the clay, that it might not be too brittle; or to cover the clay when it was formed into bricks, that the heat of the sun might not dry them too much, which might easily be done in that hot country; or for fuel, either wholly or in part, to burn their bricks with, straw being abundant there, and much used for that purpose.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 † Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

† Heb. *Let the work be heavy upon the men.*

The words of Moses and Aaron, which are vain or false, i. e. which they falsely pretend to come from God, when it is only an ill design of their own to advance themselves by raising sedition.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

All the land of Egypt, i. e. all that part of it; which is a very usual synecdoche.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* † daily tasks, as when there was straw.

† Heb. a matter of a day in his day.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

i. e. The Egyptian task-masters, who, by sending us abroad to gather straw, hinder us from doing the work which they require; and so they are both unjust and unreasonable. They charge the task-masters, not the king, either in civility and duty, casting his fault upon the instruments; or because they did not know, or at best not believe, that this was the king's act. Others, *Thy people*, i. e. the Egyptians, *make themselves guilty*, and will bring the vengeance of God upon them for their cruelty.

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

Did see that they were in evil case, or, *looked upon them with sadness*, or *with an evil eye*, i. e. with a sorrowful and angry countenance, as those that could obtain no relaxation for themselves or for their brethren.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

They, i. e. the officers who went to pour out their complaints to Pharaoh, ver. 15.

21 [h] And they said unto them, The LORD look upon you, and judge; because ye have made our savour † to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

h ch. 6. 9.

† Heb. *to stink.* Gen. 34. 30. 1 Sam. 13. 4. & 27. 12. 2 Sam. 10. 6. 1 Chron. 19. 6.

To give them what they have long sought and thirsted after, to wit, an occasion to destroy and root us out.

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22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me?

Moses returned unto the Lord, to expostulate with him, and pray to him. To the people he saith nothing, but meekly passeth by their severe censures, as forced from them by intolerable oppression; and because their minds being now imbittered and exasperated, they were incapable of admonition. *Wherefore hast thou so evil entreated this people*, by giving occasion to their greater bondage? He expostulates the matter with God, not from pride and arrogance, as one that would censure and condemn his actions, but from zeal for God's glory, and his people's happiness, as one that would prevail with God to relieve them; though it must be confessed that Moses exceeded his bounds, being transported with grief and passion, which the gracious God was pleased to pass by.

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; †neither hast thou delivered thy people at all.

* Heb. *delivering thou hast not delivered.*

In thy name; not of my own head, but by thy command and commission. *Neither hast thou delivered thy people*, according to thy promise and mine, and thy people's just expectation.

CHAP. VI.

God encourageth Moses, 1; *reneweth his covenant, confirms it by his name Jehovah*, 3—8. *Their unbelief*, 9. *God commands Moses to speak to Pharaoh to let Israel go*, 10—13. *The genealogy of Reuben*, 14; *of Simeon*, 15; *of Levi*, 16; *of Aaron*, 23. *Moses and Aaron spake to Pharaoh to let the children of Israel go*, 27.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for [a]with a strong hand shall he let them go, and with a strong hand [b]shall he drive them out of his land.

a ch. 3. 19.
b ch. 11. 1. & 12. 31, 33, 39.

With a strong hand; being compelled to do so by my powerful and terrible works.

2 And God spake unto Moses, and said unto him, I *am* ‖the LORD:

‖ Or JEHOVAH.

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* [c]God Almighty, but by my name [d]JEHOVAH was I not known to them.

c Gen. 17. 1. & 35. 11. & 48. 3. d Gen. 2. 4. Psa. 83. 18. Isa. 42. 8. & 48. 11. Rev. 1. 4.

Quest. How is this true, when God was known to them, and called by the name *Jehovah*? Gen. xv. 7; xxvi. 24, &c. *Answ.* 1. He speaks not of the letters or syllables, but of the thing signified by that name. For that denotes all his perfections, and, amongst others, the eternity, constancy, and immutability of his nature and will, and the infallible certainty of his word and promises. And this, saith he, though it was believed by Abraham, Isaac, and Jacob, yet it was not experimentally known to them; for they only saw the promises afar off, Heb. xi. 13. *Answ.* 2. This negative expression may be understood comparatively, as many others are, as Gen. xxxii. 29; Matt. ix. 13; 1 Cor. i. 17; q. d. They knew this but darkly and imperfectly, which will now be made known more clearly and fully.

4 [e]And I have also established my covenant with them, [f]to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

e Gen. 15. 18. & 17. 4, 7. f Gen. 17. 8. & 28. 4.

5 And [g]I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

g ver. 2. & ch. 2. 24.

6 Wherefore say unto the children of Israel, [h]I *am* the LORD, and [i]I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will [k]redeem you with a stretched out arm, and with great judgments:

h ver. 2, 8. i ch. 3. 17. & 6. 6. k ch. 15. 13. Deut. 7. 8. 1 Chr. 17. 21. Neh. 1. 10.

With a stretched-out arm, i. e. my almighty power. A metaphor from a man that stretcheth out his arm, and puts forth all his strength to give the greater blow. *With great judgments*, i. e. punishments justly inflicted upon them, as the word *judging* and *judgments* is oft used, as Gen. xv. 14; 2 Chron. xx. 12; Prov. xix. 29.

7 And I will [l]take you to me for a people, and [m]I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out [n]from under the burdens of the Egyptians.

l Deut. 4. 20. & 7. 6. & 14. 2. & 26. 18. 2 Sam. 7. 24. m Gen. 17. 7, 8. ch. 29. 45, 46. Deut. 29. 13. Rev. 21. 7. n ch. 5. 4, 5. Ps. 81. 6.

Will take you to me for a people, i. e. for my people; ye shall no longer be the people and slaves of the king of Egypt, but my people and servants, whom I will bless and preserve. *And I will be to you a God*, to judge and deliver you.

8 And I will bring you in unto the land, concerning the which I did †[o]swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

† Heb. *lift up my hand.* See Gen. 14. 22. Deut. 32. 40. o Gen. 15. 18. & 26. 3. & 28. 13. & 35. 12.

And therefore have authority and power to dispose of lands and kingdoms as I please; and faithful to give you what I have promised.

9 ¶ And Moses spake so unto the children of Israel: [p]but they hearkened not unto Moses for †anguish of spirit, and for cruel bondage.

p ch. 5. 21. † Heb. *shortness*, or, *straitness.*

Their minds were so oppressed with their present burdens and future expectations, that they could not believe nor hope for any deliverance, but deemed it impossible; and having been once deceived in their hopes, they now quite despaired, and thought their entertainment of new hopes, or use of further endeavours, would make their condition worse, as it had done.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have [q]not hearkened unto me; how then shall Pharaoh hear me, [r]who *am* of uncircumcised lips?

q ver. 9. r ver. 30. ch. 4. 10. Jer. 1. 6.

i. e. Of polluted lips. Uncircumcision being a great defect and blemish, whereby men were rendered profane, contemptible, and unfit for many services and privileges, may note any defect, whether moral, and of the spirit, or natural, and of the body. So here it notes Moses's inability to clothe God's commands in such words as might prevail with Pharaoh. But this was a great weakness of faith, as if God could not effect his purpose, because the instrument was unfit.

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: [s]The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

s Gen. 46. 9. 1 Chron. 5. 3.

This genealogy he describes here, to show the lineage of Moses and Aaron, by whom this great work was to be effected. Only he premiseth in brief the genealogy of his two elder brethren. Reuben and Simeon, to make way for the third, which he intended more largely to insist upon. And he mentions them rather than any other, either to ad-

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vance the favour of God in preferring that tribe before the descendants of their elder brethren; or to show that, although the parents were sharply censured, and rather cursed than blessed by Jacob, Gen. xlix., yet their posterity was not rejected by God, but received to mercy, and admitted to the same privilege with their brethren.

t 1 Chron. 4. 24. Gen. 46. 10.

15 [t]And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

u Gen. 46. 11. Numb. 3. 17. 1 Chron. 6. 1, 16.

16 ¶ And these *are* the names of [u]the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi

1619.

were an hundred thirty and seven years.

From each of which proceeded a distinct generation or family called by their father's name.

x 1 Chron. 6. 17. & 23. 7.

17 [x]The sons of Gershon; Libni, and Shimi, according to their families.

y Numb. 26. 57. 1 Chron. 6. 2, 18.

18 And [y]the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

z 1 Chron. 6. 19. & 23. 21.

19 And [z]the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

a ch. 2. 1, 2. Numb. 26. 59.

20 And [a]Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

His father's sister; or rather, *kinswoman*, or *cousin*, or *niece;* for so this Hebrew word is sometimes used, as appears from Jer. xxxii. 8, 9, 12. *Object.* She is called *the daughter of Levi*, Exod. ii. 1. *Answ.* Even nieces are oft called *daughters*, as we have showed. See Luke i. 5, and the notes on Exod. ii. 1.

b Numb. 16. 1. 1 Chron. 6. 37, 38.

21 ¶ And [b]the sons of Izhar; Korah, and Nepheg, and Zithri.

c Lev. 10. 4. Numb. 3. 30. cir. 1530.

22 And [c]the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

d Ruth 4. 19, 20. 1 Chro. 2. 10. Matt. 1. 4.

23 And Aaron took him Elisheba, daughter of [d]Amminadab, sister of Naashon, to wife; and she bare him

e Lev. 10. 1. Numb. 3. 2. & 26. 60. 1 Chron. 6. 3. & 24. 1.

[e]Nadab, and Abihu, Eleazar, and Ithamar.

Amminadab; a prince of the tribe of Judah, Numb. i. 7; ii. 3. Marriages were not yet confined to their own tribes; and when they were, the Levites seem to have had this privilege, that they might marry a daughter of any other tribe, because indeed the reason of that law did not concern them, there being no danger of confusion or loss of inheritance on their part. And especially there were many marriages made between the tribes of Judah and Levi, to signify that both were united in Christ, who was to be both king and priest. It is observable, that Moses is here silent in his own progeny, but gives a particular account of his brother's, not only from his great humility and modesty, which shines forth in many other passages, but because it was of more concernment; and the honour of priesthood given to Aaron was to be hereditary, and peculiar to his seed, and therefore it was necessary they should be exactly known; whereas Moses's honour and government was only personal, and did not pass to his children.

f Num. 26. 11.

24 And the [f]sons of Korah; Assir, and Elkanah, and Abiasaph; these *are* the families of the Korhites.

g Num. 25. 7, 11. Josh. 24. 33.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and [g]she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

h ver. 13.

26 These *are* that Aaron and Moses, [h]to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their [i]armies.

i ch. 7. 4. & 12. 17, 51. Num. 33. 1.

i. e. According to their numerous families, which were equal to great armies, and which went out of Egypt like several armies in military order, and with great power. See Exod. xii. 41, 51; xiii. 18; xiv. 8.

27 These *are* they which [k]spake to Pharaoh king of Egypt, [l]to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

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k ch. 5. 1, 3. & 7. 10.

l ver. 13. ch. 32. 7. & 34. 1. Ps. 77. 20.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, [m]I *am* the LORD: [n]speak thou unto Pharaoh king of Egypt all that I say unto thee.

m ver. 2.

n ver. 11. ch. 7. 2.

30 And Moses said before the LORD, Behold, [o]I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

o ver. 12. ch. 4. 10.

CHAP. VII.

God encourages Moses to speak to Pharaoh, 1. *God foretells the hardness of Pharaoh's heart, that he might multiply his wonders in Egypt,* 3, 4, *to declare to the Egyptians that he only is the Lord,* 5. *Moses and Aaron obey God's command,* 6. *Their age,* 7. *God commands them to show a miracle for the confirmation of their authority,* 8, 9. *Their rod turned into a serpent,* 10. *The magicians do the same,* 11. *Aaron's rod devoureth theirs,* 12. *Pharaoh is hardened, as the Lord had said,* 13; *and refuseth to let the people go,* 14. *God denounces judgments on the Egyptians,* 17, 18. *Commands Moses and Aaron to stretch out their hands over the waters,* 19. *The waters are turned into blood,* 20. *The fish die, and the river stinks,* 21. *The magicians do the same, whereby Pharaoh's heart is hardened,* 22. *The means they used against this plague,* 24. *The continuance of it,* 25.

AND the LORD said unto Moses, See, I have made thee [a]a god to Pharaoh: and Aaron thy brother shall be [b]thy prophet.

a ch. 4. 16. Jer. 1. 10. b ch. 4. 16.

To represent my person, to act like God, by requiring his obedience to thy commands, and by punishing his disobedience with such punishments as none but God can inflict, to which end thou shalt have my omnipotent assistance. i. e. Thy interpreter, or spokesman, as chap. iv. 16, to deliver thy commands to Pharaoh.

2 Thou [c]shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

c ch. 4. 15

Heb. *And he will send* or *dismiss*, to wit, at last, being forced to it. Success shall attend your endeavours.

3 And [d]I will harden Pharaoh's heart, and [e]multiply my [f]signs and my wonders in the land of Egypt.

d ch. 4. 21.

e ch. 11. 9.

f ch. 4. 7.

4 But Pharaoh shall not hearken unto you, [g]that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt [h]by great judgments.

g ch. 10. 1. & 11. 9.

h ch. 6. 6.

5 And the Egyptians [i]shall know that I *am* the LORD, when I [k]stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

i ver. 17. ch. 8. 22. & 14. 4, 18. Ps. 9. 16.

k ch. 3. 20.

6 And Moses and Aaron [l]did as the LORD commanded them, so did they.

l ver. 2.

An emphatical repetition, to show their courage in attempting to say and do such things to so great a monarch in his own dominions, and their fidelity in the execution of all God's commands.

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1491.
m Deut. 29. 5. & 31. 2. & 34. 7. Acts 7. 23. 30.

7 And Moses *was* m fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

The ages of Moses and Aaron here, as of Levi and Kohath chap. vi. 16, 18, and before them of Jacob and Joseph, are so exactly set down, that thence we may understand the accomplishment of God's prediction, Gen. xv. 13, and the time of Israel's being in Egypt.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, n Shew a miracle for you: then thou shalt say unto Aaron, o Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

n ch. 7. 11. John 2. 18. & 6. 30. o ver. 12, 17.

Say unto Aaron, by whose hands this and other miracles were to be done, and not by Moses immediately; partly to take off the suspicion that these miracles were wrought by some magical artifice of Moses; and partly for the greater honour of Moses, that he might be what God had said, ver. 1. *a god to Pharaoh*, who not only could work wonders himself, but also give power to others to do so. *Take thy rod*, the same rod is called *the rod of God*, and *of Moses*, and *of Aaron*, here and ver. 12, because it was appointed, and as it were consecrated by God, and used both by Moses and Aaron in their great works. And this rod Moses ordinarily held in his hand, and delivered it to Aaron upon occasion for the execution of his commands. *A serpent*; Heb. *a dragon*, which is a great serpent. Others, *a crocodile*, to whose jaws he had exposed the Israelitish infants.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so p as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it q became a serpent.

p ver. 8. q ch. 4. 3.

11 Then Pharaoh also r called the wise men and s the sorcerers: now the magicians of Egypt, they also t did in like manner with their enchantments.

r Gen. 41. 8. s 2 Tim. 3. 8. t ver. 22. & 8. 7, 18.

Under the general title of *wise men* he seems to comprehend all who were most eminent in any sort of wisdom, either natural, or civil, or divine, who were all called to give their opinion and advice in these matters. *The magicians*, the same now called *sorcerers*, who acted by the power of the devil, whom by certain rites and ceremonies they engaged to their assistance. Of these the two chief were Jannes and Jambres, 2 Tim. iii. 8. *They also did in like manner*, in show and appearance, which was not difficult for the devil to do, either by altering the air and the spectators' sight, and by causing their rods both to look and move like serpents; or by a sudden and secret conveyance of real serpents thither, and removing the rods. Nor is it strange that God permitted those delusions, partly because it was a just punishment upon the Egyptians for their horrid and manifold idolatry, and barbarous cruelty towards the Israelites, and their other wickedness; and partly because there was a sufficient difference made between their impostures, and the real miracles wrought by Moses and Aaron, as appears from the next verse, and from chap. viii. 18, and from other passages. And this is a great evidence of the truth of Scripture story, and that it was not written by fiction and design. For if Moses had written these books to deceive the world, and to advance his own reputation, (as some have impudently said,) it is ridiculous to think that he would have put in this, and many other passages, which might seem so much to eclipse his honour, and the glory of his works.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

They became serpents; either, 1. In appearance. For the Scripture oft speaks of things otherwise than they are, because they seem to be so. And therefore as the devil appearing to Saul in the likeness of Samuel is called Samuel; so may these rods upon the same account be called *serpents*, because through diabolical illusion they seemed to be so. Or, 2. Really, in manner expressed, ver. 11. *Aaron's rod swallowed up their rods*; by which it was evident, either that Aaron's rod was turned into a real serpent, because it had the real properties and effects of a serpent, viz. to devour; or, at least, that the God of Israel was infinitely more powerful than the Egyptian idols or devils.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; u as the LORD had said.

u ch. 4. 21. ver. 4.

He, the Lord, to whom this act of hardening is frequently ascribed both in this book and elsewhere.

14 ¶ And the LORD said unto Moses, x Pharaoh's heart *is* hardened, he refuseth to let the people go.

x ch. 8. 15. & 10. 1, 20, 27.

He is obstinate, and resolved in his way, so as neither my word nor works can make any impression upon him.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and y the rod which was turned to a serpent shalt thou take in thine hand.

y ch. 4. 2, 3. & ver. 10.

He goeth out unto the water, i. e. the Nile, whither he went at that time, either for his recreation, or to pay his morning worship to that river, which the Egyptians had in great veneration, as Plutarch testifies.

16 And thou shalt say unto him, z The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, a that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

z ch. 3. 18. a ch. 3. 12, 18. & 5. 1, 3.

17 Thus saith the LORD, In this b thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and c they shall be turned d to blood.

b ch. 6. 2. ver. 5. c ch. 4. 9. d Rev. 16. 4, 6.

Because thou saidst, *Who is the Lord?* and, *I know not the Lord*, chap. v. 2, thou shalt know him experimentally, and to thy cost. *Behold, I will smite*, viz. by Aaron's hand, who shall do it by my command and direction. Thus *Pilate* is said to *give* Christ's *body to Joseph*, Mark xv. 45, because he *commanded* it *to be delivered* by others to him. The same action is ascribed to the principal and instrumental cause. *The river* Nile, which was one of their principal gods; and therefore it was inexcusable in them, that they would not renounce those feeble gods, which were unable to help not only their worshippers, but even themselves, nor embrace the service and commands of that God whose almighty power they saw and felt. *They shall be turned to blood*, which was a very grievous plague to them; both because it was an eternal dishonour to their religion, and because from hence they had both their drink, Deut. xi. 10, 11; Jer. ii. 18, and their meat, Numb. xi. 5; for greater and lesser cattle they would not eat, Exod. viii. 26. And it was a very proper punishment for them, who had made that river an instrument for the execution of their bloody design against the Israelitish infants, Exod. i. 22.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall e lothe to drink of the water of the river.

e ver. 24.

Therefore the Israelites were free from this plague, and those branches of Nilus which they used were uncorrupted, when all others were turned into blood. *Shall lothe*, or, *shall weary themselves*, in running hither and thither in hopes of finding water in some parts or branches of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and f stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon

f ch. 8. 5, 6, 16. & 9. 22. & 10. 12, 21 & 14. 21, 26.

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all their †pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

† Heb. *gatherings of their waters.*

Not that he was to go to every pool to use this ceremony there, but he stretched his hand and rod over some of them in the name of all the rest, which he might signify either by his words, or by the various motions of his rod several ways.

20 And Moses and Aaron did so, as the LORD commanded; and he [g]lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the [h]waters that *were* in the river were turned to blood.

g ch. 17. 5.

h Ps. 78. 44. & 105. 29.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians [i]could not drink of the water of the river; and there was blood throughout all the land of Egypt.

i ver. 18.

22 [k]And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; [l]as the LORD had said.

k ver. 11. Wisd. 17. 7.

l ver. 3.

It was not difficult for the devil to convey blood speedily and unperceivably, and that in a great quantity, which might suffice to infect with a bloody colour those small parcels of water which were left for them to show their art in. *Quest.* Whence could they have water, when all their waters were turned into blood? *Answ.* It might be had, either, 1. By rain, which at that time God was pleased to send down either for this purpose, or to mitigate the extremity of the plague, or for other reasons known to him, though not to us. For that rain sometimes falls in Egypt, though not much nor often, is affirmed by ancient writers and late travellers. Or, 2. From Goshen, which was not far from the court, or from some houses of the Israelites, who dwelt amongst the Egyptians, as appears from many places of this history, and who were free from these plagues. See Exod. viii. 22; ix. 26; x. 23; xii. 13, &c. Or, 3. From the pits which they digged, ver. 24. Or, 4. From some branch of Nilus, or some vessels in their houses, whose waters were not yet changed; for this change might be wrought not suddenly, (which is not affirmed in this relation,) but by degrees, which God might so order for this very end, that the magicians might have matter for the trial of their experiment.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

He did not seriously consider it, nor the causes or cure of this plague, and was not much affected with it, because he saw this fact exceeded not the power of his magicians.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

It is not much material to us, whether they lost their labour, and found only blood there, as Josephus affirms; or whether they succeeded and found water there, which seems more probable, because these come not within the compass of Moses's commission, ver. 17, 19, 20, or whether they found the water something purified and less bloody, though mixed with blood. But it is observable, that though the devil could do something which might increase the plague, or imitate it, yet he could do nothing to remove it.

25 And seven days were fulfilled, after that the LORD had smitten the river.

Seven days were fulfilled, ere all the waters of Egypt were perfectly free from this infection. *Quest.* How could the Egyptians subsist so long without water? *Answ.* 1. Philo tells us that many of them died of this plague. 2. As the plague might come on, so it might go off, by degrees; and so the water, though mixed with blood, might give them some relief. 3. The juices of herbs, and other liquors, which were untouched with this plague, might refresh them. 4. They might have some water, either from their pits, or by rain from heaven, as was said before; or from Goshen; for though it be said that the blood was in all their vessels, ver. 19, yet it is not said that all that should afterwards be put into them should be turned into blood.

CHAP. VIII.

God sends Moses to Pharaoh that he might let the people go, 1. *He threatens his denial with a judgment of frogs,* 2—4. *Aaron stretching forth his rod, Egypt is covered with frogs,* 6. *The magicians do so,* 7. *Pharaoh calls Moses and Aaron to entreat the Lord to remove the frogs, and promises them to let them go,* 8. *Moses and Aaron cry to the Lord to take away the frogs,* 12; *which he did,* 13. *Pharaoh's heart still hardened,* 15. *Aaron stretching forth his rod smites the dust, which becomes lice,* 17. *The magicians attempt the same, but could not,* 18; *which extorted a confession from them that this is the finger of God, yet Pharaoh is hardened,* 19. *Swarms of flies threatened,* 20—23. *God fulfils his word,* 24. *Pharaoh sends for Moses and Aaron, and permits a sacrifice in Egypt,* 25. *Moses would go three days into the wilderness,* 27. *Pharaoh permits that, but not far,* 28. *The flies are removed,* 29—31. *Pharaoh is hardened,* 32.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, [a]that they may serve me.

a ch. 3. 12, 18.

2 And if thou [b]refuse to let *them* go, behold, I will smite all thy borders with [c]frogs:

b ch. 7. 14. & 9. 2.

c Rev. 16. 13.

All thy land which is within thy borders; a synecdoche; so that word is used also Exod. x. 14, 19; 1 Kings i. 3; Psal. cxlvii. 14; Jer. xv. 13. So the *gate* and the *wall* are put for the city to which they belong, Gen. xxii. 17; Amos i. 7, 10, 14.

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into [d]thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy ‖kneading-troughs:

d Ps. 105. 30.

‖ Or, *dough.*

The river; under which are comprehended all other rivers, streams, and ponds, as appears from ver. 5. But the river Nilus is mentioned, because God would make that an instrument of their misery in which they most gloried, Ezek. xxix. 3, and to which they gave divine honours, and which was the instrument of their cruelty against the Israelites, chap. i. 22. *Into thy bed-chamber;* either because God made the doors and windows to fly open, which it is easy to believe concerning God, seeing that this hath been many times done by evil angels; or because whensoever men entered into any house, or any room of their house, which their occasions would oft force them to do, the frogs, being always at their heels in great numbers, would go in with them. This plague was worse than the former, because it was more constant and more general; for the former was only in the waters, and did only molest them when they went to drink or use the water; but this infected all liquors, and all places, and at all times, and annoyed all their senses with their filthy substance, and shape, and noise, and stink, and mingled themselves with their meats, and sauces, and drinks, and crawling into their beds made them restless. And many of them probably were of a more ugly shape and infectious nature than ordinary.

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

Not upon the Israelites, whom he hereby exempts from the number of Pharaoh's people and subjects, and owns

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them for his peculiar people. The frogs did not only invade their houses, but assault their persons, which is not strange, considering that they were armed with a Divine commission and power.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, [e]Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

[e] ch. 7. 19.

The Lord spake unto Moses, by inward instinct or suggestion to his mind; for he was now in the king's presence.

6 And Aaron stretched out his hand over the waters of Egypt; and [f]the frogs came up, and covered the land of Egypt.

[f] Ps. 78. 45. & 105. 30.

7 [g]And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

[g] ch. 7. 11. 2 Tim. 3. 7.

Nor was it hard for the devil to produce them out of their own spawn, and the slime of the river.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [h]Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

[h] ch. 9. 28. & 10. 17. Num. 21. 7. 1 Sam. 12. 19. Acts 8. 24.

9 And Moses said unto Pharaoh, ‖ Glory over me: ‖ when shall I intreat for thee, and for thy servants, and for thy people, † to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

‖ Or, Have this honour over me, &c. Appoint when. † Heb. to cut off

Glory over me: as I have gloried over thee in laying first my commands, and then my plagues upon thee, so now lay thy commands upon me for the time of my praying; and if I do not what thou requirest, I am content thou shouldst insult over me, and punish me. Or, *glory*, or *boast thyself of*, or *concerning me*, as one that by God's power can do that for thee which all thy magicians cannot, of whom therefore thou now seest thou canst not glory nor boast, as thou hast hitherto done. *When shall I entreat for thee?* Appoint me what time thou pleasest. Hereby he knew that the hand and glory of God would be more conspicuous in it. And this was no presumption in Moses, because he had a large commission, chap. vii. 1; and also had particular direction from God in all that he said or did in these matters.

‖ Heb. To morrow. Deut. 9. 18. Josh. 3. 5. 1 Sam. 20. 5. Ps. 4. 4. Isa. 65. 24. Jer. 33. 3.

10 And he said, ‖ To morrow. And he said, *Be it* according to thy word: that thou mayest know that [i]*there is* none like unto the LORD our God.

[i] Ps. 86. 8. Jer. 10. 6, 7.

Why not presently? *Answ.* 1. Because he hoped ere that time they might be removed, either by natural causes or by chance, and so he should not need the favour of Moses or his God. 2. Because he thought it a hard and long work to remove so vast a number of frogs, and that Moses might use divers ceremonies, as the magicians did, in his addresses to God, which would require some considerable time.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses [k]cried unto the LORD because of the frogs which he had brought against Pharaoh.

[k] ver. 30. ch. 5. 15. & 9. 28. & 32. 11. Num. 14. 13. Jer. 7. 16. & 11. 14. & 14. 11. & 15. 1. & 37. 3.

Or, as the place is fitly rendered by others, *because of the word*, or *matter of*, or *about the frogs which he had given or propounded to Pharaoh*. Because he had given his word both for the thing and the time of it, he prayed more earnestly lest God should be dishonoured, and Pharaoh have occasion of triumph. The Hebrew verbs *to put* and *to give* are frequently exchanged, as appears by comparing 1 Kings x. 9, with 2 Chron. ix. 8; and Isa. xlii. 1, with Matt. xii. 18.

Moses cried unto the Lord: though he was assured that the frogs would depart at his word, yet he would use the means appointed by God for the accomplishment of it.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

A short speech for *they died* and were removed *out of*, &c., as appears from the next verse; it being frequent in the Hebrew tongue under one verb expressed to understand another agreeable to it. See examples in the Hebrew, Gen. xliii. 33, 34; Exod. xviii. 12; xxv. 2; Prov. xxv. 22.

14 And they gathered them together upon heaps: and the land stank.

Doubtless they cast them into their rivers, or pits, &c., though that be not here mentioned. God would not instantly and wholly take them away, both to convince them of the truth of the miracle, and to make them more sensible of this judgment, and more fearful of bringing another upon themselves.

15 But when Pharaoh saw that there was [l]respite, [m]he hardened his heart, and hearkened not unto them; as the LORD had said.

[l] Eccles. 8. 11.
[m] ch. 7. 14.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

God, it seems, gave him no warning, because he showed himself in the very last plague to be both perfidious and incorrigible. Others think he was forewarned, though that be not here expressed. *Lice*, so the Hebrew word is rendered by all the Jewish and most other interpreters. But it is probable that what is said of the locusts, Exod. x. 14, was true of these, that they were much more loathsome and troublesome than ordinary.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and [n]it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

[n] Ps. 105. 31.

The dust was not fit matter to produce lice, and therefore shows this work to be Divine and miraculous. *All the dust of the land*, i. e. a great part of it, the word *all* being commonly so understood in Scripture.

18 And [o]the magicians did so with their enchantments to bring forth lice, but they [p]could not: so there were lice upon man, and upon beast.

[o] ch. 7. 11.
[p] Luke 10. 18. Wisd. 17. 7. 2 Tim. 3. 8, 9.

Did so, i. e. endeavoured to do so. Thus to *enter*, Matt. vii. 13. is put for *striving to enter*, Luke xiii. 24. Thus men are said to *deliver*, Gen. xxxvii. 21; to *fight*, Josh. xxiv. 9; to *return*, Josh. x. 15; when they only attempted or endeavoured to do so. And therefore when it is said in any of the plagues that the *magicians did so*, it is not to be understood that they really did the same thing, but that they endeavoured to do so, and that they did something which looked like it.

It was as easy for them to produce lice as frogs, but God hindered them, partly to confound them and their devilish arts, and to show that what they did before was only by his permission; and partly to convince Pharaoh and the Egyptians of their vanity in trusting to such impotent magicians, and in opposing that God who could control and confound them when he pleased.

19 Then the magicians said unto Pharaoh, This *is* [q]the finger of God: and Pharaoh's [r]heart was hardened, and he hearkened not unto them; [s]as the LORD had said.

[q] 1 Sam. 6. 3, 9. Ps. 8. 3. Matt. 12. 28. Luke 11. 20.
[r] ver. 15.

The finger is put either synecdochically for the hand, as it is Exod. xxxi. 18; Psal. viii. 3; cxliv. 1; or metaphorically for the power or virtue, as Luke xi. 20, compared with Matt. xii. 28. *Of God;* of that supreme God, whom

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both the Egyptians and other heathen idolaters acknowledged as superior to all men, and idols, and devils. This they said, lest they should be thought inferior to Moses and Aaron in magical art. But hereby they own the sovereign God to be on Israel's side; and yet, like the devils, they proceed to fight against him. *He hearkened not unto them;* either to his magicians, of whom he last spake; or rather to Moses and Aaron, as the following words show. For relatives oft belong to the remoter antecedents, as Gen. xix. 13; 1 Sam. vii. 17; Mark ii. 13.

20 ¶ And the LORD said unto Moses, [s] Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, [t] Let my people go, that they may serve me.

[s] ch. 7. 15.

[t] ver. 1.

21 Else, if thou wilt not let my people go, behold, I will send ‖ swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

‖ Or, *a mixture of noisome beasts, &c.*

Swarms of flies; Heb. *a mixture* of insects or flies, as appears from Psal. lxxviii. 45, which were of various kinds, as bees, wasps, gnats, hornets, &c., infinite in their numbers, and doubtless larger and more venomous and pernicious than the common ones were.

22 And [u] I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

[u] ch. 9. 4, 6, 26. & 10. 23. & 11. 6, 7. & 12. 13.

Either, 1. Of the whole earth, and consequently of Egypt, that I am not only the Lord of Israel, but of thee and thy dominions too. God is here spoken of after the manner of earthly princes, who use to reside in the midst of their kingdoms, that they may more conveniently rule and influence them. Or rather, 2. Of Goshen; the words being properly thus rendered, *that I the Lord am in the midst of that land*, to wit, the land of Goshen now spoken of, to defend and preserve it. For God is said *to be in the midst* of them whom he protects, Deut. vii. 21; xxiii. 14; Josh. iii. 10; Psal. xlvi. 5; and *not to be in the midst* of others whom he forsakes, and designs or threatens to destroy, Numb. xiv. 42; Deut. i. 42; xxxi. 17. Compare Exod. xxxiii. 3, with xxxiv. 9.

23 And I will put † a division between my people and thy people: ‖ to morrow shall this sign be.

† Heb. *a redemption.*
‖ Or, *by to morrow.*

A division; Heb. *a redemption* or *deliverance*, i. e. a token or mean of deliverance, by a metonomy; a wall of partition, by which I will preserve the Israelites, whilst I destroy the Egyptians. *To-morrow shall this sign be.* This he saith, partly to gain the more belief to himself in what he now did or should further speak in God's name to them; and partly to warn them of their danger, and make their disobedience more inexcusable.

24 And the LORD did so; and [x] there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was ‖ corrupted by reason of the swarm *of flies*.

[x] Ps. 78. 45. & 105. 31. Wisd. 16. 9.

‖ Or, *destroyed.*

The Lord did so, immediately by his own word, and not by Moses's rod, lest the Egyptians should think it was a magician's wand, and that all Moses's works were done by the power of the devil. *A grievous swarm of flies;* Heb. *a heavy mixture* of flies. *Heavy*, i. e. either great, as this Hebrew word is used, Gen. xli. 31; Isa. xxxii. 2, or mischievous and troublesome; or rather, numerous, as it is taken, Gen. 1. 9; Numb. xi. 14; 1 Kings iii. 9, compared with 2 Chron. i. 10. *The land*, i. e. either the fruits or products of the land; or rather, the inhabitants of the land, as the word *land* is taken, Gen. xli. 36; 1 Sam. xxvii. 9: many of the people were poisoned or stung to death by them, as appears from Psal. lxxviii. 45. See also the Book of Wisdom, chap. xvi. 9.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice [y] the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

[y] Gen. 43. 32. & 46. 34. Deut. 7. 25. 26. & 12. 31.

It is not meet, Heb. *not right*, neither in God's eyes, who hath appointed us the place as well as the thing; nor in the Egyptians' eyes, as it follows. *The abomination of the Egyptians;* that which the Egyptians abhor to kill, or to see killed; as not only Scripture, but profane authors, as Diodorus, and Tully, and Juvenal, witness, because they worshipped them as gods, as is notoriously known. Their fear was just; for when once a Roman had but killed a cat, though imprudently, the people tumultuously met together, and beset his house, and killed him in spite of the king and his princes, who used their utmost power and diligence to prevent it.

27 We will go [z] three days' journey into the wilderness, and sacrifice to the LORD our God, as [a] he shall command us.

[z] ch. 3. 18.

[a] ch. 3. 12.

For we know not what kind or number of sacrifices to offer to him till we come thither.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: [b] intreat for me.

[b] ver. 8. ch. 9. 28. 1 Kings 13. 6.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh [c] deal deceitfully any more in not letting the people go to sacrifice to the LORD.

[c] ver. 15.

30 And Moses went out from Pharaoh, and [d] intreated the LORD.

[d] ver. 12.

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh [e] hardened his heart at this time also neither would he let the people go.

[e] ver. 15. ch. 9. 21.

CHAP. IX.

God threatens to smite his cattle with a pestilence, 1—3; *but spares Israel's,* 4. *Appoints a time for the execution hereof,* 5; *wherein the Egyptians' cattle dies,* 6. *Pharaoh's obstinacy,* 7. *God strikes all Egypt with boils, which is the sixth plague,* 10. *The magicians are not able to stand before Moses,* 11. *Pharaoh's heart hardened according to the word of the Lord,* 12. *God commands Moses to repeat his message,* 13; *and threatens Pharaoh with more grievous plagues,* 14. *God's end in raising up Pharaoh,* 16. *The seventh plague, viz. hail and rain,* 18. *God's counsel for the securing of their cattle,* 19. *The execution of this plague,* 23. *The effects of it,* 25. *The land of Goshen is preserved,* 26. *Pharaoh's confession,* 27. *Moses's prayer for him,* 29. *He foretells Pharaoh's obstinacy,* 30. *By Moses's entreaty the plague is stayed,* 33. *Pharaoh's heart remains hardened,* 34, 35.

THEN the LORD said unto Moses, [a] Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

[a] ch. 8. 1.

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b ch. 8. 2. 2 For if thou [b]refuse to let *them* go, and wilt hold them still,

c ch. 7. 4. 3 Behold, the [c]hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

The hand of the Lord; in an immediate manner, not by my rod, that thou mayst know it is not I, but the Lord, which doth all these things to thee. *Thy cattle;* which they kept for their wool or milk, or manifold uses and services, though not for food and sacrifice.

d ch. 8. 22. 4 And [d]the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

e Ps. 78. 50. 6 And the LORD did that thing on the morrow, and [e]all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

All the cattle; either of all sorts, or a very great number of them, as the word *all* is frequently used; or rather, all that were in the field, as it is expressly limited, ver. 3, but not all absolutely, as appears from ver. 9, 19, 25, and chap. xiv. 23.

f ch. 7. 14. & 8. 32. 7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And [f]the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

Take to you handfuls of ashes, to mind them of their cruel usage of the Israelites in their furnace, of which see Deut. iv. 20; Jer. xi. 4. Both were to take them up, but Moses only to sprinkle them, as at other times Aaron only did the work, to show that they were but instruments, which God could use as he pleased, and God was the principal author of it.

g Rev. 16. 2. 9 And it shall become small dust in all the land of Egypt, and shall be [g]a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

A burning scab, which quickly raised blains and blisters; whereby they were both vehemently inclined to scratch themselves, and yet utterly disenabled from it by its great soreness.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it

h Deut. 28. 27. became [h]a boil breaking forth *with* blains upon man, and upon beast.

God multiplying that dust, and heating it, and then dispersing it over all the land, and causing it to fall and rest upon the bodies of the Egyptians.

i ch. 7. 10, 19. & 8. 7. 11 And the [i]magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

Could not stand before Moses, as they hitherto had done, both as spies and as adversaries; for though their understandings were convinced of God's hand and infinite power, yet their hearts were not changed; but for their worldly interest they persisted to rebel against their light, and therefore are justly plagued. It was no favour to Pharaoh that the plague was not upon him, but only a reservation to a greater mischief, as it follows.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; [k]as the LORD had spoken unto Moses.

k ch. 4. 21.

13 ¶ And the LORD said unto Moses, [l]Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

l ch. 8. 20.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; [m]that thou mayest know that *there is* none like me in all the earth.

m ch. 8. 10.

Upon thine heart, or, *into thy heart:* thou hast hitherto not felt my plagues upon thy own person or thy body, but I shall shortly reach and wound it, and that not only in the skin, as the magicians and others are now smitten, but even to thy heart, such as shall make thy *heart sick,* Micah vi. 13, such as shall give thee a mortal and irrecoverable wound. Some understand it of inward and spiritual judgments upon Pharaoh's heart, such as hardness of heart; but that plague had been inflicted upon him, and is recorded before this time. And Pharaoh's *heart* being here opposed to his *servants* and *people,* seems rather to denote his person, *the heart* or *soul* being often put synecdochically for the whole man.

15 For now I will [n]stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

n ch. 3. 20.

Pestilence; not properly so called, but largely, as the word is used Hos. xiii. 14, meaning with an utter and irrecoverable destruction. This relates partly to the killing of the first-born, which plague did more immediately and nearly concern both him and his people, and principally to their destruction in the *Red Sea.*

o Rom. 9. 17. See ch. 14. 17. Prov. 16. 4. 1 Pet. 2. 9. † Heb. *made thee stand.*

16 And in very deed for [o]this *cause* have I [†]raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

Raised thee up; so the Hebrew word is translated, Rom. ix. 17. I have raised thee up out of thy first nothing, into thy being, and life, and kingdom; and upheld thy being and reign even in the midst of thy tyranny. Heb. *I have made thee to stand,* i. e. to remain alive and untouched, when thy magicians could not stand, ver. 11. I have preserved thee in life, not for want of power to destroy thee, as thou mayst fancy, nor for want of provocation from thee, but for my own glory. *To show in thee my power,* in those mighty works which have been occasioned by thy rebellion and obstinacy. *My name;* my being and providence, and my manifold perfections; my patience in bearing thee so long, my justice in punishing thee, my power in conquering thee, my wisdom in overruling thy pride, and tyranny, and cruelty, to thy own destruction, and the redemption of my oppressed people, and my faithfulness in making good my promises to them, and my threatenings to thee.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

Against my people, i. e. against me acting for my people. The gracious God takes what is done to or against his people as done to or against himself. See Zech. ii. 8; Matt. xxv. 40, 45; Acts ix. 4, 5.

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

Since they were a kingdom or a nation.

19 Send therefore now, *and* gather thy cattle,

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and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

This forewarning God gives, partly, to mitigate the severity of the judgment; partly, that a considerable number of horses might be reserved for Pharaoh's expedition, chap. xiv.; partly, to show the justice of God in punishing so wicked and obstinate people, as would take no warning neither from God's words, nor from his former works; and partly, to make a difference between the penitent and the incorrigible Egyptians.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

† Heb. *set not his heart unto.* ch. 7. 23.

21 And he that †regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven,

p Rev. 16. 21. that there may be [p]hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

Upon man, i. e. upon those men that presumed to continue in the field after this admonition.

q Josh. 10. 11. Ps. 18. 13. & 78. 47. & 105. 32. & 148. 8. Is. 30. 30. Ezek. 38. 22. Rev. 8. 7.

23 And Moses stretched forth his rod toward heaven: and [q]the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

The fire ran along upon the ground, devouring both herbs and cattle which were upon it, Psal. lxxviii. 47, 48; cv. 32, 33.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

Which strange mixture much increased the miracle.

That hail and rain did sometimes, though but seldom, fall in Egypt, is attested by divers eye-witnesses.

r Ps. 105. 33.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail [r]smote every herb of the field, and brake every tree of the field.

i. e. Most of them; or herbs and trees of all sorts, as appears from chap. x. 12, 15. See before, ver 6.

s ch. 8. 22. & 9. 4, 6. & 10. 23. & 11. 7. & 12. 13. Is. 32. 18, 19.

26 [s]Only in the land of Goshen, where the children of Israel *were*, was there no hail.

It seems the Egyptians that dwelt there were spared for the sake of their neighbours the Israelites; which great obligation probably made them more willing to lend their jewels to them, chap. xii. 35.

t ch. 10. 16. u 2 Chr. 12. 6. Ps. 129. 4. & 145. 17. Lam. 1. 18. Dan. 9. 14.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, [t]I have sinned this time: [u]the LORD *is* righteous, and I and my people *are* wicked.

I now plainly see and freely acknowledge my sin in striving with God. He seems not to deny that he had sinned before, for even the light of nature would discover his sin, in breaking his faith, and the word of a King given to Moses for Israel's dismission.

x ch. 8. 8, 28. & 10. 17. Acts 8. 24. † Heb. *voices of God.* Ps. 29. 3, 4.

28 [x]Intreat the LORD (for *it is* enough) that there be no *more* †mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

Or, *and* let it be *enough*, (let God content himself that he hath punished me so long, and that I have confessed my sin, and promised amendment,) *that there may be* hereafter *no more.*

29 And Moses said unto him, As soon as I am gone out of the city, I will [y]spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the [z]earth *is* the LORD'S.

y 1 Kings 8. 22, 38. Ps. 143. 6. Is. 1. 15.

z Ps. 24. 1. 1 Cor. 10. 26, 28.

Or, *that this land is the Lord's*, even his whom thou deniedst to have any jurisdiction in it, or over thee, Exod. v. 2. Or the *earth* is put for the world, the heaven and the earth: q. d. That thou mayst see that he can either cause the heavens to send forth such thunders and hails, or restrain them as he pleaseth.

30 But as for thee and thy servants, [a]I know that ye will not yet fear the LORD God.

a Is. 26. 10.

31 And the flax and the barley was smitten: [b]for the barley *was* in the ear, and the flax *was* bolled.

b Ruth 1. 22. & 2. 23.

The flax and the barley were not so necessary for human life as the wheat and rye. Thus God still sends smaller judgments to usher in the greater.

† Heb. *hidden, or, dark.*

32 But the wheat and the rie were not smitten: for they *were* †not grown up.

The Hebrew word may be rendered either *dark* or *hid*, to wit, under the ground, whereby it was secured from this stroke; or *late*, as divers of the Hebrews and other interpreters render it. This kind of corn coming later up, was now tender and hidden, either in the ground or in the herb; whereby it was in some measure secured both from the fire by its greenness and moisture, and from the hail by its pliableness and yielding to it, whereas the stalks of barley were more dry and stiff, and therefore more liable to the hail and fire.

c vvr. 29. ch. 8. 12.

33 And Moses went out of the city from Pharaoh, and [c]spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

Moses went out of the city, that, being solitary, he might pour forth his heart in fervent prayers.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

d ch. 4. 21.

35 And [d]the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken †by Moses.

† Heb. *by the hand of Moses.* ch. 4. 13.

CHAP. X.

The reason why God hardened Pharaoh's heart, 1, 2. *Egypt threatened with locusts*, 4. *Pharaoh's servants persuade him to let the Israelites go*, 7. *Pharaoh inquires of Moses who are they that shall go to serve the Lord*, 8. *Moses's answer*, 9. *Pharaoh's reply*, 10, 11. *Locusts come over all Egypt*, 13—15. *Pharaoh sends for Moses, and confesseth his sin*, 16, 17. *Moses prays to God*, 18. *The plague is stayed*, 19. *Pharaoh's heart hardened*, 20. *The ninth plague, to wit, darkness over all Egypt*, 22, 23. *Pharaoh would let Israel go, but without cattle*, 24. *Moses will not leave a hoof behind*, 25, 26. *Pharaoh hardened*, 27; *and charges Moses, upon pain of death, never to appear in his sight any more*, 28; *which also came to pass*, 29.

a ch. 4. 21. & 7. 14.

AND the LORD said unto Moses, Go in unto Pharaoh: [a]for I have hardened his heart, and the heart of his servants, [b]that I might shew these my signs before him:

b ch. 7. 4.

c Deut. 4. 9. Ps. 44. 1. & 71. 18. & 78. 5, &c. Joel 1. 3.

2 And that [c]thou mayest tell in the ears of thy son, and of thy son's son, what

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things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to [d] humble thyself before me? let my people go, that they may serve me.

[d] 1 Kings 21. 29. 2 Chron. 7. 14. & 34. 27. Jer. 42. 6. Jer. 13. 18. Dan. 4. 30. 1 Pet. 5. 6.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the [e] locusts into thy coast:

[e] Psa. 78. 27. Wisd. 16. 9. Rev. 9. 3. † Heb. *tomorrow.* ver. 13.

5 And they shall cover the † face of the earth, that one cannot be able to see the earth: and [f] they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

[f] ch. 9. 32. Joel 1. 4. & 2. 25.

The residue; the wheat and the rye, the staff of their lives. *Every tree;* the fruits and leaves of every tree.

6 And they [g] shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

[g] ch. 8. 3, 21.

Such for number, or shape, or mischievous effects, as were never seen before.

7 And Pharaoh's servants said unto him, How long shall this man be [h] a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

[h] ch. 23. 33. Josh. 23. 13. 1 Sam. 18. 21. Rev. 2. 14. 1 Cor. 7. 35.

How long shall this man be a snare; an occasion of sin and destruction? See Exod. xxiii. 33; Josh. xxiii. 13.

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* † who *are* they that shall go?

† Heb. *who, and who, &c.*

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for [i] we *must hold* a feast unto the LORD.

[i] ch. 5. 1.

A feast upon a sacrifice, wherein all are concerned, and therefore all must be present and ready to do what God requires us.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you.

I wish God may be no more ready and willing to be with you, and to do you good, than I am willing to let you go. *Evil is before you;* either, 1. Evil of sin. You have some ill design against me, either to stir up sedition or war against me, or utterly to depart out of my kingdom. Or rather, 2. Evil of calamity or mischief. 1. Because it is here said to be *before* their *faces,* whereas evil designs are in men's hearts, and the fair pretences wherewith they cover them are said to be before their faces. 2. The word of caution he gives to them, *look to it,* or *take heed,* seems to imply that he speaks not of the evil they designed against Pharaoh, but of that which they would unavoidably bring upon themselves from so potent a king, by the refusal of such fair offers, and continuing in such insolent and unreasonable demands.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

For that ye did desire; which was not true, but only was gathered by him out of their declared intention of going to sacrifice, wherein he thought the presence of the women and children wholly unnecessary.

12 ¶ And the LORD said unto Moses, [k] Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and [l] eat every herb of the land, *even* all that the hail hath left.

[k] ch. 7. 19.

[l] ver. 4, 5.

This is no unusual plague in Africa and Arabia, where, when the harvest is ripe, they frequently come in vast numbers, and upon all their corn, and what they do not eat they infect with their touch, and the moisture coming from them, and afterwards dying in great numbers, they poison the air, and cause a pestilence. So that it is no wonder that Pharaoh and his servants were so concerned for this plague, so well known to them, especially considering that this was like to be far worse than all of the same kind which they had either seen or heard of.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

Over the land; over divers parts of the land, shaking his rod towards the several quarters of it. *An east wind* in those parts is a most violent and pernicious wind, Exod. xiv. 21; Numb. xi. 31, and a dry wind, and therefore fit for the engendering of those creatures. This wind brought them from Arabia, where they are in great numbers, as we have seen, ver. 12, though God miraculously increased their numbers, and their power of doing mischief.

14 And [m] the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* [n] before them there were no such locusts as they, neither after them shall be such.

[m] Psa. 78. 46. & 105. 34.

[n] Joel 2. 2.

Quest. How can this be true, when the same words are used of the locusts in Joel's time? *Answ.* It might be true of both in divers respects; of these for number and quality, of them for long continuance, for they lasted three or four years, when these were but for a little time; of these for Egypt, of them for Judea, where they were fixed.

15 For they [o] covered the face of the whole earth, so that the land was darkened; and they [p] did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

[o] ver. 5.

[p] Psa. 105. 35.

The land was darkened; either by their flying in vast numbers, and so darkening the air, as they have ofttimes done; or by covering the green and lightsome herbs and productions of the earth with their dark and direful bodies. *They did eat every herb of the land.* How could this be, when the hail had *smitten every herb, and broken every tree?* chap. ix. 25. *Answ.* 1. There seems to have been some distance of time between these two plagues, in which space new productions might be sprouting forth, both out of the ground, and from the trees. 2. The words *all* and *every* are commonly understood of the greatest part.

16 ¶ Then Pharaoh † called for Moses and Aaron in haste; and he said, [q] I have sinned against the LORD your God, and against you.

† Heb. *hastened to call.*

[q] ch. 9. 27.

Pharaoh called for them, because this kind of plague in itself was most pernicious, whereby whole countries had been wasted, and grievous famines and pestilences caused, and was mightily aggravated by the vengeance of God, and by the peculiar quality of these locusts, which did not only fall upon their herbs and fruits, as they use to do, but in-

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vade their very houses, ver. 6, infect their meats, fill their beds, poison them with their stink and with their venomous bitings, whereby they killed many men, as it is written in the Book of Wisdom, chap. xvi. 19. *Against you;* by contempt of your great and terrible works, by breach of my promise made to you, and by my denial of your just desires and commands given to me in his name, whom I now find and feel to be the almighty and sovereign God.

17 Now therefore forgive, I pray thee,
r ch. 9. 28. 1 Kings 13. 6. my sin only this once, and [r]intreat the LORD your God, that he may take away from me this death only.

I desire no further favour, I will no more offend nor need your pardon.

This death; this deadly plague, compare 2 Kings iv. 40, and 2 Cor. xi. 23. Besides it did destroy the life of herbs and trees, yea, of beasts and men, either directly, or at least by consequence, in depriving them of the necessary supports of life.

s ch. 8. 30. 18 And he [s]went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and † cast them [t]into the Red sea; there remained not one locust in all the coasts of Egypt.

† Heb. *fastened.* t Joel 2. 20.

A mighty strong west wind; Heb. *a wind of the sea*, i. e. coming from the sea, called there the great sea, and the Mediterranean Sea, from whence came the north-west wind, which did blow the locusts directly into the Red Sea.

Cast them, as the Hebrew word signifies, *with a great noise, and with great force*, so as they should never rise again to molest them. *The Red Sea;* Heb. *the sea of bulrushes*, so called from the great number of bulrushes near its shore; or, *the sea of bounds* or *limits*, q. d. the narrow sea, whereas they could see no bounds nor shore beyond the Mediterranean Sea. It was called the Arabian Gulf, and by others the Red Sea, either from its red sand, or rather from Esau, called also *Edom*, which signifies *red*, Gen. xxv. 30, from whom as the adjoining country was called *Edom*, or *red*, so this was called the Red Sea.

u ch. 4. 21. & 11. 10. 20 But the LORD [u]hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses,
x ch. 9. 22. [x]Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, † even darkness *which* may be felt.

† Heb. *that one may feel darkness.*

It is an hyperbolical expression, such being very frequent both in Scripture and in all authors. For darkness being only a privation, cannot be properly felt, yet it might be felt in its cause, to wit, those thick and gross vapours which filled and infected the air. But the place may be rendered thus, *that there may be darkness—after that* (so the Hebrew *vau* is sometimes used, as Micah vii. 13) *the darkness* (i. e. *the darkness* of the night, or the common and daily *darkness*) *is departed* or *removed*, and the time of the day come; for so the root from whence this word may be derived signifies, Exod. xiii. 22. And to this purpose the words are rendered by the Chaldee and Syriac, and some others; and the sense is, that the darkness may continue in the day-time as well as in the night.

22 And Moses stretched forth his hand
y Ps. 105. 28. Wisd. 17. 2, &c. toward heaven; and there was a [y]thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days:
z ch. 8. 22. Wisd. 18. 1. [z]but all the children of Israel had light in their dwellings.

They saw not one another, because these gross and moist fogs and vapours did not only quite shut out the light of the heavenly bodies, but also put out their candles, or other artificial lights, or at least so darken them that men could have no benefit by them.

From his place. Place here may be taken, either, 1. More strictly and particularly; so the sense is, The horror of that darkness was so great that they durst not remove at all, but stood or sat where the darkness found them, like men astonished or affrighted, and therefore unmovable, having their minds disturbed, being terrified with their guilty consciences, which most affect men in the dark, and with the dreadful noises which they heard, Wisd. xvii. 5, and with the apparitions of evil angels, as may seem from Psal. lxxviii. 49, where the plague of evil angels is put instead of this plague of darkness, which therefore is omitted in that place where all the rest are reckoned up. Or rather, 2. More largely, for their own houses or dwellings, for so the Hebrew word is certainly used, Exod. xvi. 29. So the sense is, They did not stir abroad out of their houses upon their most necessary occasions. *Object.* He saith not that they could not go, but that they could not rise from their place, which may seem to limit this expression to their particular places. *Answ.* The word *to rise* is commonly put for going about any business; and here it is a pregnant word, as they call it, and implies going in it, *none arose*, viz. to go or remove *from his place.* And *rising* cannot be properly taken here for that particular posture, unless we will suppose that this darkness found all men sitting, which is absurd to imagine.

The children of Israel had light in their dwellings, whereby they might have conveyed themselves, and families, and goods away, as afterwards they did in haste; but they waited for Moses's orders, and he for God's command; and God intended to bring them forth, not by stealth, but in a more honourable and public manner, in spite of all opposition.

24 ¶ And Pharaoh called unto Moses,
and [a]said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your [b]little ones also go with you.

a ver. 8. b ver. 10.

And Pharaoh, or *therefore*, or *then*, to wit, after the darkness was either wholly or in part removed. *Let your flocks and your herds be stayed*, either as a pledge of your return after your sacrifice is ended, or as a recompence for the cattle which I have lost by your means. *Let your little ones also go with you*, and consequently the women, whose help and service was necessary for their little ones in divers regards.

25 And Moses said, Thou must give
† us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

† Heb. *into our hands.*

Thou must give us, i. e. suffer us to take of our own stock.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

Which was not a pretence, but a real truth. For this being a solemn and extraordinary sacrifice by the express and particular appointment of God, they knew not either of what kinds, or in what number or manner their sacrifices must be offered. And for all these things they did not receive particular directions till they came to Mount Sinai.

27 ¶ But the LORD [c]hardened Pharaoh's heart, and he would not let them go.

c ver. 20. ch. 4. 21 & 14. 4, 8.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, [d]I will see thy face again no more.

d Heb. 11. 27.

Thou hast spoken well, Heb. *right;* not morally, for so it was very ill said; but logically, that which agrees, though not with thy duty, yet with the event and truth of the thing; for as thou hast warned me to see thee no more, so I in the name of God assure thee that thou shalt see me no more, to beg my prayers, or to be helped out of thy troubles by my means. And therefore that discourse of Moses to Pharaoh, which follows, chap. xi. 4, &c., though

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it be put there out of its order and proper place, as many other passages are, yet was delivered at this time, and upon occasion of these words.

CHAP. XI.

God commandeth the Israelites to borrow jewels of the Egyptians, 2. God giveth them favour among the Egyptians, 3. Moses denounceth the last plague, 4, 5. A great cry, 6. The Israelites' safety, 7. The Egyptians thrusting them out, 8. God foretells Pharaoh's hardness, 9.

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will
a ch. 12. 31, 39. let you go hence: [a]when he shall let *you* go, he shall surely thrust you out hence altogether.

The Lord said unto Moses; either, 1. Whilst Moses was not yet gone out of Pharaoh's presence; so God might suggest this to his mind, as he did other things to Micaiah, when he was before Ahab and Jehoshaphat, 1 Kings xxii. Or rather, 2. Before his last coming to Pharaoh; and the words may be rendered thus, *Now the Lord had said unto Moses.* And this is here added as the reason why Moses spake so boldly to Pharaoh, because God had assured him of a good issue. *He shall surely thrust you out hence altogether;* men, and women, and children, and cattle, and all that they had, which he would never do before.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour,
b ch. 3. 22. & 12. 35. [b]jewels of silver, and jewels of gold.

The Israelites, who at first lived distinctly by themselves, when they were greatly multiplied, and Pharaoh began to cast a jealous eye upon them, and to take cruel counsels against them, were more mixed with the Egyptians, as appears from chap. xii. 12, 13, and many other places, either by their own choice, that they might receive protection and sustenance from them; or rather by Pharaoh's design, who planted many of his own people among them to watch and chastise them, Exod. i. 11; and, it may be, removed some of them from Goshen to the parts adjoining to it, which were inhabited by his people. *Jewels,* or *vessels,* as the Hebrew word properly signifies; for they might more plausibly ask, and the Egyptians would with less suspicion lend them vessels, which might be proper and useful, both for their sacrifices and feasts, than jewels, for which they had no present need or use.

c ch. 3. 21. & 12. 36. Psa. 105. 37. d Exod. 7. 1. & Deut. 34. 10. 3 [c]And the LORD gave the people favour in the sight of the Egyptians. Moreover the man [d]Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Therefore they complied with their request, not only out of love to the people, but out of fear to Moses, lest he should punish them severely in case of refusal.

4 And Moses said, Thus saith the LORD, [e]About midnight will I go out into
e ch. 12. 12. Amos 5. 17. the midst of Egypt:

Moses said this to Pharaoh before his departure, as appears by comparing ver. 8, with chap. x. 29. And therefore the three first verses of this chapter come in by way of parenthesis; and now he returns to the story, and sets down the last words which Moses spake to Pharaoh for a final parting.

God is said to *go out,* or *go forth,* or *come down,* &c., by way of condescension to the custom and capacity of men, when he doth any eminent act of power either in way of justice or mercy.

f ch. 12. 29. Psa. 78. 51. & 105. 36. & 135. 8. & 136. 10. 5 And [f]all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

That sitteth upon his throne; either now actually ruling with his father, as Solomon did even whilst David lived, 1 Kings i. 34; or, more probably, *he that is to sit,* the present time for the future, he whose right this is by the custom of Egypt, and by the law of nations. *The first-born of the maid-servant;* the poor captive slave that was in the prison, as it is chap. xii. 29, and there did grind at the mill. In those times and places they had divers mills, which were not turned about by wind or water, as ours are, but by the hands of their servants, who for that purpose stood behind the mill, and so with hard labour turned it about. See Judg. xvi. 21; Isa. xlvii. 1, 2; Lam. v. 13.

g ch. 12. 30. Amos 5. 17. Wisd. 18. 10. 6 [g]And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

h ch. 8. 22. i Josh. 10. 21. 7 [h]But against any of the children of Israel [i]shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

Instead of those loud cries of the Egyptian families, there shall be so great a tranquillity among the Israelites, that even the dogs, which are sensible of, and awaked, and provoked by, the least noise, shall not be stirred up by them.

k ch. 12. 33. † Heb. *that is at thy feet.* So Judg. 4. 10. & 8. 5. 1 Kings 20. 10. 2 Kings 3. 9. † Heb. *heat of anger.* 8 And [k]all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people †that follow thee: and after that I will go out. And he went out from Pharaoh in †a great anger.

Thy courtiers and great officers, who now are so insolent and obstinate, *shall come down unto me,* both by their own inclination and necessity, and in thy name, and by thy command. *That follow thee;* that are under thy conduct and command; as this or the like expression is used Judg. iv. 10; 1 Kings xx. 10; 2 Kings iii. 9; Isa. xli. 2. *In a great anger;* not so much for the affront offered to himself, as for his incurable rebellion against God. Compare Mark iii. 5.

l ch. 3. 19. & 7. 4. & 10. 1. 9 And the LORD said unto Moses, [l]Pharaoh shall not hearken unto you; that
m ch. 7. 3. [m]my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: [n]and the LORD
n ch. 10. 20, 27. Rom. 2. 5. & 9. 22. hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAP. XII.

The month wherein they went out of Egypt to be to them the first month of the year, 1, 2. God enjoins them to choose a spotless lamb for the passover, 3. How they were to eat the same, 4. The description of the lamb, 5; the time of killing it, 6; the manner of sprinkling, 7; the time and method of eating it, 8—11. God's purpose to smite the first-born, 12. The use of the blood upon the doors, 13. Seven days of unleavened bread, and the manner of keeping it, 15. Moses directeth the elders, both for their present and future safety, 21—24. They instruct their children concerning it, 26, 27. The first-born of all Egypt slain, 29. A great cry, 30. Pharaoh giveth Israel leave to go, 31. The Egyptians thrust them out, 33. Their hasty departure, 34. They spoil the Egyptians, 35, 36. Their number, 37. Their baking unleavened bread, 39. How long they dwelt in Egypt, 40. The time of their deliverance, 41. Who were to partake of the passover, 43—49. The children of Israel did as the Lord commanded, 50.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

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The lord spake; had spoken, before the three days' darkness, as may appear by comparing ver. 3 and 6 of this chapter with chap. xi. 4. And the mention of it was put off by him till this place, as well that he might not interrupt the history of all the plagues, as that he might give the whole institution of the passover together.

a ch. 13. 4. Deut. 16. 1.

2 [a]This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

This month was the first month after the vernal equinox, called *Abib*, Exod. xiii. 4; xxiii. 15; Deut. xvi. 1, and *Nisan*, Neh. ii. 1; Esth. iii. 7; containing part of our *March*, and part of *April*. *The beginning;* Heb. *the head;* which, I conceive, notes not so much the order, which is more plainly mentioned in the following words, as the eminency of it, that it shall be accounted the chief and principal of all months; as the sabbath hath been called by some *the queen of days*. And justly must they prefer this month before the rest, whether they looked back to their prodigious deliverance from Egypt therein, or forward to their spiritual redemption by Christ, and to *the acceptable year of the Lord*, Luke iv. 19; for in this very month our Lord Jesus suffered, John xviii. 28. *It shall be the first month:* heretofore your first month for all affairs hath been *Tisri*, which in part answers to our *September*, and is the first month after the autumnal equinox; and so it shall be to you still as to civil affairs, as it appears from Exod. xxiii. 16; xxxiv. 22; Lev. xxv. 8—10, but as to sacred and ecclesiastical matters, this shall henceforth be your first month.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man

‖ Or, kid.

a ‖ lamb, according to the house of *their* fathers, a lamb for an house:

In the tenth day; partly, that they might have the lamb ready for the sacrifice, and might not be distracted about procuring it when they should be going to use it; partly, that by the frequent contemplation of the lamb, as a sign appointed by God, they might have their faith strengthened as to their approaching deliverance, and afterwards might have their minds quickened to the more serious consideration of that great deliverance out of Egypt, and of that more glorious deliverance from hell by Christ the true Passover, which should be offered for them; partly, to teach the church in all ages how necessary a thing preparation is to the solemn duties and exercises of religion; and partly, to signify that Christ should be first set apart, and separated to the ministry, which was done three or four prophetical days, i. e. years, before his death, and afterwards offered: most of which reasons being perpetual, it may seem this usage was so too, and not for the first passover only. *They shall take to them*, into their houses, where the Jews tell us he was tied to the bed-post. *A lamb*, or *kid*, ver. 5, for the same word signifies both, though a *lamb* was commonly used, and a *kid* only in case of the want of a lamb; and the Chaldee and LXX. do almost constantly translate the Hebrew word *lamb*. And Christ is seldom or never typified by a *kid*, but generally by a *lamb*, as he is called John i. 29, partly for his innocency, meekness, patience, &c., but principally with respect to the paschal lamb, instead whereof he was in due time to be offered; whence he is called our Passover, 1 Cor. v. 7.

A lamb was to be disposed of to every house or family, according to its quantity, or the number of persons in it, as the next verse explains it. The several families are called *the houses of their fathers*, because they consist of those persons which come from one father or grandfather. The people were divided into tribes, the tribes were subdivided into families, and the families again into houses, which were like sprigs taken from the greater branches, and planted apart, and each of these had their several fathers, from whom they were denominated, as here they are.

4 And if the houshold be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

Too little for the lamb, i. e. for the eating of the whole lamb at one meal, according to the rule, ver. 8, 10; if the persons be so few that they cannot eat it up without gluttony.

Take it; or rather thus, word for word, *And*, or *Then he* (the master of that family) *shall take also his neighbour next unto his house;* he shall take him and his family into society with himself; they shall join together. *To the number of the souls*, or *persons*, i. e. as the two families shall consist of more or fewer persons. I suppose the meaning is, that if his next neighbour's family were of itself sufficient for the eating of the whole lamb, that he should pass over that to the next small family, which being joined with his might make up a fit number, which, as the Hebrew doctors tell us, was ten, besides women and children. *According to his eating*, i. e. according to the proportion which he can or commonly doth eat. The meaning is this, The whole lamb being to be eaten at once, and a sufficient number being necessary to that end, and there being great variety in men's stomachs and meals, they were to give allowance for that, and to take either more or fewer persons, as their stomachs were better or worse.

b Lev. 22. 19, 20, 21. Mal. 1. 8, 14. Heb. 9. 14. 1 Pet. 1. 19.

5 Your lamb shall be [b]without blemish, a male †of the first year: ye shall take *it* out from the sheep, or from the goats:

† Heb. son of a year. Lev. 23. 12.

Without blemish; without any deformity or distemper of body. Heb. *perfect*. Of which see Lev. xxii. 21, &c.; Deut. xv. 21; xvii. 1. And this the very light of nature taught the heathens to observe in their sacrifices. This property was required both to typify Christ, a Lamb without spot or blemish, Heb. ix. 14; 1 Pet. i. 19, and to instruct us that all our services to God must be as perfect as possibly may be. *A male*, partly because that was better and more perfect than the female, whence a *male* is opposed to a *corrupt* thing, Mal. i. 14; and partly to typify the man Christ Jesus. *Of the first year*, i. e. a year old, when it is in its vigour and perfection, and the fittest type of Christ. Most explain it thus, That it was not to be more than a year old, but it might be much less, seeing it might be offered to God any time after it was eight days old, Exod. xxii. 30; Lev. xxii. 27. But though it was then fit to be offered to God, it was not very fit to be eaten by men. And the Hebrew phrase, *the son of a year*, seems to require a year's age, as Saul is called *the son of one year*, 1 Sam. xiii. 1, when he had reigned one whole year. And it is remarkable, that he doth not say *the son of this* or *that year*, which might agree to one brought forth that year, though it was much younger than a year, but *the son of a year*, without any restrictive article. *Or from the goats;* Heb. *and from the goats:* if you want a lamb, you shall take a kid of or from the goats. But the particle *and* is here well rendered *or*, as it is used Gen. xiii. 8; Exod. xxi. 17, compared with Matt. xv. 4; Psal. viii. 4, compared with Heb. ii. 6.

c Lev. 23. 5. Num. 9. 3. & 28. 16. Deut. 16. 1. & † Heb. between the two evenings, ch. 16. 12.

6 And ye shall keep it up until the [c]fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it †in the evening.

Ye shall keep it up; separate it from the rest of the flock, and keep it in a safe place; the reasons of which, see ver. 3. *The whole assembly;* or rather, *every assembly*, to wit, every such society as meet together for eating of the lamb. And the assembly is said to kill it, because one person did it in their name, and by their appointment; in which manner, and upon which reason, the *whole congregation* is said to *stone* a man, Lev. xxiv. 14, 16; Numb. xv. 35; Deut. xxii. 21. It is probable it was killed by the master of the family, who was a priest in his own family, &c. *In the evening;* Heb. *between the evenings*, or *the two evenings*, i. e. between the beginning and end of the evening. The *evening* is one third part of the day, and one of the appointed and usual times of devotion, as appears from Psal. lv. 17; Dan. vi. 10; and it begun at their ninth or our third hour, as may be gathered from Acts iii. 1; for then the sun began more sensibly to decline, whence that time is fitly called by the Jews the *first evening*, and that was the time of the evening sacrifice; the *second evening* was when the sun was setting or set. Between these it was to

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be killed. This had a respect both to the time of the world's age when Christ came, which was its evening, or declining time, or *end*, Heb. i. 2; ix. 26; 1 Pet. i. 20; and the time of the day in which Christ our Passover was killed, Matt. xxvii. 46—50; Mark xv. 25, 33, 34.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

This was afterwards restrained to the priests, but at this time it was allowed to the masters of families, as their present circumstances required. *They shall strike it;* with a bunch of hyssop, ver. 22, as a badge of distinction between their houses and the Egyptians'; not to direct the destroying angel where they were, who could as well discern the houses as the blood in the night, but to direct their thoughts to Christ, whose blood was hereby evidently typified, by whose merits and mediation they obtained this preservation and deliverance from Egypt, as well as their great deliverance from hell.

8 And they shall eat the flesh in that night, roast with fire, and [d]unleavened bread; *and* with bitter *herbs* they shall eat it.

[d] ch. 34. 25. Lev. ii. 3. Num. 9. 11. 1 Cor. 5. 8.

In that night, i. e. the night following the fourteenth, and beginning the fifteenth day. The lamb was killed upon the fourteenth day, in the evening or close thereof, but it was eaten upon the fifteenth day, to wit, in the beginning of it; whence the passover is said to be offered sometimes upon the fourteenth, and sometimes upon the fifteenth day, which may serve for the reconciliation of some seemingly contrary scriptures. *Roast with fire;* partly for expedition, ver. 11; and principally to be a type of the Lamb of God, Christ, and of the sharp and dreadful pains which he suffered, not only from men, but from God too, and from the fire of his sore displeasure against sinners, whose place and person Christ sustained in his sufferings. *Unlearned bread;* partly, as a monument of their speedy departure out of Egypt, which gave them not time to leaven their bread, ver. 34, which is the reason alleged for it, Deut. xvi. 3; partly, to teach us how men should be qualified that come to the sacrament, they should be purged from error, and pride, and malice, and hypocrisy, which are called and compared to leaven, Matt. xvi. 6, 11; Luke xii. 1; 1 Cor. v. 8; and partly, to signify the singular purity of Christ from all kind of spiritual leaven. *And with bitter herbs;* both to remind them of their hard service and bitter usage in Egypt, Exod. i. 14, from which God delivered them, Deut. xvi. 3; and to prefigure the further crosses and troubles which they were to expect between their going out of Egypt and coming to Canaan. Or, *with bitternesses*, i. e. with great bitterness, or with grief of heart, that together with faith in God and in Christ, and hope and joy for their approaching deliverance, they might exercise bitter and hearty repentance for their idolatries, and other sinful practices whereof they were guilty in Egypt. And this instructs us as well as them of the absolute necessity of true and bitter repentance in all those that would profitably feed upon Christ our Passover.

9 Eat not of it raw, nor sodden at all with water, but [e]roast *with* fire; his head with his legs, and with the purtenance thereof.

[e] Deut. 16. 7.

Eat not of it raw, i. e. not thoroughly roasted, for such we also say is *raw*, and so the Hebrew word *na* is understood by the Jewish and other doctors. It signified, that Christ should suffer, as well as save, to the uttermost, all that was due for our sins. *The purtenance;* Heb. *the inwards*, which were to be taken and washed, and then to be roasted together with the rest. Some do here except the fat, and caul, and kidneys, which were reserved by God for himself, 2 Chron. xxxv. 12, 14. But that exception was not made till after this time, and it seems not certain that that exception extended to the paschal lamb. These and the heads and legs are here mentioned, not to exclude other parts, but because they are not commonly roasted; but God would have the whole lamb roasted and eaten, to signify, that we must have either nothing of Christ, or the whole Christ, and all his benefits, his Spirit to sanctify and rule us, as well as his blood to save us.

10 [f]And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

[f] ch. 23. 18. & 34. 25.

That which either was not usually eaten, or was more than all of you could conveniently eat, *ye shall burn with fire;* to prevent either, 1. The superstitious use of the relics of that lamb by the Israelites, who thereby had received a greater benefit than they did afterwards by the brazen serpent, which upon that account they worshipped; or, 2. The profane abuse of that which had been consecrated to God's service. Compare Exod. xxix. 34.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: [g]it *is* the LORD'S passover.

[g] Deut. 16. 5.

Thus shall ye eat it, to wit, for this time, because their circumstances required it, that they being suddenly to take a great journey, might be in a traveller's habit. But that these, and some other circumstances now enjoined and used, were only temporary, and not perpetual nor obligatory, sufficiently appears from the practice not only of the Jews in following ages, but also of Christ and of his apostles. And in like manner there are some institutions in the New Testament which did only oblige that age, and not all that follow them, as Acts xv. 28, 29. *With your loins girded*, like travellers and persons undertaking some difficult service; for such used to gird up their garments, which in those parts were long and troublesome. See 2 Kings iv. 29; ix. 1; Luke xii. 35. *Shoes on your feet;* a badge, 1. Of their readiness for their journey, Isa. v. 27; Acts xii. 8. 2. Of their freedom; for slaves, such as the Israelites now were in Egypt, used to go barefooted. 3. Of joy, as on the contrary going barefoot was a badge of mourning, 2 Sam. xv. 30. *Your staff in your hand*, like persons upon the point of departing, which was a very comfortable circumstance. *In haste;* for so the word signifies, Deut. xvi. 3; Isa. lii. 12. *It is the Lord's passover:* this lamb, or your eating of it, is the Lord's passover, i. e. it is a sign of God's passing over you and your houses, when he comes to destroy the Egyptians on every side of you, ver. 13, 23. It is a metonomy usual in sacramental speeches, as Gen. xvii. 10; Matt. xxvi. 26—28.

12 For I [h]will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and [i]against all the ‖ gods of Egypt I will execute judgment: [k]I *am* the LORD.

[h] ch. 11. 4, 5. Amos 5. 17.
[i] Num. 33. 4.
‖ Or, *princes.*
ch. 21. 6. & 22. 28. Ps. 82. 1, 6. John 10. 34, 35.
[k] ch. 6. 2.

I will execute judgment; either, 1. By exposing them to shame and contempt, as vain and impotent gods that could not save their worshippers. But that appeared before. Or, 2. By destroying those beasts which they worshipped; and it is not unlikely but those particular beasts, which were their chief idols, as Apis, Mnevis, &c., were first-born, and therefore perished in this plague. Or, 3. By overthrowing their idols, as he afterwards did Dagon. And so some Hebrew writer tells us, that this very night all their idols were broken and thrown down. And there are some footsteps hereof even in heathen authors; of whom some tell us that most of the temples of Egypt at one time fell down by an earthquake; and others affirm, that the Egyptian gods, for fear of one Typho, (by whom it is apparent they meant Moses,) did hide themselves for a season, &c.

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you †to destroy *you*, when I smite the land of Egypt.

† Heb. *for a destruction.*

A token, both to you, as he now said, a sign and a pledge to confirm your faith in the expectation of the promised deliverance; and to the angel, that he may know and pass

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over your houses, as the following words intimate. See on ver. 7. This is spoken of God after the manner of men; the sense is, If I find that you keep the condition which I require, you may expect the privilege which I have promised you; otherwise not.

l ch. 13. 9. 14 And this day shall be unto you [l]for
m Lev. 23. 4, 5. 2 Kings 23. 21. a memorial; and ye shall keep it a [m]feast
n ver. 24, 43. & ch. 13. 10. to the LORD throughout your generations; ye shall keep it a feast [n]by an ordinance for ever.

For a memorial, or *monument*, both of this deliverance from Egypt, and moreover of your redemption by Christ, of which that is a type, as even the ancient Jews understood it, who also noted that *Israel was to be redeemed in the days of the Messias upon the same day on which they were delivered from Egypt, to wit, upon the fifteenth day of the month of Nisan.* Upon which day our blessed Lord was crucified for the redemption of his people. You shall observe it for a solemn feast or festival time. *For ever*, i. e. so long as your state and church continues, or till the coming of the Messias. This word doth not always signify eternity, but any long time, as Prov. xxix. 14; Dan. iii. 9, and oft elsewhere.

o ch. 13. 6, 7. & 23. 15. & 34. 18, 25. Lev. 23. 5, 6. Num. 28. 17. Deut. 16. 3, 8. 1 Cor. 5. 7. 15 [o]Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the
p Gen. 17. 14. Num. 9. 13. first day until the seventh day, [p]that soul shall be cut off from Israel.

Seven days, besides and after the day of eating the passover, which was a distinct feast, and no part of the feast of unleavened bread, *shall ye eat unleavened bread*, to remind them of their departure out of Egypt, which was so sudden that they had not leisure to leaven their dough. See more on ver. 8. *That soul shall be cut off*, either by excommunication, or by death to be inflicted by the magistrate, and, in case of his neglect, by God himself. Nor let any one think that this was too severe a punishment for what may seem no great offence. For this was indeed a very great crime, being a manifest contempt of God, and a rebellion against God's authority and express command, which surely deserves as severe a punishment as is inflicted upon rebels against their prince, especially considering that the Israelites were the people and subjects of God in a peculiar manner. It was also a tacit renunciation of their religion, and of the covenant of God with them, and of their interest both in that past deliverance out of Egypt, and in the future deliverance by the Messias. See more on Gen. xvii. 14.

16 And in the first day *there shall be*
q Lev. 23. 7, 8. Num. 28. 18, 25. [q]an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done
† Heb. *soul.* in them, save *that* which every † man must eat, that only may be done of you.

An holy convocation; a solemn day for the people to assemble together, and to attend upon the public worship and service of God in hearing his word, prayers, praises, and sacrifices. *And in the seventh day*, because then Pharaoh and his host were drowned in the sea. As on the first day the first-born were killed; so their deliverance was begun on the first, and completed on the seventh day, and therefore those days deserved a special character of honour. And indeed that there were seven days between those two miracles, the Jews unanimously affirm, and it seems probable from the account of their journeys. *No manner of work*, i. e. of servile work, Lev. xxiii. 7. *Save that which every man must eat:* herein, as many think, these days were inferior to the sabbath, in which that was forbidden. But of this see my notes on Exod. xvi. 23, and xxxv. 3.

17 And ye shall observe *the feast of*
r ch. 13. 3. unleavened bread; for [r]in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

Your armies, so called, not from their military force or courage, but from their numbers, and the order and manner in which they came forth. See chap. xiii. 18.

s Lev. 23. 5. Num. 28. 16 18. ¶ [s]In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Until the one and twentieth day, inclusively. For otherwise they were obliged to eat unleavened bread eight days, viz. on the day of the passover, ver. 8, and seven days after, which is strictly and properly called the feast of unleavened bread, because in them they were tied to that ceremony only, except the two days of a holy convocation.

t Ex. 23. 15. & 34. 18. Deut. 16. 3. 1 Cor. 5. 7, 8. u Num. 9. 13. 19 [t]Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, [u]even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

A stranger, to wit, a proselyte; for strangers unconverted to the Jewish religion were not obliged nor admitted to the celebration of the passover or feast of unleavened bread. Though I see no inconvenience, if all strangers, though heathens, were forbidden to have or use any unleavened bread at that time, lest the Jews who conversed with them might be tempted to desire or partake of it with them. *In the land*, to wit, of Canaan, which I have promised to you, and to which I am now leading you, which was so well known to all of them, that it was needless to express it in this place.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them,
x ver. 3. Num. 9. 4. Josh. 5. 10. 2 Kings 23. 21. Ezra 6. 20. Matt. 26. 18, 19. Mark 14. 12—16. Luke 22. 7, &c. ‖ Or, *kid.* y Heb. 11. 28. z ver. 7. [x]Draw out and take you a ‖lamb according to your families, and kill the passover.

22 [y]And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and [z]strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

A bunch of hyssop; so the Hebrew word is rightly rendered, as appears from Heb. ix. 19. *The door of his house*, i. e. of the house wherein he did eat the passover, which ofttimes was his neighbour's house: see ver. 4. *Until the morning;* till the beginning of the morning after midnight, and after the slaughter of the Egyptians' first-born; which may reconcile those scriptures that seem to contradict one another, while some affirm they went out of Egypt by night, and others by day, for they went out in the morning very *early when it was yet dark*, as it is expressed in a like case, John xx. 1.

a ver. 12, 13. 23 [a]For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass
b Ezek. 9. 6. Rev. 7. 3. & 9. 4. c 2 Sam. 24. 16. 1 Cor. 10. 10. Heb 11. 28. over the door, and [b]will not suffer [c]the destroyer to come in unto your houses to smite *you*.

Will not suffer, Heb. *not give* him licence or commission. *The destroyer*, i. e. the destroying angel, which whether it were a good or bad angel is not agreed, nor is it necessary to determine.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

This thing, viz. the substance of the thing, the passover and feast of unleavened bread, though not all the rites and ceremonies, whereof divers were peculiar to the first time.

25 And it shall come to pass, when ye be come

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to the land which the LORD will give you, [d] according as he hath promised, that ye shall keep this service.

[d] ch. 3. 8, 17.

To the land, viz. of Canaan, as ver. 19. For in the wilderness they kept this feast but once, and that by God's particular direction, Numb. ix. 2.

26 [e] And it shall come to pass, when your children shall say unto you, What mean ye by this service?

[e] ch. 13. 8, 14. Deut. 32. 7. Josh. 4. 6. Ps. 78. 6.

Or, part of Divine worship. God expects this even from the Jewish children, and much more from Christian men, that they should inquire and understand what is said or done in the public worship or service of God, and therefore not to rest in dumb signs, whereof they neither inquire nor know the meaning, or in the service of God in a language which they understand not.

27 That ye shall say, [f] It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [g] bowed the head and worshipped.

[f] ver. 11.

[g] ch. 4. 31.

The passover was both a sacrifice, as it was offered to God, as it appears from Exod. xxiii. 18; xxxiv. 25; Numb. ix. 7, 13; Deut. xvi. 2, 5; and because there was in it the shedding and sprinkling of blood, wherein the essence of a sacrifice consists, 2 Chron. xxx. 16; xxxv. 11, 13; and also a sacrament, as it was received and eaten by men. *The people bowed the head*, in token of their thankful acknowledgment of God's favours, and of their cheerful submission to God's command and ordinance. See 2 Chron. xxix. 30.

28 And the children of Israel went away, and [h] did as the LORD had commanded Moses and Aaron, so did they.

[h] Heb. 11. 28.

They killed and did eat the paschal lamb in such manner as God prescribed.

29 ¶ [i] And it came to pass, that at midnight [k] the LORD smote all the firstborn in the land of Egypt, [l] from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the † dungeon; and all the firstborn of cattle.

[i] ch. 11. 4.

[k] Num. 8. 17. & 33. 4. Ps. 78. 51. & 105. 36. Amos 5. 17. & [illegible] 11. 5. & 12. 29. & 11. 5. [illegible] 11. [illegible] of the pit.

At midnight; a great aggravation of the plague; for then darkness itself strikes men with horror, and makes any calamity more terrible; then they were asleep and secure, and least expected such a stroke. *All the first-born*, both of man and beast, whether male or female. Some extend it to all that were first-born; and so many persons might be killed in one house, as both father and mother, and several sons, which might be the first-born by several mothers, and sons' sons or daughters, &c. Others confine it to the first-born child in the family. I conceive the heads of the family are not included, for these, though they might be the first-born children of their parents' families, yet were not, nor ever are called or accounted, the first-born of their own families, but the heads and roots of them: but for all the rest, I conceive they are all included, because all such were really first-born, and did first open their mother's womb; and all such were to be set apart unto the Lord, instead of those first-born of the Egyptians now slain, chap. xiii. 12, 15, and therefore are in both places to be understood in the same latitude.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a [m] great cry in Egypt; for *there was* not a house where *there was* not one dead.

[m] ch. 11. 6. Prov. 21. 13. Amos 5. 17. Jam. 2. 13.

Not a house, to wit, of those houses which had any first-born in them, for in divers families there might be no first-born. And such restrictions of the universal particles are frequently understood.

31 ¶ And [n] he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, [o] both ye and the children of Israel; and go, serve the LORD, as ye have said.

[n] ch. 11. 1. & [illegible]

[o] ch. 10. 9.

i. e. He sent this message to them, for they came no more to him, chap. x. 29.

32 [p] Also take your flocks and your herds, as ye have said, and be gone; and [q] bless me also.

[p] ch. 10. 26.

[q] Gen. 27. 34.

Pray to God for me, that I may not perish by this or any other plague.

33 [r] And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, [s] We *be* all dead *men*.

[r] ch. 11. 8. Ps. 105. 38.

[s] Gen. 20. 3.

They *were urgent*, not by force, which they durst not now use, but by earnest and importunate entreaties, Exod. xi. 8. This was the ground of that fable of the heathens mentioned in Tacitus, that the Jews were driven out of Egypt for their scabs; so they falsely and maliciously ascribed their own ulcers and scabs sent upon them by God to the Israelites.

34 And the people took their dough before it was leavened, their ‖ kneading-troughs being bound up in their clothes upon their shoulders.

‖ Or, *dough*. ch. 8. 3.

Their kneading-troughs; or, as others rightly render it, *their dough lumps*, or *food*, or *lumps of paste* unleavened.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians [t] jewels of silver, and jewels of gold, and raiment:

[t] ch. 3. 22. & 11. 2.

They borrowed of the Egyptians, either before this time, as they had opportunity, when their hearts were mollified by the foregoing plagues; or even at this time, when the Israelites might well take confidence to borrow, and the Egyptians would be willing to lend them, partly that they might gain their affections and prayers, and partly that they might more readily depart from them. *Jewels*, wherewith they used to adorn themselves in the worship of their idols, and therefore supposed the Israelites might use them in the worship of their God. Or, *vessels*; of which see on chap. xi. 2.

36 [u] And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And [x] they spoiled the Egyptians.

[u] ch. 3. 21. & 11. 3.

[x] Gen. 15. 14. ch. 3. 22. Ps. 105. 37.

The Lord gave the people favour in the sight of the Egyptians, i. e. inclined their hearts to do it willingly, and not only out of fear. *So that they lent unto them*; Heb. *and they lent them*, to wit, the jewels or vessels mentioned ver. 35. *They spoiled the Egyptians*, to wit, of their ornaments. *Quest.* Was not this unjustly done of the Israelites to borrow these jewels which they never paid again? *Answ.* No, 1. Because they did nothing in this matter but by God's appointment, chap. xi. 1, 2; so that if there be any injustice, it must be in God, in whom there neither can be in any thing, nor is in this thing, the least blot or shadow of injustice, as well because he hath an unquestionable right in and power to dispose of all persons and things, as being the Maker, and Giver, and Lord of all; as because there was great and evident reason both why the Israelites should be recompensed for all their hard labours and sufferings, and why the Egyptians should be spoiled for their idolatry, luxury, and cruelty to the Israelites, and the great benefits which they had received from Joseph, and from the service of the Israelites. 2. Because the supreme Lord of all forbad them to restore what they borrowed, and gave them the entire right and sole propriety therein. 3. Because though there was a form and appearance of borrowing and lending, yet indeed the Israelites did not so much borrow as desire, as the Hebrew word rendered *borrow* (ver. 35) signifies; and the Egyptians did not reckon these things as lent, and to be restored, but as given, and

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never to be expected again; even as Pharaoh and his people rightly judged, that if the Israelites were once permitted to go out of the land with their whole families and estates, they would never return again, chap. xiv. 5. And in truth the Egyptians did and might esteem it a good bargain to give these things to redeem their lives, and to engage the Israelites to a speedy departure, knowing that otherwise both their persons and all their estates were in extreme hazard. 4. Because, if these jewels were properly borrowed, yet the Egyptians, by their causeless and hostile pursuit after the Israelites with intent to destroy them, did fully discharge them from all obligations to restitution, and give them a right not only to keep these goods, but to take any other which they could from the Egyptians, according to the known and approved laws of war.

y Num. 33. 3, 5.
z Gen. 47.11. a Gen. 12. 2. & 46. 3. ch. 38. 26. Num. 1. 46. & 11. 21.

37 ¶ And [y] the children of Israel journeyed from [z] Rameses to Succoth, about [a] six hundred thousand on foot *that were* men, beside children.

Succoth; a place so called, either because there the Israelites first lodged in booths or tents, whereas before they dwelt in houses; or because there God first spread his cloud of fire over them *for a covering*, Psal. cv. 39. *Six hundred thousand*, to wit, grown and strong men, and fit for war, among whom there was none feeble or sick, Psal. cv. 37. Thus the heathen writer Chæremon, mentioned by Josephus, speaking of this matter, reckons up first two hundred and fifty thousand, and then three hundred and eighty thousand more. *That were men*: the Hebrew word properly signifies *strong* and *able men*, fit to go on foot in battle-array; so decrepit or weak old men are not comprehended in this number. *Beside children*, and women, whose presence and assistance is necessary to them. See Exod. x. 24. Some say the Hebrew word *taph* signifies their *households* or *families*, which consist principally of women and children.

† Heb. a great mixture. Num. 11. 4.

38 And †a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

A mixed multitude, consisting of Egyptians or other people, who went with them, either because they were their servants, or that by this means they might free themselves from the servitude which they endured under hard masters in Egypt; or because the glorious works which they had seen, had raised their esteem of God and of his people, and made them expect a share in the great felicities which they presumed would be conferred upon a people so highly honoured and beloved of such an almighty and all-sufficient God. And because their hearts were not sincere, nor their ends right, they soon repented of their choice, Numb. xi. 4. Compare Zech. viii. 23.

b ch. 6. 1. & 11. 1. & ver. 33.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because [b] they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

It was not leavened; both because leaven was forbidden to them at that time, and because the great haste required gave them not time for leavening it. *They were thrust out of Egypt*; not by force, but by importunate requests, as was observed on ver. 33. Thus men are said to be *driven to worship the sun, moon*, &c., when they are persuaded to it, Deut. iv. 19.

c Gen. 15.13. Acts 7. 6. Gal. 3. 17.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* [c] four hundred and thirty years.

It is plain that those years are to be computed from the first promise made to Abraham, Gen. xii. 1, 2, to the giving of the law, from Gal. iii. 17, where this is affirmed. And although it doth not plainly appear when that promise was made, because the Scripture mentions not Abraham's age, neither when it was made, nor when Abraham came to Haran with his father, Gen. xi. 31, but only when he went out of Haran, being seventy-five years old, Gen. xii. 4; yet a good while after it was made, and, as it may seem more than probable, thirty years afterward, it is manifest there were only four hundred years of this time to come, Gen. xv. 13. And many more years passed ere there was such a man as Israel or Jacob, and more ere there were *any children of Israel*, or of Jacob, and yet more ere they came into Egypt. How then can this be true which is here said? *Answ.* 1. Some affirm that they were in Egypt four hundred and thirty years, which is sooner said than proved. 2. Some ancient Hebrew copies are said to have had more words than ours now have; for the LXX. and Samaritan interpreters after the words *in Egypt*, read, and *in the land of Canaan*. And some other copies after the word *who*, add, *together with their fathers*, or, *and their fathers*. And so the difficulty vanisheth. And if it should be granted that there were some few such errors in our present copies in matters purely historical or chronological, which God might permit to be there for many wise and holy reasons, yet this is no prejudice to our faith, or to God's providence, which hath been pleased to have so special a care of those texts which concern the essentials of faith and a good life, that all copies are agreed in them. 3. These four hundred and thirty years are not by the text confined to Egypt, but may be extended to any place where they were sojourners; and the Hebrew word *asher* is not to be rendered *which*, as relating to the time of their sojourning, but *who*, as belonging to the persons sojourning, as our translation well renders it; and the sense is, that they were sojourners, or, which is all one, *strangers*, or dwellers *in a land* that *was not theirs*, as it is said Gen. xv. 13, for four hundred and thirty years. And the emphasis lies in the Hebrew word *moshab*, which is here fitly rendered *sojourning*; as *toshab*, coming from the same root, is commonly used for a *sojourner*, or one that lives in a place or land which is not his, as Lev. xxii. 10; xxv. 35, 40; Numb. xxxv. 15; Psal. xxxix. 12. There is now but one difficulty remains, How the children of Israel can be said to be sojourners so long, seeing much of this time passed before they were born? *Answ.* As *Levi* is said to *pay tithes in Abraham*, Heb. vii. 9, because he was in the loins of Abraham when Abraham paid tithes; with much more reason might the children of Israel be said to sojourn so long, because they sojourned a great part of it in their own persons, and the rest in the loins of their parents. And as oftimes when the parents only are mentioned, the children are included or intended, as Gen. xii. 3, *in thee*, i. e. in thy seed; and Gen. xiii. 17, *I will give it* (the land) *unto thee*, i. e. to thy seed; and Jacob is said to be *brought up again* out of Egypt, Gen. xlvi. 4, to wit, in his posterity; and David is oft put for his posterity, as 1 Kings xii. 16; Ezek. xxxiv. 23; xxxvii. 24, 25; why may not parents also be understood sometimes when the children only are mentioned? But we need not make suppositions, seeing we have examples; the persecution in Egypt, and deliverance out of it, which happened to the parents only, being attributed to their posterity, who neither felt the one, nor saw the other, Deut. xxvi. 5, &c. Compare Psal. lxvi. 6; Judg. x. 11, 12. And *the souls of the house of Jacob*, (i. e. of the children of Israel, for by *house* it is evident he means only children,) *which came with Jacob into Egypt*, are said to be *threescore and ten souls*, Gen. xlvi. 26, 27. In which number and title Jacob himself is confessedly included. And therefore upon the very same ground, under this title of *the children of Israel*, we must understand Israel himself, who being the chief author and subject of this sojourning in Egypt, it were unreasonable to exclude him from the number of those sojourners. And this phrase being once extended to their immediate parent, may by a parity of reason be extended to their great grandfather Abraham, as being the first author of that famous peregrination or sojourning, which being begun in Canaan, ended in Egypt. Add to this, that the word Israel, as it is put for the people or children of Israel, is elsewhere used for the whole church of God, as Rom. ix. 6, and therefore may well include Abraham as the father, and, under God, the founder of it. And the title of *the children of Israel* might well be given to all that people, and to the family from which they descended, because they were now known by that name. And that this indeed was Moses's meaning, which is here produced, may be further gathered from hence, that otherwise Moses had contradicted himself; for by the years of the lives of Jacob, and Levi, and Kohath, and Amram, and Moses himself, which he precisely sets down, it appears that the sojourning of the children of

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Israel, strictly so called, in Egypt, was not above two hundred and fifteen years. And it is absurd to think that so wise and learned a man, as all acknowledge Moses to have been, should commit so gross an error, especially seeing that generation could easily have confuted him.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all [d] the hosts of the LORD went out from the land of Egypt.

[d] ch. 7. 4. & ver. 51.

If this be the right translation, the four hundred and thirty years mentioned Gal. iii. 17 are to be taken in a latitude, for about or near so many years, as is very frequent in Scripture and other authors; else there wants one year of it, because the law was not given till about a year after their coming out of Egypt. Nor was it of any concernment to the apostle's argument there, whether it wanted a year of that number or no, as here it is. But the words may be rendered here, as Gen. vii. 12, *in the body* or *strength of the day*, i. e. when the day-light was full, and clear, and strong, when it was broad day-light, the Egyptians seeing and not being able to hinder them. If it be said they went out by night, Deut. xvi. 1, that is true, in regard of their resolution, and preparation, and the beginning of their journey; but their actual marching forth was by day-light, or in the morning; nor could it be done sooner from the nature of the thing, and the time necessarily required for so great a work. *The selfsame day:* this circumstance is noted to set forth the accurateness and infallibility of God's foreknowledge, and the efficacy of his providence in accomplishing all his own counsels in his own appointed time.

† Heb. a night of observations. * See Deut. 16. 6.

42 It *is* †* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

[f] Num. 9. 14.

43 ¶ And the LORD said unto Moses and Aaron, This *is* [f] the ordinance of the passover: There shall no stranger eat thereof:

This which here followeth is the law or appointment of God concerning the celebration of the passover. *No stranger*, or, *foreigner*, who is so both by nation and religion; for if he were circumcised, he might eat of it, ver. 44, 48.

[g] Gen. 17. 12, 13.

44 But every man's servant that is bought for money, when thou hast [g] circumcised him, then shall he eat thereof.

When thou hast circumcised him; for the master had a power to circumcise such persons, Gen. xvii. 12. And though it is probable, that by their interest in them, and a diligent instruction of them, they made them willing to receive circumcision, yet it seems they had a power to compel them to it; but then circumcision was not to them a seal of God's covenant, nor of their religion, for that must be matter of choice, but only a civil badge, or a note of that family or people into which they were politically incorporated.

[h] Lev. 22. 10.

45 [h] A foreigner and an hired servant shall not eat thereof.

Except he submit to circumcision, as ver. 43. See Numb. ix. 14.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house;

Partly, because they were all obliged not to go out of the house till the morning, ver. 22, and to leave none of it till that time, ver. 10; partly, lest it should be either superstitiously or profanely abused; and partly, to signify that Christ and salvation are not to be had out of God's house or church.

[i] Num. 9. 12. John 19. 33, 36.

—[i] Neither shall ye break a bone thereof.

To take out and eat the marrow of it. This was required, partly to mind them of their hasty departure out of Egypt, wherein they had no leisure to break and empty the bones; and principally, that it might be an evident type of the Lord Jesus, in whom this was literally fulfilled, John xix. 36. The bones were burnt with the other remainders of the lamb.

47 [k] All the congregation of Israel shall † keep it.

[k] ver. 6. Num. 9. 13. † Heb. *do it.*

48 And [l] when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

[l] Num. 9. 14.

49 [m] One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

[m] Num. 9. 14. & 15. 15, 16. Gal. 3. 28.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 [n] And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt [o] by their armies.

[n] ver. 41.

[o] ch. 6. 26.

CHAP. XIII.

God commands all the first-born to be consecrated, 1, 2. *The day of their going forth out of Egypt to be had in remembrance,* 3. *The feast of unleavened bread to be kept in the land of Canaan,* 5—10. *The firstlings of beasts to be set apart for the Lord,* 12. *The reason of it,* 15. *The way God led them into the wilderness,* 18. *Moses carries Joseph's bones out of Egypt,* 19. *Israel encampeth at Etham,* 20. *God conducteth them by a pillar of cloud by day, and a pillar of fire by night,* 21, 22.

AND the LORD spake unto Moses, saying,

[a] ver. 12, 13, 15. ch. 22. 29, 30. & 34. 19. Lev. 27. 26. Num. 3. 13. & 8. 16, 17. & 18. 15. Deut. 15. 19. Luke 2. 23.

2 [a] Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

Sanctify unto me, to my use and service, in manner as I shall hereafter explain. And *sanctify*, i. e. command all the people to sanctify, as Moses did, ver. 12. *All the first-born*, viz. if they be males, as it is limited, ver. 12. *Whatsoever openeth the womb;* every child which is the first-born of his mother: so that if a man had many wives, either together or successively, his first child by every one of these was a first-born. Whether clean or unclean, though in different manner; whereof see Numb. xviii. 13, 15, 17. *It is mine*, by special right and title; as being by my singular care and favour preserved from the common destruction, and therefore I challenge a peculiar interest in them, and do hereby require that they be devoted to me.

3 ¶ And Moses said unto the people, [b] Remember this day, in which ye came out from Egypt, out of the house of † bondage; for [c] by strength of hand the LORD brought you out from this *place:* [d] there shall no leavened bread be eaten.

[b] ch. 12. 42. Deut. 16. 3.

† Heb. *servants.*

[c] ch. 6. 1.

[d] ch. 12. 8.

4 [e] This day came ye out in the month Abib.

[e] ch. 23. 15. & 34. 18. Deut. 16. 1.

See Exod. xii. 2, in the spring-time, the most proper season for a long journey.

5 ¶ And it shall be when the LORD shall [f] bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he [g] sware unto thy fathers to give thee, a land flowing with milk and honey, [h] that thou shalt keep this service in this month.

[f] ch. 3. 8.

[g] ch. 6. 8.

[h] ch. 12. 25, 26.

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This service; which is spoken of before, and in the following verses. From this place it is evident the Israelites were not obliged to this service in the wilderness without a particular command from God. See Deut. xii. 1, 9.

i ch. 12. 15, 16. 6 [i]Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten

k ch. 12. 19. seven days; and there shall [k]no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

l ver. 14. ch. 12. 26. 8 ¶ And thou shalt [l]shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

m See ver. 16. ch. 12. 14. Num. 15. 39. Deut. 6. 8. & 11. 18. Prov. 1. 9. Is. 49. 16. Jer. 22. 24. Matt. 23. 5. 9 And it shall be for [m]a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

The celebration of this feast shall be to thee instead of a mark which a man makes, or a ring, or any thing else which he puts upon his hand or arm, to bring any thing to his remembrance; for such things his eye is most frequently fixed upon. Compare Cant. viii. 6; Isa. xlix. 16; Jer. xxii. 24; Hag. ii. 23. *A memorial between thine eyes;* instead of any monument or memorial, which is placed between, and therefore directly before a man's eyes, which he can scarcely overlook, and therefore must needs bring to remembrance the thing which he would not forget. Such proverbial phrases are usual in Scripture, as Deut. vi. 8; Prov. iii. 3; vi. 21; vii. 3; and are not to be understood literally, as the superstitious Jews understood them, who hence derive their custom of wearing scrolls of parchment upon their foreheads, and arms, and garments, which they call phylacteries, wherein they wrote certain portions of Scripture. But they might as well have added parcels of God's law to be kept in their mouths, because it follows, *that the Lord's law may be in thy mouth;* from whence we may better infer that neither *mouth*, nor *hand*, nor *eyes* are to be properly understood, for then it had been an improper method to fasten a parchment between their eyes, that it might be in their mouths; but figuratively, as they are commonly understood in Scripture.

n ch. 12. 14, 24. 10 [n]Thou shalt therefore keep this ordinance in his season from year to year.

Heb. *From days to days.* But *days* in the Hebrew tongue are oft put for a complete year. Of which see Gen. iv. 3; Lev. xxv. 29; Amos iv. 4.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

The land of the Canaanites, under which general name all the other nations are contained, as being all the children of Canaan.

o ver. 2. ch. 22. 29. & 34. 19. Lev. 27. 26. Numb. 3. 13. & 18. 15. Deut. 15. 19. Ezek. 44. 30. † Heb. *cause to pass over.* 12 [o]That thou shalt † set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

Thou shalt set apart, i. e. separate it from the rest, resign thy right in it to God. Heb. *Cause* it *to pass*, not through the fire, as that verb is used, Deut. xviii. 10; 2 Kings xvi. 3; but under the rod, as it is used, and more fully expressed, Lev. xxvii. 32, which was the rite when any thing was separated and consecrated to God. *The males shall be the Lord's*, devoted to him, either to be sacrificed, if it was clean, or to be otherwise destroyed, if it was unclean, as it here follows.

p ch. 34. 20. Numb. 18. 15, 16. ‖ Or, *kid.* 13 And [p]every firstling of an ass thou shalt redeem with a ‖lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children [q]shalt thou redeem.

q Numb. 3. 46, 47. & 18. 15, 16.

The *ass* was an unclean creature, and therefore this rule was to be observed in all other unclean creatures, as appears, 1. Because the reason of this law is common to all such. 2. By comparing this place with Numb. xviii. 15. 3. Because the first-born of all beasts were appropriated to God; and because many of them were unclean, and so could not be sacrificed, there was no other way of offering them to God, but by redemption, or a price paid for them. And the single exception of the price of a dog in this case, Deut. xxiii. 18, doth sufficiently intimate that the price of all other unclean creatures was allowed and required. The ass alone is here named for all the rest, because this creature was most common, and most useful, and yet was not to be spared; whence it was easy to infer, that this course was much rather to be observed in other creatures which were of less use. *Thou shalt break his neck;* or, *cut off his neck*, or *head*, as the word is used, Deut. xxi. 4; Isa. lxvi. 3; because being consecrated to God, it was not to be applied to any profane or common use.

r ch. 12. 26. Deut. 6. 20. Josh. 4. 6, 21. † Heb. *to morrow.* s ver. 3. 14 ¶ [r]And it shall be when thy son asketh thee † in time to come, saying, What *is* this? that thou shalt say unto him, [s]By strength of hand the LORD brought us out from Egypt, from the house of bondage:

Which is added to teach parents in all succeeding ages, that it is their duty to instruct their children in the word and works of God, and in the nature and reasons of every particular kind or part of God's worship and service. See Deut. xv. 5; Psal. lxvi. 4; Hos. ii. 14.

15 And it came to pass, when Pharaoh would hardly let us go, that [t]the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

t ch. 12. 29.

16 And it shall be for [u]a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

u ver. 9.

For frontlets; instead of frontlets. The sense is, This practice shall make your deliverance from Egypt as fresh and evident to you, and to your children, as any thing which you see hanged or written upon one another's foreheads. See Ezek. ix. 4. It seems strange to me, that they that understand the *sign on the hand*, and *the memorial between the eyes*, ver. 9, metaphorically, should understand *the frontlets between the eyes* in this place properly, seeing the phrase is perfectly the same; only here is a more particular allusion to the custom of the Egyptians, which used to wear some devices upon their foreheads, which probably they called *totaphoth*, which were memorials of their idols, or of something relating to them. And therefore it seems unlikely that he should here prescribe the use of the same things to the Jews; and the more probable meaning of the phrase is only this, that this practice would be as effectual and useful a remembrancer of this mighty and glorious work of God in bringing them out of Egypt, as those contrivances were to the Egyptians of their idols.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people [x]repent when they see war, and [y]they return to Egypt:

x ch. 14. 11. 12. Numb. 14. 1, 4. y Deut. 17. 16.

The Philistines, a fierce and warlike people, whereof they had sad and late experience, 1 Chron. vii. 21. *That was near;* there being this way but a few days' journey between Egypt and Canaan. *Peradventure:* God speaks after the manner of men, for nothing was unknown nor

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uncertain to him. Though the Hebrew particle *pen* doth not always imply doubting, but ofttimes only signifies *lest*, as Gen. iii. 3; xxxviii. 23; Numb. xx. 18. *When they see war;* which they were likely to do, because the war would probably be long and hot, and their bodies were much weakened, and their spirits and courage broken, by a tedious and grievous bondage; and therefore it was fit that before they were called to such sharp conflicts, they should be hardened by the labours of a long and troublesome journey, and their faith should be strengthened by further experience of God's power, and faithfulness, and goodness, and by the glorious appearance of God at Mount Sinai, and those commands, promises, and encouragements there given them. But though this which is here mentioned was one, yet it was not the only reason of his counsel, but there were other causes of it; the Egyptians were to be drowned in the sea, the Israelites to be further tried, Deut. viii. 2, and full measure to be allowed to the iniquity of the Amorites. *And they return to Egypt;* as afterwards they attempted to do, Numb. xiv., upon a like occasion.

[a] ch. 14. 2. Num. 33. 6, &c.

18 But God [a]led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up ‖ harnessed out of the land of Egypt.

‖ Or, *by five and five a rank*

Or, *armed*, or girt with swords and belts about the fifth rib, as the Hebrew word may imply. But it doth not appear how or whence they should get their arms, nor how the Egyptians would permit so numerous a people to have and to keep arms, especially when they had a long time oppressed and exasperated them, and made them desperate. It is true, some few of them might procure arms, but this word is here used concerning the whole body of them. Others render it *by fives*, five and five in a rank, that is, by a usual synecdoche, in military order, not doubtfully and fearfully, but confidently and courageously; not confusedly, as men that steal or run away, but in good order, so as one might not hinder another. Which interpretation is strengthened by comparing Josh. i. 14. It may be rendered *girt*, to wit, about the fifth rib, as the word implies, the place where men used to gird their garments, this being the usual posture for travellers: he implies that they went out resolved upon and prepared for their journey.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [a]God will surely visit you; and ye shall carry up my bones away hence with you.

[a] Gen. 50. 24, 25. Acts 7. 16.

The bones of Joseph, and the other patriarchs, as appears from Acts vii. 16. The oath was taken only by the parents, but because the matter of it was not personal, and of particular concernment to them, but common to them and their children, therefore it obliged both the parents and their children, as Moses here signifieth.

[b] Num. 33. 6.

20 ¶ And [b]they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

[c] ch. 14. 19. 24. & 40. Num. 9. 15. & 10. 11. & 14. 14. Neh. 9. 12. Psa. 78. 14. & 99. 7. & 105. 39. Isa. 4. 5. 1 Cor. 10. 1.

21 And [c]the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

The Lord, the Son of God, whose presence and conduct the Israelites had in the wilderness, as appears from 1 Cor. x. 4. 9; compare Heb. xi. 26; who is sometimes called the *Angel of the Lord*, chap. xiv. 19, because he was and was to be his Father's Angel or Messenger, sent by God unto men to ratify his covenant with them; whence he is called *the Angel of the covenant*, Mal. iii. 1, as he is upon another account called *the Angel of his presence*, Isa. lxiii. 9. *Went before them*, not by local motion, but by his gracious and powerful operations for and about them. The pillar was but one, Numb. ix. 15, 16, having two different appearances and uses, of a cloud by day, to defend them from the heat, Psal. cv. 39, which in those parts was excessive; and of a fire by night, to illuminate them. It was a cloud erected towards heaven, like a pillar upwards; but downwards flat and broad, spread over the body of the people, and afterwards more eminently over the tabernacle. *To lead them the way*, which was altogether necessary in those vast and pathless deserts, Numb. x. 33; Deut. i. 33.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

Whilst they continued in the wilderness, and had need of such direction.

CHAP. XIV.

God commandeth the Israelites to encamp at Pi-hahiroth, 1, 2; *the reason why*, 3, 4. *Pharaoh and his servants repent for letting the people go*, 5; *pursue and overtake the Israelites*, 8, 9. *The Israelites are afraid*, 10; *and murmur against Moses*, 11, 12. *Moses encourages the people with a promise of deliverance*, 13, 14. *God encouraging Moses*, 15, *bids the people go forward*, 16. *God defends the Israelites by the pillar of cloud*, 19, 20. *Moses dividing the sea*, 21, *the Israelites pass over on dry ground*, 22. *The Egyptians with all their forces pursue them into the sea*, 23. *God commands Moses to cause the waters to return on the Egyptians*, 26. *The waters return*, 27. *The Egyptians drowned*, 28. *Israel's safety*, 29, 30, *and faith*, 31.

AND the LORD spake unto Moses, saying,

Or rather, *had spoken*, to wit, before they came to Succoth, chap. xii. 37. For what was there briefly and generally expressed, is here more largely and particularly declared, together with the occasion of it, which was God's command.

2 Speak unto the children of Israel, [a]that they turn and encamp before [b]Pi-hahiroth, between [c]Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

[a] ch. 13. 18. [b] Num. 33. 7. [c] Jer. 44. 1.

Pi-hahiroth, Heb. *the mouth of Hiroth*, i. e. the entrance or straits of Hiroth, two great mountains, between which they marched, and were enclosed on both sides. *Migdol*, a city in Egypt, Jer. xliv. 1, wherein it is thought there was a garrison. *Baal-zephon*, another place of note, situated in a high place, and having a fair and large prospect, and possibly a garrison too.

3 For Pharaoh will say of the children of Israel, [d]They *are* entangled in the land, the wilderness hath shut them in.

[d] Psa. 71. 11.

They are enclosed with mountains, and garrisons, and deserts.

4 And [e]I will harden Pharaoh's heart, that he shall follow after them; and I [f]will be honoured upon Pharaoh, and upon all his host; [g]that the Egyptians may know that I *am* the LORD. And they did so.

[e] ch. 4. 21. & 7. 3. [f] ch. 9. 16. ver. 17, 18. Rom. 9. 17, 22, 23. [g] ch. 7. 5.

I will be honoured, by the manifestation of my power and justice.

5 ¶ And it was told the king of Egypt that the people fled: and [h]the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

[h] Psa. 105. 25.

That the people fled; did not only depart for three days to sacrifice at Horeb, as Moses pretended, but designed an escape and flight, as appeared by their speedy march, and other circumstances. *Why have we done this?* They who never truly repented of their sins, now heartily repent of their only good action.

6 And he made ready his chariot, and took his people with him:

7 And he took [i]six hundred chosen

[i] ch. 15. 4.

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chariots, and all the chariots of Egypt, and captains over every one of them.

Quest. How could he use or carry his chariots, when all his horses were killed by that plague? Exod. ix. 6. *Answ.* That plague slew only the horses which were in the field, chap. ix. 3, not those kept in houses, as the chariot-horses generally were, and now are.

All the chariots, i. e. a great number; all that could be got together in haste, which the present service required. *Over every one of them;* over the men that fought out of every chariot. Or, *over all of them;* the command of all these chariots being distributed to several captains or commanders.

k ver. 4. 8 And the LORD [k]hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and

l ch. 6. 1. & 13. 9. Num. 33. 3. [l]the children of Israel went out with an high hand.

Either, 1. Of God, with a Divine hand or power, by comparing Exod. xiii. 16. Or, 2. Their own, not with hands hanging down, a posture betraying weakness and fainting, fear and shame, Heb. xii. 12, but with hands lifted up; with courage and confidence, not like fugitives, but like valiant and victorious soldiers, openly, boldly, resolvedly; as men are said to *sin with a high hand*, Numb. xv. 30, that sin in such a manner.

m ch. 15. 9. Josh. 24. 6. 1 Mac. 4. 9. 9 But the [m]Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and

n Josh. 24. 7. Neh. 9. 9. Ps. 34. 17. & 107. 6. the children of Israel [n]cried out unto the LORD.

Which is not strange; these being now a people of low spirits, depressed by long and grievous servitude; being also generally unarmed, wearied with their journey, and their fears aggravated by the presence and outcries of their wives and children. But they should have supported themselves by the consideration of the mighty power of God, of which they had late and great experience. They *cried out*, partly by petition, and partly by complaint and expostulation.

o Ps. 106. 7, 8. 11 [o]And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

p ch. 5. 21. & 6. 9. 12 [p]*Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, q 2 Chro. 20. 15, 17. Is. 41. 10, 13, 14. [q]Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: ‖ for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

‖ Or, *for whereas ye have seen the Egyptians to day, &c.*

Stand still; Heb. *make yourselves to stand;* let not your hearts fail and sink, or stagger through unbelief, but with quiet minds look up to God. It notes the frame of their minds, not the posture of their bodies. *Whom ye have seen;* or, *as ye have seen* them, to wit, alive and armed, and ready to devour you; for otherwise they did see them dead and disarmed, ver. 30.

r ver. 25. Deut. 1. 30. & 3. 22. & 20. 4. Jos. 10. 14, 42. & 23. 3. 2 Chro. 20. 29. Neh. 4. 20. Is. 31. 4. s Is. 30. 15. 14 [r]The LORD shall fight for you, and ye shall [s]hold your peace.

i. e. Ye shall contribute nothing to the victory, neither by your words nor by your deeds; for this Hebrew word signifies a cessation not only from speech, but from action too, as 2 Sam. xix. 11; Psal. lxxxiii. 1; Isa. xlii. 14, 15. Or rather, *do you hold your peace*, the future tense for the imperative, as it is very frequent; cease your murmuring against the Lord and me.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

Wherefore criest thou unto me, by fervent, though secret prayer? for which he doth not reprove him, but only bids him turn his prayer into action. Compare Josh. vii. 10, 13.

t ver. 21, 26. ch. 7. 19. 16 But [t]lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

Divide it, i. e. do thou command it in my name to divide itself hither and thither, and I will divide it.

u ver. 8 ch. 7. 3. 17 And I, behold, I will [u]harden the hearts of the Egyptians, and they shall follow them: and I will

x ver. 4. [x]get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

y ver. 4. 18 And the Egyptians [y]shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

z ch. 13. 21. & 23. 20. & 32. 34. Num. 20. 16. Is. 63. 9. 19 ¶ And the angel of God, [z]which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Not changing his place, for he was the omnipresent God, ver. 15; but his operation, from leading the Israelites forward in their way, to the protecting of them from their pursuers.

20 And it came between the camp of the Egyptians and the camp of Israel; and

a See Is. 8. 14. 2 Cor. 4. 3. [a]it was a cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night.

It was a cloud and darkness to the Egyptians, to whom it brought their former horrible darkness to mind, and did both exceedingly affright them, and altogether hinder them from motion or action, as that also did for three days. *But it gave light by night* to the Israelites, as the opposition showeth.

b ver. 16. c Ps. 66. 6. d ch. 15. 8. Josh. 3. 16. & 4. 23. Neh. 9. 11. Ps. 74. 13. & 106. 9. & 114. 3. Is. 63. 12. 21 And Moses [b]stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and [c]made the sea dry *land*, and the waters were [d]divided.

A strong east wind; a proper instrument both to divide that sea, which lay north and south, and to dry and harden the mud at the bottom of the sea, that the Israelites might walk upon it. See Gen. viii. 13; Exod. xv. 8. Yet the wind could never have done so great a work, especially not so speedily, if there had not been a higher, even a Divine hand to manage and improve it. *The waters were divided*, so largely, that a great number of the Israelites might march in one rank, and the whole number might go a good way in it in the time here mentioned.

e ver. 29. ch. 15. 19. Num. 33. 8. Ps. 66. 6. & 78. 13. Is. 63. 13. 1 Cor. 10. 1. Heb. 11. 29. f Hab. 3. 10. 22 And [e]the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* [f]a wall unto them on their right hand, and on their left.

This was about midnight, as may be gathered from ver. 24. *The waters were a wall*, both for height, and for their defence.

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23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the [f] morning watch [g] the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

[f] See Ps. 77. 17, &c.

The night was anciently divided, not by hours, as now it is, but by watches, which sometimes were accounted four, and sometimes but three; howsoever the last of them was called the morning watch. Then when they hoped for most advantage in the pursuit, they met with their greatest disaster. *The Lord;* called the *Angel of God*, ver. 19. By which promiscuous use of these titles it sufficiently appears that this was no ordinary angel, but the Son of God. *The Lord looked* with an eye of indignation and vengeance, (as that phrase is used, Job xl. 12: see also Amos ix. 4,) *and troubled* them with most terrible and prodigious winds, and rains, and lightnings, and both claps and bolts of thunder, as may be gathered from Exod. xv. 10; Psal. lxxvii. 18. 19: and, as some ancient historians relate, with terrors also in their minds, &c.

25 And took off their chariot wheels, [‖] that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD [h] fighteth for them against the Egyptians.

[‖] Or, *and made them to go heavily*

[h] ver. 14.

Took off their chariot wheels; either burning them with lightning, or tearing them in pieces with thunder-bolts, or loosening them, and making them to fall off. *That they drave them heavily;* Heb. *and he made him*, or *them*, the singular number for the plural, i. e. the Egyptians, or their chariots, *to go heavily*, hardly and slowly, either for want of wheels, or for breaches in them, or because the rain had softened the bottom of the sea, or because the lightnings and thunders affrighted and dispirited their horses. *For the Lord fighteth for them.* Prodigious stupidity! They did not understand and consider this, though it was notorious to them especially, by many great and fresh instances, tho' it was too late to prevent it; therein being a type of most sinners, who will not be convinced, nor repent, till they be past all benefit by it.

26 ¶ And the LORD said unto Moses, [i] Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

[i] ver. 16.

27 And Moses stretched forth his hand [k] over the sea, and the sea [k] returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD [l] †overthrew the Egyptians in the midst of the sea.

[k] Josh. 4. 18. Jer. 31. 1, 7. [l] Heb. *shook off*, Deut. 11. 4. Psal. 136. 15. Neh. 9. 11. Heb. 11. 29.

The sea returned to his strength; to its natural and ordinary course and motion, which is swift and strong, which it had been hitherto restrained by a stronger hand, and rendered in a manner impotent and weak. But now, Samson-like, when its bonds are broken, it puts forth its former and natural strength. But indeed this word may belong to the morning, and so a learned man translates the place, and that very agreeably to the use and order of the Hebrew words, *The sea returned*, to wit, to its course, *when the morning appeared according to*, or *in his strength*, i. e. when it was full and clear morning; as we oft read of the *strength of the day*. See Gen. vii. 13; Job xxi. 23. So the *strength of the morning* is here opposed to the morning watch. *Against it;* against the sea, for which way soever they fled the waters met them, and fought against them.

28 And [m] the waters returned, and [n] covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

[m] Psa. 78. 53. [n] Psa. 106. 11.

After them, i. e. after the children of Israel. Note here, the relative is put without an antecedent before it; the antecedent being to be understood and gathered out of the following verse, or out of the course of the story. An observation which is very useful for the understanding of many scriptures. See the note on Gen. iii. 1.

29 But [o] the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

[o] ver. 22. Psa. 77. 20. & 78. 52, 53.

30 Thus the LORD [p] saved Israel that day out of the hand of the Egyptians; and Israel [q] saw the Egyptians dead upon the sea shore.

[p] Psa. 106. 8, 10.

[q] Psa. 58. 10. & 59. 10.

Which was done either, 1. By the natural power of the sea, which casteth up its dead bodies after a certain time; till which time God caused the Israelites to abide near the sea, that they might see this for their comfort. Or, 2. By the mighty power of God, which brought them, and their arms too, as many probably conceive, to shore before the usual time. *Quest.* How could the Israelites, both they and their cattle, in so little time get over that great sea? *Answ.* 1. The Hebrew and some other interpreters deny that they went over, and tell us, they only went into the sea, and fetched a compass in it, that they might allure the Egyptians to follow them, and then by Moses's conduct returned to the Egyptian shore again. The principal ground of which opinion is this, That as they went into the sea out of the wilderness of Etham, Exod. xiii. 20, so they came again out of the sea into the wilderness of Etham, Numb. xxxiii. 8. But the sameness of the name doth not prove that it is the same place, nothing being more frequent in Scripture, than for divers places to be called by one and the same name. And the Israelites might possibly give the name of Etham to this desert on the Arabian side of the Red Sea, either for its great resemblance to that desert so called on the Egyptian side; or to intimate, that God by dividing the sea, had made that and this to be one continued desert. Or the name of Etham might be common to all that desert at the end of the Red Sea, and on both sides of it. *Answ.* 2. They might all conveniently pass over the sea to the Arabian shore in the time allowed for it, either by the mighty power of God, which could easily make both men and beasts to do it in much less than ordinary time, or even by the course of nature; for that part of the sea was not above eight or nine miles over, as geographers and others affirm. And the time allotted for their passage seems to be much more than interpreters have assigned for it. For the Egyptians and Israelites were divided one from another by the cloudy pillar *all the night*, ver. 20, and a strong east wind blew *all that night*, ver. 21. The next morning, as I apprehend it, the cloud still keeping between them, and possibly covering the Egyptians with gross and horrible darkness, which hindered their march, the whole body of the Israelites, and their cattle too, are drawn by Moses's direction near the shore, and, it may be, the cattle were put into the sea, all which might well take up most of that day; then towards the evening they enter into the sea, and so proceed; and the cloud withdrawing further from the Egyptians, and following the Israelites, the Egyptians pursue after them, and, as it is very probable from the nature and reason of the thing, stand debating some considerable time, when they came to the shore, whether they should venture to follow them into the sea or no. At last the worst counsel prevails, as it generally happens when a people are under a Divine infatuation, and into the sea they go; and by the beginning of the morning watch they draw near the Israelites, when God seasonably appears for Israel's succour, and puts a stop to the march of the Egyptians. So the *morning watch*, mentioned ver. 24, I take to be, not the morning watch of that night, mentioned ver. 20, 21, (for *all that night*, and therefore the morning watch of that night, which was a third, or at least a fourth part of it, was now past and gone,) but the next morning watch after that night and the succeeding day; which seems much more reasonable, than to shrink up the march, first of the Israelites, and then of the Egyptians, into about three hours' time, which is the time between the midnight and the morning watch. Nor is there any thing in the text which in the least contradicts

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this opinion, but only that this day's interval and work is not mentioned in this story; whereas such omissions are frequent in Scripture relations, in which the substance only is mentioned, and many circumstances omitted, whereof we have seen some instances already, and shall meet with many more hereafter.

† Heb. *hand.*

31 And Israel saw that great †work which the LORD did upon the Egyptians: and the people feared the LORD, and [r] believed the LORD, and his servant Moses.

r ch. 4. 31. & 19. 9. Ps. 106. 12. John 2. 11. & 11. 45.

CHAP. XV.

Moses and the people praise the Lord, 1—21. *They want water,* 22. *The waters of Marah are bitter,* 23. *The people murmur against Moses,* 24. *He crieth unto the Lord; the waters are sweetened,* 25. *They come to Elim, where they find twelve wells of water, and threescore and ten palm trees,* 27.

a Judg. 5. 1. 2 Sam. 22. 1. Ps. 106. 12. Wisd. 10. 20. b ver. 21.

THEN sang [a] Moses and the children of Israel this song unto the LORD, and spake, saying, I will [b] sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

Moses composed the song, and he, together with the Israelites, sung it, unto the honour and praise of God.

c Deut. 10. 21. Ps. 18. 2. & 22. 3. & 59. 17. & 62. 6. & 109. 1. & 118. 14. & 140. 7. Is. 12. 2. Hab. 3. 18, 19. d Gen. 28. 21, 22. 2 Sam. 7. 5. Ps. 132. 5.

2 The LORD *is* my strength and [c] song, and he is become my salvation: he *is* my God, and I will prepare him [d] an habitation; my [e] father's God, and I [f] will exalt him.

e ch. 3. 15, 16. f 2 Sam. 22. 47. Ps. 99. 5. & 118. 28. Is. 25. 1.

My strength and song; the matter or subject of the present song of praise. *An habitation;* a place for his service and worship, where he will dwell by his special presence.

g Ps. 24. 8. Rev. 19. 11. h ch. 6. 3. Ps. 83. 18.

3 The LORD *is* a man of [g] war: the LORD *is* his [h] name.

A man of war; an eminent warrior; as the phrase is used 1 Sam. xvii. 33. Thus an eloquent man is called *a man of words*, Exod. iv. 10, and a mighty man, *a man of arm*, Job xxii. 8.

i ch. 14. 28.

4 [i] Pharaoh's chariots and his host hath he cast into the sea:

With great force, like an arrow out of a bow; as the Hebrew word signifies.

k ch. 14. 7.

—[k] his chosen captains also are drowned in the Red sea.

l ch. 14. 28. m Neh. 9. 11. n Ps. 118. 15, 16.

5 [l] The depths have covered them: [m] they sank into the bottom as a stone.

6 [n] Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

o Deut. 33. 26. p Ps. 59. 13. q Is. 5. 24. & 47. 14.

7 And in the greatness of thine [o] excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* [p] consumed them [q] as stubble.

In the greatness of thine excellency; by thy great and glorious power. *As stubble;* as easily, and as speedily, and as irrecoverably.

r ch. 14. 21. 2 Sam. 22. 16. Job 4. 9. 2 Thess. 2. 8. s Ps. 78. 13. Hab. 3. 10.

8 And [r] with the blast of thy nostrils the waters were gathered together, [s] the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

Of thy nostrils; or, *of thine anger*, to wit, that vehement east wind, ver. 10, and chap. xiv. 21, which was raised by thine anger in order to the ruin of thine enemies. *The floods*, Heb. *the streams*, or *the flowing* waters, whose nature it is to be constantly in motion. *Were congealed*, i. e. hardened, stood still, as if they had been frozen, and so they were a wall on both hands, chap. xiv. 22. *In the heart of the sea*, i. e. the midst; as that word is used, Psal. xviii. 16; xlvi. 2; Ezek. xxviii. 2.

t Judg. 5. 30. u Gen. 49. 27. Is. 53. 12. Luke 11. 22. ‖ Or, *repossess.*

9 [t] The enemy said, I will pursue, I will overtake, I will [u] divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall ‖ destroy them.

My lust; the lust of covetousness and revenge too. *Shall destroy them;* or, *take possession of them* and theirs: see of this word, Numb. xiv. 12, 24.

x ch. 14. 21. Ps. 147. 18. y ver. 5. ch. 14. 28.

10 Thou didst [x] blow with thy wind, [y] the sea covered them: they sank as lead in the mighty waters.

Heb. *Magnificent* or *honourable waters*, made so by being the instrument of thy glorious work.

z 2 Sam. 7. 22. 1 Kings 8. 23. Ps. 71. 19. & 86. 8. & 89. 6, 8. Jer. 10. 6. & 49. 19. ‖ Or, *mighty ones.* a Is. 6. 3. b Ps. 77. 14.

11 [z] Who *is* like unto thee, O LORD, among the ‖ gods? who *is* like thee, [a] glorious in holiness, fearful *in* praises, [b] doing wonders?

Amongst the gods, so called and esteemed; or *princes* or *potentates*, as Psal. xxix. 1; Ezek. xxxii. 21. *Glorious in holiness*, or, *righteousness:* thy power is great and glorious; but thou dost not abuse it to unrighteous and unworthy purposes, but to holy and honourable designs; to the punishment of wicked tyrants, and to the vindication of thy oppressed and holy people. *Fearful in praises;* in praiseworthy actions; the act being put for the object, as *fear* is put for a thing to be feared, as Psal. xiv. 5; 1 Pet. iii. 14. Or, to be feared or had in reverence when thou art praised; to be both loved and feared at the same time.

c ver. 6.

12 Thou stretchedst out [c] thy right hand, the earth swallowed them.

Either, 1. The globe, consisting of earth and water, which is here called *earth;* as it is called the *deep*, and the *waters*, Gen. i. 2. Or, 2. The *earth* is here put for the *sea*, the other part of the same globe; as the *soul* is put for the *body*, or the dead *carcass*, the other part of the man, Lev. xix. 28; xxi. 1; Numb. vi. 6, 9, 11. Or, 3. The *earth* properly, either because many of them sunk into the mud at the bottom of the sea, and were buried in it; or because, after they were cast up upon the shore, they were buried by the Israelites in the earth.

d Ps. 77. 15. 20. & 78. 52. & 80. 1. & 106. 9. Is. 63. 12, 13. Jer. 2. 6. e Ps. 78. 54.

13 Thou in thy mercy hast [d] led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto [e] thy holy habitation.

i. e. Canaan, the place where not only they shall dwell, but thou in and with them. See Psal. lxxviii. 52, &c.

f Num. 14. 14. Deut. 2. 25. Josh. 2. 9, 10. g Ps. 48. 6. h Gen. 36. 40. i Deut. 2. 4. k Num. 22. 3. Hab. 3. 7. l Josh. 5. 1. m Deut. 2. 25. & 11. 25. Josh. 2. 9. n 1 Sam. 25. 37. o ch. 18. 5. Deut. 32. 6. 2 Sam. 7. 23. Ps. 74. 2. Is. 43. 1, 3. & 51. 10. Jer. 31. 11. Tit. 2. 14. 1 Pet. 2. 9. 2 Pet. 2. 1.

14 [f] The people shall hear, *and* be afraid: [g] sorrow shall take hold on the inhabitants of Palestina.

15 [h] Then [i] the dukes of Edom shall be amazed; [k] the mighty men of Moab, trembling shall take hold upon them; [l] all the inhabitants of Canaan shall melt away.

16 [m] Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still [n] as a stone; till thy people pass over, O LORD, till the people pass over, [o] *which* thou hast purchased.

Be as still, or, *be as silent;* they shall be so struck with amazement, that they shall be impotent both for speech and motion.

p Ps. 44. 2. & 80. 8.

17 Thou shalt bring them in, and [p] plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the [q] Sanctuary, O LORD, *which* thy hands have established.

q Ps. 78. 54.

In the mountain of thine inheritance; either, 1. In the country of Canaan, which is a mountainous country, full of

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hills and valleys, Deut. xi. 11; not like Egypt, a plain and low country. Or, 2. In and about the mount of Moriah, where the temple was to be built, which is here put for the whole land, it being the most eminent part of it, round about which the people were planted, and to which they were frequently to resort. *Hare established;* will certainly build and establish, i. e. cause to be built and established. The past tense for the future, to note the certainty of it, according to the style of the prophets.

18 [r] The LORD shall reign for ever and ever.

19 For the [s]horse of Pharaoh went in with his chariots and with his horsemen into the sea, and [t]the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam [u] the prophetess, [x] the sister of Aaron, [y] took a timbrel in her hand; and all the women went out after her [z] with timbrels and with dances.

Miriam the prophetess; so called, either in a general sense, because she was an instructer of other women in the praise and service of God; or in a more special sense, because she had the Spirit of prophecy. See Numb. xii. 2; Micah vi. 4. *The sister of Aaron. Quest.* Why not of Moses also? *Answ.* 1. She might be Moses's sister only by one parent, Aaron's by both. 2. She was best known to the people by her relation to Aaron, with whom she had lived for many years, when Moses was banished. *With timbrels and with dances,* according to their ancient custom in public solemnities. See Judg. xi. 34; xxi. 21; 1 Sam. xviii. 6; 2 Sam. vi. 14, 21; Jer. xxxi. 4, 13.

21 And Miriam [a] answered them, [b] Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

Miriam addressed either, 1. The women, last spoken of, and then it is an enallage of the gender. Or, 2. The men spoken of before. They sung by turns, or by parts, either the same words being repeated, or some other words of a like nature added. See 1 Chron. xvi. 41; 2 Chron. v. 13; Ezra iii. 11.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of [c] Shur; and they went three days in the wilderness, and found no water.

Shur; so usually called, Gen. xvi. 7; and by the Israelites, Etham, as may be gathered by comparing this place with Numb. xxxiii. 8, for both there and here it is said *they went three days in this wilderness.*

23 ¶ And when they came to [d] Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called ‖ Marah.

24 And the people [e] murmured against Moses, saying, What shall we drink?

25 And he [f] cried unto the LORD; and the LORD shewed him a [g] tree, [h] *which* when he had cast into the waters, the waters were made sweet: there he [i] made for them a statute and an ordinance, and there [k] he proved them,

The waters were made sweet, not so much by any virtue in that tree, as by the power of God, who used this rather as a sign to the Israelites, than as an instrument to himself in this work. *There he made for them a statute:* God, or Moses in God's name, and by his order, constituted and published to them a statute. Which seems to be understood not of any particular statute or law, as that concerning the sabbath, or their duty to their parents, or the like; for the specifying of their duties is reserved to another time and place; but of a general law or rule formerly given, and now solemnly renewed by Moses at God's command, like that given to Abraham their father, Gen. xvii. 1, *Walk before me, and be perfect.* God having thus far performed his part of that covenant made with Abraham and his seed, to bring them out of Egypt towards Canaan, tells them that he expects and requires of them their observance of the condition of that covenant, and gives them this indefinite and universal law or precept, that they should obey and fulfil all the commands which God had already laid upon them or their parents, and which he should hereafter reveal to them. This sense may be gathered out of the following verse, wherein he explains what he meant by this *statute,* even all God's statutes or *commandments,* which if they would keep, he engageth himself to preserve and deliver them. So it is only a change of the number, the singular, *statute,* being put for the plural, *statutes,* which is a figure very frequently used both in Scripture and in other authors. God having now eased them of the hard and iron yoke of the Egyptians, puts his sweet and easy yoke upon them; and having undertaken to be their King, and Protector, and Captain, he claims their subjection to himself, and to his laws or statutes. *He proved them,* or, *tried them,* i. e. the Israelites. There he tried both their faith by the difficulty now mentioned, viz. their want of water, and their future obedience by this general command, which he is about to branch forth into divers particulars.

26 And said, [l] If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [m] diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD [n] that healeth thee.

None of these diseases upon thee, nor other evils or plagues; but, on the contrary, I will bless thee with all manner of blessings. Under one branch or part of the blessings of God's covenant, he includes all the rest by a very common synecdoche. *That healeth thee;* or, *thy physician,* for all thy maladies both of soul and body.

27 ¶ [o] And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Palm trees were both pleasant for their shade, and refreshing for their sweet fruit. Thus the Israelites are obliged and encouraged to the obedience commanded, by being put into better circumstances than they were under in their last station.

CHAP. XVI.

The children of Israel sojourn in the wilderness of Sin, 1; *murmur against Moses,* 2, 3. *God promises to supply their wants with bread from heaven,* 4; *and directs about preparing this bread,* 5. *Moses reproves the people for murmuring,* 7, 8; *appoints them to come before the Lord,* 9. *God's glory appeareth in the cloud,* 10. *He sendeth quails,* 13, *and manna,* 14, 15. *Every one gather a quantity,* 16—18. *The command about keeping it,* 19, *is disobeyed,* 20. *The time of gathering,* 21. *Their increasing the quantity on the sixth day,* 22—24. *The command concerning the sabbath,* 25, 26, *disobeyed,* 27; *for which God is angry,* 28. *Moses's counsel,* 29. *They rest,* 30. *The name of the bread,* 31. *The command concerning the preservation of the manna,* 32, 33. *The time of the manna's continuance,* 35.

AND they [s] took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of [b] Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

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They came not immediately *to the wilderness of Sin;* for there is another stage of theirs by the Red Sea, mentioned Numb. xxxiii. 10, (in which chapter Moses designed exactly to set down all their stations,) but omitted here, because nothing remarkable happened in it; and Moses in this place designed to record only the memorable passages. *The wilderness of Sin* was a great wilderness between the Red Sea and Mount Sinai, but differing from that *Zin* mentioned Numb. xx. 1.

2 And the whole congregation of the children of Israel [c]murmured against Moses and Aaron in the wilderness:

c ch. 15. 24. Ps. 106. 25. 1 Cor. 10. 10.

For want of meat, as appears from the following verse, their provisions brought out of Egypt being now spent.

3 And the children of Israel said unto them, [d]Would to God we had died by the hand of the LORD in the land of Egypt, [e]when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

d Lam. 4. 9.

e Num. 11. 4, 5

By the hand of the Lord; by any of those plagues wherewith God destroyed the Egyptians. *When we did eat bread to the full;* which is not probable; but they amplify their former mercies, that they might aggravate their present calamity, as the manner of impatient and ungodly men is.

Quest. What danger was there of dying with hunger, seeing they had their flocks and herds which they brought out of Egypt? *Answ.* 1. There was no great danger of it, but they use aggravating expressions, as discontented persons use to do. 2. Their flocks and herds were not so numerous as to suffice them for above a month's provision, if they had all been slain and eaten, as it is implied Numb. xi. 21, 22. So there was some danger of it, though neither immediate nor great. 3. They were it seems resolved to spare these, partly for increase, and for their future subsistence; and partly for sacrifice, as not knowing how many of them they should be required to offer. See Exod. x. 26.

4 ¶ Then said the LORD unto Moses, Behold, I will rain [f]bread from heaven for you; and the people shall go out and gather † a certain rate every day, that I may [g]prove them, whether they will walk in my law, or no.

f Ps. 78. 24, 25, & 105. 40. John 6. 31, 32. 1 Cor. 10. 3.

† Heb. *the portion of a day in his day.*

Prov. 30. 8. Matt. 6. 11.

g ch. 15. 25. Deut. 8. 2, 16.

Bread, i. e. *manna,* which shall serve them instead of bread, Numb. xi. 8, and was a more delicate and pleasant kind of bread, called therefore *the bread of angels,* Psal. lxxviii. 24, 25. *From heaven;* the air, oft called heaven, in which *manna* is produced. *Every day,* Heb. *the thing,* i. e. the provision *of a day in his day,* i. e. every day, as much as was sufficient for a man's sustenance that day. *That I may prove them;* either, 1. Whether by my giving them such miraculous and excellent provision they will be won to love and obey me. Or, 2. Whether by raining it down upon them for several days together they will learn to trust me for the following days, and therefore gather no more than that day required.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and [h]it shall be twice as much as they gather daily.

h See ver. 22. Lev. 25. 21.

Prepare; lay up, grind, bake, or seethe. See ver. 23. and Numb. xi. 8.

6 And Moses and Aaron said unto all the children of Israel, [i]At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

i See ver. 12, 13. & ch. 6. 7. Num. 16. 28, 29, 30.

And not we by our own authority or counsel, as you suggest, ver. 3.

7 And in the morning, then ye shall see [k]the glory of the LORD; for that he heareth your murmurings against the LORD: and [l]what *are* we, that ye murmur against us?

k See ver. 10. Is. 35. 2. & 40. 5. John 11. 4, 40.

l Num. 16. 11.

The glory of the Lord; either this glorious work of God in giving manna; or rather the glorious appearance of God in the cloud, as is evident from ver. 10.

8 And Moses said, *This shall be,* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but [m]against the Lord.

m See 1 Sam. 8. 7. Luke 10. 16. Rom. 13. 2.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, [n]Come near before the LORD: for he hath heard your murmurings.

n Num. 16. 16.

Before the Lord; either before the cloudy pillar, where God was especially present; or in the place of God's worship. For though the great tabernacle was not yet built, yet it seems from Exod. xxxiii. 7 there was a little tabernacle. For as the solemn, and public, and sabbath worship was among them before the tabernacle was built, so it was necessary there should be some place where they did assemble together, and perform that worship which was proper to those times, and there God was supposed to be present in a peculiar manner.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD [o]appeared in the cloud.

o ver. 7. ch. 13. 21. Num. 16. 19. 1 Kings 8. 10, 11.

An extraordinary brightness suddenly appearing in the pillar of cloud. See Lev. ix. 6, 23.

11 ¶ And the LORD spake unto Moses, saying,

The Lord spake, or, *had spoken,* to wit, before, by comparing this with ver. 7.

12 [p]I have heard the murmurings of the children of Israel: speak unto them, saying, [q]At even ye shall eat flesh, and [r]in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

p ver. 8.

q ver. 6.

r ver. 7.

God chooseth the proper time for each kind of provision; the evening for the quails, which being brought from remote parts, by their day's flight, about evening came thither; and the morning for manna, which usually falls at that time.

13 And it came to pass, that at even [s]the quails came up, and covered the camp: and in the morning [t]the dew lay round about the host.

s Num. 11. 31. Ps. 78. 27, 28. & 105. 40.

t Num. 11. 9.

Heb. *There was a bed of dew,* wherewith the manna was covered, ver. 14. To this the *hidden manna,* Rev. ii. 17, alludes.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* [u]a small round thing, *as* small as the hoar frost on the ground.

u Num. 11. 7. Deut. 8. 3. Neh. 9. 15. Ps. 78. 24. & 105. 40. Wis. 16. 20.

When the dew was gone up, to wit, into the air; or, *was vanished,* as the word *ascend* is used Jer. xlviii. 15.

15 And when the children of Israel saw *it,* they said one to another, ‖ It *is* manna: for they wist not what it *was.* And Moses said unto them, [x]This *is* the bread which the LORD hath given you to eat.

‖ Or, *What is this?* or, *it is a portion.*

x John 6. 31, 49, 58. 1 Cor. 10. 3.

It is manna; or, *What is this?* which best suits with the following reason, *for they wist not what it was. Man* signifies *what* in the Egyptian tongue; and it is not strange that the Israelites use one of their words, being newly come out of their land. Hence this is called *manna;* but it is of a different nature from the ordinary *manna,* which now we

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use only as physic for purging; whereas this *manna* was food, and nourishing, being prepared by the great God for this use.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, [y] an omer † for every man, *according to* the number of your † persons; take ye every man for *them* which *are* in his tents.

[y] ver. 36. † Heb. *by the poll, or, head* † Heb. *souls*

According to his eating, i. e. as much as is sufficient for his eating. *An omer* contains the tenth part of an *ephah*, and therefore was a very liberal allowance, and such as might abundantly suffice a man of greatest strength and stomach. It might seem too much, but it must be remembered that it was a very light meat, and easy of digestion; nor was every one obliged to eat up his whole portion, as we shall see.

17 And the children of Israel did so, and gathered, some more, some less.

Either, 1. According as their families were more or less numerous. Or rather, 2. As the gatherers were more or less strong and active in gathering it.

18 And when they did mete *it* with an omer, [z] he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

[z] 2 Cor. 8. 15

All that was gathered by the members of one family was put into a heap, and then distributed to each person an omer, neither more nor less; to which St. Paul alludes, 2 Cor. viii. 13, &c.

19 And Moses said, Let no man leave of it till the morning.

viz. For the provision of the next day, as distrusting God's care and goodness in giving them more. Not that every one was bound to eat all of it, which certainly many of their stomachs could not bear; but that they were to dissolve it, or burn it, as they did the remains of some sacrifices, Exod. xii. 10; xxix. 34, or consume it some other way.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

Some of them left of it; either distrusting God's providence for their future provisions; or out of curiosity to learn the nature of this *manna*, and what they might do when occasion required. *It stank*, not so much from its own nature, which was pure and durable, as from God's judgment.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

To wit, as much of it as was left upon the ground. This was not from its own nature, which was so solid that it could endure the fire, and was bruised by a pestle; but from God's wise providence, partly, that it might not be corrupted or trodden under foot, or otherwise abused, and so despised; partly, that it might not remain there to tempt any of them to gather more of it than they should; and partly, that all their stock of provision being wasted, they might be obliged to the more entire dependence upon God. And this is here mentioned as a reason why they gathered it in the morning.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*:

Considering God's present providence in causing it to fall in double proportion, and remembering that the next day was the sabbath day, which God had blessed and sanctified to his own immediate service, Gen. ii. 3, and therefore was not to be employed in servile works, such as the gathering of *manna* was, they rightly concluded that God's commands, delivered ver. 16, 19, reached only to ordinary days, and must in all reason give place to the more ancient and necessary law of the sabbath.

—and all the rulers of the congregation came and told Moses.

Either to acquaint him with this increase of the miracle, or to take his direction for their practice, because they found two commands seemingly clashing together, and therefore needed and desired his advice.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* [a] the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

[a] Gen. 2. 3. ch. 20. 8. & 31. 15. & 35. 3. Lev. 23. 3.

This is that which the Lord hath said; either to Moses by inspiration, or to the former patriarchs upon like occasions: this practice is agreeable to the former word and law of God concerning the sabbath, as it follow.

Bake and seethe: the *manna* was dressed these two ways, Numb. xi. 8. The words *to-day* are not in the original, and possibly are better left out than taken in; or if they be taken in, they do not seem to me, as they do to many others, to prove that they were commanded to bake or seethe on the sixth day all that they were to eat both that day and upon the following sabbath, or that they were forbidden to bake or seethe it upon the sabbath day; for there is not a word here to that purpose; and it is apparent from the whole context, that the rest of the sabbath is not opposed to their baking or seething of it, but to their going out into the field to gather it. Nay, the contrary is here implied, because after they had baken and sodden what they intended to bake or seethe, part of the *manna* did, as is here expressly added, *remain over*, and was reserved for the sabbath day's provision, and that unbaken and unsodden, otherwise it would not have been noted as a miraculous thing, that it did not stink nor breed worms, ver. 24. *Lay up until the morning*: what you do not eat this day, keep for the next day's provision.

24 And they laid it up till the morning, as Moses bade: and it did not [b] stink, neither was there any worm therein.

[b] ver. 20.

As there was before, ver. 20. So great a difference there is between the doing of a thing upon God's command, and with his blessing, and the doing of the same thing against his will, and with his curse.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

These words were spoken upon the morning of the sabbath day, as appears from the foregoing verse. *A sabbath unto the Lord*, i. e. wholly consecrated to his service, and therefore not to be employed in servile works.

26 [c] Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

[c] ch. 20. 9, 10.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long [d] refuse ye to keep my commandments and my laws?

[d] 2 Kings 17. 14. Ps. 78. 10, 22. & 106. 13.

The Lord spoke *unto Moses*, that he might speak it to the people. He signifies that this was an old disease in them, to disobey God's precepts, and to pollute his sabbaths.

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

Hath given you the sabbath; hath given to you, and to your fathers, that great command and privilege of the sabbath. *Let no man go out of his place*, out of his house or tent, into the field to gather *manna*, as appears from the occasion and reason of the law here before mentioned. For otherwise they might and ought to go out of their houses

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to the public assemblies, as appears from Lev. xxiii. 3; Acts xv. 21; and to lead their cattle to watering, Luke xiii. 15; or to help them out of a pit, Matt. xii. 11; and a sabbath day's journey was permitted, Acts i. 12.

30 So the people rested on the seventh day.

Or *ceased*, to wit, from gathering *manna*, by comparing this with ver. 27, and consequently from all works of that nature.

31 And the house of Israel called the
[e] Num. 11. 7, 8. name thereof Manna: and [e]it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

It was like coriander seed, in shape and figure, but not in colour, for that is dark-coloured, but this white, as it follows here, like *bdellium*, &c., Numb. xi. 7. *The taste of it*, when it was raw; but when it was drest it was like fresh oil, Numb. xi. 8.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

[f] Heb. 9. 4. 33 And Moses said unto Aaron, [f]Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

In the tabernacle, and by the ark, when they shall be built, and at present in the place where you meet for the solemn worship of God.

[g] ch. 25. 16, 21. & 40. 20. Num. 17. 10. Deut. 10. 5. 1 Kings 8. 9. 34 As the LORD commanded Moses, so Aaron laid it up [g]before the Testimony, to be kept.

i. e. Before the ark, which is called *the ark of the testimony*, Exod. xxv. 16; and here, by way of abbreviation, *the testimony*, or *witness*, because in it were the tables of the covenant, or the law of God, which was a testimony of God's authority and will, and of man's subjection and duty, or of the covenant made between God and man. See Deut. x. 5; xxxi. 26. *Quest.* How could this be laid up before the ark, when the ark was not yet built? *Answ.* This text only tells us that Aaron did lay it up, but it doth not determine the time, nor affirm that it was done at this instant, but rather intimates the contrary, and that it was done afterwards when the *testimony*, i. e. the ark, was built. As the next verse also speaks of what was done in the following forty years.

[h] Num. 33. 38. Deut. 8. 2, 3. Neh. 9. 20, 21. John 6. 31, 49. [i] Josh. 5. 12. Neh. 9. 15. 35 And the children of Israel did eat manna [h]forty years, [i]until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

This Moses might well write; for though he did not go into Canaan, yet he came to the borders of Canaan. And though he did not see the cessation of the *manna*, yet he sufficiently knew both from the nature of the thing, and by revelation from God, that it would forthwith cease upon their entrance into Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

CHAP. XVII.

The children of Israel come to Rephidim; there is no water, therefore murmur against Moses, 1—3. *Moses crieth to the Lord,* 4. *The Lord sendeth Moses to Horeb; he smiteth the rock, and water cometh out,* 5, 6. *He names that place, and the reason of it,* 7. *Amalek warreth against the Israelites,* 8. *Moses appointeth Joshua to fight with him,* 9. *Joshua's success when Moses held up his hand; when let down, Amalek prevailed,* 11—13. *Moses buildeth an altar, and nameth it,* 15. *The reason of it,* 16.

[a] ch. 16. 1. Num. 33. 12, 14. AND [a]all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

After their journeys; by divers stations, recorded Numb. xxxiii. 12, 13, &c., but here omitted, because there was nothing extraordinary happened in them. *According to the commandment of the Lord*, expressed either by word of mouth, or by the motion or rest of the cloudy pillar, Exod. xiii. 21.

2 [b]Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye [c]tempt the LORD?

[b] Num. 20. 3, 4. [c] Deut. 6. 16. Psa. 78. 18, 41. Isa. 7. 12. Matt. 4. 7. 1 Cor. 10. 9.

By distrusting God's power, and providence, and faithfulness, and goodness, upon such a small occasion, by refusing to submit to God's will, and to wait upon him by humble and fervent prayers for relief, and instead thereof quarrelling with me, as if it were my fault, and murmuring against God under my name,

3 And the people thirsted there for water; and the people [d]murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

[d] ch. 14. 11.

4 And Moses [e]cried unto the LORD, saying, What shall I do unto this people? they be almost ready to [f]stone me.

[e] ch. 14. 15. [f] 1 Sam. 30. 6. John 8. 59. & 10. 31.

5 And the LORD said unto Moses, [g]Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith [h]thou smotest the river, take in thine hand, and go.

[g] Exod. 3. 6. [h] ch. 7. 20. Num. 20. 8.

Take with thee of the elders of Israel, that they may be eye-witnesses of this glorious work, and may report it to the people. *The river*; either the Red Sea, for an arm of the sea is sometimes called a river; or the river Nilus.

6 [i]Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

[i] Num. 20. 10, 11. Ps. 78. 15, 20. & 105. 41. & 114. 8. Wisd. 11. 4. 1 Cor. 10. 4.

I will stand before thee there, in my cloudy pillar, which shall stand over that place.

Horeb and *Sinai* are sometimes spoken of as the same place, and sometimes as two differing places, as here, compared with Exod. xix. 2. The learned write, that this was one long mountain, whereof there were two eminent parts or tops, the one at a considerable distance from the other, and *Horeb* was the first part of it, and near Rephidim; and *Sinai* the more remote, to which they came afterward. *Moses did so*, i. e. smote the rock, and the waters flowed out plentifully and continually, making a river, which God caused to follow them to their several stations. See 1 Cor. x. 4.

7 And he called the name of the place [k] ‖ Massah, and ‖ Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

[k] Num. 20. 13. Psa. 95. 8. Heb. 3. 8. [l] Deut. 6. 16. Psa. 78. 18, 56. 1 Cor. 10. 9.

viz. To protect and provide for us according to his word given to us. Will God be as good as his word, or will he not? For it is to us very doubtful.

8 ¶ [l]Then came Amalek, and fought with Israel in Rephidim.

1 Cor. 10. 9. 1 Sam. 15. 2. Wisd. 10.

Then, i. e. when they were upon their march from Rephidim to Horeb, Deut. xxv. 17, 18.

The ground of the quarrel was the prosecution of the old hatred of Esau against Jacob, and the revenging of their

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selves and their father upon the posterity of Jacob; for which they thought this the fittest season, they being now a great and potent people. Numb. xxiv. 20, and Israel now weak, and unarmed, and dispirited with long servitude.

m Called Jesus, Acts 7. 45. Heb. 4. 8.

9 And Moses said unto [m]Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on

n ch. 4. 20.

the top of the hill with [n]the rod of God in mine hand.

Go out; out of the camp to meet the enemy. *I will stand on the top of the hill,* both to observe thy carriage, and success or defeat, that I may govern myself accordingly, and that I may in that retirement pour out my soul unto the Lord of hosts, that he may give thee victory. *With the rod of God;* by which having done so great exploits formerly, doubt not of the same Divine assistance to accompany it, and make thee victorious.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

Hur; a person of eminency both for wisdom and experience, and for place and authority, supposed to be the husband of Miriam. See Exod. xxiv. 14.

11 And it came to pass, when Moses

o Jam. 5. 16.

[o]held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Moses held up his hand, with the rod of God in it. This gesture, though fervent prayer was doubtless joined with it, seems not to have been the gesture of praying, which is the lifting up of both hands, but of an ensign-bearer, or of one ready to smite his enemies. Howsoever this was only a sign whereby Moses strengthened his faith, and quickened his prayers, and heightened the courage of the soldiers below, and protested that he expected victory not from the skill and prowess of his army, but from the assistance of God. *When he let down his hand, Amalek prevailed;* God so dispensing his favour, that the honour of the day and victory might be wholly ascribed to the rod and power of God, not to Israel.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Not that both hands were erected and joined together, which was not a fit posture for one holding a rod in his hand; but that *Moses* shifted the rod out of one hand into the other when the former was weary, and that *Aaron* and *Hur* did each of them with both hands hold up that hand which was next to them, successively, that they also might relieve one the other.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

Either, 1. The king of the Amalekites, and his people. Or, 2. The people of the Amalekites, and those other people who were leagued with them.

p Gen. 24. 27. q Num. 24. 20. Deut. 25. 19. 1 Sam. 15. 2, 3. 2 Sam. 8. 12. Luke 9. 54.

14 And the LORD said unto Moses, [p]Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for [q]I will utterly put out the remembrance of Amalek from under heaven.

In a book; even in this book, which Moses was to write by God's inspiration and appointment. See Exod. xxxiv. 27; Deut. xxxi. 9, 22. *In the ears of Joshua,* thy successor, and the captain of my people, that he and all succeeding governors may watch all occasions to execute this command. *I will utterly put out the remembrance of Amalek,* i. e. I will utterly destroy them; for a person or people dead or destroyed are soon forgotten, Psal. xxxi. 12, and the grave is called *the land of forgetfulness,* Psal. lxxxviii. 12. Or thus, Though they are now a numerous and flourishing people, and in great repute, I will make them few and inglorious, for such are little minded or remembered; for this is not to be understood absolutely of a speedy and utter extinction of them, for he supposeth their being *from generation to generation,* ver. 16, but comparatively. *From under heaven;* from the face of the whole earth.

15 And Moses built an altar, and called ‖ That is, *the LORD my banner:* See Judg. 6. 24.

the name of it ‖JEHOVAH-nissi:

Moses built an altar, both for the offering of sacrifices of praise unto God, and to be a monument of this victory, and of the author of it. *The name of it,* viz. of the altar, which he so calls metonymically, because it was the sign and monument of *Jehovah-nissi;* even as circumcision is called God's *covenant,* Gen. xvii. 13, and the lamb, the *passover,* Exod. xii. 11, and the cup, *the new testament,* Luke xxii. 20, because they were the signs of them. Or the word *altar* is to be repeated out of the former member, which is frequent, and the place to be read thus, *he called the name of it* the altar of *Jehovah-nissi.* Or the name given to it signifies only the inscription engraven upon it, which was not the single name of God, but an entire sentence, *the lord is my banner.* By which words he takes all the praise of the victory from the Israelites, and gives it to God.

16 For he said, ‖ Because †the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

‖ Or, *Because the hand of* Amalek *is against the throne of the LORD,* therefore, &c. † Heb. *the hand upon the throne of the LORD.*

For, or, *and,* as the Hebrew particle properly signifies; for these words are not a reason of the passage next preceding, but an additional sentence. *Because,* or, *surely,* (as that particle is oft used, as Job viii. 6; xx. 20; Psal. x. 14; xliv. 22, &c.) Heb. *the hand upon the throne of the Lord,* for *the hand of the Lord upon his throne,* which is perfectly the same thing, only the order of the words is a little varied after the manner of the Hebrew tongue. These words then are a paraphrastical description of a solemn oath, by the usual posture of it, viz. the *lifting up the hand,* which is usually put for *swearing,* and in that sense is ascribed both to men, as Gen. xiv. 22, and to God, as Deut. xxxii. 40. And this hand of God lifted up upon his throne, where his majesty doth peculiarly and gloriously dwell, signifies that God swears by himself, as is said Heb. vi. 13. And thus the Chaldee and Arabic interpreters understand it. Others render the place thus, Because the hand (or, his *hand,* the pronoun being here understood, as it frequently is in the Hebrew language, of which several instances have been given before, i. e. the hand of Amalek, which may easily be understood out of the following clause, in which Amalek is named) *was against the throne of the Lord,* i. e. was stretched out against God himself; for so God esteems it, because it was done against that people among whom God had placed his throne, or seat, or dwelling, according to his covenant made with them; which also was well known to the Amalekites by the relation of their progenitors, who in all probability had acquainted them with their own rights, and with Jacob's arts, whereby he robbed Esau, the father of Amalek, Gen. xxxvi. 15, 16, of his birthright and blessing, and consequently of the land of Canaan, to which now God was bringing them, that he might plant them there, and set up his throne among them. And the Amalekites doubtless heard, as the other neighbours also did, in what a miraculous manner God had brought them out of Egypt, and over the Red Sea. And they knew better than others, by tradition from their parents, that God had promised Canaan to them, and now they saw that he was conducting them thither, and therefore to prevent this they now commence a war against them, and against God or his throne, whose presence with and conduct over them was most manifest; which was a great aggravation of their sin. And this latter translation and interpretation seems most probable, 1. Because it exactly agrees with the Hebrew words, and the order in which they are placed. 2. It makes the coherence more clear than our translation doth, the former part of the verse containing a reason of the latter, to wit, of that severe curse and everlasting war denounced against Amalek, because they attempted by force to overthrow God's throne and people, and that with so many aggravating circumstances; of which see Deut. xxv. 17, 18.

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CHAP. XVIII.

Jethro cometh to Moses with his wife and his children; their names, 1—5. *Moses going to meet his father, does obeisance,* 7; *and relates to him God's providence,* 8. *Jethro's joy and thanksgiving,* 9, 10; *confesseth God's power therein,* 11. *Jethro sacrificeth,* 12. *Moses's judging the people,* 13, *disliked by his father,* 14. *Moses's answer,* 15, 16. *Jethro's advice,* 19—23. *Moses hearkening to his father,* 24, *chooseth able men for rulers,* 25; *who always judged the people,* 26. *Jethro's departure,* 27.

a ch. 2. 16. & 3. 1. WHEN [a]Jethro, the priest of Midian, Moses' father in law, heard of all that

b Ps. 44. 1. & 77. 14, 15. & 78. 4. & 105. 5, 43. & 106. 2, 8. [b]God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

c ch. 4. 26. 2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, [c]after he had sent her back,

From the way to Egypt, upon the occasion mentioned Exod. iv. 24, 25, and because he found by experience that she was likely to hinder him from, or discourage him in, the discharge of his great and dangerous office, and to give an ill example to the Israelites.

d Acts 7. 29. 3 And her [d]two sons; of which the

e ch. 2. 22. ‖ That is, *a stranger there.* [e]name of the one *was* ‖Gershom; for he said, I have been an alien in a strange land:

‖ That is, *my God is an help.* 4 And the name of the other *was* ‖Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he en-

f ch. 3. 1, 12. camped at [f]the mount of God:

Jethro came, not at this time, but after the delivery of the law at Mount Sinai; as it may appear, 1. Because he finds them *encamped,* as it here follows, *at the mount of God,* i. e. Sinai, whither they came not till Exod. xix. 2. 2. Because the laws of sacrifices were given before his coming, as appears from ver. 12. 3. Because the execution of this counsel here given about the choice of magistrates, ver. 19, is related after the Israelites' departure from Sinai, Deut. i. 7, &c. And therefore here is a transposal in this history, which is also frequent in other places of Holy Scripture.

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

He spoke, not by word of mouth, as the next verse showeth, but either by a letter, or by a messenger, as that word is used, Matt. viii. 6, 8, compared with Luke vii. 3, 6.

g Gen. 14. 17. & 18. 2. & 19. 1. 1 Kings 2. 19. h Gen. 29. 13. & 33. 4. † Heb. *peace.* Gen. 43. 27. 2 Sam. 11. 7. 7 ¶ And Moses [g]went out to meet his father in law, and did obeisance, and [h]kissed him; and they asked each other of *their* †welfare; and they came into the tent.

Of their welfare, Heb. *of their peace,* i. e. prosperity and all happiness, which also they wished one to the other, as this phrase implies. See 1 Sam. x. 4; Psal. cxxii. 6.

† Heb. *found them.* Gen. 44. 34. Num. 20. 14. i Ps. 78. 42. & 81. 7. & 106. 10. & 107. 2. 8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had †come upon them by the way, and *how* the LORD [i]delivered them.

For Israel's sake, or, *concerning Israel's business.*

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

k Gen. 14. 20. 2 Sam. 18. 28. Luke 1. 68. 10 And Jethro said, [k]Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

l 2 Chro. 2. 5. Ps. 95. 3. & 97. 9. & 135. 5. m ch. 1. 10, 16, 22. & 5. 2, 7. & 14. 8, 18. n 1 Sam. 2. 3. Neh. 9. 10, 16, 29. Job 40. 11, 12. Ps. 31. 23. & 119. 21. Luke 1. 51. 11 Now I know that the LORD *is* [l]greater than all gods: [m]for in the thing wherein they dealt [n]proudly *he was* above them.

Now I know, viz. more clearly and by certain experience; as that phrase signifies, Gen. xxii. 12; 1 Kings xvii. 18, 24. For otherwise it is more than probable that Jethro had the knowledge of the true God before this time, not only because he was the great-grandchild of Abraham, but also because of his long conversation with a person of so great knowledge, and wisdom, and piety, as Moses was. *Wherein they dealt proudly;* either, 1. Their false gods, who wrought strange things in and by their servants the magicians, who contended with Moses, and proudly boasted of their skill as not a whit inferior to that of Moses, but at last were forced to yield up the cause, Exod. viii. 19; or rather, 2. The Egyptians, spoken of ver. 10, who dealt proudly, and scornfully, and tyrannically with the Israelites, but God showed himself to be above them, and above their king, though Pharaoh would not own him for his superior, Exod. v. 2, but lift up his horn against God, and against his people: but the Lord brought that proud prince upon his knees, and forced him oft to confess his faults, and to become suppliant to Moses for deliverance from the plagues; and at last, when he continued incorrigible, he drowned him in the sea.

o Deut. 12. 7. 1 Chr. 29. 22. 1 Cor. 10. 18, 21, 31. 12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law [o]before God.

Took a burnt-offering, i. e. gave, or offered; as that verb is used Psal. lxviii. 18, compared with Eph. iv. 8; also Exod. xxv. 2. Which he did, that he might publicly testify both his embracing of the true religion, and his thankfulness to God for the great deliverance given to his people, wherein also himself and family were concerned. And he took or offered these, not immediately, or by himself, (which would have seemed a presumptuous and unwarrantable action for a stranger to undertake in the church of Israel,) but by those who were appointed to do it; in which sense David is said to have sacrificed, 2 Sam. xxiv. 25, and Solomon, 1 Kings viii. 63, and all those who brought their offerings to the priests to offer for them. *A burnt offering and sacrifices,* to wit, of thanksgiving, as is expressed Exod. xxiv. 5; for part of these the offerers, with others, did eat, Lev. vii. 15, whereas no man might eat of the burnt-offerings, Lev. i. 9. *To eat bread,* i. e. to feast together of the remainders of the sacrifices. *Before God;* either before the cloudy pillar; or rather, before the altar, and in the place of public worship; for some such place undoubtedly they had, though the tabernacle was not yet built; and that was the place appointed for such feasts. See Deut. xii. 7; xxvii. 7; 1 Chron. xxix. 21; Psal. cxvi. 17

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

Moses sat as a civil magistrate, by hearing and determining causes and controversies arising among the people.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

p Lev. 24. 12. Num. 15. 34. 15 And Moses said unto his father in law, Because [p]the people come unto me to enquire of God:

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i. e. Of the mind and will of God, both as to his worship and service, and as to their mutual duties to one another. See 1 Sam. ix. 9.

q ch. 24. 7. & 34. 14. Deut. 17. 8. 2 Sam. 15. 3. Job 31. 13. Acts 18. 15. 1 Cor. 6. 1.

16 When they have [q]a matter, they come unto me; and I judge between † one and another, and I do [r]make *them* know the statutes of God, and his laws.

† Heb. a man and his fellow. r Lev. 26. 15. Num. 15. 35. & 27. 6, &c. & 36. 6, 7, 8, 9.

i. e. Do interpret and apply them to their several cases and circumstances.

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

Not convenient either for thyself or for the people.

† Heb. Fading thou wilt fade.

s Num. 11. 14, 17. Deut. 1. 9, 12.

18 † Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; [s]thou art not able to perform it thyself alone.

Thou wilt surely waste and destroy thy health and strength by excessive labour of mind and body; *and this people*, by tedious attendance and expectation ere their turn comes for the decision of their matters.

t ch. 3. 12. u ch. 4. 16. & 7. 1. Deut. 5. 5. x Num. 27. 5.

19 Hearken now unto my voice, I will give thee counsel, and [t]God shall be with thee: Be thou [u]for the people to God-ward, that thou mayest [x]bring the causes unto God:

God shall be with thee, i. e. I doubt not God will assist and bless thee, as well in the course which I propose to thee, as in that which thou now dost use, because God is a God of order, and loves order; and he is a God of mercy, and would not have thee destroy thyself in his work. Or it may be taken for a prayer, *and God be with thee*, i. e. bless and assist thee therein. *To God-ward*, Heb. *before God*, i. e. in hard and weighty causes, which the inferior judges cannot determine, as it is explained ver. 22; where they need and seek direction from God, there thou shalt be as a mediator between God and them, *to bring their matters to God*, as it here follows, and to receive directions and commands from him. See Numb. xv. 33, 34; xxvii. 5. 6.

y Deut. 4. 1. & 5. 1. & 6. 1, 2. & 7. 11. z Ps. 143. 8. a Deut. 1. 18.

20 And thou shalt [y]teach them ordinances and laws, and shalt shew them [z]the way wherein they must walk, and [a]the work that they must do.

Thou alone shalt deliver and explain God's law to them, which they may apply to their particular causes and occasions, and so end their differences among themselves without giving thee any trouble.

b ver. 25. Deut. 1. 13. c Ex. 18. 18. 2 Chron. 19. 5—7. Acts 6. 3. c Gen. 42. 18. 2 Sam. 23. 3. 2 Chron. 26. 5. Prov. 16. 8. d Deut. 16. 18. e Deut. 16. 19.

21 Moreover thou shalt provide out of all the people [b]able men, such as [c]fear God, [d]men of truth, [e]hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

Able men, Heb. *men of might*, not for strength of body, but for greatness, resolution, courage, and constancy of mind, which is the best preservative against partiality and corruption in judgment, to which men of little minds, or narrow souls, are easily swayed by fears, or hopes, or gifts. *Such as fear God;* which will restrain them from all injustice, even when they have ability and opportunity to do wrong so cunningly or powerfully that they may escape the observation and censure of men. *Men of truth*, or, *of faith*, or *faithful*, such as love the truth, and diligently labour to find it out in all causes, and then pass a true and righteous sentence; not at all respecting persons, but only the truth and right of their causes; such as hate lies and slanders, and will severely rebuke and punish them. *Hating covetousness:* this, though included in the former, is particularly expressed, because gifts and bribes are the great corrupters of judges and judgments.

f ver. 26. g ver. 26. Lev. 24. 12.

22 And let them judge the people [f]at all seasons: [g]and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and [h]they shall bear *the burden* with thee.

Num. 15. 33. & 27. 2. & 36. 1. Deut. 1. 17. & 17. 8. h Num. 11. 17.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be [i]able to endure, and all this people shall also go to [k]their place in peace.

i ver. 18. k Gen. 18. 33. & 30. 25. ch. 16. 29. 2 Sam. 19. 39.

If God approve of the course which I suggest, to whose wisdom I submit my opinion. For Jethro might well think that Moses neither would nor might make so great an alteration in the government without consulting God about it, and expecting his answer. Others render the place thus, *both God will give thee his commands*, i. e. thou wilt have leisure to ask and take his counsel in all emergencies, which now thou hast not, *and thou wilt be able to endure*.

To their place; to their several habitations, which are called men's *places*, Judg. vii. 7; ix. 55; xix. 28, 29; where their calling and business lies, from which they are now diverted and detained by fruitless and wearisome attendances. *In peace*, orderly and quietly, having their minds much eased by this course, and their contentions soon ended.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

This is one evidence of that meekness for which Moses is justly magnified, that he disdained not to receive advice from one so much his inferior in wisdom, and learning, and knowledge of the things of God. And God would have this wise counsel to come from Jethro, not from Moses himself, to show how variously he distributes his gifts, and to teach all men not to think too highly of themselves, nor to despise the counsels even of their inferiors. *Moses did all that he had said*, not immediately, but after he had received God's approbation, Numb. xi. 16, and the people's consent, Deut. i. 14.

l Deut. 1. 15. Acts 6. 5.

25 And [l]Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

Moses chose them not solely, but together with the people, as appears from Deut. i. 13.

m ver. 22. n Job 29. 16.

26 And they [m]judged the people at all seasons: the [n]hard causes they brought unto Moses, but every small matter they judged themselves.

o Num. 10. 29, 30.

27 ¶ And Moses let his father in law depart; and [o]he went his way into his own land.

i. e. Moses dismissed him honourably. See Numb. x. 29.

CHAP. XIX.

The people come to Sinai, 1, 2. *God's proposal to them by Moses. Of the terms of the covenant*, 3—6. *Moses lays before them what God had commanded*, 7. *The people's acceptance of the same*, 8. *God directeth Moses how to sanctify the people*, 10, 11; *to set bounds to the people that they touch not the mount*, 12. *The punishment of those that did*, 13. *Moses sanctifying the people*, 14; *commands them to keep from their wives*, 15. *The manner of God's appearing*, 16, 18, 19. *God talketh with Moses*, 21—24.

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IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day [a]came they *into* the wilderness of Sinai.

a Num. 33. 15.

Heb. *Third new moon*, called *Sivan*, including the latter part of May, and the former part of June. *The same day*, Heb. *in that day*, to wit, when the month or new moon began, and when they departed from Rephidim, to note, that there was no station between these two. This is set

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down thus accurately, because it gives an account of the original of the feast of pentecost, because the giving of the law, which was three or four days after this time, was fifty days after the passover, whereof forty-six or forty-seven were past at their first coming to Sinai, reckoning from the fifteenth day of the first month, when they came out of Egypt, to this time.

b ch. 17. 1, 8. 2 For they were departed from [b] Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; c ch. 3. 1, 12. and there Israel camped before [c] the mount.

To the desert of Sinai, i. e. to that part of the desert which adjoined to Mount Sinai, as Rephidim, from whence they came, was in that part of the wilderness adjoining to Horeb, which was another part of the same mountain. See Exod. xvii. 6. So they seem to have fetched a large compass, and to have come from one side of the mountain to the other.

d ch. 20. 21. Acts 7. 38. e ch. 3. 4. 3 And [d] Moses went up unto God, and the LORD [e] called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Moses went up into the mount of God, to the place where God had now fixed his cloudy pillar, and where he was about to manifest himself in a glorious manner. So it is an anticipation.

f Deut. 29. 2. 4 [f] Ye have seen what I did unto the g Deut. 32. 11. Is. 63. 9. Rev. 12. 14. Egyptians, and *how* [g] I bare you on eagles' wings, and brought you unto myself.

i. e. Safely, out of the reach of danger; and strongly, against all opposition. Compare Deut. xxxii. 11; Isa. lxiii. 9; Rev. xii. 14. *Unto myself*, into my presence, and favour, and fellowship, to be my peculiar people, to serve and worship me as your only Lord and King.

h Deut. 5. 2. i Deut. 4. 20. & 7. 6. & 14. 2. 21. & 26. 18. & 32. 8, 9. 1 Kings 8. 53. Ps. 135. 4. Cant. 6. 12. Is. 41. 8. & 43. 1. Jer. 10. 16. Mal. 3. 17. Tit. 2. 14. k ch. 9. 29. Deut. 10. 14. Job 41. 11. Ps. 24. 1. & 50. 12. 1 Cor. 10. 26, 28. 5 Now [h] therefore, if ye will obey my voice indeed, and keep my covenant, then [i] ye shall be a peculiar treasure unto me above all people: for [k] all the earth *is* mine:

If ye will obey my voice indeed; Heb. *obeying ye will obey;* i. e. if ye will obey me sincerely, diligently, and constantly. *A peculiar treasure*, highly prized and loved, and carefully kept by me, as men's treasures generally are. For all people upon earth are mine by creation and dominion, and I can dispose of them all as I please, and either choose or refuse any of them as I think fit; and therefore though I might refuse you, as well as any others, yet it is my pleasure to single you out of all the world, upon whom to confer my chiefest and peculiar blessings. Or, *though all the earth be mine*, by general right, yet you only are mine by special title and privilege.

l Deut. 33. 2, 3, 4. 1 Pet. 2. 5, 9. Rev. 1. 6. & 5. 10. & 20. 6. m Lev. 20. 24, 26. Deut. 7. 6. & 26. 19. & 28. 9. Is. 62. 12. 1 Cor. 3. 17. 1 Thes. 5. 27. 6 And ye shall be unto me a [l] kingdom of priests, and an [m] holy nation. These *are* the words which thou shalt speak unto the children of Israel.

A kingdom of priests; so they are called in regard, 1. Of their exemption and separation from all the people of the world, as priests are taken out of the multitude of men. 2. Of their consecration to the worship and service of God, every subject of this kingdom being in some sort a priest to offer some kind of sacrifices to God. 3. Of their privileges, because God conferred upon them singular honour, safety, and immunity, and liberty of coming near to him, as priests among all nations have been esteemed privileged persons. *An holy nation*, purged from the idolatry and other abominations of the heathen world, and separated from them by a wall of partition; allied to me by a holy covenant, and consecrated to my use and service.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

n ch. 24. 3, 7. Deut. 5. 27. & 26. 17. 8 And [n] all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

Not for God's information, but for the people's greater obligation, and to learn what answer he should return from God to them.

o ver. 16. ch. 20. 21. & 24. 15, 16. Deut. 4. 11. Ps. 18. 11, 12. & 97. 2. Matt. 17. 5. p Deut. 4. 12, 36. John 12. 29, 30. q ch. 14. 31. 9 And the LORD said unto Moses, Lo, I come unto thee [o] in a thick cloud, [p] that the people may hear when I speak with thee, and [q] believe thee for ever. And Moses told the words of the people unto the LORD.

I come unto thee, as to the mediator between me and them, and the interpreter of my mind to them. *In a thick cloud:* see ver. 16, and compare 1 Kings viii. 12; 2 Chron. vi. 1. *The words of the people;* those mentioned ver. 8. This is here repeated, because God's answer to them now follows.

r Lev. 11. 44, 45. Heb. 10. 22. s ver. 14. Gen. 35. 2. Lev. 15. 5. 10 ¶ And the LORD said unto Moses, Go unto the people, and [r] sanctify them to day and to morrow, and let them [s] wash their clothes,

i. e. Command them to sanctify and cleanse themselves from all filthiness of flesh and spirit, and to prepare their hearts for the right receiving of my laws, and solemn entering into covenant with me. Compare Lev. xi. 45; Josh. iii. 5; vii. 13. *Let them wash their clothes;* by which external washing, which was agreeable to that state of the church, they were taught to cleanse their inward man.

t ver. 16, 18. ch. 34. 5. Deut. 33. 2. 11 And be ready against the third day: for the third day the LORD [t] will come down in the sight of all the people upon mount Sinai.

For the third day from this time, and the fiftieth day from the passover, as was noted before, *the Lord will come down* in a visible and glorious manifestation of his presence.

u Heb. 12. 20. 12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: [u] whosoever toucheth the mount shall be surely put to death:

By this symbolical injunction God designed, 1. To restrain men's curious and bold inquiries into the things of God. 2. To possess the Israelites then present, and all succeeding generations, with the dread and reverence of the Divine Majesty, and of his holy law. 3. To prepare and inure the people to the obedience of God's commands, even when they discern not the reasons of them. 4. To make them sensible of their own impurity and infirmity, and of their absolute need of a mediator, through whom they might have access to God. See Gal. iii. 19.

‖ Or, *cornet.* x ver. 16, 19. 13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the ‖ [x] trumpet soundeth long, they shall come up to the mount.

There shall not an hand touch it, i. e. the mountain. But, 1. This seems to be a gross tautology, for it was twice forbidden in the words next foregoing. 2. So the word *hand* would seem to be ascribed both to *man* and *beast*. Others therefore render it *touch him*, i. e. they shall look upon such an impudent transgressor of my express command as an abominable person, whom they cannot touch without defilement, and therefore he shall be put to death in such a manner as may be performed without touching him. *Whether it be beast;* for though the beasts are not capable of a law, yet they might be threatened for man's caution, and punished for the fault of their owners in not keeping them at a distance from the mount. *When the trumpet soundeth long*, i. e. with one continued, equal, and gentle sound, as

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is usual in the end of the music song, which is opposed to a rough, and loud, and unequal sound. There was no real trumpet here, but an angel made a sound like that of a trumpet. *They shall come up to the mount. Object.* This was forbidden to them, ver. 12. *Answ.* 1. They were forbidden to come up to the mount whilst God was delivering his laws, but allowed it afterwards when that action ceased, which was signified by the long sound of the trumpet. 2. They might not come into the mount or towards the top of it, but they might come to the bottom or lower parts of it, where the bounds were set, or at least towards or near it, as the Hebrew preposition *beth* is sometimes used. So the mount may be understood more strictly, ver. 12, for an eminent part or top of it, where the thick cloud appeared, and where Moses was, and here more largely for the whole mountain.

14 ¶ And Moses went down from the
y ver. 10. mount unto the people, and [y] sanctified the people; and they washed their clothes.

Moses sanctified the people, by commanding them to sanctify themselves, and directing them how to do it.

x ver. 11.
a 1 Sam. 21. 4, 5. Zech. 7. 3. 1 Cor. 7. 5.
15 And he said unto the people, [a] Be ready against the third day: [x] come not at *your* wives.

Abstain from the use of the marriage-bed, partly because your wives may haply have their uncleanness upon them, though unknown to themselves, at least to you, whereby you may be legally defiled; see Lev. xv. 18; and partly that your minds may be abstracted from all sensual delights, and wholly employed about this great and holy work and service. There is a like command 1 Cor. vii. 5; but both this and that do indifferently concern both ministers and people, and are limited to a certain time, and therefore are very impertinently alleged for the perpetual celibacy of ministers. See also 1 Sam. xxi. 5.

b Ps. 77. 18. Heb. 12. 18, 19. Rev. 4. 5. & 8. 5. & 11. 19.
c ver. 9.
d Deut. 4. 36. 2 Chron. 5. 14. d Deut. 4. 10. & 5. 22.
e Heb. 12. 21.
16 ¶ And it came to pass on the third day in the morning, that there were [b] thunders and lightnings, and a [c] thick cloud upon the mount, and the [d] voice of the trumpet exceeding loud; so that all the people that *was* in the camp [e] trembled.

The *thunders and lightnings* were sent partly as evidences and tokens both of God's glorious presence, and of the anger of God, and the dreadful punishments due to the transgressors of the law now to be delivered; and partly as means to humble, and awaken, and convince, and terrify proud and secure sinners, that they might more reverently attend to the words and commands of God, more willingly yield obedience to them, and be more afraid of the violation of them. *A thick cloud* was both a fit mean for the production and reception of the thunders and lightnings, and a signification as well of the invisible and unconceivable nature of God, as of the obscurity of the legal dispensation in regard of its types and shadows, &c., 2 Cor. iii. 13, 18; iv. 6. *The trumpet* was a fit instrument, both for the promulgation of God's law, and for the signification of that war that is between God and sinners. *All the people*, Moses himself not excepted, as appears from Heb. xii. 21.

f Deut. 4. 10.
17 And [f] Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

Therefore one part of the mount they might come to, though not to another, to wit, the higher; which may clear the difficulty and seeming contradiction betwixt ver. 12 and 13.

g Deut. 4. 11. & 5. 4. Ps. 68. 7, 8. & 77. 18. & 114. 7. Jer. 4. 24. Hab. 3. 6. Nah. 1. 5. h Ps. 104. 32. i Gen. 19. 28. Rev. 9. 2. & 15. 8. k Ps. 68. 8. & 77. 18. & 114. 7. Jer. 4. 24. Heb. 12. 26.
18 And [g] mount Sinai was altogether on a smoke, because the LORD descended upon it [h] in fire: [i] and the smoke thereof ascended as the smoke of a furnace, and [k] the whole mount quaked greatly.

The Lord descended in fire for further terror to obstinate sinners. Hence this law is called *a fiery law*, Deut. xxxiii. 2. *The whole mount quaked greatly*, by an earthquake, as appears from Psal. lx. 2; civ. 32.

19 And [l] when the voice of the trumpet
l ver. 13. sounded long, and waxed louder and louder, [m] Moses spake, and [n] God answered him by a voice.

m Heb. 12. 21.
n Neh. 9. 13. Ps. 81. 7.

Waxed louder and louder; Heb. *went on*, or *increased and grew very strong*, or *vehement*, or *loud*. This is opposed to the *sounding long*, ver. 13. *God answered him by a voice*, i. e. by plain, distinct, and audible words, as Psal. lxxxi. 7; John xii. 29, so as the people also might hear, as appears from ver. 9. See Deut. v. 24; 1 Kings xix. 12, 13; Heb. xii. 19.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

So here are three parts of the mount manifestly distinguished; the top, where the cloud was; the middle part, where Moses now stood, and about which the bounds seem to have been put; and the nether or lower part, where the people were.

21 And the LORD said unto Moses, Go down, † charge the people, lest they break
† Heb. *contest.* through unto the LORD [o] to gaze, and many of them perish.
o Sec ch. 3. 5. 1 Sam. 6. 19.

Through curiosity to know in what form or manner I appear to thee.

22 And let the priests also, which come near to the LORD, [p] sanctify themselves,
p Lev. 10. 3. 2 Sam. 6. 7, 8. lest the LORD [q] break forth upon them.

For though the Aaronical priesthood was not yet appointed, it is certain, that as there were sacrifices before, so there were priests to offer them, which were either the first-born, who were consecrated to God, and did execute the office of priests, as may be gathered from Exod. xiii. 2; xxiv. 5; Numb. iii. 12; viii. 26, or some other persons appointed by God for doing that work till the office was settled in Aaron's family. *Which come near to the Lord;* not at this time, for both priests and people are now kept at equal distance, ver. 24; but usually: q. d. Whose duty and privilege it is to approach unto God, and to present the people's prayers and sacrifices to him, and therefore are here particularly admonished, because they above all others are obliged to this care, and because they might seem to claim this privilege by their function.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, [r] Set
r ver. 12. Josh. 3. 4. bounds about the mount, and sanctify it.

The people are sufficiently admonished in that particular, because as thou didst command this same thing before, ver. 12, so I have informed and warned them of it; so that it may seem superfluous for me to go down again to acquaint them herewith. But God, who better knew the dulness and the hardness of their hearts than Moses did, saw it necessary to repeat the same command again and again. Some read the words interrogatively, *lo* for *halo*, as it is 2 Sam. xiii. 26; 2 Kings v. 26; Job ii. 10; Mal. ii. 15; *May not the people* (i. e. some of the people, the priests at least, *which*, as thou hast now said, may *come near to the Lord*) *go up?* Is this a universal prohibition? To this answer is given by a distinction in the next verse, that he and Aaron might come up, but no other.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAP. XX.

The object of man's worship, 1, 2. *The decalogue*, 3—17. *The people fear*, 18. *They desire Moses to speak to them, and not God*, 19. *Moses encourages them*, 20. *Moses*

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drawing near the darkness, God speaks to him, 21, 22. *God's charge about making no other gods*, 23. *God's command to build an altar, and of what they should make it*, 24, 25; *and in what manner they should approach unto it*, 26.

a Deut. 5. 22. AND God spake [a]all these words, saying,

Or, *Then*, to wit, when Moses was returned into the mount.

God spake immediately, and not by an angel. For though an ambassador or messenger may act in the name of his master, yet it is against the use of all ages and places for such to call themselves by his name. As well might an ambassador of France say, *I am the king of France*, which all men would account absurd, arrogant, and ridiculous, as an angel might say, *I am the Lord*. *All these words*, i. e. commands, for so the word is used, Deut. xvii. 19; Esth. i. 12.

b Lev. 26. 1, 13. Deut. 5. 6. Ps. 81. 10. Hos. 13. 4. c ch. 13. 3. † Heb. *servants*. 2 [b]I *am* the LORD thy God, which have brought thee out of the land of Egypt, [c]out of the house of †bondage.

The only true God, and *thy God* by special title, having entered into covenant with thee, and chosen thee for my peculiar people, to protect, and rule, and bless thee above all others. God's authority and right over them is fitly put in the front, as the foundation of all God's commands, and their duties. *Which have brought thee out of the land of Egypt;* and so by right of redemption thou art mine. *Out of the house*, i. e. the place; for so the word *house* is sometimes used, as Judg. xvi. 21.

d Deut. 5. 7. & 6. 14. 2 Kin. 17. 35. Jer. 25. 6. & 35. 15. 3 [d]Thou shalt have no other gods before me.

Heb. *There shall not be to thee another god*, or *other gods*, to wit, idols, which others have, esteem, and worship as gods, and therefore Scripture so calls them by way of supposition, Deut. xxxii. 21; 1 Sam. xii. 21; 1 Cor. viii. 4, 5; but thou shalt not have them in any such reputation or veneration, but shalt forsake and abhor them, and cleave unto me alone. *Before me*, i. e. in my presence, in my house or church, which you are, where I am especially present; and therefore for you to worship any other god is most impudent idolatry, even as when a woman commits adultery before her husband's face. He may also intimate, that all the idolatry which any of them shall hereafter commit, though never so cunningly and secretly managed, is manifest to his eyes, Psal. xliv. 20, 21. Others translate it *with me*, or *besides me*, as it is rendered Matt. xii. 30. He forbids the worship of all others, not only in opposition to him, but also in conjunction with him, or subordination to him. See 2 Kings xvii. 33; Exod. xxxii.; Acts vii. 41; Rev. xix. 10; xxii. 8. 9.

e Lev. 26. 1. Deut. 4. 16. & 5. 8. & 27. 15. Ps. 97. 7. 4 [e]Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

Thou shalt not make, either in thy mind, or with thy hand, Acts xvii. 29, or by thy command. *Unto thee*, i. e. for thy use, or for thee to worship; for otherwise they were not absolutely forbidden to make any images, but only to make them for worship, as may appear by comparing this place with Lev. xix. 4; Deut. iv. 15; and Amos v. 26, with Acts vii. 43; and from Lev. xxvi. 1, where the *setting up* of a *pillar*, or *stone*, is as absolutely forbidden as *the making of an image*. And therefore as the former is not forbidden to be done simply and universally, as appears from Josh. xxiv. 20; 1 Sam. vii. 12, but only to be done in order to worship, so also is the latter. Moreover there were cherubims and other images in the temple, and afterwards the brazen serpent, which because they were not made to be worshipped, neither were indeed, nor were ever esteemed to be, any contradictions to this law. *Any graven image*, or molten, or any other image, as is most evident from the nature and reason of the precept. Nor is any thing more common than such synecdochical expressions, wherein under one kind named all other things of the like nature are contained. But for more abundant caution, and to put all out of doubt, he adds a more general word, *nor any likeness*. *Any thing that is in heaven;* as of God, Deut. iv. 15; Isa. xliv. 9, 20, angels, sun, moon, or stars, which the heathens worshipped, Deut. iv. 19; xvii. 3. *Or in the earth;* as of men, and beasts, and creeping things, which the Egyptians and other Gentiles worshipped as gods. See Deut. iv. 16, 17; Isa. xliv. 13; Ezek. xxiii. 14. *Or in the water;* as of fishes, such as Dagon was; or serpents, crocodiles, and such other Egyptian deities. *Under the earth:* this is emphatically added, to note the singular care of Divine Providence in bringing the waters under the earth, which naturally are lighter and higher than it, and therefore might easily overwhelm it. Compare Psal. civ. 6.

f ch. 23. 24. Josh. 23. 7. 2 Kin. 17. 35. Is. 44. 15, 19. g ch. 34. 14. Deut. 4. 24. & 6. 15. Josh. 24. 19. Nah. 1. 2. h ch. 34. 7. Lev. 26. 5. & 26. 39, 40. Num. 14. 18, 33. 1 Kings 21. 29. Job 5. 4. & 21. 19. Ps. 79. 8. & 109. 4. Is. 14. 20, 21. & 65. 6, 7. Jer. 2. 9. & 32. 18. 5 [f]Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* [g]a jealous God, [h]visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

Not only inward reverence is forbidden, but also all outward gestures that naturally or customarily express reverence, whether *bowing down* the body, as here; or *bending the knee*, as 1 Kings xix. 18; or *kissing* the idol, or one's hand towards it, as Job xxxi. 27; Hos. xiii. 2; one gesture being by a synecdoche named for all. *To them*, nor before them; for *to bow to them*, and *to bow before them*, are expressions in Scripture of the same extent and use, as appears by comparing this place with Lev. xxvi. 1; 2 Chron. xxv. 14; and 2 Sam. vii. 22, with 1 Chron. xvii. 25; and Matt. iv. 9, with Luke iv. 7. *Nor serve them;* or, *worship them*, either inwardly in thy mind, or outwardly by any sensible mean or sign of worship given to them, as incense or sacrifice, vowing to them, or swearing by them, or the like. *A jealous God*, i. e. impatient of any partner in thy love and worship, and full of wrath against them that give my glory to images, Isa. xlii. 8; as *jealousy is the rage of a man* (Prov. vi. 34) against the defiler of his marriage-bed. God is pleased to call and account himself the Husband of his church and people, Jer. ii. 2; Hos. ii. 19; and therefore idolatry is called *adultery*, Deut. xxxi. 16; Jer. iii. 3, 10; and God's anger against idolaters' *jealousy*. The word *el* properly signifies the strong God, and shows God's ability to avenge himself, as the word *jealous* notes his readiness and resolution to do it. *Visiting*, i. e. remembering, inquiring into, or punishing, (as that word is commonly used, as hath been noted before,) *the iniquity of the fathers upon the children*. *Quest.* How can this be just? *Answ.* 1. All are born sinners, and are children of wrath, and therefore justly punishable for their own sins. *Answ.* 2. He speaks not here of eternal damnation, but of temporal punishments, in which there is no shadow of injustice; as appears, 1. Because the sins of parents are oft punished in their children, even in human courts, as is manifest in traitors, which practice being acknowledged to be just, it cannot with any sense be accounted unjust in God. 2. Because such external punishments have more good than evil in them, and are in many, and may be so in others, if themselves do not hinder it, instruments of the greatest good, exercises of their virtues and graces, and means of their eternal happiness. 3. Because children are a part and the possession of their parents, and therefore it is not unjust if they suffer with them, and for them. *Answ.* 3. This is to be understood with an exception of repentance, and penitent children, as appears from Ezek. xviii. And if any such be temporally punished for their fathers' sins, God will abundantly recompense it to them some other way. But if children tread in their fathers' sinful steps, it is but just that they should partake of their plagues. *Unto the third and fourth generation;* and further too, as appears in the ten tribes, and afterwards in the two tribes, upon whom the iniquity of their fathers hath been visited now for many generations. But he mentions them in particular, partly, because a parent may live so long, and see the dreadful effects of his sin in his children's children; partly, because so far the memory of a father may extend, and be matter of imitation to his children; and partly, to show the difference between his exercise of justice and mercy, as appears by comparing the next verse. *Them that hate me.* This word is opposed to the conceit that idolaters, at least many of them, have of them-

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selves, that they love God more than others do, because they love, and honour, and worship the creatures for his sake, and for those excellencies that he hath wrought in them; but this will no more excuse their idolatry, than it will excuse him that commits adultery with his friend's wife, that he did it for his friend's sake, and from the love he had to his friend, and for his relations.

Gen. 24. 7. Deut. 7. 9. Ps. 89. 34. Rom. 11. 28.

6 And [l]shewing mercy unto thousands of them that love me, and keep my commandments.

Unto thousands, to wit, of their generations, i. e. for ever; whereas his punishment extended only to three or four of them: so far is God's mercy exalted above his justice. Compare Psal. ciii. 17.

Them that love me, and keep my commandments: this conjunction is very observable, both against those that falsely and foolishly pretend or insinuate that the inward affection of love to God is not absolutely and always necessary to salvation; and also against them who, pretending inward love to God, live in the customary breach of God's known commands.

Gen. 21. 1. Lev. 19. 12. Deut. 5. 11. Ps. 15. 4. Matt. 5. 33. 1 Tim. 6. 11.

7 [k]Thou shalt not take the name of the LORD thy God in vain; for the LORD [l]will not hold him guiltless that taketh his name in vain.

Or, *not carry*, or not *take*, or *lift up*, to wit, in or into thy mouth, as the phrase is more fully expressed, Job iv. 2; Psal. xvi. 4, l. 16. So men are said to *take up a proverb*, or a *lamentation*, Isa. xiv. 4; Ezek. xxvi. 17. *The name of the Lord;* not only the proper name of the Lord, but any of his attributes, ordinances, and works, by which God hath made himself known. *In vain;* or *unto vanity*, or *rainly*. Either, 1. Falsely, or in a false oath; thou shalt not swear falsely by the name of the Lord, or not lift up the name of God into thy mouth in an oath to the confirmation of a lie. Or, 2. *In vain*, as we render it, and as the word *schave* is frequently used, as Job vii. 3; xv. 31; Psal. lx. 11; lxxxix. 47; Isa. i. 13. You shall not use the name of God, either in oaths or in common discourse, lightly, rashly, irreverently, or unnecessarily, or without weighty or sufficient cause. Which being a duty enjoined not only in many places of sacred Scripture, but also in the apocryphal Ecclesiasticus, xxiii. 15—17, and even by heathen authors, as Plato in his Book of Laws, and it being evident by the light of nature to man's reason, it were strange if it were not here understood; especially considering that it is most reasonable to take these short laws in the most comprehensive sense, such as this, not the former, is; for the prohibition of using it vainly and rashly doth certainly include that of swearing by it falsely, but this latter doth not include the former. Besides, the former exposition restrains the words to swearing, whereas the words are more general, and speak of any taking God's name into their mouths, either by oaths or any other way. And it becomes not us to set limits to God's words where God hath set none. It is also here to be observed, as well as in the other commands, that when this sin is forbidden, the contrary duty is commanded, to wit, to use the name of God, both in swearing and otherwise, holily, cautiously, and reverently. *Guiltless*, or, *innocent*, i. e. free from guilt, and the punishment of it: the meaning is, the Lord will look upon him as a guilty person, and will severely punish him. And so this or the like phrase is used 1 Kings ii. 9. And it is a common figure, called *meiosis*, where more is understood than is expressed, as 1 Sam. xii. 21; Psal. xxv. 3; Prov. x. 2. And this reason is here added, because sinners of this sort are usually held innocent by men, either because they cannot discover their fault when they forswear themselves, or because they take no care to punish the abusers of God's name by vain and customary oaths, curses, or blasphemies: q. d. Though men spare them, I will assuredly punish them.

m Exod. 31. 13, 14. Lev. 19. 30. & 26. 2. Deut. 5. 12.

8 [m]Remember the sabbath day, to keep it holy.

This word *remember* is here very emphatical; and, 1. It reminds us of a former delivery of the substance of this command, to wit, Gen. ii. 3. 2. It insinuates the great necessity of consideration and preparation for the sabbath before it comes. 3. It shows the singular importance of this command, which is therefore placed in the heart and centre of the rest, to show that the religious observation of this is the best way to secure our obedience to all the rest, and that the neglect of this will bring in the violation of all the other, as common experience shows. *To keep it holy*, i. e. to use it holily, by a careful abstinence from servile works or worldly business, and by a diligent employing of the day in holy thoughts, words, and exercises, in the worship of God in public and private, and the celebration of his works, and the furthering of our own and others' sanctification and salvation. See Isa. lviii. 13.

9 [n]Six days shalt thou labour, and do all thy work:

n ch. 23. 12. & 31. 15. & 34. 21. Lev. 23. 3. Ezek. 20. 12. Luke 13. 14.

This may be either, 1. A command to employ those days in our worldly occasions, yet so as God and religion be not neglected on those days, as many scriptures teach us. Or, 2. A permission to do so; which I prefer, 1. Because so it is a proper argument to enforce the observation of the sabbath: q. d. Grudge not me one day, when I allow you six for it. 2. Because the command of diligence in our callings would seem improperly placed here, as being of a quite different nature, and belonging to the second table, and being provided for in a distinct command, as we shall see.

10 But the [o]seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, [p]nor thy stranger that *is* within thy gates:

o Gen. 2. 2, 3. ch. 16. 26. & 31. 15.

p Neh. 13. 16, 17, 18, 19.

The sabbath of the Lord, or, *to the Lord*, i. e. consecrated to his use, honour, and service. Hence God calls them *my sabbaths*, Lev. xxvi. 2; Isa. lvi. 4, because they are commended by his example, and enjoined by his command. *Any work*, i. e. any servile, laborious, common, or worldly work, tending to thy own profit or pleasure. See Exod. xxxiv. 21; Lev. xxiii. 7; Numb. xxviii. 18; Isa. lviii. 13. *Nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant:* this clause is added, not as if children or servants were not immediately obliged by this command, or were excused by God for the breach of this law at their master's commands, which were to obey men rather than God, contrary to St. Peter's command and practice, Acts v. 29. and which were to limit the foregoing word *thou*, and the law of the sabbath, only to those that have children and servants, which is an idle, senseless, and absurd, as well as profane opinion; but to restrain hard-hearted, and covetous, or ungodly persons, that they should neither command nor suffer their children or servants to profane the sabbath, so far as they can hinder it; which how far it concerns thousands of governors of families at this day, they shall do well seriously and in time to consider. *Nor thy cattle*, partly, to teach us to exercise mercy towards the brute creatures; compare Deut. v. 14; partly, because the use of cattle must have drawn along with it the attendance and employment of men; and partly, that by observing the rest of the cattle, they might be more minded and quickened to the observation of this sacred rest. *Nor thy stranger*, i. e. the Gentile that sojourneth with thee; lest their example should provoke the Israelites to imitate them; and lest the Gentiles should have opportunity of gaining at that time when, and by that thing whereby, the Israelites were losers, even by the religious observation of the sabbath. That dwells within thy cities, which have walls and gates, or within thy villages or territories. So the word *gates* is oft taken, as Gen. xxii. 17; xxiv. 60; 2 Sam. x. 8, compared with 1 Chron. xix. 9.

11 For [q]*in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

q Gen. 2. 2.

In six days, and neither in more nor less time, as he could have done. *Rested*, i. e. ceased from his creating works; otherwise he worketh still (John v. 17) by his providence and grace; and neither is idle nor weary, Isa. xl. 28; but this rest is ascribed to him for our admonition and imitation. *The Lord blessed the sabbath day*, i. e. made it a day of blessing; as well of receiving blessings and

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praises from men, as of conferring his blessings and favours upon those that religiously observe it. The day is said to be blessed when men are blessed by it, and in it, by a common metonymy, as a man's *field*, Gen. xxvii. 27, and *basket and store*, Deut. xxviii. 5, and *the work of his hands*, Job i. 10, are said to be *blessed* when a man is blessed in them. It is remarkable, the blessing and sanctification are not appropriated to the seventh day, but to the sabbath day, whether it should be the seventh day, as to the Jews it then was, or the first day, as to us Christians now it is, which change seems hereby to be insinuated. *Hallowed it*, i. e. separated it from the rest of the days, and from all common employments, and consecrated it to his own holy service, and man's holy use.

r ch. 23. 26. Lev. 19. 3. Deut. 5. 16. Jer. 35. 7, 18, 19. Matt. 15. 4. & 19. 19. Mark 7. 10. & 10. 19. Luke 18. 20. Eph. 6. 2.

12 ¶ [r] Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

The word *honour* doth not only note the reverence, love, and obedience we owe them, but also support and maintenance, as appears from Matt. xv. 4—6, and from the like signification of that word, 1 Tim. v. 3, 17, which is so natural and necessary a duty, that the Jews say *a man is bound even to beg*, or *to work with his hands, that he may relieve his parents*.

The *father* is put first here, and the *mother* Lev. xix. 3, to show that we owe this duty promiscuously and indifferently to both of them. Compare Exod. xxi. 15, 17; Deut. xxi. 18; xxvii. 16; Prov. xx. 20; xxx. 17. And because these laws are brief, and yet comprehensive, under these are contained all our superiors and governors. *That thy days may be long*, Heb. *that they*, i. e. thy parents, *may prolong thy days*, or the days of thy life, to wit, instrumentally, by their prayers made to God for thee, and by their blessing in my name conferred upon thee; though the active verb is commonly taken impersonally, as Job vii. 3; Prov. ix. 11; Luke xii. 10; and so it may be here, *they prolong*, for *be prolonged*.

s Deut. 5. 17. Matt. 5. 21. Rom. 13. 9.

13 [s] Thou shalt not kill.

To wit, any man or woman, without authority, and without just cause; which exception must necessarily be understood, because many other scriptures command the magistrate to kill great offenders. And this prohibition being delivered by God, who made, and searcheth, and commands men's hearts, must be extended not only to the external act of killing, but to all motions of the heart or tongue which tend that way, as anger, hatred, envy, malice, strife, blows, and the challenges of duellists; which is clearly manifest by comparing this with other scriptures, as Matt. v. 21; 1 John iii. 15, &c. And here, as in the rest, is commanded the contrary duty of preserving the lives of our neighbours as much as lies in our power.

t Deut. 5. 18. Matt. 5. 27.

14 [t] Thou shalt not commit adultery.

Here is mentioned one kind of uncleanness, as being eminently sinful, and unjust, and pernicious to human society. But under this are comprehended and forbidden all other kinds of filthiness, as bestiality, sodomy, whoredom, fornication, &c., and all means, occasions, and appearances of them; as it appears, 1. From other scriptures that forbid those things, which either belong to this command, or to none of the ten, which is very improbable. 2. From the large extent of the other commands, noted before. 3. From our Saviour's explication, Matt. v. 27. And contrariwise, all chastity and sobriety in thoughts, affections, words, habits, and gestures, is here prescribed. See 1 Thess. iv. 3, 4; Heb. xiii. 4.

u Lev. 19. 11. Deut. 5. 19. Matt. 19. 18. Rom. 13. 9. 1 Thess. 4. 6.

15 [u] Thou shalt not steal.

i. e. Either by deceit or violence, or without his knowledge and consent, take away another man's goods, Eph. iv. 28; but, on the contrary, shalt preserve and increase them, as need requires, and occasion is offered.

w ch. 23. 1. Deut. 5. 20. & 19. 16. Matt. 19. 18.

16 [w] Thou shalt not bear false witness against thy neighbour.

Heb. *not answer*, viz. when thou art asked in judgment, Lev. v. 1; xix. 16; or, *not speak a false testimony*, or as a false witness; which doth not only forbid perjury in judgment, but also all unjust censure, slander, backbiting, *scorning*, false accusation, and the like; and also requires a just and candid judgment of him, and of his words and actions, speaking well of him, as far as truth and justice will permit, and defending his good name against the calumnies and detractions of others. *Against thy neighbour;* no, nor *for* thy neighbours; but he saith *against*, both because such perjuries, slanders, &c. are most commonly designed against them, and because this is a great aggravation of the sin, when a man not only speaks evil and falsehood, but doth this from malice and ill-will. But under this kind are contained other sins of a like, though less sinful, nature, as in the other commands.

A man's *neighbour* here is not only the Israelite, as some would have it, but any man; as plainly appears, 1. Because that word is frequently used in that sense, not only in the New, as all agree, but also in the Old Testament, as Gen. xi. 3; Lev. xx. 10; Esth. i. 19; Prov. xviii. 17. 2. Because it is so explained, Luke x. 29, 36; Rom. xiii. 9, compared with Matt. xxii. 39. 3. From the reason of the thing, which is common to all; unless a man will be so hardy to say that he may bear false witness against a stranger, though not against an Israelite; and, in like manner, that when God forbids a man to *commit adultery with his neighbour's wife*, Lev. xx. 10, he may do it with a stranger's wife; and that though a man be commanded to *speak the truth to his neighbour*, Zech. viii. 16, he may tell lies to a stranger. 4. Because the great law of love and charity, which is the life and soul of this and all the commands, and binds us to all; binds us, and bound the Israelites, to strangers, as appears from Exod. xxiii. 4; Lev. xix. 33, 34.

x Deut. 5. 21. Mic. 2. 2. Hab. 2. 9. Luke 12. 15. Acts 20. 33. Rom. 7. 7. & 13. 9. Eph. 5. 3, 5. Heb. 13. 5. y Job 31. 9. Prov. 6. 29. Jer. 5. 8. Matt. 5. 28.

17 [x] Thou shalt not covet thy neighbour's house, [y] thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

The *coveting* here forbidden is either, 1. The inward and deliberate purpose and desire of a deceitful or violent taking away of another man's goods; but this is forbidden in the eighth commandment. And it is hard to conceive that St. Paul should think that this command did not forbid such a practice, Rom. vii. 7, which even the better sort of heathens esteemed a sin, whose words are, that *they who are withheld from incest*, or *whoredom*, or *theft, only from a principle of fear, are guilty of those crimes;* especially seeing the Old Testament Scriptures, which doubtless he diligently studied, do so plainly condemn evil purposes of the heart, as Lev. xix. 17; Deut. ix. 4, 5; xv. 7, 9, &c. Or, 2. The greedy desire of that which is another man's, though it be without injury to him. Thus Ahab sinned in desiring Naboth's vineyard, though he offered him money for it, 1 Kings xxi. 2. Or rather, 3. Those inward motions of the heart, which from the fountain of original corruption do spring up in the heart, and tickle it with some secret delight, though they do not obtain the deliberate consent of the will. For seeing this *law* of God *is spiritual* and *holy*, Rom. vii. 12, 14, and reacheth the thoughts, intents, and all the actual motions of the heart, as is apparent from the nature of God, and of his law; and seeing such motions are both the fruits of a sinful nature, and the common causes of sinful actions, and are not agreeable either to man's first and uncorrupted nature, or to God's law; they must needs be a swerving from it, and therefore sin. And this is the reason why this command is added as distinct from all the rest.

z Heb. 12. 18. a Rev. 1. 10, 12.

18 ¶ And [z] all the people [a] saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain [b] smoking: and when the people saw *it*, they removed, and stood afar off.

b ch. 19. 18.

Saw the thunderings, i. e. heard them. One sense is oft put for another, as *seeing*, Gen. xlii. 1, for *hearing*. Acts vii. 12. *They removed* from the bottom of the mountain, where it seems they stood.

c Deut. 5. 27. & 18. 16. Gal. 3. 19, 20. Heb. 12. 19. d Deut. 5. 25.

19 And they said unto Moses, [c] Speak thou with us, and we will hear: but [d] let not God speak with us, lest we die.

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This they speak from a sense of their own guilt, and of the greatness and holiness of the Divine Majesty, to whom they durst not approach but by a mediator. See Deut. v. 27; xviii. 16; Gal. iii. 19.

20 And Moses said unto the people, [g] Fear not: [f] for God is come to prove you, and [e] that his fear may be before your faces, that ye sin not.

[g] Gen. 15. 1. & 21. 17. & 26. 24. & 46. 3. Deut. 1. 21. & 3. 2. & 31. 8. Josh. 8. 1. & 10. 8. & 11. 6. Judg. 4. 18. & 6. 23. & 19. 30. Isa. 41. 10, 13, 14. & 43. 1. Dan. 10. 12, 19. Luke 1. 13, 30. & 2. 10. [f] Gen. 22. 12. Deut. 8. 2, 16. & 13. 3. & 33. 8. 1 Sam. 12. 20, 24. Psal. 66. 3. & 76. 7. Prov. 3. 7. & 16. 6. Isa. 8. 13.

To prove you, or *try*, or *search you*, whether you are innocent, and such as delight in my presence; or conscious of your guilt, and therefore afraid of my appearance; whether you have such a righteousness as can abide the trial of a severe Judge; or whether you are such as have cause to fear my wrath, and to flee to my grace and mercy; which of you are sincere and upright, and which are hypocrites and ungodly persons; or, *to try* whether this terrible appearance will produce in you that reverence, fear, and obedience which I call for; or, to give you a law, by which you will be proved whether you do indeed love and fear me, as you pretend you do, or whether you do not.

God's fear is properly in men's hearts; but here the sense seems to be this, That this fear, i. e. his dreadful manifestation of his majesty and justice, (the act being here put for the object,) may be now and ever before your eyes, and in your memories, as an effectual preservative from sin.

21 And the people stood afar off, and [h] Moses drew near unto the thick darkness where God *was*.

[h] ch. 19. 16. Deut. 5. 5. 1 Kin. 8. 12.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you [i] from heaven.

[i] Deut. 4. 36. Neh. 9. 13.

Ye have seen, i. e. heard, as ver. 18. He may use the word *seen* here, to intimate that this was all they could see of God, to wit, his voice and speech, and that they saw no image of him, as is expressed in a parallel place, and therefore should make no resemblances of him, as it here follows. *From heaven*, i. e. from the lower heaven, to wit, the air, or the clouds, which were over the top of mount Sinai, Deut. iv. 36; Neh. ix. 13; and so the word *heaven* is oft understood, as Gen. i. 20; Job xxxv. 11; Psal. lxxix. 2. And so this place may be reconciled with Heb. xii. 25, where this is said to be spoken *upon earth*.

23 Ye shall not make [k] with me gods of silver, neither shall ye make unto you gods of gold.

[k] ch. 32. 1, 4. 1 Sam. 4. 8. 1 Kings 12. 28. 2 Kings 17. 33, 41. Neh. 9. 18. Dan. 3. 4, 29. Zeph. 1. 5. 2 Cor. 6. 14, 15, 16.

With me, i. e. to worship together with me; I will allow no companion; or, *to me*, as it follows, *unto you*; and ver. 24, *unto me*; and the particle *eth* is sometimes used for *el*, or *lamed*, as 1 Sam. xxii. 14; 2 Kings xxii. 14; or, *for me*, either to represent my person, by comparing this with the parallel place, Deut. iv. 15, 16, or to worship me by, as it is apparent that the Israelites afterwards did intend to worship Jehovah in the golden calf, and therefore Aaron calls the feast of the calf *a feast to Jehovah*, Exod. xxxii. 5, and that with the approbation of the people, whom he then complied with, and durst not resist. *Gods*, i. e. idols or images, to whom you may give the name and worship of gods, *of silver*, and consequently not of any other materials, as wood or stone: it is a synecdoche.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, [l] thy sheep, and thine oxen: in all [m] places where I record my name I will come unto thee, and I will [n] bless thee.

[l] Lev. 1. 2. [m] Deut. 12. 5, 11, 21. & 14. 23. & 16. 2, 6. & 26. 2. 1 Kings 9. 3. 2 Chron. 6. 6. & 7. 12. Neh. 1. 9. Jer. 7. 10, 12. [n] Gen. 12. 2. Deut. 7. 13.

An altar thou shalt make for thy present use, or whilst thou art in the wilderness: this he commanded, partly, that they might easily and readily erect an altar upon all occasions, which it might be hard for them to do there of better materials; partly, to mind them how much more God regarded the inward holiness than the outward pomp of their devotions; partly, because God would make a conspicuous difference between them and idolaters, who used much cost and curiosity about their altars; partly, that the altars might, after they left them, fall down and moulder away, and not remain as lasting monuments, which might be afterward abused to idolatry by any persons that came thither; partly, because they were uncertain of their stay any where, except at Sinai, and therefore must raise such altars as they could suddenly do. But this command only concerned their wilderness state; for there were better and more durable altars in the tabernacle and temple. *In all places*, therefore there is no need of building any stately altar in a certain place, as if my presence were fixed there, and not to be enjoyed elsewhere. *Where I record my name*, or, *cause my name to be remembered* by you; i. e. not in every place which you shall invent, but in all such places as I shall appoint for the remembrance or celebration of my name, or for the service of my majesty, whether it be in the wilderness, and in divers parts thereof, or in the tabernacle and temple.

25 And [o] if thou wilt make me an altar of stone, thou shalt not † build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

[o] Deut. 27. 5. Josh. 8. 31. 1 Mac. 4. 47. † Heb. *build them with hewing*.

An altar of stone in those rocky parts might be as easy for them to make as one of earth. *Hewn stone* would require both time, and cost, and art. The reasons of this precept are in part the same with the former, ver. 24. *If thou lift up thy tool upon it, thou hast polluted it*, by thy disobedience to my express command now given; and howsoever they think to gratify me by this curiosity, I shall not look upon it as a sacred thing, by which the sacrifices offered on it shall be sanctified, but as a profane thing which will defile them. So little doth God value or approve the inventions of men in his worship, how colourable soever they be.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

He seems to mean the steps of ladders, or others of the same nature, which could suddenly be made, and were proper for their present condition, where there was danger of the following inconvenience. For afterwards God appointed an altar ten cubits high, 2 Chron. iv. 1; though some conceive they went not up to that by steps, but by an insensible ascent upon the ground raised by degrees for that purpose. But if the priests did go up to it by steps, God provided against the indecency here mentioned, by prescribing linen breeches to them in that service. *That thy nakedness be not discovered thereon*; for these linen breeches were not yet appointed, and the manner then and there was for men to wear long coats or gowns like women. God would remove all appearance or occasion of immodesty, especially in sacred persons and things; and the rather, to show his detestation of that impudence and filthiness which was very usual in some of the solemnities and worships of the heathen.

CHAP. XXI.

Law concerning bond-men or slaves, 1—5. *Servants bored through the ear*, 6. *Ordinances for bond-women*, 7—11. *Of murderers*, 12. *Of them that curse their parents*, 17. *Of strikers*, 18, 19. *Of them that hurt a woman with child*, 22—25. *Of a master of a family that strikes out an eye or tooth of his man or maid servant*, 26, 27. *Of a pushing ox*, 29. *Of them that hurt their neighbour's ox by digging a pit*, 33. *Of one ox killing another*, 35, 36.

NOW these *are* the judgments which [a] thou shalt [a] set before them.

[a] ch. 24. 3, 4. Deut. 4. 14. & 6. 1.

Or, *the judicial laws*, by which thou and the judges before mentioned shall govern thyself and the people in civil and criminal causes.

2 [b] If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

[b] Lev. 25. 39, 40, 41. Deut. 15. 12. Jer. 34. 14.

If thou buy an Hebrew servant; of which practice see

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Jer. xxxiv. 14. This was allowed in two cases: 1. When a man for his crimes was condemned by the judges to be sold; of which see Exod. xxii. 3; 2 Kings iv. 1; Matt. xviii. 25. 2. When a man pressed by great poverty sold himself or his children; of which see Lev. xxv. 39, 40. *The seventh year* is to be numbered, either, 1. From the last sabbatical year, or year of release, which came every seventh year; and the sense of the place is, not that he shall always serve six full years, but that he shall never serve longer, and that his service shall last only till that year comes. Or rather, 2. From the beginning of his service; for, 1. It were a very improper speech to say, *he shall serve six years*, of one who possibly entered into his service but a month before the year of release. 2. In the law of the sabbatical year there is no mention of the release of servants, as there is of other things, Lev. xxv.; Deut. xv.; and in the year of jubilee, when servants are to be released, it is expressed so, as Lev. xxv. 54, 55.

† Heb. *with his body.*

3 If he came in †by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

By himself, i. e. with his own person only, not with a wife, as the opposite branch showeth.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

That being a true rule, and approved both by Scripture and by heathen authors, that the birth follows the belly, Gen. xxi. 10; Gal. iv. 24, 25; and he that owns the tree hath right to all its fruit.

Quest. How was this separation of man and wife agreeable with the first institution of marriage, by which that bond is made indissoluble? *Answ.* 1. That bond was not necessarily dissolved by this law, both because the separation was at the man's choice, who might have staid there if he so pleased; and because the distinction of their habitations might consist with the right and use of matrimony, which the master also would probably permit for his own advantage. *Answ.* 2. God might here, as well as in the case of divorces, dispense with his own laws and institutions, especially in this case, where he might design this for a punishment to the man for marrying a stranger, which was not pleasing to God, as appears from Deut. xxi. 11; Ezra x. 2; Neh. xiii. 23. And that this woman was a stranger, and not a Hebrewess, is manifest, because then she also must have gone out free, ver. 7—9; Deut. xv. 12.

c Deut. 15. 16, 17. † Heb. *saying shall say.*

5 c And if the servant †shall plainly say, I love my master, my wife, and my children; I will not go out free:

d ch. 12. 12. & 22. 8, 28

6 Then his master shall bring him unto the d judges; he shall also bring him to the door, or unto the door post; and his

e Ps. 40. 6.

master shall e bore his ear through with an aul; and he shall serve him for ever.

Shall bring him unto the judges; partly, that it may appear he chooseth this freely, and is not overawed nor overreached by his master; and partly, that the agreement being so publicly and solemnly confirmed, might be irrevocable. *He shall also bring him to the door*, to wit, of his master's house, as it is expressed, Deut. xv. 17; a token that he was fixed there, and never to go a freeman out of these doors. *His master shall bore his ear through with an awl*, as a note of a servant; as it continued to be long after this in Syria and Arabia, as Juvenal and Petronius Arbiter affirm; and it did fitly represent his settled and perpetual obligation to abide in that house, and there to hear and obey his master's commands. See Psal xl. 6. *For ever*, i. e. not only for six years more, but without any limitation of time, as long as he lives, until the jubilee, which is an exception made by God to this law, Lev. xxv. 40; Deut. xv. 17. The Hebrew word *olam*, here used, oft signifies not eternity, but only a long time. See Exod. xii. 14.

f Neh. 5. 5. g ver. 2, 3.

7 ¶ And if a man f sell his daughter to be a maidservant, she shall not go out g as the menservants do.

A man, i. e. a Hebrew, as appears by the opposition of *one of a strange nation*, ver. 8.

For a man to *sell his daughter to be a maid-servant* was allowed in case of extreme necessity, because of the hardness of their hearts. *She shall not go out as the men-servants do*, but upon better terms, as being one of the weaker and more helpless sex. *Quest.* How doth this agree with Deut. xv. 17, *Also unto thy maid-servant thou shalt do likewise? Answ.* 1. Distinguish persons. She, Deut. xv., was sold by herself, and that to mere servitude; this here was sold by her father, not only for service, but in order to her marriage, as the following verses sufficiently imply. 2. Distinguish things. The likeness between men-servants and maid-servants was only in the rites used, in case she consented to perpetual servitude. The difference here is, in case they both were made free, in which case she had some privileges, which here follow.

† Heb. *be evil in the eyes of, &c.*

8 If she †please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

Who hath betrothed her to himself, for a concubine or secondary wife. Not that masters did always take maid-servants upon these terms, as some conceive; but that some did so, and of them this place speaks. Though here is a differing reading; and as the margin hath *lo* the pronoun, signifying *to him*, so the text hath *lo* the adverb, signifying *not;* and so the text may be translated thus, *so that he doth not betroth her*, to wit, to himself, or to his son, as he gave her hopes he intended. Either reading or sense is proper and probable. *Then shall he let her be redeemed*, either by herself or friends, or any other person that will redeem her. *Quest.* How could he part with her, and sell her, when she was betrothed to him? *Answ.* 1. This might be one of those many indulgences given to them for the hardness of their hearts; and there is no doubt God could dispense with his own positive laws. 2. The latter reading avoids this difficulty. *To sell her unto a strange nation he shall have no power:* this was in general prohibited for all Hebrew servants, but it is particularly mentioned here, because there was special reason for it; both because there was more danger of her corruption in chastity and religion in regard of her sex, and because the master in that case was under a greater temptation of selling her to a foreigner, because no Israelite would buy her, or give so much money for her as a heathen would, who would and might keep her for a perpetual servant, which the Israelites might not do. *He hath dealt deceitfully with her*, viz. in breaking his promise of marriage made to her, or blasting the hopes he encouraged her to have of it. The Hebrew words are exactly rendered thus, *in dealing deceitfully* or *falsely with her* or *against her;* and they may be added as an aggravation of that sin of selling her to a strange nation, wherein there was a double false dealing; the one towards God, who by his law forbad this; the other towards her, whom he hired upon other terms, and not with a power to dispose of her contrary to the law and manner of the Israelites.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

i. e. Give her a convenient portion, as he doth to his own daughters, chap. xxii. 16.

h 1 Cor. 7. 5.

10 If he take him another *wife:* her food, her raiment, h and her duty of marriage, shall he not diminish.

Her duty of marriage is called *due benevolence*. 1 Cor. vii. 3. Or, *her dwelling*, as the word is oft used. So here are the three great conveniencies of life, food, and raiment, and habitation, all which he is to provide for her. Or, *her cohabitation*, or, *her time*, the convenient and appointed times for conjugal converse with her; for some times were disallowed for it, Lev. xv., and when there were plurality of wives, they had their vicissitudes. Gen. xxx. 15, 16. *Shall he not diminish*, or rather, not *withdraw*, or *deny it*, as the word signifies, and as the LXX., Chaldee, Samaritan, Vulgate, and others render it.

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11 And if he do not these three unto her, then shall she go out free without money.

And with gifts also by virtue of the law, Deut. xv. 14. The sum is this, The master was either, 1. Willing to part with her; and then he was to let her be redeemed by herself, or any of her friends, but not by a heathen, ver. 8. Or, 2. Willing to keep her; and then, as he had betrothed her, he was to perform all the duties of a husband to her, although he had another wife besides her, ver. 10. 3. If he would keep her, and yet deny those duties to her, then as his fault was aggravated, so was his punishment; for now he cannot sell her, but must let her go freely, as in this verse.

12 ¶ [l]He that smiteth a man, so that he die, shall be surely put to death.

[l] Gen. 9. 6. Lev. 24. 17. Num. 35. 31. Matt. 26. 52.

He that smiteth a man knowingly and wilfully, as appears by the next verse, neither the friends of the party slain, nor the magistrate, shall give him a pardon, or accept a ransom for him, Numb. xxxv. 31.

13 And [k]if a man lie not in wait, but God [l]deliver *him* into his hand; then [m]I will appoint thee a place whither he shall flee.

[k] Num. 35. Deut. 19. 4. [l] 1 Sam. 24. 4. [m] Num. 35. 11. Josh. 20. 2.

If it appear that the manslayer did not intend nor desire it, but only it fell out by his heedlessness, or by some casualty, or by some unexpected providence; or, *God*, and not man, God without the man's contrivance or design; for otherwise, in a general sense and way, God delivered Christ into the hands of Judas and the Jews, who did advisedly and maliciously kill him. *A place whither he shall flee*, i. e. a city or place of refuge, Numb. xxxv. 11; Deut. xix. 5.

14 But if a man come [n]presumptuously upon his neighbour, to slay him with guile; [o]thou shalt take him from mine altar, that he may die.

[n] Num. 15. 30. Deut. 17. 12. Heb. 10. 26. [o] 1 Kings 2. 28—34. 2 Kings 11. 15.

If a man come presumptuously, i. e. do this proudly, boldly, purposely, and maliciously; for so the word signifies. *From mine altar*, which not only in the wilderness, but afterward, seems to have been esteemed a place of refuge, 1 Kings i. 50, as it also was among the heathens: but God so far abhors murder, that he will rather venture the pollution of his own altar than the escape of the murderer. See 2 Kings xi. 15.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

He that smiteth; either, 1. So as is before mentioned, ver. 12, *so as they die*. And *to smite* sometimes signifies *to kill*, as Gen. iv. 15; 2 Kings xiv. 5, compared with 2 Chron. xxv. 3. And this may be here added by way of distinction: q. d. That killing of another man which is punished with death, must be done presumptuously; but the killing of parents, though not done presumptuously, is a capital crime. Or, 2. The mere smiting of them, to wit, wilfully and dangerously. Nor will any think this law too severe, that considers that this is an act full of horrid impiety against God, who hath so expressly and emphatically commanded children to honour their parents; of highest and most unnatural ingratitude, and utterly destructive to human society.

16 ¶ And [p]he that stealeth a man, and [q]selleth him, or if he be [r]found in his hand, he shall surely be put to death.

[p] Deut. 24. 7. [q] Gen. 37. 28. [r] Heb. 22. 4.

i. e. In the manstealer's hand; q. d. though he keep him in his own hands for his own use; for still it is a theft, and he is made that man's slave, and it is in his power to sell him to another when he pleaseth, and therefore deserves death.

17 ¶ And [s]he that ‖curseth his father, or his mother, shall surely be put to death.

[s] Lev. 20. 9. Prov. 20. 20. Matt. 15. 4. Mark 7. 10. ‖ Or, revileth.

Or, *revileth*, to wit, wilfully, maliciously, obstinately, against all admonition, by comparing Deut. xxi. 18.

18 ¶ And if men strive together, and one smite ‖another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

‖ Or, his neighbour.

With a stone, or any other instrument fit for such a mischievous purpose. A usual synecdoche.

19 If he rise again, and walk abroad [t]upon his staff, then shall he that smote *him* be quit: only he shall pay *for* †the loss of his time, and shall cause *him* to be thoroughly healed.

[t] 2 Sam. 3. 29. † Heb. *his ceasing.*

The loss of his time, i. e. of the profit which he could or commonly did make of his time in the way of his calling. *Cause him to be thoroughly healed*, i. e. pay the charges of the cure.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely †punished.

† Heb. *avenged.* Gen. 4. 15, 24. Rom. 13. 4.

His servant, namely, a stranger; for an Israelite was to be better used. See Lev. xxv. 39, 40, &c. *With a rod*; a fit and usual instrument for correction, whereby it is implied, that if he killed him with a sword, or any such weapon, he was to die for it. *Under his hand*, i. e. whilst the master is correcting him. *He shall be surely punished*; not with death, for then it would have been said so, as it is before and after; but as the magistrate or judge shall think fit, according to the diversity of circumstances; and therefore no particular punishment is set down.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for [u]he *is* his money.

[u] Lev. 25. 45, 46.

i. e. His possession bought with his money; and therefore, 1. Had a power to chastise him according to his demerit, which might be very great. 2. Is sufficiently punished with his own loss. 3. May be presumed not to have done this purposely and maliciously.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall [x]pay as the judges *determine*.

[x] ver. 30. Deut. 22. 18, 19.

A woman with child, to wit, the wife of the other person, who interposed herself to succour her husband. *No mischief follow*, neither to the woman nor child; for it is generally so as to reach both, in case the abortive had life in it.

The husband shall impose the fine, and if it be unreasonable, the judges shall have a power to moderate it.

23 And if *any* mischief follow, then thou shalt give life for life,

Any mischief; either to the mother or to the child, whether it be death, or any maim or mischief.

Who *shall give life for life? Answ.* Not the private person, which would have introduced infinite mischiefs and confusions, but the magistrate; for these laws are given to Moses, and the execution of these things was committed to Moses, and others under him.

24 [y]Eye for eye, tooth for tooth, hand for hand, foot for foot,

[y] Lev. 24. 20. Deut. 19. 21. Matt. 5. 38.

This is called the law of retaliation, and from hence the heathen lawgivers took it and put it into their laws. But though this might sometimes be practised in the letter, yet it was not necessarily to be understood and executed so; as may appear, 1. By the impossibility of the just execution of it in many cases, as when a man that had but one eye or hand was to lose the other, which to him was a far greater mischief than what he did to his neighbour, whom he deprived but of one of his eyes or hands. And this is a sure and righteous rule, Punishments may be less, but never should be greater than the fault. And how could a wound be made neither bigger nor less than that which he inflicted? 2. By comparing this with other laws, wherein a compensation is allowed in like cases, as ver. 18, 30. And when it is enjoined that *no satisfaction shall be taken for the life of a* wilful *murderer*, Numb. xxxv. 31, it seems therein implied that satisfaction may be taken for lesser injuries. And indeed the payment of such a price as the loss of an eye, or hand, or foot required, though it might not so much satisfy the revenge of the party so injured, yet

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it was really more to his benefit. This law therefore was only minatory, but so as it was literally to be inflicted, except the injuring party would give such satisfaction as the injured person accepted, or the judges determined.

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

Some confine this to the Israelitish servants, but the text doth not so limit it; and the reason of the law seems to reach to Gentile servants, this being a just punishment to unmerciful masters, (who ought to be merciful to their beasts, much more to such servants,) and a fit recompence to a servant for such a loss. And this law reacheth the loss of any other member, these two being instanced in, the one as the chief, and the other as the meanest, to intimate that other parts of a like or middle nature are included.

28 ¶ If an ox gore a man or a woman,
a Gen. 9. 5. that they die: then [a]the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

Under which you are to understand any other creatures of like nature which hurt a man in such a dangerous manner, whether with their horns, or teeth, or feet; but he mentions only the ox or bull, and his goring with his horn, because this is most frequently done. *Ox shall be stoned;* partly, to prevent future mischiefs from that creature; partly, to punish its master for his negligence in not keeping it in; and principally, for man's admonition, for whom seeing the beasts were made, it is not strange nor unjust if it be destroyed for man's good. God would hereby show that he would not, and men should not, spare a wilful murderer. *His flesh shall not be eaten;* both because it was forbidden food, its blood being not let out; and for the punishment of the owner, who was hereby hindered from the sale of it, to beget in all the greater detestation of murderers, when they observe the poor beast upon this account accursed, and therefore not to be touched or tasted.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

It hath been testified, which the Jews say was to be done thrice, and before the magistrate. *A man or a woman,* to wit, an Israelite, or a stranger who is free, by comparing this with ver. 32.

30 If there be laid on him a sum of
a ver. 22. Num. 35. 31. money, then he shall give for [a]the ransom of his life whatsoever is laid upon him.

If there be laid on him; either by the avenger of blood, the next akin to the party slain, who is willing to exchange the punishment; or by the judge, who may discern some circumstances which may much lessen the crime, as if an ox had broken his cords wherewith he was tied, or broke forth through the carelessness or wickedness of his servant to whose care he was committed.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

A son or a daughter; names signifying their tender age, in respect of the *man* or *woman*, ver. 29. And this is added, lest the foregoing sense should be restrained to their parents, whose lives were more precious, and therefore their loss greater.

32 If the ox shall push a manservant
b See Zech. 11. 12, 13. Matt. 26. 15. Phil. 2. 7. c ver. 28. or maidservant; he shall give unto their master [b]thirty shekels of silver, and the [c]ox shall be stoned.

The half the freeman's price. See on Matt. xxvi. 15.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

If a man shall either *open* an old *pit* which hath been covered with earth; or *dig* a new *pit*, to wit, in a public way, as the reason of the law shows; for if it were done in a man's own house or ground, there was no danger of such an accident, except the beast transgressed his bounds, and then the man was not culpable.

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

The owner of the pit, i. e. he by whose hand or command it was made, *shall give money* equal to the worth of the dead beast, in the opinion of the judge.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

They shall divide the money; not equally, for so the owner of the mischievous ox might be gainer by the mischief, his ox being much worse than that which was killed; but in such proportions as the judges shall think fit, considering the worth of the cattle, and the circumstances of the action.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Ox for ox; an ox of equal value with that slain ox, or the price and worth of it.

CHAP. XXII.

Of theft, 1—4. *Of eating another man's vineyard,* 5. *Of hurt coming by fire,* 6. *Of hurt coming to goods committed to one's trust,* 7—13. *Of hurt befalling things borrowed,* 14, 15. *Of committing adultery,* 16, 17. *Of witchcraft,* 18. *Of uncleanness with beasts,* 19. *Of idolatry,* 20. *That none shall hurt strangers or widows,* 21—24. *Of usury,* 25. *Of pawning clothes,* 26, 27. *Of honouring magistrates,* 28. *Of the first-fruits,* 29. *Of eating flesh torn by beasts,* 31.

IF a man shall steal an ox, or a ‖sheep, ‖ Or, goat.
and kill it, or sell it; he shall restore five oxen for an ox, and [a]four sheep for a sheep. a 2 Sam. 12. 6. Luke 19. 8. See Prov. 6. 31.

An ox, or a sheep; or, an *ass*, which is added ver. 4. and consequently any other living creature, to be valued according to its worth and use to man, proportionably to the rule here laid down. Only these are instanced in for their usefulness in the service both of God and men. *Or sell it,* which was an aggravation of the crime, and a token of greater boldness, resolvedness, and expertness in the trade of thieving, than was in him who kept it at home, ver. 4. *Four sheep for a sheep. Quest.* 1. Why so much, seeing the stealer of other things was tied to restore but double? *Answ.* 1. For terror, because these beasts being kept in the fields might more easily be stolen. 2. Because the loss of these was greater than of other things; for they did not only lose what the cattle might be sold for, but all the service, increase, and other benefits which a man might receive from them. *Quest.* 2. Why more for oxen than for sheep? *Answ.* 1. Because it argued greater boldness and customariness in the thief to steal that which might more easily be discovered. 2. Because besides the intrinsical worth of the ox, the labour of the ox was very considerable to his owner, Prov. xiv. 4, and therefore the loss greater.

2 ¶ If a thief be found [b]breaking up, b Matt. 24. 43.
and be smitten that he die, *there shall* [c]no c Num. 35. 27.
blood *be shed* for him.

Breaking up, to wit, *an house,* which the Chaldee here adds, and *by night,* as appears from the next verse. *For him,* i. e. for the thief, though he be killed by a man in his own defence. Because in that case the thief might be pre-

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sumed to have a worse design, and the owner of the house could neither expect or have the help of others to secure him from the intended violence, nor guide his blows with that discretion and moderation which in the day-time he might use.

3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have
ver. 2 nothing, then he shall be [d]sold for his theft.

There shall be blood shed for him; he that kills him shall be put to death, because he punished him more than his crime deserved, and might have been otherwise either secured or righted; and in that case, it is probable, the thief designed not murder, but theft only. But if it were evident that the housebreaker designed murder, he might doubtless kill him in his own defence. *He shall be sold;* either so long till his service was worth the thing stolen, or rather for the ordinary time of six years, because this was not a simple thief, but a housebreaker, which was much worse. *Quest.* How can he be sold, who is supposed to be killed? *Answ.* 1. The Hebrew word may be better rendered *should* be sold, as the foregoing word of the same future time is rendered, *should make restitution*, to wit, if he were not killed; and therefore the killer of him being sufficiently secured against this injury, was more culpable in killing him without necessity.

ver. 4 4 If the theft be certainly [e]found in his
[e] Heb. found in his hand. hand alive, whether it be ox, or ass, or
ver. 7. sheep; he shall [f]restore double.

Alive; not killed, nor sold, as ver. 1.

Double; not more, 1. Because in that case it was presumed, either that he intended to restore it, or at least that he was but raw and unexercised in the trade of stealing, and so should be more gently punished. 2. Because the real owner recovered his goods with less charge and trouble. Or, 3. Because it was but a single crime, whereas the other, ver. 1, was an aggravated and complicated crime, where one sin and injury was added to another. *Object.* It is said, *he shall restore sevenfold*, Prov. vi. 31. *Answ.* 1. *Sevenfold* is put for abundantly, as that word is oft used, as Gen. iv. 24; Psal. xii. 6; lxxix. 12; and a learned man observes, it is never used for that definite number. *Answ.* 2. This *sevenfold*, or *seven times*, may relate not to the proportion of his restitution, but to the number of his thefts, or rather of his detections; and the sense is this, Though he be *found* guilty of theft *seven times*, all his punishment is, that he shall *restore* as the law prescribes. Whereas adultery, of which he there speaks in the following verses, is a crime of that nature, that if a man be once found guilty of it, restitution cannot be made, nor will it serve his turn, but he falls into all the mischiefs there reckoned up.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

A field or vineyard, or orchard, or other things of like nature; which is generally to be observed in laws.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith:* he that kindled the fire shall surely make restitution.

He that kindled the fire, whether wilfully for such a purpose, or carelessly in such a time or place as was dangerous. *He shall surely make restitution;* which if he were not able to do, it is probable he was to be sold for it, as in like cases was provided.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it
ver. 4 be stolen out of the man's house; [g]if the thief be found, let him pay double.

Stuff. Heb. *vessels*, garments, utensils, or any kind of household stuff.

8 *If the thief be* not found, then the master of the house shall be brought unto the
[h] ch. 21. 6. & ver. 28. [h]judges, *to see* whether he have put his hand unto his neighbour's goods.

That they may examine all circumstances, and use all means to find out the truth, by offering him his oath, or otherwise. *Unto his neighbour's goods;* either to take and reserve them for his own use, or to dispose of them to another for his own advantage.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the [i]cause
[i] Deut. 25. 1. 2 Chr. 19. 10. of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

All manner of trespass, to wit, about matters deposited upon trust, and lost, of which alone this place speaks. *Which another challengeth to be his;* or, *when*, or concerning *which he shall say, This is it*, viz. the thing that I have lost; or rather, *This is he*, to whom I committed it, and whom I suspect and charge as guilty. *Whom the judges shall condemn;* whether the person with whom the things were deposited, if they judged him guilty of theft, or the depositor, if he were convicted of a false accusation.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it:*

To keep, as his servant, not freely, but for wages.

11 *Then* shall an [k]oath of the LORD be
[k] Heb. 6. 16. between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

An oath of the Lord; so called here, as also 1 Kings ii. 43, because it is taken by his authority and appointment, and for his honour, and in his name alone, God being made both witness, and judge, and avenger thereby. *Shall be between them both*, i. e. shall end the difference between them both; the one shall give his oath, and the other shall accept of it: or be taken by them both; by the one, that he did deliver them to him upon agreement and for hire; by the other, that he put not his hand to them.

12 And [l]if it be stolen from him, he
[l] Gen. 31. 39. shall make restitution unto the owner thereof.

From him, Heb. *from with him*, which is an emphatical expression, and notes that this was taken away, either, 1. From those things which were with him, or which were his, i. e. from the midst of his own goods, which supposeth fraud in him. Or, 2. From under his eye, when he either did know of it, or with common care and diligence it might have been known and prevented, and this argues gross neglect in him. And this is one reason why this man is bound to make restitution, when the other, ver. 7, is not: another reason of the difference is, because those things, ver. 7, were only or principally dead things, and such things as required no great care; or if they did, (for in that case also were included oxen, asses, &c., ver. 9,) yet he with whom they were left received no recompence for them, and therefore was not obliged to any singular care about them; but here the things were such as needed great care and diligence, which also this man was obliged to perform by the hire which he received upon that account, which was Jacob's case, Gen. xxxi. 39.

13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

Let him bring it; it, i. e. some part of the torn creature, which the wild beast haply had left, Amos iii. 11, 12. *Quest.* What if the whole creature were carried away, as a sheep or lamb is sometimes by the wolf? *Answ.* 1. I suppose this was not frequent, and that those ravenous creatures did speedily fall to their meal, and that something was left

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not far from the place, which the shepherd might easily procure. 2. The words may be otherwise rendered, *he shall bring a witness*, as the Chaldee and Samaritan render it; or *a testimony*, i. e. some evidence whereby the judge might be satisfied; as for instance, that some wolf or lion, &c. was seen in those parts, &c., or some witness of his diligence and faithfulness in all other things, which therefore might well be presumed in this.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

Ought, i. e. any living thing, which may be *hurt* or *die*, as it follows. *He shall surely make it good:* this may seem hard, but all things considered is reasonable; because in doubtful cases, wherein it is not evident whether the borrower was faulty or not, as it is here, it ought to be interpreted in favour of the lender, rather than of the borrower; partly, to oblige the borrower to the greater fidelity and care in such things, which being not his own, men are commonly more careless about; partly, because the benefit being wholly the borrower's, the loss also in all reason ought to be his, and the lender ought not to suffer for his kindness, lest he should be discouraged from such actions for the future.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

If the owner thereof be with it: the law reasonably presumes, both that the borrower would not abuse it in the sight of its owner, and that the lender might and would take due care about it. *He shall not make it good*, except there be some manifest fault in the borrower, as if he should kill or wound the beast in the lender's presence; which exception is easily to be understood from divers other laws of God. *It came for his hire*, i. e. the benefit was the lender's, and not the borrower's, and therefore the former reason ceaseth; and whether the master were present or absent, he that receives the gain or hire shall bear the loss, except when it came through the borrower's gross and wilful default.

m Deut. 22. 28, 29. 16 ¶ And [m] if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

If a man entice a maid, by persuasions, promise of marriage, allurements, or rewards. But if she were betrothed, it was punished with death, Deut. xxii. 23, 24.

†Heb. *weigh.* Gen. 23. 16. n Gen. 34. 12. Deut. 22. 29. 1 Sam. 18. 25. 17 If her father utterly refuse to give her unto him, he shall †pay money according to the [n] dowry of virgins.

This shows the necessity of parents' consent in marriage. *According to the dowry of virgins*, i. e. in such proportion as the virgin's quality requires; for there was no certain and equal dowry appointed for all women. See 1 Sam. xviii. 25. *Quest.* Why is there no punishment for the woman? *Answ.* 1. She had no distinct estate, being yet in her father's house. 2. The loss of her virginity was a sufficient punishment, especially in Israel, where it was a great reproach and prejudice. 3. She was not so culpable as the man, both because she was of the weaker sex, and because she was drawn to the sin by the man's persuasion.

o Lev. 19. 26, 31. & 20. 27. Deut. 18. 10, 11. 1 Sam. 28. 3, 9. 18 ¶ [o] Thou shalt not suffer a witch to live.

i. e. Any person that is in league with the devil, and by his help either doth any mischief, or discovers and practises things above the reach of other men or women. Of which see Exod. vii. 11; Lev. xx. 27; Deut. xviii. 10; 1 Sam. xxviii. 9. The word is of the feminine gender, partly because women are most prone to these devilish arts, and most frequently guilty of them; and partly to intimate that no pity should be showed to such offenders, though they were of the weaker sex.

p Lev. 18. 23. & 20. 15. 19 ¶ [p] Whosoever lieth with a beast shall surely be put to death.

q Num. 25. 3, 7, 8. Deut. 13. 1, 2, 5, 6, 9, 13, 14, 15. & 17. 2, 3, 5. 1 Mac. 2. 24. 20 ¶ [q] He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

Sacrificeth, or otherwise worshippeth, as appears from Deut. xvii. 2—5, and many other places. One act of worship put for all by a very familiar synecdoche. *Destroyed*, Heb. *anathematized*, i. e. esteemed execrable, and as such destroyed without mercy. See Deut. xiii. 15, &c.; xviii. 20.

r ch. 23. 9. Lev. 19. 33. & 25. 35. Deut. 10. 18. Jer. 7. 6. Zech. 7. 10. Mal. 3. 5. s Deut. 10. 18. & 24. 17. & 27. 19. Ps. 94. 6. Is. 1. 17, 23. & 10. 2. Ezek. 22. 7. Zech. 7. 10. Jam. 1. 27. t Deut. 15. 9. & 24. 15. Job 35. 9. Luke 18. 7. u ver. 23. Job 34. 28. Ps. 18. 6. & 145. 19. Jam. 5. 4. x Job 31. 23. Ps. 69. 24. y Ps. 109. 9. Lam. 5. 3. z Lev. 25. 35, 36, 37. Deut. 23. 19, 20. Neh. 5. 7. Ps. 15. 5. Ezek. 18. 8, 17. 21 ¶ [r] Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 ¶ [s] Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they [t] cry at all unto me, I will surely [u] hear their cry;

24 And my [x] wrath shall wax hot, and I will kill you with the sword; and [y] your wives shall be widows, and your children fatherless.

25 ¶ [z] If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

Any of my people, i. e. any Israelite; for it was permitted to take usury of the Gentiles, Deut. xxiii. 20. *That is poor:* this seems to be added not by way of apposition, as if God's people and the poor were all one, because such are commonly poor; but by way of restriction; for God had promised greatly to bless and enrich the generality of his people, if they by their wickedness did not hinder it, and that there should be few poor among them; yet some such there should be for the trial and exercise of their charity. See Lev. xix. 10; Deut. xv. 4, 7, 11. *Usury;* the Hebrew word signifies *biting;* so usury is called, not by way of distinction, as if moderate usury were allowed in this case, which is manifestly false, because the borrower is here supposed to be poor, to whom not the use only, but oftimes even the principal is to be remitted, Luke vi. 34, 35; but by way of explication, because all usury is of a biting or eating nature, which commonly consumes the person that pays it.

a Deut. 24. 6, 10, 13, 17. Job 22. 6. & 24. 3, 9. Prov. 20. 16. & 27. 27. Ezek. 18. 7, 16. Amos 2. 8. 26 [a] If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

Thy neighbour's; to wit, that is poor, as appears by comparing this with the next verse, where he is supposed to have but one garment, and with Deut. xxiv. 12, 13. *By that the sun goeth down;* because he speaks of such raiment or covering wherein he used to sleep, ver. 27. But you are not to think that the creditor would every morning take, and every night redeliver his pledge; and therefore this is rather a prohibition to take any such thing for a pledge as a man hath great and daily need of, by this argument, that if he did take it, he could not keep it. Compare Deut. xxiv. 6.

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he [b] cries unto me, that I will hear; for I *am* [c] gracious.

b ver. 23. c ch. 34. 6. 2 Chr. 30. 9. Ps. 86. 15. d Eccles. 10. 20. Acts 23. 5. Jude 8. ‖ Or, *judges.* ver. 8, 9. Ps. 82. 6. 28 ¶ [d] Thou shalt not revile the ‖gods, nor curse the ruler of thy people.

Gods; not gods falsely so called, as some would have it, as appears by 1 Kings xviii. 27; Jer. x. 11; but magistrates and governors, whether civil or ecclesiastical, as it is evident both from Acts xxiii. 3—5, and from the following words, which explain the former, according to the common use of Scripture, and from the title of gods commonly given to such, as Exod. vii. 1; Psal. lxxxii. 6; John x. 34, 35. *The ruler of thy people.* Compare Eccl. x. 20; Jude 8.

†Heb. *thy fulness.* e ch. 23. 16, 19. Prov. 3. 9. †Heb. *tear.* f ch. 13. 2, 12. & 34. 19. 29 ¶ Thou shalt not delay *to offer* †[e] the first of thy ripe fruits, and of thy †liquors: [f] the firstborn of thy sons shalt thou give unto me.

Thou shalt not delay beyond the times appointed, lest this delay grow to a total neglect. And *delay* may here be

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put for *neglect*, as that word is used, Deut. vii. 10; xxiii. 21; Hab. ii. 3; which may seem to be favoured by the following clause, which commands the giving or offering of the first-born without any mention of the hastening or delaying of it. *Thy ripe fruits*, Heb. *thy fulness*; and whereas this word is sometimes applied to seed or corn, as Numb. xviii. 27, and sometimes to the vintage, as Deut. xxii. 9, the circumstances must determine, as it doth in like cases, how it must be taken; which here seem to restrain it to dry fruits, as corn, &c., because it is opposed to *liquors*; and so all sorts of fruits are comprehended here. Unless you will make this a usual figure called *hendyadis*, as *judgment and justice*, Deut. xvi. 18, is put for *judgment of justice*, or *just judgment*; so here *the fulness and liquors*, for *the fulness of thy liquors*; and so this may be one kind mentioned for all the rest, than which nothing more frequent. *Shalt thou give unto me*, not in kind, but by a price of redemption to be paid to me in their stead.

30 [g] Likewise shalt thou do with thine oxen, *and* with thy sheep: [h] seven days it shall be with his dam; on the eighth day thou shalt give it me.

[g] Deut. 15. 19. [h] Lev. 22. 27.

Likewise, i. e. ye shall offer their first-born. *On the eighth day*; not sooner, because it was till then tender and imperfect, and therefore not fit to be offered to God; but it was not tied to that day, for it might be offered afterwards, as appears from Lev. xxii. 27, even till it was a year old.

31 ¶ And ye shall be [i] holy men unto me: [k] neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

[i] ch. 19. 6. Lev. 19. 2. Deut. 14. 21. [k] Lev. 22. 8. Ezek. 4. 14. & 44. 31.

Ye shall be holy, i. e. separated from all filthiness, both moral and ceremonial. *Neither shall ye eat any flesh that is torn of beasts*; partly, because the blood was not taken out of it; partly, because the clean beast was ceremonially defiled by the touch of the unclean; and partly, to beget in them a detestation of cruelty, even in the beasts, and much more in men.

CHAP. XXIII.

False witness and report forbidden, 1. *Right must not be wrested*, 2. *He commands man to do good to his enemies*, 3—5. *Bribes are forbidden*, 8. *The years of sowing appointed, and gathering*, 10. *Of the seventh year, which is the year of rest; God's command concerning it*, 11. *Of the sabbath day*, 12. *Other gods shall not be mentioned*, 13. *Of the three feasts in a year*, 14. *The manner of keeping the feasts*, 15, 16. *The times appointed for the males appearing before the Lord*, 17. *No sacrifice to be offered with leavened bread*, 18. *Command concerning the first-fruits*, 19. *God promiseth an Angel to prepare a way*, 20; *who is commanded to be obeyed*, 21, 22. *God promising them the land of the Amorites, &c.*, 23; *forbiddeth the honouring of strange gods*, 24. *God promises to bless them that serve him*, 25—27. *Hornets shall expel the enemies of the Israelites*, 28—30. *The borders of the land of Israel*, 31. *A covenant with the heathen is forbidden*, 32; *or to let them inhabit among them*, 33.

1 [a] THOU shalt not ‖ raise a false report: put not thine hand with the wicked to be an [b] unrighteous witness.

[a] ver. 7. Lev. 19. 16. Ps. 15. 3. & 101. 5. Prov. 18. 8. See 2 Kings 9. 26. [b] ch. 20. 16. Deut. 19. 16, 17, 18. Ps. 35. 11. Prov. 19. 5, 9, 28. & 24. 28. See 1 Kings 21. 10, 13. Matt. 26. 59, 60, 61. Acts 6. 11, 13.

‖ Or, receive.

Thou shalt not raise, Heb. *not take up*, to wit, into thy mouth, as Exod. xx. 7, either by the first raising, or further spreading of it; or *not bear*, or *endure*, as that word oft signifies; not hear it patiently, delightfully, readily, approvingly, as persons are very apt to do; but rather shalt discourage and reprove the spreader of it, according to Prov. xxv. 23. Possibly the Holy Ghost might choose a word of such general signification to show that all these things were forbidden. *Put not thine hand*, i. e. not conspire or agree with them, which is signified by joining hands, Prov. xi. 21, not give them a helping hand in it, not encourage them to it by gifts or promises, not assist them by counsel or interest. Others, *not swear* with them; but swearing is not noted by *putting the hand*, but by *lifting it up*.

2 ¶ [c] Thou shalt not follow a multitude to *do* evil; [d] neither shalt thou † speak in a cause to decline after many to wrest *judgment*:

[c] Gen. 7. 1. & 19. 4, 7. [d] ver. 6, 7. Lev. 19. 15. Deut. 1. 17. Ps. 72. 2.

† Heb. *answer*.

Thou shalt not follow a multitude, either their counsel or example. But the Hebrew *rabbim* both here and in the following clause is by some rendered *great men*, men in power and authority, whom we are commanded not to *follow*. And as the word is thus used Job xxxii. 9; Jer. xli. 1, so this sense may seem most probable, 1. Because in the last clause he speaks of *causes* or *controversies*, as the Hebrew *rib* signifies; and matters of *judgment*, which were not determined by the multitude, but by great men. 2. Because these are opposed to the *poor* in the next verse. 3. Because the examples of such men are most prevalent. *To do evil*, either in general or particular, to work mischief, to oppress or crush another. *Neither shalt thou speak*, Heb. *answer*, when thou art summoned as a witness in any cause. *To wrest judgment*, or *to turn aside* right, or *to pervert* thyself, the verb being taken reciprocally, as *hiphil* is oft put for *hithpahel*; or, which is all one, *to do perversely*, i. e. unrighteously.

3 ¶ Neither shalt thou countenance a poor man in his cause.

Heb. *honour*, i. e. respect, or prefer his cause when the richer man's cause is more just: the meaning of this and the former verse is, there shall be no respect of persons, whether rich or poor, but an impartial consideration of the cause. See Lev. xix. 15; Psal. lxxii. 1, 2.

4 ¶ [e] If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

[e] Deut. 22. 1. Job 31. 29. Prov. 24. 17. & 25. 21. Matt. 5. 44. Rom. 12. 20. 1 Thess. 5. 15.

So far shalt thou be from revenging his injuries, that thou shalt render good to him for them, whereby if thou dost not reconcile him, thou wilt procure peace to thyself, and honour to religion.

5 [f] If thou see the ass of him that hateth thee lying under his burden, ‖ and wouldest forbear to help him, thou shalt surely help with him.

[f] Deut. 22. 4.

‖ Or, *wilt thou cease to help him? or, and wouldest cease to leave* thy business *for him; thou shalt surely leave* it to join *with him.*

This translation depends upon this supposition, that the Hebrew verb *azab*, which is thrice used in this verse, signifies not only to *leave*, but also to *help*, or *erect*, or *lift up*, or *strengthen*, or *restore*; which signification of the verb may be proved, 1. From that use of it, Neh. iii. 8; iv. 2. 2. From the parallel place, Deut. xxii. 4, where instead of this verb *azab* is *hakim*, which is properly to *erect* or *lift up*. But if the verb did signify only to *leave*, it may be thus rendered according to the Hebrew words, *then*, or *therefore*, or *surely* (for all these ways the Hebrew particle *vau* is used) *thou shalt forbear to leave* it, to wit, the ass groaning under his burden, or the lifting up of the ass and burden, *to him* alone; but if thou wilt be leaving, I will appoint thee a better object for it, *thou shalt surely leave* or *lay aside* what thou hast *against him*, i. e. whatsoever controversy thou hast with him, that shall not hinder thee from succouring him or his in any distress. The Hebrew preposition *im*, doth oft signify *against*, as Gen. xxvi. 20; Psal. lxxxv. 4; xciv. 16; Hos. ix. 8. And it is a concise or short way of speaking, which is very common in the Hebrew language, *against him*, for *what thou hast against him*. Or thus, *and wouldest forbear to leave*, to wit, thy business which thou art going about, *for him*, i. e. for the sake of him who is thy enemy, as the Hebrew preposition *lamed* is oft used, as Exod. xiv. 25; Numb. xxv. 13; Josh. x. 14, &c.; thou shalt repress those malicious desires, and *thou shalt surely leave* it to be, or to tarry, or to help *with him* to lift up the ass. So there is only an ellipsis of the verb, which is most common in the Hebrew tongue.

6 [g] Thou shalt not wrest the judgment of thy poor in his cause.

[g] ver. 2. Deut. 27. 19. Job 31. 13, 21. Eccles. 5. 8. Is. 10. 1, 2. Jer. 5. 28. & 7. 6. Amos 5. 12. Mal. 3. 5.

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i. e. Of the poor which is among thee, not of the poor Jews only, as some peradventure may conceive; for common right must be done even to the Gentiles. Compare Deut. xxvii. 19.

h ver. 1. Lev. 19. 11. Luke 3. 14. Eph. 4. 25. 1 Deut. 27. 25. Ps. 94. 21. Prov. 17. 15, 26. Jer. 7. 6. Matt. 27. 4. k ch. 34. 7. Rom. 1. 18.

7 [h]Keep thee far from a false matter; [i]and the innocent and righteous slay thou not: for [k]I will not justify the wicked.

Keep thee far, i. e. abstain from all occasions, degrees, or appearances of it. Compare Job xxii. 23; Prov. iv. 14, 15. *A false matter*, i. e. an unrighteous judgment; for he is speaking to the judges, as appears both by the foregoing and following verses. *Slay thou not;* condemn not to death, nor to any other unjust penalty, for the same reason. *I will not justify the wicked*, and therefore not condemn the innocent; one contrary being here understood from the other, as is frequent in the book of the Proverbs; and what I do not, thou who actest in my name and stead shouldst not do. Or rather thus, Know, O judge, (for to such he speaks,) if thou dost pronounce such a wicked sentence, *I will not justify thee*, or *hold thee guiltless*, i. e. I will severely punish thee, as Exod. xx. 7.

l Deut. 16. 19. 1 Sam. 8. 3. & 12. 3. 2 Chron. 19. 7. Ps. 26. 10. Prov. 15. 27. & 17. 8, 23. & 29. 4. Is. 1. 23. & 5. 23. & 33. 15. Ezek. 22. 12. Amos 5. 12. Ecclus. 20. 29. Acts 24. 26. † Heb. *the seeing.*

8 ¶ And [l]thou shalt take no gift: for the gift blindeth †the wise, and perverteth the words of the righteous.

Thou shalt take no gift, namely, from such whose causes are depending before thee; because if thou dost not sell justice for it, yet thou wilt both seem to do so, and be tempted to do so. Compare Deut. xvi. 19; 1 Sam. viii. 3; Prov. xvii. 8, 23; xix. 6. *The wise*, or, *the open*-eyed, and quick-sighted, who in this case cannot see, partly because they will not see, and partly because interest and affection do exceedingly corrupt the judgment, and render it very partial. *The words of the righteous*, i. e. the judgment of the righteous judges, i. e. of them who before were such, and are inclined to be so, and probably would be so, were they not tempted with bribes; or of them who by their place should be righteous. So they are called righteous, to admonish them of their duty to be so, and to aggravate their sin when they are unrighteous, and consequently to aggravate the mischief of gifts, which make those unrighteous whose office obligeth them to be righteous. Or thus, *the matters* or *causes of the righteous*, which may be understood not of the judges, but of the parties pleading, whose righteous cause is by this means perverted by the judge, and a wrong sentence given.

m ch. 22. 21. Deut. 10. 19. & 24. 14, 17. & 27. 19. Ps. 94. 6. Ezek. 22. 7. Mal. 3. 5. † Heb. *soul.*

9 ¶ Also [m]thou shalt not oppress a stranger: for ye know the †heart of a stranger, seeing ye were strangers in the land of Egypt.

The heart of a stranger, i. e. the disposition, dejection, and distress of his heart, which makes him an object of pity, not of malice or mischief.

n Lev. 25. 3, 4.

10 And [n]six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy ‖ oliveyard.

‖ Or, *olive trees.*

Thou shalt let it rest, and lie still, i. e. from manuring, ploughing, tilling, and sowing, and reaping also, by comparing Lev. xxv. 3—5. And this God ordained not only for the reason here mentioned, the more comfortable provision of the poor, and for the cattle, but for other weighty reasons; as, 1. That the heart and strength of the land might not be eaten out by continual tillage. 2. That he might both try and exercise, and also secure the obedience of the Israelites. 3. That he might keep them in dependence upon himself, and give to them and all their neighbours a manifest proof of his singular and gracious providence over his people. 4. That by this kind of quit-rent they might be admonished that God alone was the Lord and Proprietary of the land, and they were only tenants at his will. 5. That being freed from their great labours about the land, they might have the more leisure to meditate upon God's works, and to attend upon the law, which was to be solemnly read at this time, Deut. xxxi. 10, &c. *That the poor of thy people may eat. Quest.* What had the poor to eat? *Answ.* Not only the fruits of the vines, and olives, and other fruit trees, but also all that *grew of its own accord*, Lev. xxv. 5, from those seeds which in the last reaping-time were scattered here and there, which were much more numerous now than in other years, because God gave a special blessing to the sixth year, whereby it did bring forth the fruit of three years, Lev. xxv. 21, and in years of so great plenty men are generally more negligent in their reaping, and therefore the relics are more. *In like manner thou shalt deal*, i. e. thou shalt not prune nor dress them, nor gather and appropriate to thy own use what they shall produce, but shalt leave them to the poor.

o ch. 20. 8, 9. Deut. 5. 13. Luke 13. 14.

12 °Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

This command is here repeated, lest any should think the weekly rest might cease when the whole year was consecrated to rest. There were three sorts of sabbaths to the Jews: 1. Of days. 2. Of years, to wit, the seventh year. 3. Of weeks of years, to wit, the jubilee; and all these are types of the eternal rest in heaven.

p Deut. 4. 9. Josh. 22. 5. Ps. 39. 1. Eph. 5. 15. 1 Tim. 4. 16. q Num. 32. 38. Deut. 12. 3. Josh. 23. 7. Ps. 16. 4. Hos. 2. 17. Zech. 13. 2.

13 And in all *things* that I have said unto you [p]be circumspect: and [q]make no mention of the name of other gods, neither let it be heard out of thy mouth.

Make no mention, to wit, with honour or delight, or without detestation; as *fornication* is *not to be named among saints*, Eph. v. 3. Or, *not mention* them in your worship, or in oaths, or in common discourse, and without special occasion, lest the frequent mention of them might keep up their memory, or introduce their worship. Hence the names of idols and idolatrous places were ofttimes changed by the Israelites. See Numb. xxxii. 38; Josh. xxiii. 7. Compare Psal. xvi. 4; Hos. ii. 17; Zech. xiii. 2.

r ch. 34. 23. Lev. 23. 4. Deut. 16. 16.

14 ¶ [r]Three times thou shalt keep a feast unto me in the year.

s ch. 12. 15. & 13. 6. & 34. 18. Lev. 23. 6. Deut. 16. 3.

15 [s]Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: [t]and none shall appear before me empty:)

t ch. 34. 20. Deut. 16. 16. Ecclus. 35. 4.

This may be either, 1. A precept, as it is generally understood, that none should ever come at those times without some offering or other, for the support of the Levites, and of the worship of God; but the determination of this, or what they would give, was left to their choice. Or, 2. A promise to encourage them to come so oft from their remotest habitations to Jerusalem, because *they* should *never appear before God in vain*, i. e. to no purpose, or without some benefit, for so the word *rekam* oft signifies. So it may be parallel to Isa. xlv. 19, *I said not unto the seed of Jacob, Seek ye me in vain.* But the former sense is more probable, by comparing this with its parallel place, Deut. xvi. 16, 17.

u ch. 34. 22. Lev. 23. 10. x Deut. 16. 13

16 [u]And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field: and [x]the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

The feast of harvest, i. e. of wheat harvest, for barley harvest was before this time. This feast was otherwise called pentecost. *Quest.* How were these the first-fruits, when a sheaf was offered to God in the feast of the passover? *Answ.* That sheaf was generally of barley, which was less considerable than their wheat; but this was the

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first-fruits of their wheat, which was their principal grain, and they had no bread before this time from the growth of that year. *The feast of ingathering*, to wit, of all the rest of the fruits of the earth, as of the vines and olives. This was also called the *feast of booths*, and *of tabernacles*. See Lev. xxiii. 43; Numb. xxix. 12; Deut. xvi. 13. All their three feasts had a respect to the harvest, which began in the passover, was carried on at pentecost, and was fully completed and ended in this feast. *In the end of the year;* of the common or civil year, which began in September, as the sacred year began in March.

ch. 34. 23. Deut. 16. 16. 17 [y]Three times in the year all thy males shall appear before the LORD God.

To wit, such as are of competent years, and health, and strength, and such as were at their own dispose; for that servants were not bound to this may seem probable, because none of these concerned were to appear before the Lord empty, or without an offering, but the generality of servants had not any thing to offer. And the care and management of their domestic affairs did require the presence and care of many of their males. *Before the Lord God*, i. e. in that place where God shall record his name, Exod. xx. 24, as the tabernacle or temple.

z ch. 12. 8. & 34. 25. Lev. 2. 11. Deut. 16. 4. ‖ Or, *feast*. 18 [z]Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my ‖sacrifice remain until the morning.

These clauses most understand of the passover, by comparing this place with its parallel, Exod. xxxiv. 25, where the passover is mentioned. But the words being here universal, by the laws of interpretation they ought to be universally understood, if they can bear that sense; which here they may, for both these clauses agree to other sacrifices. For as every sacrifice had a *minchah*, or a meat-offering of flour, attending upon it, and offered with it; so it was expressly cautioned, that no leaven should be in that *minchah*, Lev. ii. 11. And the fat of every sacrifice was consecrated to God, Lev. iii. 16; 2 Chron. xxxv. 14, &c., and was presently to be burnt upon the altar, Lev. vii. 2, 3. And for Exod. xxxiv. 25, what hinders but what is here more generally prescribed, may be there particularly applied to the passover? and that seems more reasonable, than to make that an idle repetition of the same thing. And *my sacrifice* may be here put for *my sacrifices*, by the common enallage. Moreover, the two principal things which were offered to God in every sacrifice were *blood* and *fat*, Lev. xvii. 6, 11, &c. *Neither shall the fat of my sacrifice remain until the morning:* this, if understood of the passover, may seem superfluous, because *nothing of it*, neither fat nor lean, was to *remain until the morning*, Exod. xii. 10, but all of it was to be eaten, even *the purtenance thereof*, ver. 9, and that, for aught I see, without any exception of the fat, as there was in other sacrifices, Lev. iii. 16. And therefore in that parallel place, Exod. xxxiv. 25, where the passover is mentioned, there is not a word of the *fat*, but only it is said in the general, *neither shall the sacrifice of the feast of the passover be left until the morning*. And in that 2 Chron. xxxv. 14, where there is mention of the *fat*, it is manifestly restrained to the burnt-offerings, which are there distinguished from the passover, ver. 11, 12.

a ch. 22. 29. & 34. 26. Lev. 23. 10. & Num. 18. 12. Deut. 26. 2. & Neh. 10. 35. 19 [a]The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God.

This seems to be a general rule, extending to all the fruits which the earth first produced; in every kind of which the very first are here enjoined to be offered unto God, before they should presume to eat any of them. It may seem to be repeated here, where the year of rest is mentioned, to teach them the first-fruits were to be given to God of all that the earth produced, not only by their labour and seed, as might be thought from ver. 16, but also of its own accord, as is here implied.

b ch. 34. 26. Lev. 14. 21. —[b]Thou shalt not seethe a kid in his mother's milk.

He names one kind, under which he understands a lamb, or a calf, &c., according to the use of Scripture style. This law many understand literally, and that it is forbidden to them, because the idolaters had such a custom, whereof yet there seems to be no sufficient proof; nor, if there were, doth it seem to be a rite of that importance or probability to entice the Israelites to imitate it, that there needed a particular law against this, more than against a hundred such ridiculous usages which were among the heathen, and are not taken notice of in the book of God's laws. The words may be rendered thus, *Thou shalt not seethe*, or *roast*, (for the word *bashal* signifies to *roast* as well as to boil, as it is evident from Deut. xvi. 7,) *a kid*, being, or whilst it is (which is to be understood, there being nothing more common than an ellipsis of the verb substantive) *in his mother's milk;* which it may be said to be, either, 1. Whilst it sucks its mother's milk; and so it may admit of a twofold interpretation: (1.) That this is to be understood of the passover, of which most conceive he had now spoken, ver. 18, in which they used either a lamb or a kid, Exod. xii. 5, and then the word *bashal* must be rendered *roast*. (2.) That this speaks not of sacrifice to God, wherein sucking creatures were allowed, Exod. xxii. 30; Lev. xxii. 27; 1 Sam. vii. 9, but of man's use; and so God ordained this, partly because this was unwholesome food, and principally to restrain cruelty, even towards brute creatures, and luxury in the use of them. Or rather, 2. Whilst it is very tender and young, rather of a milky than of a fleshy substance, like that young kid of which Juvenal thus speaks, *Qui plus lactis habet quam sanguinis*, i. e. which hath more milk than blood in it. And it may be said to *be in its mother's milk*, by a usual hypallage, when *its mother's milk is in it*, i. e. whilst the milk it sucks, as it were, remains in it undigested and unconverted into flesh, even as a man is oft said to *be in the Spirit*, when indeed *the Spirit is in him*. And what is here indefinitely prohibited, is elsewhere particularly explained, and the time defined, to wit, that it be not offered to God before it was eight days old. And this interpretation may receive light and strength from hence, that the law of the first-fruits, which both here and Exod. xxxiv. 26 goes immediately before this law, doth in Exod. xxii. 30 immediately go before that law of not offering them before the eighth day, which implies, that both of them speak concerning the same thing, to wit, the first-fruits or first-born of the cattle, which were not to be offered to God while they were in their mother's milk, saith this place, or till they were eight days old, saith that place. And consequently, if they might not be offered to God, they might not be used by men for food.

c ch. 14. 19. & 32. 34. & 33. 2, 14. Num. 20. 16. Josh. 5. 13. & 6. 2. Ps. 91. 11. Is. 63. 9. 20 ¶ [c]Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

To wit, Christ, the Angel of the covenant, as may be gathered both from the following words, because pardon of sin, which is God's prerogative, Mark ii. 7, is here ascribed to him, and God's *name is in him*, and by comparing other scriptures, as Exod. xxxii. 34; Acts vii. 38, 39; 1 Cor. x. 9. See Exod. xiii. 21; xiv. 19.

d Num. 14. 11. Ps. 78. 40, 56. Eph. 4. 30. Heb. 3. 10, 16. e ch. 32. 34. Num. 14. 35. Deut. 18. 19. Josh. 24. 19. Jer. 5. 7. Heb. 3. 11. 1 John 5. 16. f Is. 9. 6. Jer. 23. 6. John 10. 30, 38. 21 Beware of him, and obey his voice, [d]provoke him not; for he will [e]not pardon your transgressions: for [f]my name *is* in him.

He will not pardon your transgressions, i. e. he will severely punish you for them, by a common *meiosis*, as Exod. xx. 7. Understand, if you continue obstinate in your sins. *My name is in him*, Heb. *is in his inward parts*, i. e. is intimately united to him, according to John xiv. 11, *I am in the Father, and the Father in me.* It not only signifies that he acts in his name, and by his power and authority, which even the apostles did, and other ministers of the gospel do, and therefore it is unreasonable to think no more is ascribed to this Angel; but that his Divine nature or essence is in him, whence he is called *the Lord our Righteousness*, Jer. xxiii. 6; and God, who will not *give his glory to another*, Isa. xlii. 8, hath given it to Christ, *that all men should honour the Son even as they honour the Father*, John v. 23, which never was nor can be said of any angel without blasphemy. Add to this, that the word *name* is oft put for the thing or being, whether it be human or Divine, as is manifest from Deut. xxviii. 58; Psal. xx. 1; cxv. 1; Isa. xxx. 27; Acts i. 15;

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Rev. iii. 4; xi. 13. And so it must be here, because this *name* is not said to be *given to him*, as it would be, if it were properly taken; but to be *in him*, or *in his inwards*, which agrees well to the Divine nature or essence, but not to the mere name.

g Gen. 12. 3. Deut. 30. 7. Jer. 30. 20. ‖ Or, *I will afflict them that afflict thee.*

22 But if thou shalt indeed obey his voice, and do all that I speak; then [g] I will be an enemy unto thine enemies, and ‖an adversary unto thine adversaries.

All that I speak; all that I have already commanded, and shall further prescribe by him unto Moses.

h ver. 20. ch. 33. 2. i Josh. 24. 8, 11.

23 [h]For mine Angel shall go before thee, and [i]bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

k ch. 20. 5. l Lev. 18. 3. Deut. 12. 30, 31. m ch. 34. 13. Num. 33. 52. Deut. 7. 5, 25. & 12. 3.

24 Thou shalt not [k]bow down to their gods, nor serve them, [l]nor do after their works: [m]but thou shalt utterly overthrow them, and quite break down their images.

Thou shalt not bow down nor serve them, i. e. give them neither outward worship with thy body, nor inward with thy mind, nor follow their example in the worship of idols. *Thou shalt overthrow them*, i. e. the people, lest thou be insnared by their counsel or example, *and quite break down their images*, or *statues*, or *pillars*, or any thing else erected in honour to their false gods. See Gen. xxviii. 18; xxxv. 20.

n Deut. 6. 13. & 10. 12, 20. & 11. 13, 14. & 13. 4. Josh. 22. 5. & 24. 14, 15, 21, 24. 1 Sam. 7. 3. & 12. 20, 24. Matt. 4. 10. o Deut. 7. 13. & 28. 5, 8. p ch. 15. 26. Deut. 7. 15.

25 And ye shall [n]serve the LORD your God, and [o]he shall bless thy bread, and thy water; and [p]I will take sickness away from the midst of thee.

Thy bread and thy water, i. e. thy meat and thy drink, that they shall be able to nourish thee, and give thee comfort, which without my blessing they will never be able to do.

q Deut. 7. 14. & 28. 4. Job 21. 10. Mal. 3. 10, 11. r Gen. 25. 8. & 35. 29. 1 Chron. 23. 1. Job 5. 26. & 42. 17. Ps. 55. 23. & 90. 10.

26 ¶ [q]There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will [r]fulfil.

Here was a double mercy. God gave them strength both to conceive, and to retain the conception till the natural and proper time of bringing forth came. *The number of thy days I will fulfil;* I will preserve thee so as thou shalt live as long as the course of nature and temper of thy body will permit, when evil men *shall not live out half their days*, Psal. lv. 23.

s Gen. 35. 5. ch. 15. 14, 16. Deut. 2. 25. & 11. 25. Josh. 2. 9, 11. 1 Sam. 14. 15. 2 Chr. 14. 14. t Deut. 7. 23. † Heb. *neck.* Ps. 18. 40.

27 I will send [s]my fear before thee, and will [t]destroy all the people to whom thou shalt come, and I will make all thine enemies turn their †backs unto thee.

My fear, i. e. a great terror, or a terror wrought by me. See Exod. xxxiii. 2; Josh. xxiv. 12.

u Deut. 7. 20. Josh. 24. 12. Wisd. 12. 8.

28 And [u]I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

Hornets, properly so called, as may be gathered from Josh. xxiv. 12; Deut. vii. 20. Hornets are of themselves very troublesome and mischievous; but these it is very probable were like those Egyptian flies, Exod. viii. 21, of an extraordinary bigness and perniciousness. Nor is it strange that such creatures did drive many of these people from their habitations; for many heathen writers give us instances of some people driven from their seats by frogs, others by mice, others by bees and wasps; of which see Herodotus, Diodorus, Pliny, Ælian, Justin, &c.

He names these three people, either for all the rest, because they were the most potent about the time of Israel's first entrance into Canaan, and gave them most trouble; or because these three were more infested with hornets than the other nations, as being more numerous and dangerous.

w Deut. 7. 22.

29 [w]I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

Desolate, void of inhabitants in a great measure, because thy present number is not sufficient to occupy and manage their whole land.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

x Gen. 15. 18. Num. 34. 3. Deut. 11. 24. Josh. 1. 4. 1 Kin. 4. 21, 24. Ps. 72. 8. y Josh. 21. 44. Judg. 1. 4. & 11. 21.

31 And [x]I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will [y]deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

Compare this place with Gen. xv. 18; Numb. xxxiv. 3. *The sea of the Philistines*, i. e. the Mediterranean or midland sea, upon whose coast the land of the Philistines lay. *The desert*, of Egypt or Arabia; whereof see Gen. xvi. 7; Exod. xv. 22. *The river*, to wit, Euphrates, as it is expressed Deut. i. 7; xi. 24, which is oft called *the river* by way of eminency. All within these bounds were given them by God, but upon conditions, which they manifestly broke, and therefore were for the most part confined to a much narrower compass.

z ch. 34. 12, 15. Deut. 7. 2.

32 [z]Thou shalt make no covenant with them, nor with their gods.

To worship them, as they made a covenant with Jehovah to worship him. The sense is, Thou shalt not engage thyself, either to the people or to their gods, but shalt root out both.

a ch. 34. 12. Deut. 7. 16. & 12. 30. Josh. 23. 13. Judg. 2. 3. 1 Sam. 18. 21. Ps. 106. 36.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, [a]it will surely be a snare unto thee.

For if thou serve; or, *for thou wilt serve;* this will be the fruit of thy cohabitation with them, thou wilt thereby be drawn to idolatry. *It will surely*, or, and *assuredly* this *will, be a snare;* an occasion of further sin and utter ruin.

CHAP. XXIV.

Moses, Aaron, Nadab, and Abihu are commanded to appear before the Lord, 1. *Who was to come near the Lord,* 2. *Moses buildeth an altar and twelve pillars,* 4. *He sends young men to sacrifice unto the Lord,* 5. *He sprinkles the altar with the blood,* 6. *The covenant being read, the people promise obedience,* 7. *The people are sprinkled with blood,* 8. *Moses and the elders of Israel see the Lord,* 9, 10. *God promises to give to Moses tables of stone,* 12. *Moses and Joshua go up into the mount,* 13. *Aaron and Hur took care for the people in the mean time,* 14. *God's glory on the mount,* 15, 16; *appeareth like devouring fire,* 17. *Moses remains there forty days and forty nights,* 18.

a ch. 28. 1. Lev. 10. 1, 2. b ch. 1. 5. Num. 11. 16.

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, [a]Nadab, and Abihu, [b]and seventy of the elders of Israel; and worship ye afar off.

After thou hast gone down and acquainted the people with my will, and received their answer, then come up again. This sense is gathered from the repetition of this command after that was done, ver. 12. *Aaron, Nadab, and Abihu;* Aaron and his two eldest sons, whom by this special honour and favour he prepared for that office to which they were to be called, chap. xxviii. *Seventy of the elders of Israel;* not the seventy governors which were chosen after this time, as appears from Numb. xi. 16, compared with ver. 24; but seventy persons selected by Moses out of those rulers chosen and mentioned Exod. xviii. 25; and possibly these were the chief heads of those several families which went with Jacob into Egypt, which were about seventy. See Gen. xlvi. 26, 27. *Worship ye afar off.* Though they may come up into the mount further than the people, yet do thou, and let them especially, keep their

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distance; and what worship either thou or they shall offer to me, shall be performed afar off from the top of the mountain, whither thou only shalt be admitted, and that not to pray to me, but only to receive laws and oracles from me. See ver. 2.

c ver. 13, 15, 18.

2 And Moses [c]alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

Moses alone, i. e. without the persons now mentioned, though not without Joshua his minister, as some conceive from ver. 13, though even there Moses seems to ascend into the mount without Joshua. *Neither shall the people go up with him* to any part of the mount, as Aaron, and Nadab, &c. did, but they shall tarry at the bottom. See Exod. xix. 12.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [d]All the words which the LORD hath said will we do.

d ver. 7. ch. 19. 8. Deut. 5. 27. Gal. 3. 19, 20.

Moses came down from the mount to the people, after he had received the laws from God. *All the words which the Lord hath said will we do:* this they so readily and rashly promise, because they were not sensible of their own weakness, and because they did not understand the comprehensiveness, and spirituality, and strictness of God's law, but thought it consisted only in the external performances and abstinences expressed.

e Deut. 31. 9.

4 And Moses [e]wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve [f]pillars, according to the twelve tribes of Israel.

f Gen. 28. 18. & 31. 45.

Moses wrote, to wit, in a book, Heb. ix. 19. And the ten commandments God himself wrote also in tables of stone, Exod. xxxi. 18. *Builded an altar;* representing God in Christ, as one party in the covenant. *Twelve pillars;* representing the people of Israel, the other party. So here are the outward signs and symbols of a covenant made between God and the Israelites.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

It matters not whether they were the first-born, or others; it is sufficient that they were persons appointed and authorized for the present service, not without God's direction. *Peace-offerings of oxen;* one kind, as the principal is named for all; for there were offered also goats, as appears both from Heb. ix. 19, and from hence, that *burnt-offerings* were usually made of the goats, Lev. i. 10; Numb. vii. 28.

g Heb. 9. 19.

6 And Moses [g]took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

Half of the blood of the beasts killed, which for convenience of sprinkling was mixed with a little water, Heb. ix. 19, whereby also Christ was most fitly represented, who *came by water and blood*, 1 John v. 6. *Half of the blood he sprinkled on the altar*, to signify, as well that God was appeased and atoned by this blood, as it represented the blood of Christ, as also that Christ was sanctified with his own blood, Heb. ix. 12.

h Heb. 9. 19.

7 And he [h]took the book of the covenant, and read in the audience of the people: and they said, [i]All that the LORD hath said will we do, and be obedient.

i ver. 3.

The book of the covenant, wherein Moses had written the conditions of this covenant, to wit, the words and laws of God, above, ver. 4. *In the audience of the people*, i. e. in the hearing of a great number of them, or of some in the name of all the people, by whom it was read, or otherwise published to all the people successively.

h Heb. 9. 20. & 13. 20. 1 Pet. 1. 2.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold [h]the blood of the covenant, which the LORD hath made with you concerning all these words.

Moses took the blood; the other half of the blood, which was put in the basons for this end, ver. 6. *On the people;* either upon the twelve pillars representing the people; or upon the people's representatives, to wit, the elders mentioned ver. 1, as when the people are commanded to lay on their hands, the elders do it in their name and stead, Lev. iv. 15; Deut. xxi. 2; or upon those of the people which are nearest him, which was imputed to all the rest, and was to be taken by them as if it had reached unto them all. Now this sprinkling of the blood upon the people did signify, 1. Their ratification of the covenant on their parts, and their secret wishing of the effusion of their own blood if they did not keep it. 2. Their sprinkling of their consciences with the blood of Christ, and their obtaining redemption, justification, and access to God through it alone. See Heb. ix. 20, 22; xiii. 20. *The blood of the covenant*, whereby the covenant is made and confirmed, as was usual both in Scripture, Matt. xxvi. 28; Luke xxii. 20, and among heathens.

9 ¶ Then [l]went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

l ver. 1.

In obedience to that command of God given ver. 1.

10 And they [m]saw the God of Israel: and *there was* under his feet as it were a paved work of a [n]sapphire stone, and as it were the [o]body of heaven in *his* clearness.

m See Gen. 32. 30. ch. 3. 6. Judg. 13. 22. Is. 6. 1, 5. with ch. 33. 20, 23. John 1. 18. 1 Tim. 6. 16. 1 John 4. 12.
n Ezek. 1. 26. & 10. 1. Rev. 4. 3.
o Matt. 17. 2.

They saw the God of Israel; not any visible resemblance of the Divine nature, which is expressly denied, Deut. iv. 15; 1 Tim. vi. 16, and was refused to Moses when he desired it, Exod. xxxiii. 18, 20, and therefore surely would never be granted to the elders of Israel; but some glorious appearance or token of God's special presence; or rather, the Second Person in the Trinity, who now showed himself to them in a human and glorious shape, as an essay and testimony of his future incarnation. This may seem probable, 1. Because here is mention of his feet. 2. Because this way of Christ's appearance was not unusual. See Gen. xviii., &c. 3. Because the person who delivered the law in Sinai was Christ, as appears from Acts vii. 38, though he be there called an *angel*, a name oft given to Christ, as hath been formerly showed. *A sapphire stone* is of a clear sky colour, mixed with golden spots like stars in the sky. *In his clearness*, or, *for clearness*. A clear sky in prophetical style signifying God's favour, as a cloudy sky notes his anger.

11 And upon the nobles of the children of Israel he [p]laid not his hand: also [q]they saw God, and did [r]eat and drink.

p ch. 19. 21.
q ver. 10. ch. 33. 20. Gen. 16. 13. & 32. 30. Deut. 4. 33.
r Gen. 31. 54. ch. 18. 12. 1 Cor. 10. 18. Judg. 13. 22.

The nobles; or, *separated* or *select ones*, i. e. the persons who were singled out to go up with Moses, ver. 1, 9, the same of whom it is said here, and ver. 10, that *they saw God. He laid not his hand*, i. e. did not hurt or destroy them, as they might expect according to the vulgar opinion, Gen. xvi. 13; xxxii. 20, &c., and the conscience of their own guilt, as being now before their Lord and Judge. And so the phrase of *putting* or *stretching forth the hand* is most frequently used, as Gen. xxxvii. 22; 1 Sam. xxvi. 11, 23; Esth. ii. 21; Job i. 11, 12; Psal. cxxxviii. 7, &c. *Did eat and drink;* so far they were from being destroyed, that they were not affrighted at this glorious appearance of God, but were refreshed and comforted by it, and did joyfully eat and drink together in God's presence, celebrating the sacred feast made of the remnant of the peace-offerings, according to the manner. Thus God gave them a taste of his grace and mercy in this covenant, and an assurance that he would not deal with them according to the rigours of the law, but for the sake of the blood of Christ typically represented here, would graciously pardon and accept all those that sincerely, though imperfectly, obey him.

12 ¶ And the LORD said unto Moses, [s]Come up to me into the mount, and be

s ver. 2, 15, 18.

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there: and I will give thee [t]tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

[t] ch. 31. 18. & 32. 15, 16. Deut. 5. 22.

Be there, i. e. abide, as that verb is used 1 Tim. iv. 15, and elsewhere. *Tables of stone;* he chose that material, partly as very durable, yet so that it was capable of being broken, which God, foreseeing their wickedness, intended to do; and partly for signification, to note the hardness of their hearts, upon which no impression could be made but by the finger of God. *A law, and commandments*, or, *the law;* and because that is ambiguous to the moral, and ceremonial, and judicial, he adds, *even the commandment*, or *commandments*, to wit, the ten commandments, so called by way of eminency, for these only were written by God upon the stony tables, as appears by Exod. xxxiv. 28; the rest were written by Moses in a book, above, ver. 4.

13 And Moses rose up, and [u]his minister Joshua: and Moses [w]went up into the mount of God.

[u] ch. 32. 17. & 33. 11. [w] ver. 2.

Joshua did not go up with Moses to the top of the mount, as is sufficiently implied both here and above, ver. 1, 2; but abode in some lower place, waiting for Moses's return, as appears from Exod. xxxii. 17. And there Joshua abode forty days, not fasting all the while, but having, as the rest had, *manna* for his meat, and for his drink, water *out of the brook that descended out of the mount*, as we read Deut. ix. 21.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

For us, i. e. for me and Joshua, and *here*, i. e. in the camp, where he was when he spake these words; for it was where not only Aaron and Hur, but the people might come, as it here follows, and therefore not upon the mount. Moses had made *Aaron and Hur* joint-commissioners, to determine hard causes which were brought to them from the elders, according to the order, Exod. xviii. 22. Some make Aaron the ecclesiastical head, and Hur the civil head; but Aaron was not authorized for ecclesiastical matters till chap. xxviii.

15 And Moses went up into the mount, and [x]a cloud covered the mount.

[x] ch. 19. 9, 16. Matt. 17. 5.

16 And [y]the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

[y] ch. 16. 10. Num. 14. 10.

The glory of the Lord, i. e. the tokens of his glorious presence in the fire, ver. 17; Deut. iv. 36. *The cloud covered it* from the eyes of the people. *The seventh day;* so long God made Moses wait, either to exercise his humility, devotion, and dependence upon God; or to prepare him by degrees for so great a work; or because this was the sabbath day, called therefore *the seventh* with an emphatical article; and God might choose that day for the beginning of that glorious work, to put the greater honour upon it, and oblige the people to a stricter observance of it. So it was upon a Lord's day that St. John had his revelation delivered to him, Rev. i. 10.

17 And the sight of the glory of the LORD *was* like [z]devouring fire on the top of the mount in the eyes of the children of Israel.

[z] ch. 3. 2. & 19. 18. Deut. 4. 36. Heb. 12. 18, 29.

He saith *like* it, for it was not *devouring fire*, as appears by Moses's long abode in it. Note here, whatsoever the elders of Israel saw before, the people saw no similitude of God, as Moses observes, Deut. iv. 15.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and [a]Moses was in the mount forty days and forty nights.

[a] ch. 34. 28. Deut. 9. 9.

Into the midst of the cloud, the God that called him enabling him to enter and abide there; whereas, when he was left to himself, he could not enter into the tabernacle, Exod. xl. 35. *Forty days and forty nights;* in which he did neither eat nor drink, Exod. xxxiv. 28; Deut. ix. 9, 18; whereby it seems most probable the six days mentioned ver. 16 were a part of these forty days, because Moses being in perpetual expectation of God's call, seems not to have had leisure for eating and drinking, nor provision neither. Besides, he is not said to be in the midst of the cloud so long, but only *in the mount*, where he was those six days, ver. 15, 16.

CHAP. XXV.

Moses is commanded to take a free-will offering to set up the tabernacle, and of what, 1—7. *God commands him to make a sanctuary*, 8; *chargeth him how and whereof to make a tabernacle*, 9. *The form of the ark*, 10—16. *The mercy-seat*, 17—22. *The table for the shew-bread, with other utensils*, 23—30. *Of the candlestick, with its employment, and other furnitures for the tabernacle*, 31—39. *Moses is commanded to make it answerable to the pattern which he saw in the mount*, 40.

AND the LORD spake unto Moses, saying,

Having delivered the moral and judicial laws, he now comes to the ceremonial law, wherein he sets down all things very minutely and particularly, whereas in the other laws he was content to lay down general rules, and leaveth many other things to be by analogy deduced from them. The reason of the difference seems to be this, that the light of reason implanted in all men, gives him greater help in the discovery of moral and judicial things than in ceremonial matters, or in the external way and manner of God's worship; which is a thing depending wholly upon God's institution, and not left to man's invention, which is a very incompetent judge of those things, as appears from hence, because the wittiest men, destitute of God's revelation, have been guilty of most foolery in their devices of God's worship.

2 Speak unto the children of Israel, that they †bring me an ‖offering: [a]of every man that giveth it willingly with his heart ye shall take my offering.

† Heb. *take for me.* ‖ Or, *heave offering.* [a] ch. 35. 5, 21. 1 Chron. 29. 3, 5, 9, 14. Ezra 2. 68. & 3. 5. & 7. 16. Neh. 11. 2. 2 Cor. 8. 12. & 9. 7.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and ‖fine linen, and goats' *hair*,

‖ Or, *silk.* Gen. 41. 42.

Blue, or *sky-coloured;* but here you must not understand the mere colours, which could not be offered, but some materials proper for the work, and of the colours here mentioned, to wit, wool, or threads, or some such-like things, as appears from Heb. ix. 19, and from the testimony of the Jews. *Fine linen*, which was of great esteem in ancient times, and used by priests and great officers of state. See Gen. xli. 42; Rev. xix. 8, 14. *Goats' hair;* Heb. *goats.* But that their hair is understood, is apparent from the nature of the thing, and from the use of the word in that sense in other places.

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

A kind of wood growing in Egypt and the deserts of Arabia, very durable and precious. See Exod. xxxv. 24; Numb. xxxiii. 49; Isa. xli. 19; Joel iii. 18.

6 [b]Oil for the light, [c]spices for anointing oil, and for [d]sweet incense,

[b] ch. 27. 20. [c] ch. 30. 23. [d] ch. 30. 34.

Oil for the light; for the lamps or candlesticks, ver. 37. *Anointing oil*, wherewith the priests, and the tabernacle, and the utensils thereof, were to be anointed. *Sweet incense;* Heb. *incense of spices*, or *sweet odours;* so called to distinguish it from the incense of the fat of sacrifices, which was burnt upon the altar.

7 Onyx stones, and stones to be set in the [e]ephod, and in the [f]breastplate.

[e] ch. 28. 6. [f] ch. 28. 15.

Onyx stones, or, *sardonyx stones.* Note, that the signification of the Hebrew names of the several stones are not agreed upon by the Jews at this day, and much more may we safely be ignorant of them, the religious use of them

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being now abolished. *Stones to be set in the ephod; stones of fulness*, or *filling*, or *perfecting stones;* so called either because they did perfect and adorn the ephod, or because they filled up the ouches, or the hollow places, which were left vacant for this purpose. What the ephod and breast-plate were, see Exod. xxviii.

8 And let them make me a [g] sanctuary; that [h] I may dwell among them.

[g] ch. 36. 1, 3. & Lev. 4. 6. & 21. 12. Heb. 9. 1, 2. [h] ch. 29. 45. 1 Kings 6. 13. 2 Cor. 6. 16. Heb. 3. 6. Rev. 21. 3.

A place of public and solemn worship, *that I may dwell among them;* not by my essence, which is every where, but by my grace and glorious operations.

9 [i] According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

[i] ver. 40.

10 ¶ [k] And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

[k] ch. 37. 1. Deut. 10. 3. Heb. 9. 4.

An ark, or *little chest*, or *coffer*, for the uses after mentioned. *Two cubits and a half;* understand it of the common cubit, which is generally conceived to contain a foot and a half of our measure. See Gen. vi. 15.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

Or, *a border*, raised up above the rest of the ark, as a crown is above that which it is applied to, only a crown is round, and this was square. This was both for ornament, and for the fastening of the covering of the ark to it.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

In the four corners; in the middle of each corner, for conveniency of carriage. See 1 Kings vii. 30.

13 And thou shalt make staves *of* shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 [l] The staves shall be in the rings of the ark: they shall not be taken from it.

[l] 1 Kings 8. 8. & 2 Chron. 5. 9. & 1 Kings 8. 7. 2 Chron. 5. 8. Heb. 9. 4.

16 And thou shalt put into the ark [m] the testimony which I shall give thee.

[m] ch. 31. 18. & 32. 15. & 34. 29. Deut. 10. 2. & 31. 26. 1 Kings 8. 9. 2 Kings 11. 12. Heb. 9. 4.

To wit, the two tables of stone, wherein the decalogue was written, called the *testimony* here, and Exod. xxx. 6; Lev. xvi. 13; and more fully the *tables of the testimony*, Exod. xxxi. 18; Numb. i. 50; because they were witnesses of that covenant made between God and his people, whence they are called *the tables of the covenant*, Deut. ix. 9, and the ark, *the ark of the covenant*, Numb. x. 33. This being as a public record both of God's mercy promised to them, and of the duty and conditions required of them. See Exod. xvi. 34.

17 And [n] thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

[n] ch. 37. 6. Lev. 16. 2. Heb. 9. 5.

Mercy-seat, or, *propitiatory;* which seems from the sameness of dimensions to be nothing else but the covering of the ark, upon which God is said to sit, whence the ark is called God's *footstool*. This covering is a manifest type of Christ, who is therefore called the *propitiation*, or *propitiatory*, Rom. iii. 25; 1 John ii. 2; iv. 10, because he interposeth himself between God our Judge, and the law, by which we all stand condemned and accursed, Gal. iii. 10. 13; that God may not deal rigorously with us according to that law, but mercifully for his sake who hath fulfilled the law, and therefore boldly presents himself to his Father on our behalf.

18 And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat.

Figures of human shape, in which alone the angels used to appear; but they had wings, to signify their expedition in God's work and messages. And between these angels God is said to sit and dwell. So this place was a representation of heaven, where God sitteth and dwelleth among the cherubims and other glorious angels. *Of beaten work;* not made of several parcels joined together, as images commonly are, nor yet melted and cast in a frame or mould, but beaten by the hammer out of one continued piece of gold, possibly to note the exact unity or indivisibility and the simplicity of the evangelical nature.

19 And make one cherub on the one end, and the other cherub on the other end: *even* ‖ of the mercy seat shall ye make the cherubims on the two ends thereof.

‖ Or, *of the matter of the mercy seat.*

i. e. Of one and the same piece of massy gold, out of which the cherubims were made.

20 And [o] the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

[o] 1 Kin. 8. 7. 1 Chr. 28. 18. Heb. 9. 5.

Towards God, who is supposed to sit there, whose face the angels in heaven always behold, and upon whom their eyes are fixed to observe and receive his commands; and towards Christ, the true propitiatory, which mystery they *desire to look into*, 1 Pet. i. 12; not envying mankind their near and happy relation to him, but taking pleasure in the contemplation of it.

21 [p] And thou shalt put the mercy seat above upon the ark; and [q] in the ark thou shalt put the testimony that I shall give thee.

[p] ch. 26. 34. [q] ver. 16.

Or, *after thou shalt have put in the ark;* for the ark was not to be opened after the covering was put upon it. The Hebrew particle *vau* oft signifies *after that*, as Jer. xliii. 13; li. 60.

22 And [r] there I will meet with thee, and I will commune with thee from above the mercy seat, from [s] between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

[r] ch. 29. 42, 43. & 30. 6, 36. Lev. 16. 2. Num. 17. 4. [s] Num. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19. 15. Ps. 80. 1. & 99. 1. Is. 37. 16.

There I will meet with thee; there I will be in a special and gracious manner present with thee. *From between the cherubims*, which spreading forth their wings formed a kind of seat, which the Divine Majesty was pleased to possess.

23 ¶ [t] Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

[t] ch. 37. 10. 1 Kin. 7. 48. 2 Chro. 4. 8. Heb. 9. 2.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

A square border at the top of it, as ver. 11; partly for ornament, and principally to keep what was put upon it from falling off.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

A border, which encompassed and kept together the feet of the table, and seems to have been towards the bottom of it. *A golden crown;* not the same mentioned before, ver. 24, but another for further ornament to the table.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

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27 Over against the border shall the rings be for places of the staves to bear the table.

As much below the top as the border was above the bottom of the feet of the table, which was a convenient place for the carriage. Others, *near the border*, in that part of the feet which is next to it.

28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make [u] the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ‖ to cover withal: *of* pure gold shalt thou make them.

u ch. 37. 16. Num. 4. 7.

‖ Or, *to pour out withal.*

The dishes, in which the bread and frankincense upon it were put, Lev. xxiv. 7. Of this sort there were twelve, one for every loaf. *Spoons*, in which incense was put, as appears from Numb. vii. 14, and by which incense was either put into the dishes or taken out of them, as occasion required. *Covers;* so the Hebrew word is used, Exod. xxxvii. 16; Numb. iv. 7. Herewith either the bread, or incense, or both, were covered. *Bowls*, to cover the same things. So this and the former were two several sorts of covers, the one deeper than the other, one to cover the bread, another the incense. Or, *bowls thereof, to pour out withal*, to wit, liquid things, as wine and oil, when they were offered. See Gen. xxxv. 14. Or these last words may relate not only to the bowls, but the other things, here mentioned, and may be thus rendered, *wherewith it*, to wit, the table, *shall be covered*, as indeed it was in a manner quite covered with these vessels.

30 And thou shalt set upon the table [w] shewbread before me alway.

w Lev. 24. 5, 6.

Heb. *Bread of faces*, or *of the presence*, so called, because it was constantly placed in God's presence. This bread was divided into twelve loaves, one for every tribe; and they were in their name presented to God in the nature of an offering, as the frankincense shows, as a public acknowledgment that they received all their bread or food, both corporal and spiritual, from God's hand, and were to use it as in God's presence

31 ¶ [x] And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

x ch. 37. 17. 1 Kin. 7. 49. Zech. 4. 2. Heb. 9. 2. Rev. 1. 12. & 4. 5.

Thou shalt make, either by thyself, or by some other person whom thou shalt cause to make it. *His shaft;* the trunk, or main body of it. *His knops*, or, *apples*, made in form of a pomegranate. *His flowers shall be of the same*, to wit, beaten out of the same piece by the hammer. Compare ver. 36.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

In every one of which was a lamp, and there was a seventh lamp in the chief stem of it, as appears from ver. 37. And all these together represent *the seven Spirits of God*, Rev. i. 4; iv. 5; v. 6; or the Spirit of God, the great Enlightener of the church, with his sevenfold or various gifts and operations.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

In the candlestick, i. e. in the shaft or trunk of the candlestick, which is here distinguished from its branches, *shall be four bowls*, whereas there were but three in each of the branches.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

And, to complete the number of four, mentioned in the foregoing verse, we must understand that there was another knop and bowl and flower in the upper part of the shaft, above all the branches, as the rules of proportion, and common use in making such things, will easily evince.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and [y] they shall ‖ light the lamps thereof, that they may [z] give light over against † it.

y ch. 27. 21. & 30. 8. Lev. 24. 3, 4. 2 Chr. 13. 11.

‖ Or, *cause to ascend.*

z Num. 8. 2.

† Heb. *the face of it.*

They shall light the lamps, whom I shall appoint for that work. *Over against it*, i. e. either, 1. The table of shewbread. Or rather, 2. The candlestick, as it is expressed, Numb. viii. 2, where by the *candlestick* you are to understand, as here, ver. 33, 34, the stem or main body of it; and the sense is, that the lamps shall be so placed, that they and their light may look towards that stem; unless you will suppose that the seven lamps were distinct and separated from the candlestick, and fastened to the sides of the tabernacle in several places, and all giving light to or over-against the great candlestick, which was in the midst, as the candlestick did over-against them, which is also now usual among us.

38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

A talent contains three thousand shekels, Exod. xxxviii. 25, or one hundred and twenty-five pounds.

40 And [a] look that thou make *them* after their pattern, † which was shewed thee in the mount.

a ch. 26. 30. Num. 8. 4. 1 Chron. 28. 11, 19. Acts 7. 44. Heb. 8. 5.

† Heb. *which thou wast caused to see.*

CHAP. XXVI.

Moses is commanded to make the tabernacle with ten curtains, 1. *The length and breadth of the curtains*, 2. *The form of the curtains*, 3—6. *He is commanded to make eleven curtains of goats' hair*, 7. *The manner of the making and placing them*, 8—14. *Of what the tabernacle is to be made*, 15. *The manner of its making, with other utensils*, 16—30. *Of the veil, and what it is to be made of*, 31. *The fashion of it*, 32, 33. *The hanging for the tent-door*, 36.

MOREOVER [a] thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims † of cunning work shalt thou make them.

a ch. 36. 8.

† Heb. *the work of a cunning workman*, or, *embroiderer.*

The tabernacle, or *tent;* a little house wherein the ark, table, and candlestick were to be placed. *And scarlet*, i. e. with materials of these colours, to wit, wool, as may be gathered from hence, that it is opposed to linen. Compare Exod. xxv. 4. *Of cunning work*, either woven, or rather wrought with needle, wherein is most skill and curiosity.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the

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uttermost edge of *another* curtain, in the coupling of the second.

Loops together with the taches were for the joining the curtains together, as appears from ver. 11, which way of conjunction was most convenient for the often taking them down and setting them up. *From the selvage*, or *from*, or *in the extremity*, or *end*, or *edge*, Heb. *lip*. *In the coupling*, i. e. in the place where the two curtains are coupled together. *And likewise* the second curtain is to be made exactly like the first.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

The taches, or *hooks* or *buttons*, which were put into the loops to unite and fasten the curtains.

b ch. 36. 14. 7 ¶ And [b]thou shalt make curtains *of* goats' *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

Of goats' hair, spun, Exod. xxxv. 26, and woven into a stuff, like our camlet. *To be a covering;* to be put next above the curtains.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

For the better security of the inward covering.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the ‖ tent together, that it may be one.

‖ Or, covering.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side † of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

† Heb. in the remainder, or, overplus

c ch. 36. 19. 14 And [c]thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

To preserve the rest from the injury of the weather.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two † tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

† Heb. hands

Two tenons, Heb. *hands*, i. e. parts of the boards, so cut and framed that like hands they may take hold of and be fastened into the sockets, ver. 19.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

Forty sockets, or *bases*, or *pedestals*, or *feet*, upon which the boards stood, and to which they were fastened.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards:

21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

Which were of another fashion than the former, as may be gathered both from the distinct nomination and use of them, and from the laws of building. And whereas the rest were but single boards, these were double, for greater strength and conveniency of joining them together.

24 And they shall be † coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

† Heb. twined.

Coupled together, Heb. *as twins*, i. e. equal and equally joined together, and exactly answering one to the other. *Unto one ring*, which ring was exactly in the corner, and with the help of the bars kept the corner boards, and with them the other boards of the tabernacle, close together. But you must note, that here were two rings in each corner, the one in the upper, the other in the lower parts.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle,

By *bars* you may understand either, 1. Several rows or orders of bars, one bar beginning at the end of the other, and each containing four cubits in length, and altogether twenty cubits, which was the length of the tabernacle; or, 2. Single bars, which seem truer, 1. Because the word signifies *bars*, not *rows of bars;* and why should we go from the proper signification of the word without cause? 2. If *bars* be put for rows of bars, there must be five rows of bars on a side, there being so many bars said to be on a side. But the abettors of that opinion allow only four rows of bars on a side; and it is apparent the middle bar, which is one of the five, is but one single bar, ver. 28, and therefore it may be presumed the rest were so too. 3. The name of the middle bar implies, that of the other four bars, two were above it, and two below it. *Object.* But if they were each single bars, reaching the whole length of the building, why is it said peculiarly of the middle bar, that it should *reach from end to end*, or *from extremity to extremity?* ver. 28. *Answ.* This may be peculiarly said of this, either because the other four might want something of the just length of the building, or because the middle bar might stand out beyond the two ends of it, for conveniency of the carriage of the building.

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

There was but one side westward. Either therefore here is a transposition of the Hebrew words, which is usual, and the words are thus to be placed and rendered, *westward*, looking *to both sides*, or, *westward, according to both* the other *sides*, now mentioned, to note that the number and length of bars in the west end should be equal to those on either of the other sides; or here is an enallage of the number, the dual or plural for the singular, of which there

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are many examples, and so the words are to be rendered, *for the side* looking *westward*.

28 And the middle bar in the midst of the boards shall reach from end to end.

In the midst of the boards; not within the thickness of the boards, as the Jews conceive, but in the length of them; as appears, 1. Because this bar, as well as the rest, was gilded, ver. 29, which was frivolous if it were never seen. 2. Because all the bars had rings made to receive and hold them up, ver. 29.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the taber-
d ch. 25. 9, 40. & 27. 8. Acts 7. 44. Heb. 8. 5. nacle [d] according to the fashion thereof which was shewed thee in the mount.

Either by visible representation to his eye, or rather by mental vision or impression of it upon his imagination.

e ch. 36. 35. Lev. 16. 2. 2 Chro. 3. 14. Matt. 27. 51 Heb. 9. 3. 31 ¶ And [e] thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

Thou shalt make a veil, which was thick and strong that none could see through it, called the *second veil*, Heb. ix. 3, whereby the holy of holies, which represented the highest heaven, was divided from the holy place, where the church militant, or its representatives, met and served God, ver. 33. For the signification of this veil, see Luke xxiii. 45; Heb. ix. 8, 24; x. 19, 20.

32 And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

The hooks were fastened to the tops of the pillars, as the veil was fastened to them.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring
f ch. 25. 16. & 40. 21. in thither within the vail [f] the ark of the testimony: and the vail shall divide unto
g Lev. 16. 2. Heb. 9. 2, 3. you between [g] the holy *place* and the most holy.

Under the taches, or, *in the place* (as the Hebrew *tacheth* oft signifies) *of the taches*, to wit, where the two curtains are joined together by taches, ver. 6.

h ch. 25. 21. & 40. 20. Heb. 9. 5. 34 And [h] thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.

i ch. 40. 22. Heb. 9. 2. k ch. 40. 24. 35 And [i] thou shalt set the table without the vail, and [k] the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

l ch. 36. 37. 36 And [l] thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

For the door of the tent, i. e. of the holy place, where it was divided from the court of the people.

37 And thou shalt make for the hang-
m ch. 36. 38. ing [m] five pillars *of* shittim *wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

CHAP. XXVII.

Of the brazen altar, 1—8. *Of the court of the tabernacle*, 9—17; *the length of it*, 18. *Of the lamps burning always*, 20.

a ch. 38. 1. Ezek. 43. 13. AND thou shalt make [a] an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

This was not that for incense, but another for sacrifices.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and [b] thou shalt overlay it with brass.
b See Num. 16. 38.

The horns were elevated above the body of the altar, in form either of pyramids or spires, or rather of horns, as the word signifies; nor is there any necessity of departing from the proper signification. These were not only for ornament, but for use also, either to keep things put upon it from falling, or that beasts to be offered might be bound to them. See Psal. cxviii. 27. *His horns shall be of the same*, of the same piece with the altar, for its use required strength. *With brass;* with plates of brass of competent thickness, both above the wood and under it, that the fire might not take hold of the wood.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.

Basons, to receive the blood of the sacrifices, which they were to sprinkle. *Flesh-hooks*, wherewith they took flesh out of the pot in which it was seethed, as 1 Sam. ii. 14. But this seems not proper here, because the flesh was never boiled upon the altar, but in other places appointed for that use. And the Hebrew word is general, and may signify either tongs or fire-forks. *Firepans*, in which they carried live coals from this altar to that of incense, as occasion required.

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

A grate of net-work, which was competently strong and thick, this being as it were the hearth of the altar, upon which they laid both the wood and the sacrifices, and it was full of holes, through which the blood and ashes might fall down into the place appointed for them. *Upon the net*, or rather *at*, or *beside*, or *under* the net, for so the rings were placed, as their use shows, and the Hebrew preposition *al* is oft so used. *Four brazen rings*, which were either, 1. Peculiar to the grate, which by these was carried apart from the altar, having the perpetual fire kept in it; for had it been carried with the altar, the cloth wherewith the altar was covered, Numb. iv. 13, would have been endangered by the fire. Or, 2. Common to the altar, to which these were fixed on the outside, as on the inside to the grate, that by them the grate might be both kept even and upright, and also carried together with the altar, and that with such caution that the fire included might not hurt the covering-cloth, which was not difficult to do.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

Under the compass, i. e. within the square and hollow space of the altar. *That the net may be even to the midst of the altar*, or, *and the net shall be at* (the Hebrew *ad* being here used for *el*, as Hos. xiv. 2; Joel ii. 12; Amos iv. 6, 8) *the midst of the altar*. And these words seem added to explain the word *beneath*, to show that as it was not to be at the top, so neither at the bottom of the altar, but in the midst of it.

6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

The staves shall be put into the rings, which seem to be the same both to the altar and the grate, though some allege that place for the contrary.

8 Hollow with boards shall thou make
c ch. 25. 40. & 26. 30. † Heb. *to be shewed.* it: [c] † as it was shewed thee in the mount, so shall they make *it*.

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i. e. Not one entire piece of wood, but consisting of four several sides, hollow within, for easiness and conveniency of carriage in their wilderness state.

d ch. 38. 9. 9 ¶ And [d]thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

A court encompassing the tabernacle, Exod. xl. 33, in the midst whereof the altar of sacrifices was placed, upon which the offerings were burnt in the open air, which was most convenient. By the *hangings* the court was distinguished and enclosed.

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

On *the twenty pillars* the hangings were fastened by the hooks here mentioned. *Their twenty sockets*, or, *bases*, upon which the pillars stood. *Their fillets*, or, *hoops*, which encompassed the pillars at the top, being placed there, as it seems, for ornament only.

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.

12 ¶ And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

These fifteen cubits, with the fifteen cubits ver. 15, and the twenty cubits ver. 16, make up the fifty cubits mentioned ver. 13.

15 And on the other side *shall be* hangings fifteen *cubits:* their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

Their hooks shall be of silver, all silver, not only covered with silver, as some unduly infer from Exod. xxxviii. 17.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth †fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

† Heb. fifty by fifty.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

With *the pins* the tabernacle and curtains thereof were fastened to the ground, as tents usually are with wooden pins.

e Lev. 24. 2. 20 ¶ And [e]thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp † to burn always.

† Heb. to cause up.

Beaten out of the olives with a pestle, which is freer from dregs than that which is squeezed out with a press. *To burn always*, i. e. at all the times appointed; daily, though not continually; as the lamb offered only every morning and every evening is called a *continual burnt-offering*, Exod. xxix. 42. For that these were lighted only at the evening, may seem probable from the next verse, and from Exod. xxvii. 21; xxx. 8; Lev. xxiv. 3; 1 Sam. iii. 3; 2 Chron. xiii. 11. But because Josephus and Philo, who were eye-witnesses of the temple service, and had no temptation to lie in this matter, expressly affirm, that some lights did burn in the day-time; and it may seem indecent and improbable that God should dwell and the priests minister in darkness, and there were no windows to give light to the tabernacle by day; it may be granted that some few burnt in the day, and all in the night, and that the latter is only mentioned in the places alleged, as being a more solemn time when all are lighted.

f ch. 26. 31, 33. g ch. 30. 8. 1 Sam. 3. 3. 2 Chr. 13. 11. h ch. 28. 43. & 29. 9, 28. Lev. 3. 17. & 16. 34. & 24. 9. Num. 18. 23. & 19. 21. 1 Sam. 30. 25. 21 In the tabernacle of the congregation [f]without the vail, which *is* before the testimony, [g]Aaron and his sons shall order it from evening to morning before the LORD: [h]*it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

The tabernacle of the congregation was so called, because there the people used to meet not only one with another, but with God also. See Exod. xxv. 22; Numb. xvii. 4. Others render it, *in the tabernacle of witness*, because there God declared his mind and will, and man's duty. *Without the veil*, to wit, the second veil, in the holy place. *Before the testimony;* a short speech for *before the ark of the testimony*, as it is elsewhere more largely called: compare Exod. xxv. 16. *Shall order it*, to wit, the lamp, or the lights, taking care that there be a constant supply of them, and that they burn well.

CHAP. XXVIII.

Aaron and his sons ordained for the priest's office, 1. *His holy garments*, 2—5. *The ephod*, 6. *Curious girdle*, 8. *The two onyx stones on which the names of the children of Israel were engraven*, 9—14. *Of the breastplate, whereon was the same*, 15—22; *with two golden rings*, 23—29. *The Urim and Thummim*, 30. *The golden plate which had on it, Holiness to the Lord*, 36. *The coats of Aaron's sons, their girdles, caps, and their linen drawers*, 40, *which they put on when they served in the holy place*, 43.

a Num. 18. 7. Ecclus. 45. 6. Heb. 5. 1, 4. AND take thou unto thee [a]Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Take thou unto thee; cause them to come near unto thee, that thou mayst before them and before the people declare the will of God herein, and solemnly set them apart for his office.

b ch. 29. 5, 29. & 31. 10. & 39. 1, 2. Lev. 8. 7, 30. Num. 20. 26, 28. Ecclus. 45. 7, 8. 2 And [b]thou shalt make holy garments for Aaron thy brother for glory and for beauty.

Garments to be used only in holy ministrations, *for glory and for beauty*, i. e. such as are glorious and beautiful; partly to mind the people of the dignity and excellency of their office and employment; and principally to represent the glorious robes wherewith Christ is both clothed himself, and clotheth all his people, who are made priests unto God.

c ch. 31. 6. & 36. 1. d ch. 31. 3. & 35. 30, 31. 3 And [c]thou shalt speak unto all *that are* wise hearted, [d]whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

All that are wise-hearted, i. e. skilful artists. The Hebrews make the heart, not the brain, the seat of wisdom. See Job ix. 4. *Whom I have filled;* either, 1. By my ordinary providence and assistance, giving them both ability and opportunity to learn the arts; or rather, 2. By extraordinary inspiration, which was necessary for the Israelites, whose base and laborious drudgery took off their

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minds and hands from all ingenious studies and arts. *To consecrate him*, i. e. to be an outward sign of my calling and consecration of him to my holy service. A metonymical expression.

4 And these *are* the garments which they shall make; [e]a breastplate, and [f]an ephod, and [g]a robe, and [h]a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

e ver. 15. f ver. 6. g ver. 31. h ver. 39.

An ephod was a short upper garment, made without sleeves, which was girt about the body. And it was twofold; the one made of fine linen, which was common not only to all the priests, as 1 Sam. ii. 18; xxii. 18; but to some others also upon solemn and sacred occasions, as 2 Sam. vi. 14: the other made of divers stuffs and colours, peculiar to the high priest; the parts whereof were not sewed, but tied together. *A robe;* an upper garment like a surplice. *A broidered coat;* an under coat curiously wrought with circular works like eyes, as the word notes, and richly adorned with gems and other things. *A mitre;* a kind of bonnet or cap for the covering of the head, supposed to be something like a Turkish turban for the form of it. *A girdle*, to enclose and fasten all the other garments, which were loose in themselves, that he might be more expeditious in his work.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ [i]And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

i ch. 39. 2.

Of gold, beaten out into plates, and cut into wires.

7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and *so* it shall be joined together.

The two shoulder-pieces were two parts of the ephod going up from the body of the ephod, the one before, the other behind, which when the priest had put over his head, were tied together, and covered the priest's shoulders, and part of his back and breast.

8 And the ‖ curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

‖ Or, embroidered.

The girdle of the ephod was for the closer fastening and girding of it. *Which is upon it:* this is added to distinguish it from the other girdle, ver. 4, which was to gird all the garments, and was tied in a lower place. *Of the same;* either, 1. Of the same piece; or rather, 2. Of the same kind of materials and workmanship, as the following words explain it.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

Levi seems to be omitted here, as being sufficiently represented by the high priest himself.

11 [k]With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

k Wisd. 18. 24.

Hollow places, such as are made in golden rings to receive and hold the precious stones which are put in them.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and [l]Aaron shall bear their names before the LORD upon his two shoulders [m]for a memorial.

l ver. 29. ch. 39. 7.

m See Josh. 4. 7. Zech. 6. 14.

Upon the shoulders of the ephod, i. e. in the place where the two shoulder-pieces were joined together. *Before the Lord;* into the holy of holies: an evident type of Christ's entering into heaven with the names and in the stead of his people, the true Israel, upon his shoulders, and presenting them to his Father with acceptance. *For a memorial;* not so much to the high priest, that he should not forget to pray for them, as to God, that he, beholding their names there, according to his order, might graciously remember them, and show mercy unto them. Such a memorial to God was the rainbow, Gen. ix. 13. Such things are spoken of God after the manner of men.

13 ¶ And thou shalt make ouches *of* gold;

Not for the stones, ver. 12, which had other ouches, ver. 11, but for the chains, ver. 14.

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

At the ends, or, *with ends;* i. e. not like chains that are fastened about one's neck or arm, which seem to have no end; but two distinct chains, with two several ends, both hanging downward: compare ver. 22. The Syriac render it *double*, others *equal*, or of equal length.

15 ¶ And [n]thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

n ch. 39. 8.

This was a square and curiously wrought piece put over the ephod upon one's breast, called *of judgment*, because from thence the Israelites were to expect and receive their judgment, and the mind of God in all those weighty matters of war or peace wherein they consulted God for direction.

16 Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

It was *doubled* for greater strength, that it might better support and secure the precious stones which were put into it, and that it might receive the Urim and Thummim, Lev. viii. 8.

17 [o]And thou shalt †set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a ‖sardius, a topaz, and a carbuncle: *this shall be* the first row.

o ch. 39. 10, &c. † Heb. *fill it in fillings of stone.* ‖ Or, *ruby.*

It is needless to trouble the reader with the explication of these stones, which the Jewish doctors themselves are not agreed in, seeing this use of them is now abolished. It may suffice to know that they were precious stones severally allotted to the names of the several tribes, according to God's good pleasure, possibly with respect to some disposition or concernment of each tribe, which at this distance we cannot learn.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their †inclosings.

† Heb. *fillings.*

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

i. e. According to the order of their birth, the first stone to the eldest, the second to the next, &c.

22 ¶ And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

Some think these are the same with those mentioned ver. 14. But it seems improbable and without example that God

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should in this short description, and that within a few verses, give a new and second command concerning the same thing. It may rather seem that these are other chains fastened to the breastplate, as it follows, whereas those chains, ver. 14, seem to have been fastened to the ephod, to those ouches made in it for that purpose, ver. 13. And whereas these chains also are fastened in the said ouches, ver. 25, two several chains may well enough be fastened in divers parts of each of the ouches; and there seems to be this difference between the chains, those chains mentioned ver. 14 are said to be fastened only at one end, even to the ouches of the ephod, whence they might hang down loosely, whereas these are manifestly fastened at both ends, ver. 24, 25.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.

i. e. In the forepart of the ephod; or *before him*, i. e. the high priest, in his forepart, upon his breast.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward.

Upon the two ends, to wit, upon the lower ends, for there were other rings put upon the upper ends, ver. 23—25. *In the side of the ephod inward*, i. e. in the inner side of the ephod, under which these rings were hid; for the ephod was double, ver. 16.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

Two other rings, to answer the two rings in the breastplate, that by all these the breastplate might be the better fastened to the ephod. *On the two sides of the ephod underneath*; in the lower part of the ephod, or in that part of it which is under the lowest part of the breastplate. *Toward the forepart thereof*; towards the breast. *Over-against the other coupling thereof*, i. e. over-against the ouches on the shoulder-pieces, where the upper part of the breastplate was fastened to the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, [p] for a memorial before the LORD continually.

[p] ver. 12.

Partly to admonish the high priest of that dear affection he should have to his people, and with what ardency he should pray for them, and principally to represent the tender compassions of Christ, the great High Priest, towards his people, and how mindful he is of them, and of all their concerns, even when he is in the holy of holies, that is, in heaven, where he remembers them still, and incessantly intercedes for them. *Unto the holy place*, i. e. into the most holy place; the positive degree being put for the superlative.

[q] Lev. 8. 8. Deut. 33. 8. 1 Sam. 28. 6. Ezra 2. 63. Neh. 7. 65. Prov. 16. 33. Lam. 3. 38. Heb. 6. 16. Jam. 4. 15.

30 ¶ And [q] thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

The words *Urim and Thummim* confessedly signify *light*, or *illuminations* and *perfections*, which may be understood either of two differing things, the one noting the knowledge, the other the perfection, to wit, of virtues and graces, which were required in the high priest, and which were in Christ in an eminent degree, and from him alone communicated to his people; or of one and the same thing, noting perfect light or illumination, by a figure called *hendyadis*, oft used in Scripture, as Deut. xvi. 18; Matt. iv. 16, compared with Job x. 21; John iii. 5; Acts xvii. 25, compared with Gen. ii. 7. Which may seem probable, 1. Because the great use of this instrument was to give light and direction in dubious and difficult cases, and not to confer any other perfection upon any person. 2. Because sometimes both these words and things are expressed only by one of them, and that is by *Urim*, Numb. xxvii. 21; 1 Sam. xxviii. 6, which signifies *lights*. And the name seems to be given from the effect, because hence the Israelites had clear light, and perfect or certain direction in dark and doubtful matters. But the great question is, what this Urim and Thummim was, and in what manner God answered by it; which God having on purpose concealed from us, and not set down the matter or form of it, as he hath done of all the other particulars, it may seem curiosity and presumption for men solicitously to inquire, and positively to determine. Many conceive it was nothing else but the twelve precious stones, wherein the names of the twelve tribes were engraven, and that the answer of God was composed out of those letters which either show more brightly, or thrust themselves further outward, than the rest did; which seems a frivolous and ungrounded conjecture, both because all the letters of the alphabet were not there, and so all answers could not be given by them; and because it was shut up within the duplicature of the breastplate, and therefore could not be seen by the high priest; and there is not a word to signify that he was to take it out thence. and look upon it, but rather the contrary is evident. And that this Urim and Thummim are not the same thing with those twelve stones may be easily proved: 1. Because the stones were *set* and *engraven* in the breastplate, ver. 17, 21, this was only *put* into it, which is a word of quite different and more loose and large signification, and therefore probably doth not design the same thing. 2. It is not likely that in such a brief account of the sacred utensils the same command would be repeated again, especially in more dark and general words than it was mentioned before. And how could Moses now put it in, when the workmen had fastened it there before? or why should he be required to put it in the breastplate, when it was fastened to it already, and could not without violence be taken from it? 3. Because the stones were put in by the workmen, Exod. xxxix. 10, the Urim and Thummim by Moses himself, Lev. viii. 8. It is objected, that where the stones are mentioned there is no mention of Urim and Thummim, as Exod. xxxix., and that where the Urim and Thummim are mentioned there is no mention of the stones, as Lev. viii. 8, which shows they were one and the same thing. But that is not necessary, and there is an evident reason of both those omissions; of the former, Exod. xxxix., because he mentions only those things which were made by the workmen, whereas the Urim and Thummim seems to have been made immediately by God, or by Moses with God's direction; of the latter, Lev. viii., because the stones are implied in the breastplate as a part of it, and being fastened to it, whereas there he only mentions what was put in by Moses himself. There are other conjectures, as that it was the name Jehovah, or some visible representations, &c. But such conjectures are as easily denied as affirmed. It is therefore more modest and reasonable to be silent where God is silent, than to indulge ourselves in boundless and groundless fancies. It may suffice us to know that this was a singular piece of Divine workmanship, which the high priest was obliged to wear upon solemn occasions, as one of the conditions upon which God engaged to give him answers; which answers God might give to him either by inward suggestion to his mind, or by a vocal expression to his ear. But which of those ways,

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or whether by any other way, it is needless now to search, and impossible certainly to discover.

The judgment of the children of Israel. A short speech. As the *testimony* is oft put for the *ark of the testimony*, so is the *judgment* here for the *breastplate of judgment*, i. e. that breastplate which declared the judgment, or oracle, or mind of God to the Israelites in those cases which they brought to the Lord. *Before the Lord continually*, i. e. at all times when he shall appear before the Lord in the holy place.

r ch. 39. 22. 31 ¶ And [r]thou shalt make the robe of the ephod all *of* blue.

Not the ephod itself, for that was prescribed before, ver. 6, but a long and loose robe called the *robe of the ephod*, because it was worn next under it, and was girded about the high priest's body with the curious girdle of the ephod.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

‖ Or, *skirts.* 33 ¶ And *beneath* upon the ‖ hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

Pomegranates; the figures of pomegranates, but flat and embroidered. By the sound of the *bells* the people might be admonished of the work which the priest was employed in, and thereby be provoked to join their affections and devotions with his. These pomegranates and bells might note either, 1. The qualifications of the priest, who was both to declare or give forth the sound of pure and wholesome doctrine, and to adorn his doctrine with the fragrancy and fruitfulness of a good conversation. Or, 2. The glorious achievements of Christ, who caused the sound of his doctrine to be heard by all men, and offered up himself as *a sacrifice to God for a sweet-smelling savour*, Eph. v. 2.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

s Ecclus. 45. 9. 35 [s]And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

For his disobedience or carelessness. For though the matter might seem small in itself, yet it was an error in God's worship, wherein God is more severe than in other things; and it was an error of the high priest, who had more knowledge of God's mind herein, and was obliged to more care and diligence, not only for himself, but for the influences of his bad example upon the people.

t ch. 39. 30. Zech. 14. 20. Ecclus. 45. 12. 36 ¶ And [t]thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

The *plate of pure gold* was like a half coronet, reaching, as the Jews say, from ear to ear. *Holiness to the Lord*, to mind the priest of his special consecration to God, and of that singular holiness which was required of him, as at all times, so especially in his approaches to God. It might also represent Christ, who is called *the Holy One of God*, and who is a crowned Priest, or both King and Priest.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

The words may be rendered, *thou shalt put it* on, or, *bind it*, as the Vulgate renders it, *with a blue lace*, to wit, upon the mitre, as it follows.

u ver. 43. Lev. 10. 17. & 22. 9. Num. 18. 1. Is. 53. 11. Ezek. 4. 4, 5, 6. John 1. 29. Heb. 9. 28. 1 Pet. 2. 24. 38 And it shall be upon Aaron's forehead, that Aaron may [u]bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be [v]accepted before the LORD.

v Lev. 1. 4. & 22. 27. & 23. 11. Is. 56. 7.

That Aaron may bear the iniquity of the holy things; either, 1. That he, being consecrated to God for this end, that he should take care as far as he could that both persons and things presented to God should be holy or agreeable to the mind of God, might bear the punishment for any miscarriage committed therein which he could have prevented. Or rather, 2. That he, being a holy person, and appointed by God to make a typical reconciliation for the sins of the people, and to intercede for them, might take away, or obtain from God the pardon of their *iniquity*, wherewith even their *holy things* are defiled, if God should severely mark what is amiss in them; which sense the last words of the verse favour. And the high priest was herein eminently a type of Christ, who properly and truly bare and took away the iniquity of his people's holy things by his sacrifice and intercession. *Which the children of Israel shall hallow in all their holy gifts*, i. e. shall separate or consecrate unto God in all their offerings or gifts. If there be any thing amiss either in the thing offered, or in the manner of offering, God upon the priest's intercession will pardon it. *It shall be always upon his forehead*, i. e. at all times of his solemn appearance before God.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.

The coat was a loose and large garment made with sleeves, worn under the ephod, reaching down to the feet, which was girt with a girdle, Lev. viii. 7.

x ver. 4. ch. 29. 9. Ezek. 44. 17, 18. 40 ¶ [x]And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

The *coats* were not of woollen, Ezek. xliv. 17, but of linen, Exod. xxxix. 27. These were ephods, 1 Sam. xxii. 18.

y ch. 29. 7. & 30. 30. & 40. 13. Lev. 8. 12. & 21. 10. Num. 3. 3. † Heb. *fill the hand of their consecration.* ‡ Heb. *sanctify.* Lev. 16. 32. Heb. 5. 1. 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt [y]anoint them, and †[z]consecrate them, and sanctify them, that they may minister unto me in the priest's office.

Consecrate them, Heb. *fill their hand*, i. e. present them to God with part of the sacrifice in their hands, as we find Exod. xxix. 24, by that rite putting them into their office.

a ch. 39. 28. Lev. 6. 10. & 16. 4. Ezek. 44. 18. † Heb. *of the reins.* Lev. 6. 10. † Heb. *to.* 42 And thou shalt make them [a]linen breeches to cover †their nakedness; from the loins even unto the thighs they shall †reach:

Including both. Compare Exod. xx. 26.

b ch. 29. 38. 43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near [b]unto the altar to minister in the holy *place*: that they [c]bear not iniquity, and die: [d]*it shall be* a statute for ever unto him and his seed after him.

c Lev. 22. 9. Num. 18. 1. & 32. 14. d Lev. 16. 34.

CHAP. XXIX.

The manner of consecrating priests, 1—3. *Of consecrating Aaron and his sons*, 4—7. *The priests' vesture*, 8. *How the bullock of the sin-offering was to be offered*, 10—14. *One ram for a burnt-offering, and the manner of offering*, 15—18. *A ram for hallowing the priests*, 19—31. *Aaron and his sons eat of the ram wherewith they were consecrated*, 32, 33. *The altar sanctified for seven days*, 36, 37. *Two lambs offered daily*, 38. *The lamb*, 39. *The manner of offering*, 40—43. *God's promise to hallow the tabernacle, Aaron, and his sons*, 44, *and dwell with them*, 45, 46.

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me

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the priest's office: [a]Take one young bullock, and two rams without blemish,

[a] Lev. 8. 2.

See Exod. xii. 5; Mal. i. 13, 14.

2 And [b]unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

[b] Lev. 2. 4. & 6. 20, 21, 22.

The *unleavened bread* was to show that the priests should be, and that Christ really was, free from all malice and hypocrisy, both which are compared to leaven, Luke xii. 1; 1 Cor. v. 8, and that all the services offered to God by the priests were to be pure and unmixed.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

To the door of the *tabernacle*, as it follows, ver. 4.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, [c]and shalt wash them with water.

[c] ch. 30. 18. Lev. 8. 6. Heb. 10. 22.

Taken out of that laver, Exod. xxx. 18. This signified the universal pollution of all men, and the absolute need they have of washing, especially when they are to draw nigh to God. And this outward washing was only typical of their spiritual washing by the blood and Spirit of Christ in order to their acceptance with God.

5 [d]And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with [e]the curious girdle of the ephod:

[d] ch. 28. 2. Lev. 8. 7.

[e] ch. 28. 8.

Not about the loins, but about the paps, or breast, as Christ and his ministers are represented, Rev. i. 13. The linen breeches are here omitted, because they were put on privately before they came to the door of the tabernacle, where the other things were put on.

6 [f]And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

[f] Lev. 8. 9.

The holy crown, i. e. the plate of gold, chap. xxviii. 36, as appears by comparing Lev. viii. 9.

7 Then shalt thou take the anointing [g]oil, and pour *it* upon his head, and anoint him.

[g] ch. 30. 23. & 37. 29. Lev. 8. 12. & 21. 10. Num. 35. 25.

Which signified the gifts and graces of the Holy Ghost, wherewith Christ was, and the priests ought to be, replenished. See Isa. lxi. 1; 1 John ii. 27. But here ariseth a difficulty; for this anointing is sometimes spoken of as peculiar to the high priest, as Lev. xxi. 10, sometimes as common to all the priests, Exod. xxx. 30; xl. 14, 15, which may be thus reconciled: the oil was sprinkled upon all the priests, and their right ears, thumbs, and toes, and their garments, ver. 20, 21; Lev. viii. 30, but it was poured out upon the head only of the high priest, Psal. cxxxiii. 2, who herein was a type of Christ, who was *anointed above his fellows*, Psal. xlv. 7; Heb. i. 9.

8 And [h]thou shalt bring his sons, and put coats upon them.

[h] Lev. 8. 13.

9 And thou shalt gird them with girdles, Aaron and his sons, and †put the bonnets on them: and [i]the priest's office shall be their's for a perpetual statute: and thou shalt †[k]consecrate Aaron and his sons.

† Heb. *bind.* † Or, *the head of.*

[i] Lev. 7. 35. Heb. 7. 28.

[k] ch. 28. 41.

A perpetual statute; so long as the Jewish pedagogy and policy lasts.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and [l]Aaron and his sons shall put their hands upon the head of the bullock.

[l] Lev. 1. 4. & 8. 14.

To signify that they offered it for themselves and for their own sins, which the offerer performing this rite was to confess, Lev. xvi. 21, that they acknowledged themselves to deserve that death which was inflicted upon this innocent creature for their sakes, and to testify their faith in the future sacrifice of Christ, upon whom their sins were to be laid, and by whose blood they were expiated, and that they humbly begged God's mercy in pardoning their sins, and accepting them to and in their holy office.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

Moses, who though no priest, yet for this time and occasion was called by God to this work.

12 And thou [m]shalt take of the blood of the bullock, and put *it* upon [n]the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

[m] Lev. 8. 15.

[n] ch. 27. 2. & 30. 2.

Upon the horns of the altar; not of incense, as some would have it, but of the burnt-offerings, as may appear, 1. Because it was that altar at the bottom whereof the blood was to be poured, as it is here expressed; but that was not done at the altar of incense, as is evident and confessed. Compare Lev. xvi. 18, &c. 2. It was that altar upon which the parts of the sacrifices were burnt, as it here follows, ver. 13, for there is no distinction here between the two altars. It is true, in the following sin-offerings of the priests the blood was put upon the horns of the altar of incense, Lev. iv. 7. But it must be considered, 1. That the blood was not poured out at the bottom of that altar. 2. Because Aaron and his sons were not yet complete priests, but private persons, and therefore did this at the same altar which the people used in their sin-offerings; Lev. iv. 25, 30.

13 And [o]thou shalt take all the fat that covereth the inwards, and ‖the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

[o] Lev. 3. 3.

‖ It seemeth by Anatomy, and the Hebrew Doctors, to be *the midriff*.

The parts which in all sacrifices were burned unto God, Lev. iii. 3; iv. 19, to signify either the mortification of their inward and most beloved lusts, or the dedication of the best of all sacrifices, and of their inward and best parts, to God and his service.

14 But [p]the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin offering.

[p] Lev. 4. 11, 12, 21. Heb. 13. 11.

To wit, for the high priest, as is plain from the whole context, and therefore ought to be burnt by that law, Lev. iv. There was indeed a law, that that sin-offering whose blood was not carried into the tabernacle, which was the case here, should not be burnt, but eaten, Lev. vi. 30; x. 18. But that concerned the people, not the priests, who did not eat, but burn their own sin-offerings, Lev. iv. 3, 12.

15 ¶ [q]Thou shalt also take one ram; and Aaron and his sons shall [r]put their hands upon the head of the ram.

[q] Lev. 8. 18.

[r] Lev. 1. 4, —9.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

Which signifies, that not only our persons, but our very altars and sacrifices, and best services, need the sprinkling of Christ's blood upon them to render them acceptable to God.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and ‖unto his head.

‖ Or, upon.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: it *is* a [s]sweet savour, an offering made by fire unto the LORD.

[s] Gen. 8. 21.

A sweet savour, Heb. *a savour of rest*, wherewith God will be well pleased, and for which, as representing Christ who offered up himself, he will graciously accept of the offerings of the priests for themselves, and for the people.

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t ver. 3. Lev. 8. 22.

19 ¶ [t]And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

This was for a peace-offering. So here were all the three sorts of sacrifices, which were afterwards to be offered by them for the people.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

These parts are consecrated in the name and stead of all the rest; the *ear*, as the instrument of hearing and receiving the mind and will of God in all their sacred administrations, and in their whole conversation; the *hand* and *foot*, as the instruments of action and execution of that which they hear and understand to be the mind of God; and the *right* parts are chosen rather than the left, as being usually more vigorous and expeditious. And all these parts are sprinkled with this blood, to show the absolute necessity of Christ's blood to qualify them for an acceptable and successful discharge of their office.

21 And thou shalt take of the blood that *is* upon the altar, and of [u]the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and [w]he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

u ch. 30. 25, 31. Lev. 8. 30.

w ver. 1. Heb. 9. 22.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

Of the priests in their office. Therefore the right shoulder was burnt, which in other sacrifices was given to the priest.

x Lev. 8. 26.

23 [x]And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt † [y]wave them *for* a wave offering before the LORD.

† Heb. *shake to and fro.*
y Lev. 7. 30.

Either toss them from one hand to another, as giving all from themselves to God; or shake them to and fro, towards the several parts of the world, to note God's dominion over all places and people, and the extent of that true and great sacrifice, represented in these types to all.

z Lev. 8. 28.

25 [z]And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

a Lev. 8. 29.

26 And thou shalt take [a]the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and [b]it shall be thy part.

b Ps. 99. 6.

To wit, the breast alone, whereas both shoulder and breast were given to Aaron afterwards; the reason whereof might be, either because Moses was not a proper and complete priest, as Aaron afterward was, but only appointed by God for this time to do that work; or because now there were in a manner two priests, the one consecrating, to wit, *Moses;* the other consecrated, to wit, *Aaron;* therefore these parts were divided, the breast given to the former to be eaten, the shoulder offered unto God for the latter, ver. 22; he being not yet a perfect priest, and therefore not in a capacity of eating it.

27 And thou shalt sanctify [c]the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:

c Lev. 7. 31, 34. Num. 18. 11, 18. Deut. 18. 3.

Heaved up: this was done by throwing the parts upward, and catching them again. *Even of that which is for Aaron, and of that which is for his sons:* the words may be rendered thus, *of which* breast and shoulder of the ram shall be *Aaron's portion, and of which* shall be *the portion of his sons;* so there is only an ellipsis of the verb substantive, which is most common, and the Hebrew prefix *lamed* designs a thing belonging to the person to whom that is prefixed, as it is in other like cases, as Gen. xl. 8; Deut. i. 17; Psal. xlvii. 9.

28 And it shall be Aaron's and his sons' [d]by a statute for ever from the children of Israel: for it *is* an heave offering: and [e]it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

d Lev. 10. 15.

e Lev. 7. 34.

It is an heave-offering; under which is comprehended also the wave-offering; as plainly appears both from the context, and from the parity of reason, these offerings being of the same nature, and designed for the same purpose.

29 ¶ And the holy garments of Aaron [f]shall be his sons' after him, [g]to be anointed therein, and to be consecrated in them.

f Num. 20. 26, 28.
g Num. 18. 8. & 35. 25.

His sons, i. e. his eldest sons successively. *To be consecrated* by some other priest, there being no other higher person who could do it, and therefore the necessity of it made it warrantable.

30 *And* † [h]that son that is priest in his stead shall put them on [i]seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place.*

† Heb. *he of his sons.*
h Num. 20. 28.
i Lev. 8. 35. & 9. 1, 8.

For so long the solemnity of the consecration lasted, ver. 35. *In the holy place;* both that strictly so called, and in the most holy place; for as none could go into the most holy place except the high priest, so there were some things to be done in the holy place which none but he could do. See Lev. iv. 7, 8.

31 ¶ And thou shalt take the ram of the consecration, and [k]seethe his flesh in the holy place.

k Lev. 8. 31.

In the court-yard at the door of the tabernacle, where it was both boiled and eaten, as appears from this and the next verse, and from Lev. viii. 31. And part of this was eaten by the person or persons that brought the offering, though they were of the people, who were not admitted into any other holy place but this.

32 And Aaron and his sons shall eat the flesh of the ram, and the [l]bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

l Matt. 12. 4.

33 And [m]they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: [n]but a stranger shall not eat *thereof*, because they *are* holy.

m Lev. 10. 14, 15, 17.

n Lev. 22. 10.

Those things, i. e. the remainders of the oblations mentioned ver. 32. *A stranger,* i. e. one who is not of the priestly race, whereas in other peace-offerings the offerer did eat a part.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then [o]thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

o Lev. 8. 32.

Thou shalt burn the remainder, according to the law of

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all peace-offerings, except those which were vows or voluntary offerings, Lev. vii. 16, 17, which these were not: compare Exod. xii. 10.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: [p] seven days shalt thou consecrate them.

[p] Ex. 40. 12. Lev. 8. 33, 35.

[q] Heb. 10. 11.

36 And thou shalt [q] offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, [r] and thou shalt anoint it, to sanctify it.

[r] ch. 30. 26, 29. & 40. 10.

For atonement, as well for the priests as for the altar; both which, as they were or might be polluted, so they needed the sprinkling of this blood to sanctify them, to show that all persons and things were fitted for God's service, and accepted by him only for and through the blood of Christ.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; [s] and it shall be an altar most holy: [t] whatsoever toucheth the altar shall be holy.

[s] ch. 40. 10. Lev. 6. 27, 29. Matt. 23. 19.

It shall be an altar most holy, as appears from the following reason, because it was not only holy in itself, but by its touch communicated a legal holiness to other things. *Whatsoever toucheth the altar shall be holy:* this may be understood either, 1. Of persons, as a caution that none should touch the altar but holy and consecrated persons. Or rather, 2. Of things, yet not of all things, for polluted things were not made holy by the touch of holy things, which is affirmed, Hag. ii. 12; but of things belonging to the altar of offerings, which by God's appointment were to be offered, which were sanctified by being laid upon this altar, and therefore the altar was greater and more holy than the gift, as our blessed Saviour notes, Matt. xxiii. 19.

[u] Num. 28. 3. 1 Chr. 16. 40. 2 Chr. 2. 4. & 13. 11. & 31. 3. Ezra 3. 3. [v] See Isam. 8. 27. & 12. 11.

38 ¶ Now this *is that* which thou shalt offer upon the altar; [u] two lambs of the first year [v] day by day continually.

This is that which thou shalt offer: this is the chief end and use of this altar, though it served also for other sacrifices. *Day by day continually;* to show, partly, that men do daily contract new defilement, and daily need new pardons; and partly, that God is not only to be worshipped upon the sabbath days, and other set and solemn times, but every day.

[x] 2 Kings 16. 15. Ezek. 46. 13, 14, 15.

39 The one lamb thou shalt offer [x] in the morning; and the other lamb thou shalt offer at even:

Which two seasons were selected as most commodious, that men might both begin and end their worldly actions and businesses with God, and might see their need of God's assistance and blessing in all their concerns, and the justness of giving him the praise and glory of all.

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

A tenth deal; the tenth part of an ephah, as is evident from Numb. xxviii. 5, which is an *omer*, Exod. xvi. 36. *An hin* was a measure for liquid things, as the ephah was for dry things, containing six pints of our measure.

[y] 1 Kings 18. 29. 2 Kings 16. 15. Ezra 9. 4, 5. Ps. 141. 2. Dan. 9. 21.

41 And the other lamb thou shalt [y] offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

[z] ver. 38. ch. 30. 8. Num. 28. 6. Deut. 11. 27.

42 *This shall be* [z] a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: [a] where I will meet you, to speak there unto thee.

[a] ch. 25. 22. & 30. 6. Num. 17. 4.

Either, 1. At which door, for there the Lord stood and talked with Moses, Exod. xxxiii. 9, 10. Or rather, 2. In which tabernacle, to wit, in the innermost part of it, because that was the principal place where God did ordinarily reside and meet with his people, Exod. xxx. 6; Lev. xvi. 2; whereas God met but once at the door of the tabernacle, and that with Moses only, not with the people, with whom he is said to meet in this place, ver. 43. Add to this, that the place where God meets them is the same place which is sanctified by his glory, and that was the tabernacle, ver. 43, as it is expressed in our translation, and sufficiently implied in the Hebrew, by a common ellipsis of the pronoun *it*, i. e. that place where I meet with you, to wit, the tabernacle, *shall be*, &c.

43 And there I will meet with the children of Israel, and ‖ *the tabernacle* [b] shall be sanctified by my glory.

‖ Or, Israel.

[b] ch. 40. 34. 1 Kin. 8. 11. 2 Chr. 5. 14. & 7. 1, 2, 3. Ezek. 43. 5. Hag. 2. 7, 9. Mal. 3. 1.

i. e. By my glorious presence and appearance, of which see Exod. xl. 34, 35; Lev. ix. 24.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will [c] sanctify also both Aaron and his sons, to minister to me in the priest's office.

[c] Lev. 21. 15. & 22. 9, 16. [d] Ex. 25. 8. Lev. 26. 12. Zech. 2. 10. John 14. 17, 23. 2 Cor. 6. 16. Rev. 21. 3.

45 ¶ And [d] I will dwell among the children of Israel, and will be their God.

I will dwell, by my special grace, and favour, and blessing; for by his essence he fills all places.

46 And they shall know that [e] I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

[e] ch. 20. 2.

CHAP. XXX.

He commands to make an altar for incense, and of what, 1. *The length and breadth of it,* 2. *The form of it,* 3—6. *Whereon the priest was to kindle incense every morning, being commanded,* 7. *All the children of Israel to bring half a shekel for their souls,* 11—16. *A laver of brass,* 17, 18; *wherein Aaron and his sons wash their hands and their feet,* 19—21. *The making the oil of holy ointment,* 22—25. *Its use,* 26—28. *None might make the like,* 32, 33. *The composition of the perfume,* 34—38.

AND thou shalt make [a] an altar [b] to burn incense upon: *of* shittim wood shalt thou make it.

[a] ch. 37. 25. & 40. 5. [b] See ver. 7, 8, 10. Lev. 4. 7, 18. Rev. 8. 3.

Incense signifies the prayers of God's people, Psal. cxli. 2; Rev. viii. 3; which are not acceptable to God except they be offered upon the true altar, Christ. This incense also was useful to correct the bad smell of the sacrifices, which were offered on another altar not far from it. Yea, some sacrifices were offered upon this altar, as appears from ver. 10; Lev. iv. 7. But here only the principal and constant use of it is noted.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

See Exod. xxvii. 2. Though these horns, as they were for another use, so they seem to be here of another form, and for ornament more than for service.

3 And thou shalt overlay it with pure gold, the † top thereof, and the † sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

† Heb. *roof.* † Heb. *walls*

The top was made hollow like a grate, that the ashes might fall through it. The *crown* was a border which encompassed the altar, that the things laid on it might not fall off.

4 And two golden rings shalt thou make to it under the crown of it, by the two † corners thereof, upon the two sides of it

† Heb. *ribs.*

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shalt thou make *it:* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the [c] mercy seat that *is* over the testimony, where I will meet with thee.

[c] ch. 25. 21, 22.

Before the veil; before the second veil, in the holy place, and near to the holy of holies, and consequently to the ark and mercy-seat.

7 And Aaron shall burn thereon †[d] sweet incense every morning: when [e] he dresseth the lamps, he shall burn incense upon it.

† Heb. *incense of spices.*
[d] ver. 34. 1 Sam. 2. 28. 1 Chr. 23. 13. Luke 1. 9.
[e] ch. 27. 21.

Aaron was to do this for the first time, but afterwards any priest might do it, as appears from Luke i. 9; this not being done in the holy of holies, which was the high priest's peculiar. *When he dresseth the lamps*, i. e. cleansed them, and prepared them for the receiving of the new light.

8 And when Aaron ‖ †lighteth the lamps †at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

‖ Or, *setteth up.*
† Heb. *causeth to ascend.*
† Heb. *between the two evens.*
ch. 12. 6.

The *even* was the time when all the lamps were to be lighted, 1 Sam. iii. 3. See Exod. xxvii. 20, 21.

9 Ye shall offer no [f] strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

[f] Lev. 10. 1.

No strange incense, i. e. of any other sort than what I shall here appoint, ver. 34, &c.

10 And [g] Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

[g] Lev. 16. 18. & 23. 27.

Once in a year, on the day of expiation, Lev. xvi. 19; Numb. xxix. 7. *With the blood of the sin-offering of atonements;* to note, that the prayers of the saints are acceptable to God no otherwise but through the blood of Christ, who was offered for the expiation of our sins.

11 ¶ And the LORD spake unto Moses, saying,

[h] ch. 38. 25. Num. 1. 2, 3. & 26. 2. 2 Sam. 24. 2.

12 [h] When thou takest the sum of the children of Israel after †their number, then shall they give every man [i] a ransom for his soul unto the LORD, when thou numberest them; that there be no [k] plague among them, when *thou* numberest them.

† Heb. *them that are to be numbered;* See Num. 31. 50.
[i] Job 33. 24. & 36. 18. Ps. 49. 7. Matt. 20. 28. Mark 10. 45. 1 Tim. 2. 6. 1 Pet. 1. 18, 19.
[k] 2 Sam. 24. 15.

A ransom for his soul; a certain price for the redemption of their lives; whereby they acknowledge the right and power which God had over their lives, and that they had forfeited them by their sins, and that it was God's mercy to continue their lives to them. *When thou numberest them*, to wit, upon any just occasion, either now in the wilderness, or afterwards. It may seem that this payment was neither to be made at this time only, as some would have it; nor yet every year, as Josephus and others affirm, because it is not said to be a *perpetual statute*, as other things of constant observance are, but upon any eminent occasions, when the *service of the tabernacle* (which is the end and use of this collection) or temple required it, as may be gathered from 2 Kings xii. 4, compared with 2 Chron. xxiv. 6. Compare Neh. x. 32; Matt. xvii. 24. And as now it was employed in the building of the tabernacle, so afterwards it might be laid out upon the repairs or other services of it.

13 [l] This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: ([m] a shekel *is* twenty gerahs:) [n] an half shekel *shall be* the offering of the LORD.

[l] Matt. 17. 24.
[m] Lev. 27. 25. Num. 3. 47. Ezek. 45. 12.
[n] ch. 38. 26.

The shekel of the sanctuary hath been commonly conceived to be double to the common shekel, yet divers late learned men seem more truly to judge that it was no more than the common shekel, consisting of half a crown of English money; which is called *the shekel of the sanctuary*, because the standard by which all shekels were to be examined was kept in the sanctuary, as afterwards the just weights and measures were kept in Christian temples, or other public places. See Lev. xxvii. 25; Numb. iii. 47; Ezek. xlv. 10—12. Add to this, that it was a part of the priest's office to look to the weights and measures, as plainly appears from 1 Chron. xxiii. 29. *An half shekel shall be the offering;* not less, lest it should be contemptible; nor more, lest it should be too burdensome for the poor.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

From twenty years old and above; the time when they began to be fit for employment, and capable of getting and paying money. Women and children are not included here, because they are reckoned in their fathers or husbands.

15 The [o] rich shall not †give more, and the poor shall not †give less than half a shekel, when *they* give an offering unto the LORD, to make an [p] atonement for your souls.

[o] Job 34. 19. Prov. 22. 2. Eph. 6. 9. Col. 3. 25.
† Heb. *multiply.*
† Heb. *diminish.*
[p] ver. 12.

This was partly to teach them that all souls are of equal worth in themselves and price with God; that there is no respect of persons with God, and in God's worship and service, but gospel graces, ordinances, and privileges are common and equal to all, Exod. xii.; xvi. 18; Gal. iii. 28; Col. iii. 11; that all persons are alike obnoxious to Divine justice, and are redeemed by one and the same price: partly to check the arrogance and vanity of the rich, who are very apt to despise the poor; and partly that by this means the number of the people might be exactly known when occasion required it.

16 And thou shalt take the atonement money of the children of Israel, and [q] shalt appoint it for the service of the tabernacle of the congregation; that it may be [r] a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

[q] ch. 38. 25.
[r] Num. 16. 40.

For the service of the tabernacle; for the building and furniture of it, and the maintenance of God's worship in it. *That it may be a memorial;* either to the people, who hereby profess God to be their Lord and Owner, and themselves his subjects and tributaries; or to God, who hereby takes occasion to remember them, and to own them for his people.

17 ¶ And the LORD spake unto Moses, saying,

The frequent repetition of this phrase, and the shortness of these discourses, in comparison of the length of the forty days, show that God did not deliver all these laws and prescriptions at one time, but successively at several times, possibly upon the sabbath days.

18 [s] Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt [t] put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

[s] ch. 38. 8. 1 Kin. 7. 38.
[t] ch. 40. 7, 30.

See the accomplishment Exod. xxxviii. 8; *to wash* both the priests and the parts of the sacrifices.

The altar, to wit, of burnt-offerings.

19 For Aaron and his sons [u] shall wash their hands and their feet thereat:

[u] ch. 40. 31. Ps. 26. 6. Is. 52. 11. John 13. 10. Heb. 10. 22.

To signify their natural impurity and unworthiness, either to handle holy things, or to come into the holy place, and their need of washing with the blood and Spirit of Christ, which was typified by this washing.

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20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

That they die not; for though the fault might seem small, yet the command was evident and easy, and therefore the disobedience was worse, arguing presumption, rebellion, and contempt. And God is more severe in the matters of his worship than in other cases.

21 So they shall wash their hands and
v ch. 28. 43. their feet, that they die not: and [v] it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

x Cant. 4. 14. Ezek. 27. 22. y Ps. 45. 8. Prov. 7. 17. 23 Take thou also unto thee [x] principal spices, of pure [y] myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*,

x Cant. 4. 14. Jer. 6. 20. and of sweet [z] calamus two hundred and fifty *shekels*,

Take thou also unto thee: the words are very emphatical, and the Jews from hence do rightly infer, that this ointment was but once made, and that by Moses's own hands. *Spices:* see Cant. iv. 14; Ezek. xxvii. 22; and compare Psal. xlv. 8; Amos vi. 6. *Pure myrrh*, Heb. *myrrh of liberty;* either, 1. Free from adulteration or mixture; or rather, 2. Freely dropping from the tree, which is esteemed better than that which is forced out of it. *Calamus;* a sweet reed, of which see Isa. xliii. 24; Jer. vi. 20.

a Ps. 45. 8. 24 And of [a] cassia five hundred *shekels*, after the shekel of the sanctuary, and of
b ch. 29. 40. oil olive an [b] hin:

Not the common kind of cassia, which we use in purging, but another kind of it, there being seven several kinds of it, as the learned note.

25 And thou shalt make it an oil of holy ointment, an ointment compound
† Or, perfumer. ch. 37. 29. Neh. 10. 33. Ps. 89. 20. & 92. 10. 1 Sam. 16. 13. after the art of the ‖ apothecary: it shall be [c] an holy anointing oil.

26 [d] And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

This was only an outward ceremony, signifying the separation and sanctification of these things for the service of God: as the anointing of kings and priests noted their designation to their offices.

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that
c ch. 29. 37. they may be most holy: [c] whatsoever toucheth them shall be holy.

f ch. 28. 1. & Lev. 8. 12, 30. 30 [f] And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

Not all of them, but only those who succeed him in the high priest's office, as appears from Exod. xl. 15; Lev. iv. 3. 5. 16; xvi. 32; xxi. 10. This anointing of them signified both God's election or calling them to this office, and the inward qualifications requisite for it, to wit, the gifts and graces of the Holy Ghost, which are oft designed by this word of anointing, as Isa. lxi. 1; Dan. ix. 24; 1 John ii. 27, and the solemn setting apart of Christ, the true High Priest, for the mediatorial office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

i. e. Reserved for my service alone, not employed to any profane or civil use, as it follows.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: [g] it *is* holy, *and* it shall be holy unto you.
g ver. 25, 37.

Upon man's flesh shall it not be poured, except those whom God himself, the author of this law, excepts, to wit, the high priests, of which see ver. 30; and some of the kings, of which see 1 Kings i. 39; Psal. lxxxix. 20, though others think the kings were only anointed with common oil. *It shall be holy unto you*, as it is unto me, ver. 31; you shall account it holy, as I do.

33 [h] Whosoever compoundeth *any* like
h ver. 38. it, or whosoever putteth *any* of it upon a stranger, [i] shall even be cut off from his
i Gen. 17. 14. ch. 12. 15. Lev. 7. 20, 21. people.

The word *stranger* is commonly used to note the Gentiles, or such as were not of Israel's race; but sometimes it notes those that are not of the priestly race, as Exod. xxix. 33; Lev. xxii. 12, 13; and so it seems to be here. And if any of the kings were anointed with this oil, it was done by God's special appointment, who may dispense with his own laws.

34 ¶ And the LORD said unto Moses,
k ch. 25. 6. & 37. 29. [k] Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight:*

Stacte, and onycha, and galbanum: the Jews themselves are not agreed what these were, and it concerns not Christians much to know, the use of them being abolished. It is evident they were each of them sweet spices, and therefore this *galbanum* was not of the common kind, which gives a very bad scent. *Of each shall there be a like weight*, Heb. *alone shall be with alone*, i. e. each of these *alone* shall be *with* another *alone*, to wit, in equal quantity. Or it may note, that each of these was to be taken and beaten apart, and then mixed together. Or, *it shall be alone alone*, i. e. absolutely and certainly alone, the doubling of the word increasing the signification, and thus it doth not belong to all the ingredients, because the Hebrew verb is here of the singular number, but only to the frankincense; and the sense may be, that whereas the other things shall be tempered together, the frankincense should be alone, which may seem most agreeable both to the common use of frankincense, and to its differing nature from the other things mentioned, two of them at least being confessedly liquid things.

35 And thou shalt make it a perfume,
l ver. 25. † Heb. salted. Lev. 2. 13. a confection [l] after the art of the apothecary, † tempered together, pure *and* holy:

Tempered together, Heb. *salted;* either, 1. Properly, for *salt* was to be *offered with all offerings*, Lev. ii. 13. And the Hebrew doctors tell us that six egg-shells full of salt were used. Or, 2. Metaphorically, well mixed together, as salt was with things either offered to God, or eaten by man. *Pure*, of the best of each kind of drugs, the most perfect and uncorrupted.

36 And thou shalt beat *some* of it very small, and put of it before the testimony
m ch. 29. 42. Lev. 16. 2. n ver. 32. ch. 29. 37. Lev. 2. 3. in the tabernacle of the congregation, [m] where I will meet with thee: [n] it shall be unto you most holy.

Some of it; so much as is sufficient for the daily incense.

37 And *as for* the perfume which thou shalt make, [o] ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.
o ver. 32.

38 [p] Whosoever shall make like unto
p ver. 33.

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that, to smell thereto, shall even be cut off from his people.

CHAP. XXXI.

Bezaleel and Aholiab are called for the work of the tabernacle, 1--7. *The table and candlestick,* 8. *The altar,* 9. *Hallowing of the sabbath is commanded again,* 12—17. *Moses receiveth the two tables of the law,* 18.

AND the LORD spake unto Moses, saying,

2 [a] See, I have called by name Bezaleel the [b] son of Uri, the son of Hur, of the tribe of Judah:

a ch. 35. 30. & 36. 1.
b 1 Chro. 2. 20.

He seems to be the same mentioned 1 Chron. ii. 20.

3 And I have [c] filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

c ch. 35. 31. Kin. 7. 14.

I have filled him with the spirit of God, which was now necessary, because the Israelites in Egypt wanted ingenious education to learn these things, and therefore needed inspiration. *In wisdom,* or, *with wisdom,* the following clauses being explicatory of the former, showing what gifts of the Spirit God had filled him with, to wit, wisdom, &c.

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them,* and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him [d] Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are [e] wise hearted I have put wisdom, that they may make all that I have commanded thee;

d ch. 35. 34.
e ch. 28. 3. & 35. 10, 35. & 36. 1.

All that are wise-hearted; that have wisdom and skill sufficient to do these things, under the inspection and direction of Bezaleel and Aholiab, the principal workmen.

7 [f] The tabernacle of the congregation, and [g] the ark of the testimony, and [h] the mercy seat that *is* thereupon, and all the † furniture of the tabernacle,

f ch. 36. 8.
g ch. 37. 1. h ch. 37. 6.
† Heb. *vessels.*

8 And [i] the table and his furniture, and [k] the pure candlestick with all his furniture, and the altar of incense,

i ch. 37. 10.
k ch. 37. 17.

The pure candlestick; so called by way of eminency, not only because it was made of pure gold, and was not defiled with blood, for so some other things were, but especially to mind the priests of their duty in keeping it neat and clean, it being more subject to defilement than other things.

9 And [l] the altar of burnt offering with all his furniture, and [m] the laver and his foot,

l ch. 38. 1.
m ch. 38. 8.

10 And [n] the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

n ch. 39. 1, 41. Num. 4. 5, 6, &c.

The cloths of service, wherein the ark and other sacred utensils were wrapped up when they were to be removed. See Exod. xxxv. 19; Numb. iv.

11 [o] And the anointing oil, and [p] sweet incense for the holy *place:* according to all that I have commanded thee shall they do.

o ch. 30. 25, 31. & 37. 29.
p ch. 30. 34. & 37. 29.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, [q] Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

q Lev. 19. 3, 30. & 26. 2. Ezek. 20. 12, 20. & 44. 24.

My sabbaths ye shall keep: this precept is here repeated, either, 1. To show the chief use of the tabernacle, and all this cost and trouble about it, to wit, that they might there acceptably serve God, as in some measure upon every day, so especially upon the sabbath day. Or rather, 2. To restrain the time for the doing of the forementioned works: q. d. Though the work of the tabernacle and utensils be holy, and for a holy use, yet I will not have it done upon my holy day. The sabbath was not made for them, but they for it, and therefore they shall give place to it. *It is a sign between me and you.* The sabbath is a fivefold sign: 1. Commemorative, of God's creation of and dominion over them and all other things, to whom they do hereby profess their subjection. 2. Indicative, showing that they were made to be holy, and that their sanctification can be had from none but from God, as it here follows, and from the observation of God's days and appointments. 3. Distinctive, whereby they owned themselves to be the Lord's peculiar people, by a religious keeping of those sabbaths, which the rest of the world grossly neglected and profanely scoffed at. 4. Prefigurative, of that rest which Christ should purchase for them, to wit, a rest from the burden of the ceremonial, and from the curses and rigours of the moral law, as also from sin and the wrath of God for ever. See Heb. iv. 5. Confirmative, both assuring them of God's good will to them, and that as he blessed the sabbath for their sakes, so he would bless them in the holy use of it with temporal, spiritual, and everlasting blessings, as he declares in many places of Scripture; and assuring God of their standing to that covenant made between God and them. So that this was a mutual stipulation or ratification of the covenant of grace on both sides.

That doth sanctify you; that selecteth you out of all people, and consecrateth you to myself, and to my service and worship, a great part whereof is the observation of the sabbath. Or, that sanctifieth you by my word and ordinances, which are in more eminent and solemn manner dispensed upon the sabbath day, by the observation whereof you declare that you own me as your only Sanctifier. And so we may observe, the sabbath owns the Lord as our Creator, and as our Redeemer, and as our Sanctifier; and therefore it is no wonder God so severely enjoins the sanctification of the sabbath, and punisheth the neglect of it, it being a tacit renouncing or disowning of God the Father, the Son, and the Holy Ghost.

14 [r] Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for [s] whosoever doeth *any* work therein, that soul shall be cut off from among his people.

r ch. 20. 8. Deut. 5. 12. Ezek. 20. 12.
s ch. 35. 2. Num. 15. 35.

Shall surely be put to death; of which see an example, Numb. xv. 32, &c. i. e. Servile work, as it is explained, Lev. xxiii. 7, &c.

15 [t] Six days may work be done; but in the [u] seventh *is* the sabbath of rest, † holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

t ch. 20. 9.
u Gen. 2. 2. ch. 16. 23. & 20. 10.
† Heb. *holiness.*

The sabbath of rest, Heb. *the sabbath of sabbaths,* or *of sabbaths,* i. e. the great and chief sabbath, as *the song of songs* is the most excellent song, *the holy of holies* is the most holy, &c. The Jews had many sabbaths or days of rest, but this is here preferred before them all, by this emphatical repetition of the same word; and by this argument the foregoing duty is pressed upon them.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

Or, *shall keep the sabbath by observing* or *celebrating the sabbath,* i. e. by observing or celebrating it, the antecedent being put for the relative, as is frequently done. So here is another most emphatical repetition to oblige us to the greater caution and diligence in this great duty, and to

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show what stress God lays upon it, who hath therefore placed this in the midst of the commands of the decalogue, as the heart which gives life and vigour to all the rest. Or it may be rendered thus, *shall observe the day of rest to celebrate the sabbath;* and so the phrase is like that in the fourth command, *Remember the sabbath day to keep it holy.* So here, *Observe the sabbath*, i. e. watch its coming and approach, consider attentively the nature and use of it, and that not as a matter of idle speculation, but of serious practice; or, so *that you may do* or *celebrate the sabbath*, i. e. perform all the duties of it. Or thus, *shall observe the sabbath, to make* it *a sabbath* or *day of rest*, and that no idle or carnal rest, but *a rest, holy to the Lord*, as it is called in the foregoing verse. *For a perpetual covenant*, or, by *a perpetual covenant*, or, it is *a perpetual covenant*, i. e. condition or part of that agreement made between me and them. They have solemnly covenanted or promised that they will do all that I commanded them, Exod. xxiv. 7, 8, among which this is a chief branch; and I have covenanted to bless and sanctify them in so doing. And this word *perpetual*, as also the word *for ever*, being added to it in the next verse, may intimate that this hath a longer perpetuity than the ceremonies, to which this phrase is sometimes ascribed, the rather because the reason of this perpetuity given in the next verse is such as hath its force not only till Christ, but even till the end of the world, and it is fit and just that men should retain this monument or memorial of the world's creation even till its dissolution.

[z] ver. 13. Ezek. 20. 12, 20. [a] Gen. 1. 31. & 2. 2.

17 It *is* [z]a sign between me and the children of Israel for ever: for [a]*in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

It is a sign, a sign of the covenant between us, that I will be their God, and they will be my people; both which depends upon this amongst other duties, and upon this in an eminent degree. *Was refreshed;* not as if he had been weary with working, which surely he could not be with speaking a few words, nor can God be weary with any thing, Isa. xl. 28; but it notes the pleasure or delight God took in reflecting upon his works, *beholding* that *every thing* he had made *was very good*, Gen. i. 31.

1491.

[a] ch. 24. 12. & 32. 15, 16. & 34. 28, 29. Deut. 4. 13. & 5. 22. & 9. 10, 11. 2 Cor. 3. 3.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, [a]two tables of testimony, tables of stone, written with the finger of God.

i. e. The tables of the law, which was the witness of God's will and Israel's duty. See Exod. xvi. 34. *Tables of stone;* whereby was signified both the durable and perpetual obligation of the moral law, whereas the ceremonial law was to end with the Jewish polity at Christ's coming; and the stoniness of men's hearts by nature, in which the law of God could not be written but by a Divine and omnipotent hand. *Written with the finger of God*, i. e. with the power or Spirit of God, by comparing Matt. xii. 18; not by any art of man, but immediately by a Divine hand.

CHAP. XXXII.

The people commit idolatry by worshipping the molten image which Aaron made, 1—6. *God makes it known to Moses, and threatens their destruction*, 7—10. *Moses prays for them*, 11—13. *God repents of the evil*, 14. *Moses comes down from the mount with two tables*, 15; *being God's own writing*, 16. *Moses hearing and seeing their idolatry, breaks the two tables*, 19; *and turns the calf into powder*, 20. *Aaron's excuse*, 21—24. *Moses seeing their nakedness*, 25, *commands them to be slain*, 26, 27. *He bids them consecrate themselves*, 29. *Moses charging them with sin*, 30, *prayeth for them*, 31, 32. *God spareth them*, 34; *but afterward plagueth them*, 35.

1491.

[a] ch. 24. 18. Deut. 9. 9. [b] Acts 7. 40.

AND when the people saw that Moses [a]delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [b]Up, make us gods, which shall [c]go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

[c] ch. 13. 21.

Moses had now been in the mount for near forty days. *The people*, i. e. most or some of the people, as it is expressed 1 Cor. x. 7. *Unto Aaron*, as the chief person in Moses's absence. *Make us gods*, i. e. images or representations of God, whom, after the manner of idolaters, they call by God's name. For it is ridiculous to think that the body of the Israelites, who were now lately instructed by the mouth, and words, and miraculous works of the eternal God, should be so senseless as to think that was the true God which themselves made, and that out of their own earrings; much more, that that was the God that brought them out of Egypt, as they say, ver. 4. *Which shall go before us*, to guide us through this vast wilderness to the Land of Promise, where they longed to be; for as for the cloud, which hitherto had guided them, that seemed now to be fixed upon the mount; and they thought both that and Moses had deserted them. The Jewish doctors note, that he doth not say, *Make us gods* whom we may worship, but *which shall go before us*, which, as they truly say, shows that they wanted not a God, whom they knew by infallible evidences they had, but a visible guide, who might supply the want of Moses, as the next words show. *This Moses;* an expression of contempt towards their great deliverer. *What is become of him*, whether he be not consumed by the fire in the cloud, or taken up to heaven, or conveyed away by God to some other place.

2 And Aaron said unto them, Break off the [d]golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

[d] Judg. 8. 24, 25, 26, 27.

The golden earrings were of good value and common use among the eastern people, who seem to have used them superstitiously, Gen. xxxv. 4; Judg. viii. 24; and therefore *Aaron* demands these, partly that he might take away one vice, or occasion of vice, whilst the people were intent upon another; and partly that the proposed loss of their precious earrings might cool their idolatrous desires. *In the ears of your wives*, whom he thought most fond of their jewels, and most unlikely to part with them.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

Whereby they show both their madness upon their idols, and their base ingratitude to their God, who had transferred these jewels from the Egyptians to them, Exod. xii. 35, 36, which therefore God upbraids them with, Ezek. xvi. 11, &c. *In their ears*, i. e. the men's ears, for the affix is of the masculine gender; whereby it seems the men were more set upon idolatry than the women, parting with their earrings for it, which the women would not do.

4 [e]And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

[e] ch. 20. 23. Deut. 9. 16. Judg. 17. 3, 4. 1 Kin. 12. 28. Neh. 9. 18. Ps. 106. 19. Is. 46. 6. Acts 7. 41. Rom. 1. 23.

A molten calf: the meaning of this translation is, that Aaron, to wit, by artificers, did first melt the god into one mass, and then by the graving-tool form it into the shape of a calf, and polish it; or as others render the words, *he formed it in a type* or *mould*, made in the shape of a calf, into which he cast the molten gold, *and* so *made it a molten calf*. But the words may be translated thus, *He put it*, or them, *into a purse;* for so the Hebrew verb and noun are both used, 2 Kings v. 23; and in like manner Gideon disposed the earrings given him for the like use, Judg. viii. 24; *and* afterwards *he made* of them *a molten calf*. Now the people desired, and Aaron in compliance with them made this in the form of a *calf*, or an *ox*, (for the word signifies both,) in imitation of the Egyptians, as Philo the Jew expressly affirms, and the learned generally agree; and it may thus appear: 1. The great idols of the Egyptians, Apis, Seraphis, and Isis, were oxen and cows, as is confessed. 2. The Egyptians, besides those creatures which they

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adored as gods, did also make, and keep, and worship their images, as even the heathen writers, Mela and Strabo, affirm. 3. The Israelites, whilst they were in Egypt, were many of them infected with the Egyptian idolatry, as it appears from Josh. xxiv. 14; Ezek. xx. 7, 8; xxiii. 3; Acts vii. 39. And it is not unlikely divers of them hankered no less after the idols, than after the garlic and onions of Egypt. And being now, as they thought, forsaken by Moses, they might think of returning to Egypt, as afterwards they did, and therefore chose a god of the Egyptian mode, that they might more willingly receive them again.

These be thy gods, i. e. this is thy god, the plural number being put for the singular, as it is usual in this case. The meaning is, This is the sign, or symbol, or image of thy god; for such expressions are very frequent: thus this image of a calf is called *a calf* frequently, and the images of the temple of Diana are called *shrines* or *little temples*, Acts xix. So they intended to worship the true God by this image, as afterwards Jeroboam did by the same image, as we shall plainly see when we come to that place of Scripture. And it is absolutely incredible that the generality of the Israelites should be so void of all sense and reason, as to think that this new-made calf did bring them out Egypt before its own creation, and that this was the same Jehovah who had even now spoken to them from heaven with an audible voice, saying, *I am the Lord thy God who brought thee out of the land of Egypt.*

5 And when Aaron saw *it*, he built an
f Lev. 23. 2, 4, 21, 37. 2 Kin. 10. 20. 2 Chro. 30. 5. altar before it; and Aaron made [f]proclamation, and said, To morrow *is* a feast to the LORD.

When Aaron saw, i. e. observed with what applause they received it, and with what fury and resolution they prosecuted their former desire, he was borne down with the stream, and, as it is probable, by the people's instigation, built an altar to it. *To the Lord*, Heb. *to Jehovah*; which title being peculiar to the true God, and being here given by Aaron to the calf, with the approbation of the people, makes it more than probable that the people designed to worship the true God in this calf, which they made only as a visible token of God's presence with them, and an image by which they might convey their worship to God.

6 And they rose up early on the morrow, and offered burnt offerings, and
g 1 Cor. 10. 7. brought peace offerings; and the [g]people sat down to eat and to drink, and rose up to play.

Brought peace-offerings, but no *sin-offerings*, which they most needed. *The people sat down to eat and to drink*; for the sacrifices were accompanied with feasting, both among the worshippers of the true God, and among idolaters. See Exod. xviii. 12; xxiv. 11. *Rose up to play*, by shouting, and singing, and dancing, as it appears from ver. 17—19.

h Deut. 9. 12. ver. 1. ch. 33. 1. Dan. 9. 24. 1 Gen. 6. 11, 12. Deut. 4. 16. & 32. 5. Judg. 2. 19. Hos. 9. 9. 7 ¶ And the LORD said unto Moses, [h]Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, [i]have corrupted *themselves*:

No longer *my people*, as God had called them hitherto, Exod. iii. 7; v. 1, &c.; they have forsaken me, and I do hereby renounce them.

8 They have turned aside quickly out
k ch. 20. 3, 4, 23. Deut. 9. 16. of the way which [k]I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed
l 1 Kings 12. 28. thereunto, and said, [l]These *be* thy gods, O Israel, which have brought thee up out
m ch. 33. 3, 5. & 34. 9. Deut. 9. 6, 13. & 31. 27. 2 Chro. 30. 8. Is. 48. 4. Acts 7. 51. of the land of Egypt.

9 And the LORD said unto Moses, [m]I have seen this people, and, behold, it *is* a stiffnecked people:

Untractable, wilful, and stubborn, incorrigible by my judgments, ungovernable by mine or by any laws. A metaphor from those beasts that will not bend their necks to receive the yoke or bridle.

10 Now therefore [n]let me alone, that
n Deut. 9. 14, 19. o ch. 22. 24. [o]my wrath may wax hot against them, and that I may consume them: and [p]I
p Num. 14. 12. will make of thee a great nation.

Do not hinder me by thy prayers, which I see thou art now about to make on their behalf. *I will make of thee*; to come out of thy loins.

11 [q]And Moses besought †the LORD
q Deut. 9. 18, 26, 27, 28, 29. Ps. 74. 1, 2. & 106. 23. † Heb. *the face of the* LORD. his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

The Lord his God; emphatically so called: q. d. Moses had not lost his interest in God, though Israel had. *Why doth thy wrath wax hot*, so hot as to consume them utterly? For though he saw reason enough why God should be angry with them, yet he humbly expostulates with God whether it would be for his honour utterly to destroy them. Or this is a petition delivered in form of an interrogation or expostulation, as Matt. viii. 29, compared with Luke viii. 28. *Against thy people*, an ingenious retortion: q. d. They are not my people, as thou calledst them, ver. 7, but *thy people*, which he proves in the following words.

12 [r]Wherefore should the Egyptians
r Num. 14. 13. Deut. 9. 28. & 32. 27. speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and [s]repent of this evil against thy people.
s ver. 14.

In the mountains, i. e. in or at Mount Sinai, the plural number for the singular; or, in this mountainous desert.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou
t Gen. 22. 16. Heb. 6. 13. u Gen. 12. 7. & 13. 15. & 15. 7, 18. & 26. 4. & 28. 13. & 35. 11, 12. w Ps. 105. 42. 26. 2 Sam. 24. 16. 1 Chr. 21. 15. Ps. 106. 45. Jer. 18. 8. & 26. 13, 19. Joel 2. 13. Jonah 3. 10. & 4. 2. [t]swarest by thine own self, and saidst unto them, [u]I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD [w]repented of the evil which he thought to do unto his people.

i. e. Changed his sentence. See on Gen. vi. 6.

15 ¶ And [x]Moses turned, and went down
x Deut. 9. 15. from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

Not on the inside and outside, which is unusual and unnecessary, but on the inside only, some of the ten commands being written on the right hand, and others on the left, not for any mystery, but only for conveniency of writing.

16 And the [y]tables *were* the work of
y ch. 31. 18. God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

Joshua had waited all this while upon the middle of the hill for Moses's return; and so neither knew what the people had done, nor heard what God had said to Moses.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for †being overcome: *but* the noise of *them that* sing do I hear.
† Heb. weakness.

The voice of them that shout for mastery, Heb. *of a cry of strength*, i. e. of strong men, or of the stronger and victorious party, who use to express themselves with triumphant shouts. *The voice of them that cry for being overcome*, Heb. *of a cry of weakness*, i. e. of weak, and wounded, and vanquished men, who use to break forth into doleful cries.

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19 ¶ And it came to pass, as soon as he came nigh unto the camp, that [z] he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

[z] Deut. 9. 16, 17.

Not through rash anger, but by Divine instinct, partly to punish their idolatry with so great a loss, and partly to show that the covenant made between God and them, so much to their advantage, which was contained in those tables, was by their sin broken, and now of none effect, and not to be renewed but by bitter repentance.

20 [a] And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.

[a] Deut. 9. 21.

Ground it to powder; melted it either into one great mass, or rather into divers little fragments, which afterwards by a file or other instruments he, by the help of many others, might soon grind to powder, or dust of gold. *Strawed it upon the water;* upon the brook which came out of the rock Horeb, Exod. xvii. 6. *The children of Israel;* not all, which would require a long time, but some in the name of the rest; and most probably either the chief promoters of this idolatrous design, or the chief rulers of the people, who should by their power and authority have restrained the people from this wickedness. *To drink of it;* of the water into which that dust was cast; partly to make them ashamed of their madness in worshipping a god which now must be drunk, and cast out into the draught; and partly to fill them with terror and dreadful expectation of some ill effect or curse of God to come upon them, either by this draught, or by other means.

21 And Moses said unto Aaron, [b] What did this people unto thee, that thou hast brought so great a sin upon them?

[b] Gen. 20. 9. & 26. 10.

What injury or mischief had they done to thee, which thou didst so severely revenge? The sin of the people is charged upon Aaron, both because he did not resist and suppress their wicked suggestion, ver. 1, by his counsel, and by the authority which Moses had left in his hand, which he should have done even with the hazard of his life, as the rabbins say that Hur did, whom they report to have been slain by the people whilst he dissuaded them from their attempt, and because he did not promote, and direct, and manage their enterprise, ver. 4, 5.

22 And Aaron said, Let not the anger of my lord wax hot: [c] thou knowest the people, that they *are set* on mischief.

[c] ch. 32. 11. & 16. 3. & 20. 5. & 34. 9.

Heb. *are in evil.* i. e. are altogether wicked, addicted to or bent upon wickedness, so that it was impossible for me to stop or divert their course.

23 For they said unto me, [d] Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

[d] ver. 1.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there [e] came out this calf.

[e] ver. 4.

Not that he meant or thought to persuade Moses that the melted gold came out of the fire in the form of a calf by accident, without any art or industry of his, which was a ridiculous conceit, and easily confuted; but only he conceals his own sin in the forming and graving of it, and lays the whole blame upon the people.

25 ¶ And when Moses saw that the people *were* [f] naked; (for Aaron [g] had made them naked unto *their* shame among † their enemies:)

[f] Gen. 3. 10, 11. & 9. 21. Rev. 3. 17. [g] 2 Chron. 28. 19. [h] Or, those that rose up against them.

i. e. That they were stripped both of their ornament, which was not so much the jewels of their ears, as the innocency of their minds and lives; and of their defence, to wit, of the favour and protection of God, by which alone they were secured from the Egyptians, and were to be defended against those many and mighty enemies towards whom they were about to march; and that being thus disarmed and helpless, they would be a prey to every enemy: when Moses considered this, he took the following course to cover their nakedness, to expiate their sins, to regain the favour of God, and by punishing the most eminent and incorrigible offenders, to bring the rest to repentance. *Aaron had made them naked,* as Ahaz is said to have *made Judah naked,* 2 Chron. xxviii. 19. *Quest.* How were they made naked or ashamed amongst their enemies, when at this time they were in their own camp, remote from all their enemies? *Answ.* He speaks not only of their present shame, but of their everlasting reproach, especially among their and God's enemies, who, being constant to their idols, would justly scorn the Israelites for their levity in forsaking their God so quickly and easily. See Jer. ii. 11. But the Hebrew word may be, and is by some, translated thus, *amongst those that do* or *shall rise up* or *be born of them,* i. e. that shall succeed them; for so the word *rising* is used Exod. i. 8; Matt. xi. 11. And so the Chaldee here renders it, *amongst their generations;* and the other Chaldee interpreter, and the Syriac, *in their latter days,* or *in after-times.* So the sense is, that Aaron had put a note of perpetual infamy upon them, even to all after-ages.

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

He chose *the gate of the camp,* 1. As the usual place of judicature. 2. That he might withdraw himself from the company of idolaters as far as he might. 3. As a fit place of concourse and resort for those that were on God's side. 4. To prevent the escape of the greatest delinquents, the rest of the camp being probably surrounded with some trench, or such like thing, else gates had been superfluous and unprofitable. *Who is on the Lord's side?* who will take God's part, and plead his cause against idolatry and idolaters? *All the sons of Levi,* i. e. the most of that tribe, as that universal particle is oft understood; for some of them were destroyed as guilty.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and [h] slay every man his brother, and every man his companion, and every man his neighbour.

[h] Num. 25. 5. Deut. 33. 9.

The meaning is, slay every principal offender whom you meet with, without any indulgence or exception, though *brother,* or *companion,* or *neighbour.* There was no fear of killing the innocent in this case, because, 1. The people were generally guilty. 2. Moses had called to himself all that were on God's side, who thereby where separated from the guilty. 3. The innocent might easily be discerned from the transgressors, either by the personal knowledge which the Levites or others had of the most forward idolaters, or by their abiding in their tents as ashamed and grieving for their sin, whilst the transgressors were impudently walking about in the camp, as trusting to their numbers; or by the direction of God's providence, if not by some visible token.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

And no more, for it is probable they slew only those whom they knew to have been the ringleaders to others in this mischief.

29 [i] || For Moses had said, † Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

[i] Num. 25. 11, 12, 13. Deut. 13. 6,—11. & 33. 9, 10. 1 Sam. 15. 18, 22. Prov. 21. 3. Zech. 13. 3. Matt. 10. 37. || Or, *And Moses said, Consecrate yourselves to day to the LORD, because every man hath been against his son, and against his brother, &c.* † Heb. *Fill your hands.*

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Offer up yourselves to the honour and service of the Lord in this work, which because it was joined with the hazard of their lives, he calls it a consecration or oblation of themselves, as Abraham for the like reason is said to have offered up Isaac. *Consecrate yourselves*, Heb. *fill your hands*, &c., i. e. offer a sacrifice, for so that phrase is oft used, as Exod. xxviii. 41; Judg. xvii. 5, 12. That work of justice which they were going to execute might seem an inhuman and barbarous act, but he tells them it was an acceptable sacrifice to God, as the destruction of God's enemies is called *a sacrifice*, Isa. xxxiv. 6; Ezek. xxxix. 17. Or he hereby intimates that this tribe was designed by God for his immediate service, and therefore recommends this work to them as an excellent initiation into their office, and as a demonstration that they were in some sort worthy of that great trust.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, [k] Ye have sinned a great sin: and now I will go up unto the LORD; [l] peradventure I shall [m] make an atonement for your sin.

k 1 Sam. 12. 20, 23. Luke 15. 18. l 2 Sam. 16. 12. Amos 5. 15. m Num. 25. 13.

He speaks doubtfully, partly because he was uncertain how far God would pardon them, and partly to quicken them to the more serious practice of repentance.

31 And Moses [n] returned unto the LORD, and said, Oh, this people have sinned a great sin, and have [o] made them gods of gold.

n Deut. 9. 18. o ch. 20. 23.

32 Yet now, if thou wilt forgive their sin—; and if not, [p] blot me, I pray thee, [q] out of thy book which thou hast written.

p Ps. 69. 28. Rom. 9. 3. q Isa. 56. 5. & 139. 16. Dan. 12. 1. Phil. 4. 3. Rev. 3. 5. & 13. 8. & 17. 8. & 20. 12, 15. & 21. 27. & 22. 19.

If thou wilt forgive their sin; understand here, *forgive it*, or, *or it is well*, or, *I and others shall praise thy name*. His great passion for his people stops his words, and makes his speech imperfect. *Out of thy book*, i. e. out of the book of life, as appears by comparing this with other places, as Psal. lxix. 28; Dan. xii. 1; Luke x. 20; Phil. iv. 3; Rev. iii. 5; xiii. 8; xx. 12; or, out of the catalogue or number of those that shall be saved. I *suppose* Moses doth not in this case wish his eternal damnation, because that state implies both wickedness in himself, and the dishonour of God, but his annihilation, or the utter loss of this life, and of that to come, and of all the happiness of both of them. Nor doth Moses simply desire this, but only comparatively expresseth his singular zeal for God's glory, and charity to his people; signifying, that the very thoughts of the destruction of God's people, and of the reproach and blasphemy which would be cast upon God by means thereof, were so grievous and intolerable to him, that he rather wisheth, if it were possible, that God would accept of him as a sacrifice in their stead, and by his utter destruction prevent so great a mischief. And it is to be considered that Moses speaks this, as also many other things, as the mediator between God and Israel, and as the type of the true Mediator, Jesus Christ, who was in effect to suffer this which Moses was content to suffer.

33 And the LORD said unto Moses, [r] Whosoever hath sinned against me, him will I blot out of my book.

r Lev. 23. 30. Ezek. 18. 4.

Whosoever hath sinned, or, *doth sin*, to wit, presumptuously, obstinately, and impenitently, him will I cut off out of the land of the living, and eternally deprive of my favour and glory, and not thee who art innocent and righteous.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: [s] behold, mine Angel shall go before thee: nevertheless [t] in the day when I visit I will visit their sin upon them.

s ch. 33. 2, 14, &c. Num. 20. 16. t Deut. 32. 35. Amos 3. 14. Rom. 2. 5, 6.

Behold, mine angel; not Christ, the Angel of the covenant, who had hitherto gone before them; but a created angel, as appears by comparing this with Exod. xxxiii. 2, 3, 12; though Moses obtained the revocation of this threatening, Exod. xxxiii. 14, 17. *I will visit their sin upon them*; when I shall punish them for their other sins, which I foresee they will commit, I will remember and punish this also.

35 And the LORD plagued the people, because [u] they made the calf, which Aaron made.

u 2 Sam. 12. 9. Acts 7. 41.

This relates either to the destruction of three thousand of them by the Levites, or rather to the future plagues, in which God also reckoned with them for this sin. *Because they made the calf*; they made it because they urged *Aaron* to make it, as *Judas* is said to *purchase the field*, Acts i. 18, which was purchased by his money; and *Aaron* made it, by giving command to make it. The Chaldee, Syriac, Arabic, and Samaritan render the words thus, *they worshipped* or *sacrificed to the calf which Aaron made*. And the word which signifies *to make*, is oft used for worshipping or sacrificing, as Exod. x. 25; Judg. xiii. 15; 1 Kings xviii. 26.

CHAP. XXXIII.

God refuseth to go with the people as formerly, 1—3. *The people mourn*, 4. *God's command what to say to the children of Israel*, 5. *They mourn, and lay by their ornaments*, 6. *Moses pitcheth the tabernacle without the camp*, 7; *and going in, God speaks to him*, 8, 9. *A cloudy pillar descendeth on it*, 10. *God speaks to Moses face to face*, 11. *He prays for his guidance and presence*, 12—16. *God promises him*, 14, 17; *proclaims his name*, 19. *His face can be seen by no man*, 20—23.

AND the LORD said unto Moses, Depart, *and* go up hence, thou [a] and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, [b] Unto thy seed will I give it:

a ch. 32. 7. b Gen. 12. 7. ch. 32. 13.

2 [c] And I will send an angel before thee; [d] and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

c ch. 32. 34. & 34. 11. d Deut. 7. 22. Josh. 24. 11.

3 [e] Unto a land flowing with milk and honey: [f] for I will not go up in the midst of thee; for thou *art* a [g] stiffnecked people: lest [h] I consume thee in the way.

e ch. 3. 8. f ver. 15, 17. g ch. 32. 9. & 34. 9. Deut. 9. 6, 13. h ch. 23. 21. & 32. 10. Num. 16. 21, 45.

I will not go up in the midst of thee by my own special and gracious presence, as hitherto I have done, but I will depart from thee. In pursuance hereof God removes his tabernacle without the camp, ver. 7. I will only make good my promise to thy fathers, and send an angel to accomplish it, but I will show no peculiar and further kindness to thee. *Lest I consume thee in the way*; lest thy sins should be aggravated by my presence and favour, and thereby I should be provoked utterly to destroy thee. So he shows that their perverseness makes this severity necessary for them, and that God even in his judgment remembers mercy to them.

4 ¶ And when the people heard these evil tidings, [i] they mourned: [k] and no man did put on him his ornaments.

i Num. 14. 1, 39. k Lev. 10. 6. 2 Sam. 19. 24. 1 Kin. 21. 27. 2 Kin. 19. 1. Esth. 4. 1, 4. Ezra 9. 3. Job 1. 20. & 2. 12. Is. 32. 11. Ezek. 24. 17, 23. & 26. 16.

Their precious garments or jewels, which the women reserved, as we saw, ver. 3. This was a visible sign and profession of their inward humiliation and repentance for their sin, and of their deep sense of God's displeasure.

5 For the LORD had said unto Moses, Say unto the children of Israel, [l] Ye *are* a stiffnecked people: I will come up [m] into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may [n] know what to do unto thee.

l ver. 3. m See Num. 16. 45, 46. n Deut. 8. 2. Ps. 139. 23.

I will come up into the midst of thee, to wit, in anger;

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not in favour, ver. 3, where the words are the same, but the sense differing, *and consume thee. Objeot.* But God had promised he would not do so, ver. 3. *Answ.* That was signified to Moses, not to the people, to whom the threatening was most proper and profitable; and this threatening hath a condition implied, to wit, except they repent, as the next words plainly show. *That I may know what to do unto thee;* that I may either inflict my judgments, or suspend them, as thou art penitent or impenitent.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, [o] and called it the Tabernacle of the congregation. And it came to pass, that every one which [p] sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

o ch. 29. 42. a

p Deut. 4. 29. 1 Sam. 21. 1.

The tabernacle was a tent set up by Moses for the people to meet in for sacrifice and seeking of God, and other parts of God's worship, until the great tabernacle should be finished; for such a place was necessary, or highly expedient for that use, and therefore it is not probable they would be without it for a year's space. *Afar off from the camp;* in testimony of God's alienation from them, and displeasure against them, this being a kind of excommunication; and all was too little to bring them to a thorough repentance. *The tabernacle of the congregation;* it was so before, but he called it so now, to show that God had not wholly forsaken them; and that if they truly repented, he still permitted them to come into his presence, and to seek the Lord. *Every one which sought the Lord;* either for his favour, or for counsel and direction. See Exod. xviii. 15, 19, 20.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man [q] *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

q Num. 16. 27.

Testifying their grief for God's departure, their respect to Moses, whom they had lately despised, their earnest desire of his intercession for them, their longing for God's favour, and their humble expectation of a gracious return from God by the hands of Moses.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* LORD [r] talked with Moses.

r ch. 25. 22. & 29. 42. Ps. 99. 7.

Whereby God testified his approbation of Moses, and of that which Moses had done, which might seem to some severe and cruel.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and [s] worshipped, every man *in* his tent door.

s ch. 4. 31.

11 And [t] the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but [u] his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

t Gen. 32. 30. Num. 12. 8. Deut. 34. 10.

u ch. 24. 13.

Face to face, or, *mouth to mouth,* as Numb. xii. 8. Not that God hath face or mouth, or that Moses could behold it, which is denied, ver. 20. But the sense is, he spake with him freely and familiarly, and immediately, not by an angel in a dream or vision, as he did to other prophets. See Deut. xxxiv. 10.

Joshua abode in *the tabernacle,* either to keep it from injury or inconvenience; for as it was set up by man's help, so it needed man's care to preserve it; or to assist and direct those who resorted thither to seek God in Moses's absence. And Joshua seems to be appointed for this work rather than Aaron, or any other of the elders, because they had one way or other been guilty of the late idolatry, and God would hereby punish them with a temporary suspension from his service, and their office.

12 ¶ And Moses said unto the LORD, See, [x] thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, [y] I know thee by name, and thou hast also found grace in my sight.

x ch. 32. 34.

y ver. 17. Gen. 18. 19. Ps. 1. 6. Jer. 1. 5. John 10. 14, 15. 2 Tim. 2. 19.

Whom thou wilt send with me, i. e. what angel it is, whether it be a created angel, for then I profess I am unsatisfied with him, ver. 15; or the same uncreated Angel Christ, who hath hitherto accompanied us, and then I am content. But I am at a great loss by thy withdrawing thy cloudy pillar from the people to whom it is to be a guide. *I know thee by name,* i. e. distinctly and familiarly, as one whom I have much converse with, and great kindness for; thy name is written in my book. Compare Exod. xxxii. 32, 33; Psal. lxxxvii. 5, 6; Phil. iv. 3. And *knowing* here notes approbation and affection, as Psal. i. 6; Matt. vii. 23: compare Jer. i. 5.

13 Now therefore, I pray thee, [z] if I have found grace in thy sight, [a] shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* [b] thy people.

z ch. 34. 9.

a Ps. 25. 4. & 27. 11. & 86. 11. & 119. 33.

b Deut. 9. 26, 29. Joel 2. 17.

Show me now thy way; the course and manner of thy dealings *with* men, and particularly thy purpose and will concerning me and thy people, and the method which thou wilt choose for the fulfilling of thy promise, and the course which thou wouldst have me take, and the way by which I shall conduct thy people to the Promised Land. *That I may know thee,* i. e. thy mind herein; men are said to know God when they know his mind and will; or that I may experimentally know thee to be what thou hast promised thou wilt be to me and to thy people; or rather, *that I may* thereby *know thee,* namely, *that I shall find grace in thy sight,* as it follows; that I may be assured that thou wilt be reconciled to and present with me and thy people. *Thy people,* both by thy own choice and purpose, and promise to their parents, and by their recognition of thee for their God, and their returning to thee again.

14 And he said, [c] My presence shall go *with thee,* and I will give thee [d] rest.

c ch. 13. 21. & 40. 34, —38. Is. 63. 9.

d Deut. 3. 20. Josh. 21. 44. & 22. 4. & 23. 1. Ps. 95. 11.

My presence, Heb. *my face,* i. e. I myself, by comparing this with 2 Sam. xvii. 11. The Angel of my presence, Isa. lxiii. 9; the pledge of my presence, the cloudy pillar; and I will not turn thee over to an angel, as I threatened, ver. 2. See Deut. iv. 34. *I will give thee rest;* not only rest from thy present anguish and perplexity of mind for thy people, but in due time I will bring them to their resting-place and settled habitation; for it is evident from ver. 15, 16, that Moses's care and prayer was more for the people than for himself.

15 And he said unto him, [e] If thy presence go not *with me,* carry us not up hence.

e ver. 3. ch. 34. 9.

Let us rather live and die in the wilderness with thy presence and favour, than go into Canaan without it; for even that promise of rest I value not without thy presence. So he echoes back God's words to himself, and turns God's promise into a prayer.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? [f] *is it* not in that thou goest with us? so [g] shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

f Num. 14. 14.

g ch. 34. 10. Deut. 4. 7, 34. 2 Sam. 7. 23. 1 Kings 8. 53. Ps. 147. 20.

Wherein shall it be known here? by what other token shall other nations and after-ages know? *So shall we be separated,* i. e. distinguished by thy peculiar kindness and privileges afforded to us. Or, *be made wonderful,* or *eminent,* or *glorious above all* other *people.*

17 And the LORD said unto Moses, [h] I

h Gen. 19. 21. Jam. 5. 16.

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will do this thing also that thou hast
i ver. 12. spoken: for [i] thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew
k ver. 20. 1 Tim. 6. 16. me [k] thy glory.

i. e. Thy glorious majesty, the brightness of thy countenance, some such manifestation of thyself as becomes thy excellency, and such as shall be seen in the other life: or that glorious shape which, together with a human voice, thou hast now assumed. But for the essence of God, as that was and is and ever will be invisible to bodily eyes, 1 Tim. vi. 16, so a man of such great reason and deep knowledge in Divine things, and universal learning, could not be ignorant of it, and therefore would not desire it.

1 ch. 34. 5, 6, 7. Jer. 31. 14. 19 And he said, [l] I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee;

m Rom. 9. 15, 16, 18. n Rom. 4. 4, 16. [m] and will be [n] gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

All my goodness, or, *my beauty;* for so that Hebrew word is sometimes used, Gen. vi. 2; 1 Sam. ix. 2; or *my excellency*, or *my glory*, as appears from ver. 22, which was the thing Moses desired to see; and the difference between his request and God's answer doth not lie in *glory* and *goodness*, but in *showing* his glory so as Moses might gaze upon it, and making it only, as it follows, to *pass before him*, to wit, in a sudden and very transitory vision; though it may be understood properly of God's goodness and kindness to men, of which the following words speak, and that was the great, if not the only thing ascribed to God, chap. xxxiv. 6, 7. *The name of the Lord*, i. e. my name; the noun for the pronoun, as is very frequent. I will give thee notice when I come, that thou mayst attend; I will not surprise thee, nor steal by thee. Or *will proclaim*, or *publish of the name of the Lord*, or of my name, i. e. some part of it, especially my goodness, which may seem to be here principally intended, 1. By comparing this with chap. xxxiv. 6, 7. 2. By the following words, which seem a limitation of this general expression: q. d. I will proclaim, manifest, and impart my goodness, but with a difference, not to all men, but to whom I please. 3. By other places, where *the name of the Lord* is principally, if not solely, understood of his goodness, as Isa. l. 10, and in many places of the Psalms. *I will be gracious to whom I will be gracious:* this may seem to be added, with reference to the people for whom Moses is interceding, lest Moses should misunderstand or misapply what is said here, and chap. xxxiv. 6, 7. The sense is, I will show this peculiar favour to thee, I will also be gracious towards the people thou pleadest for, but not promiscuously. Some of them I will severely and eternally punish for this and their other sins; and some of them I will pardon and save, not because they are righteous, or innocent, or less sinners than the rest, but merely out of my own good pleasure and most free grace, whereby I will show mercy to some, when I will not show mercy to others. Thus this place is interpreted by the apostle, Rom. ix. 16, &c.

o Gen. 32. 30. Deut. 5. 24. Judg. 6. 22. & 13. 22. Is. 6. 5. Rev. 1. 16, 17. See ch. 24. 10. 20 And he said, Thou canst not see my face: for [o] there shall no man see me, and live.

My face; either, 1. My essence. But that no man can see, neither in this life, nor in the next. Or rather, 2. My glorious presence.

This may note either, 1. God's purpose that that blissful vision of God in glory shall be given to no man here, but is reserved for the future life. Or rather, 2. The impossibility of the thing from man's weakness, which is such, that if God should display all the beams of his glory to him, it would certainly astonish, overwhelm, and destroy him.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

There is a place by me, in this mountain where my residence and glorious presence now is, and in that part of it whence my voice now cometh to thine ears.

22 And it shall come to pass, while my glory passeth by, that I will put thee [p] in a clift p Ps. 2. 12. of the rock, and will [q] cover thee with my q Ps. 91. 1, 4. hand while I pass by:

That thou mayst not be undone by thy own desires, nor swallowed up with the sight of my glory.

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall [r] not be seen. r ver. 20. John 1. 18.

My back parts, i. e. imperfectly and in part, as when we see only a man's back parts, and not his face. Thou shalt see a shadow or obscure delineation of my glory, as much as thou canst bear, though not as much as thou dost desire.

CHAP. XXXIV.

God commands Moses to hew two tables of stone like the former, wherein he promises to write, 1. *Moses goes with these tables up to the mount,* 4. *God descends in a cloud,* 5. *He proclaims his name,* 6, 7. *Moses worships,* 8, 9. *God making a covenant with the people, commands them not to make a covenant with their enemies,* 10—12; *bids them beware of molten gods,* 13—17. *The feast of unleavened bread,* 18. *To rest on the sabbath day,* 21. *Other laws,* 22—26. *Moses wrote these words,* 27. *The time of Moses's abode on the mount.* 28. *Moses's face shining,* 29, *is covered,* 33—35. *He acquaints the people with what the Lord told him,* 31, 32.

AND the LORD said unto Moses, [a] Hew a ch. 32. 16, 19. Deut. 10. 1. thee two tables of stone like unto the first: [b] and I will write upon *these* tables b ver. 28. Deut. 10. 2, 4. the words that were in the first tables, which thou brakest.

The first tables were made immediately by God, who of his own mere grace and good pleasure, and without man's merit or contrivance, entered into covenant with Abraham and his seed. These tables must be made by Moses, partly in token of God's displeasure for their sin, and partly to signify, that though the covenant of grace was first made without man's care and counsel, yet it should not be renewed but by man's repentance. And as the tables of stone signified the hardness of their hearts, so the hewing of them by Moses might signify the circumcision and ploughing up of their hearts, that they might be fit for the receiving of God's mercies, and the performance of their duties. *The words that were in the first tables;* to show God's reception of Israel into his favour, and their former state, and that the law and covenant of God was neither abolished nor changed by their sin.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me [c] in c ch. 19. 20. & 24. 12. the top of the mount.

3 And no man shall [d] come up with d ch. 19. 12, 13, 21. thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

This is said, not for the beasts, which are not capable of a law, but to restrain the presumption and curiosity of the people, by this argument, that even the beasts that come too near shall be destroyed, and much more man, whose knowledge aggravates his sin and punishment.

4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and [e] proclaimed the name of the LORD. e ch. 33. 19. Num. 14. 17.

In the cloud; in the cloudy pillar, which ordinarily stood up in the air above the mount, but came down to the top of it when God spake with Moses. See Exod. xxxiii. 9; Numb. xi. 17, 25. *Stood with him there*, to wit, in the

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mount, ver. 2, 4, and the clift of a rock, chap. xxxiii. 22, which was in the mount, and near the top of it, as appears by comparing these places together.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD [f]God, merciful and gracious, longsuffering, and abundant in [g]goodness and [h]truth,

f Ex. 33. 19. Rom. 2. 4. h Ps. 57. 10. & 108. 4.

The Lord God: this title shows his glorious being, power, and authority; the following titles note his goodness to men. *Abundant in goodness and truth;* in fulfilling all his gracious promises made to Abraham, and to his seed, and to all his people; wherein he is said to be abundant, because he generally is better than his word, and gives more than he promised. There is a truth in Divine threatenings, but here the situation of this word in the midst of the attributes of Divine goodness plainly shows that it is to be restrained to the promises; this being usual and reasonable, that general words have their signification limited by the context. And indeed here seems to be a *hendyadis, goodness and truth,* for *true, sincere, and hearty goodness,* as *mercy and truth* are oft put for true and real mercy. See Psal. xxv. 10; lvii. 3, &c.

7 [i]Keeping mercy for thousands, [k]forgiving iniquity and transgression and sin, and [l]that will by no means clear *the guilty:* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

i Deut. 5. 10. k Num. 14. 18. Jer. 32. 18. Dan. 9. 4. l Ps. 103. 3. & 130. 4. Num. 14. 18. Exod. 20. 5. & 32. Nahum 1. 3. Heb. 11. 7. Deut. 24. 16. Jer. 31. 30. Mat. 5. 11. Num. 14. 2.

For thousands; the Chaldee and some others render it, *for a thousand generations. Iniquity, and transgression, and sin;* sins of all sorts and sizes, secret or open, infirmities or presumptions, against God or men, as the heap of various words here put together signifies. *That will by no means clear the guilty:* this is commonly esteemed a title of justice or vengeance, which is here added by way of correction, lest men should mistake or abuse God's mercy. God is most gracious indeed, but so as he is also *just,* and will not pity nor spare impudent and impenitent transgressors, but will severely punish them. And the Jewish doctors hereupon observe, that the mercy of God doth far exceed his justice; here being, as they number them, thirteen attributes of mercy, and but one of justice. But this translation and interpretation is rejected by some late learned interpreters, who make this an attribute of God's goodness or clemency, and render the words thus, *In destroying he will not utterly destroy,* though *visiting,* &c.: q. d. *He is* so gracious, that though he will severely punish the iniquity of the fathers, and especially their idolatry, upon themselves, and upon their children, &c., as he hath said, Exod. xx. 5, yet in judgment he will remember mercy, and will not utterly destroy his people for their sins. There are many things which favour this interpretation. 1. This suits most with Moses's solicitude and prayer for the people of Israel, which was that God would not utterly destroy them, as he threatened to do. 2. This sense best agrees with God's promise, chap. xxxiii. 19, *I will make all my goodness pass before thee;* which general promise is particularly explained and performed in these two verses. 3. This place doth not speak of God's disposition and carriage towards his enemies, against whom he proceeds with great severity, and commands the Israelites to do so in the verses here following; but towards his people, whose cause Moses is all along pleading with God. See chap. xxxii. 11—13, 31, 32; xxxiii. 13, 15; xxxiv. 9. 4. The Hebrew verb here used frequently signifies *to make empty* or *desolate,* to empty men of their goods, or places of men. See Isa. iii. 26; Amos iv. 6. So here, *he will not utterly empty* or *destroy:* though he will leave the marks of his vengeance for this sin upon thy people, even to their third and fourth generation; or, if it may be, further; yet he will not utterly root them out, which is the great thing thou fearest and labourest to prevent. And this very phrase, here used, we have in Jer. xxx. 11, and repeated Jer. xlvi. 28, where, though interpreters *generally* render it, *I will not leave thee altogether unpunished,* which may make a good sense, yet it seems much better to be rendered, *I will not utterly destroy thee,* (1.) Because hereby these words exactly answer to the foregoing clause, *yet will I not make a full end of thee,* and so the same thing is elegantly repeated in other words, which is very frequent in Scripture. (2.) Because here is an opposition between the severity God useth to other people, and the kindness he useth to his own people, which is manifest in the former member of the verse, and therefore most probable and agreeable in this. 5. This is much confirmed from Numb. xiv. 18, where Moses, pleading with God for the pardon of his people's sin, useth this very phrase and argument, as taken out of God's mouth, which in this sense is very proper and prevalent, Thou hast said, that even when thou dost visit iniquity, &c., thou wilt not utterly destroy them. And God answers him, ver. 20, *I have pardoned according to thy word,* i. e. so as not utterly to destroy them. *But truly as I live,* &c., ver. 21—23, i. e. But I will severely punish them. But if this had been the meaning, Lord, thou hast said—*thou wilt by no means clear* the guilty, as we render it, it was a most improper argument, and put a sword into the Lord's hand to slay them even by virtue of this consideration.

8 And Moses made haste, and [m]bowed his head toward the earth, and worshipped. m ch. 4. 31.

9 And he said, If now I have found grace in thy sight, O LORD, [n]let my Lord, I pray thee, go among us; for [o]it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for [p]thine inheritance. n ch. 33. 15, 16. o ch. 33. 3. p Deu. 32. 9. Ps. 28. 9. & 33. 12. & 78. 62. & 94. 14. Jer. 10. 16. Zech. 2. 12.

It is a stiff-necked people, and therefore need thy glorious and powerful presence to rule them. Or rather, *though it be a stiff-necked people,* as thou sayest, yet forsake them not. The Hebrew particle *chi* oft signifies *though,* as Exod. v. 11; Isa. liv. 6. *Take us for thine inheritance,* i. e. deal with us as men do with their inheritances, dwell among us, protect us, improve us.

10 ¶ And he said, Behold, [q]I make a covenant: before all thy people I will [r]do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* [s]a terrible thing that I will do with thee. q Deut. 5. 2. & 29. 12, 14. r Deu. 4. 32. 2 Sam. 7. 23. Ps. 77. 14. & 78. 12. & 147. 20. s Deu. 10. 21. Ps. 145. 6. Is. 64. 3.

Behold, I make a covenant, i. e. I do hereby renew my covenant with thy people which they had violated and voided by their sin. But the shortness of the phrase, there being no mention here of any with whom this covenant is made or renewed, and the following words, make it more probable that this covenant is nothing but a solemn promise or engagement that God will do the thing which here follows. And the word *covenant* is oft used for a mere promise, as Gen. ix. 9, &c.; Lev. xxiv. 8; Numb. xviii. 19; xxv. 12. *It is a terrible thing that I will do with thee;* either, 1. By thy ministry, as that phrase is sometimes used, as 1 Cor. xv. 10. Or, 2. In the midst of thee, i. e. of thy people, as ver. 11, *before thee,* i. e. before thy people. This I prefer, because the next verse explains this of such things as were not done by Moses's ministry, nor in his time, but afterwards.

11 [t]Observe thou that which I command thee this day: behold, [u]I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. t Deu. 5. 32. & 6. 3, 25. & 12. 28, 32. & 28. 1. u ch. 33. 2.

12 [x]Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for [y]a snare in the midst of thee: x ch. 23. 32. Deut. 7. 2. Judg. 2. 2. y ch. 23. 33. z ch. 23. 24. Deut. 12. 3. Judg. 2. 2. † Heb. *statues.*

13 But ye shall [z]destroy their altars, break their † images, and [a]cut down their groves: a Deut. 7. 5. & 12. 2. Judg. 6. 25. 2 Kings 18. 4. & 23. 14. 2 Chron. 31 1. & 34. 3, 4.

Which at first were used by good men for their devotion,

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as Gen. xxi. 33; but afterwards being horribly abused to superstition and idolatry, were by God's command to be destroyed.

b ch. 20. 3, 5. 14 For thou shalt worship [b] no other
c So Is. 9. 6. & 57. 15. god: for the LORD, whose [c] name *is*
d ch. 20. 5. Jealous, *is* a [d] jealous God:

Whose name is Jealous; who hath made himself known by, and glories in that name, The *jealous God*, who cannot endure any competitor or corrival; whereas the false and puny gods of the heathens were contented with multitudes of partners. So this is properly said to be the name of God, whereby he is known and distinguished from all other gods.

e ver. 12. f Deut. 31. 16. Judg. 2. 17. Jer. 3. 9. Ezek. 6. 9. g Num. 25. 2. 1 Cor. 10. 27. h Ps. 106. 28. 1 Cor. 8. 4, 7, 10. 15 [e] Lest thou make a covenant with the inhabitants of the land, and they [f] go a whoring after their gods and do sacrifice unto their gods, and *one* [g] call thee, and thou [h] eat of his sacrifice;

A covenant, for cohabitation, or to suffer them quietly to live among you, whom you should drive out. *Go a whoring*, i. e. commit idolatry, which is oft called and compared to spiritual whoredom. See Jer. ii.; iii.; Ezek. xvi. *And thou eat of his sacrifice*, to wit, of the parts or remainders of his sacrifice, whereby thou wilt partake with him in an idolatrous worship; because such feasts were a part of the worship offered to the idol, and were accompanied with solemn benedictions and thanksgivings to the idol. See Numb. xxv. 2; Psal. cvi. 28; Ezek. xviii. 6; xxii. 9; 1 Cor. x. 20; Rev. ii. 20.

i Deut. 7. 3. 1 Kings 11. 2. Ezra 9. 2. Neh. 13. 25. k Num. 25. 1, 2. 1 Kings 11. 4. 16 And thou take of [i] their daughters unto thy sons, and their daughters [k] go a whoring after their gods, and make thy sons go a whoring after their gods.

l ch. 32. 8. Lev. 19. 4. 17 [l] Thou shalt make thee no molten gods.

Nor graven, nor any other, as it plainly appears both from the nature of the things, and from many parallel scriptures; but he mentions *molten*, because their late idol was of that kind.

m ch. 12. 15. & 23. 15. 18 ¶ The feast of [m] unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for
n ch. 13. 4. in the [n] month Abib thou camest out from Egypt.

o ch. 13. 2, 12. & 22. 29. Ezek. 44. 30. Luke 2. 23. 19 [o] All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

Heb. *And* (for *that is*, as the particle *and* is oft used; the words following here, and ver. 20, being a particular explication of the general sentence in the beginning of this verse) *all thy cattle* which (a particle oft understood) *shall be born male*, (as it is also explained Exod. xiii. 12.) *the opening*, or *whatsoever* (to wit, of the male kind) *openeth* the matrix (which word is fitly understood out of the former member, which is very usual) of *ox* or (*and* put for *or*, as it is oft done) *sheep*.

p ch. 13. 13. Num. 18. 15. ‖ Or, *kid*. 20 But [p] the firstling of an ass thou shalt redeem with a ‖ lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons
q ch. 23. 15. Deut. 16. 16. 1 Sam. 9. 7, 8. 2 Sam. 24. 24. thou shalt redeem. And none shall appear before me [q] empty.

Either without a gift to me, so it is a precept; or without benefit to himself, so it is a promise. See Exod. xxiii. 15.

r ch. 20. 9. & 23. 12. & 35. 2. Deu. 5. 12, 13. Luke 13. 14. 21 ¶ [r] Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

Which times are expressed, because the great profit and seeming necessity of working at that time was likely to be a powerful temptation to make men break the sabbath.

s ch. 23. 16. Deut. 16. 10, 13. 22 ¶ [s] And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the † year's end.

† Heb. *revolution of the year*

The feast of weeks, i. e. which is numbered by weeks being just seven weeks after the passover, whence it is called *pentecost*, i. e. the fiftieth day, to wit, after the passover. See Lev. xxiii. 15; xxv. 8. *The first-fruits of wheat harvest;* so this is a designation of the time and business of the feast of weeks. *The feast of ingathering*, to wit, of the fruits of the earth. *The year's end;* so it was in regard of the jubilee and civil contracts.

t ch. 23. 14, 17. Deut. 16. 16. u ch. 33. 2. Lev. 18. 24. Deut. 7. 1. Ps. 78. 55. & 80. 8. x Deut. 12. 20. & 19. 8. y See Gen. 35. 5. 2 Chr. 17. 10. Prov. 16. 7. Acts 18. 10. 23 ¶ [t] Thrice in the year shall all your menchildren appear before the LORD God, the God of Israel.

24 For I will [u] cast out the nations before thee, and [x] enlarge thy borders: [y] neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

I will cast out the nations; so thou shalt have no intestine enemy to do thee or thine mischief. This God promised to do, but upon condition of Israel's discharge of their duty in following God in this work of driving them out, which they neglecting, it was not fully done. *Neither shall any man desire thy land;* I will not only tie their hands, that they shall make no invasion upon you, but I will take off their thoughts and affections from such an enterprise, which it was very easy for God to effect many ways.

z ch. 23. 18. a ch. 12. 10. 25 [z] Thou shalt not offer the blood of my sacrifice with leaven; [a] neither shall the sacrifice of the feast of the passover be left unto the morning.

b ch. 23. 19. Deut. 26. 2, 10. c ch. 23. 19. Deut. 14. 21. 26 [b] The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. [c] Thou shalt not seethe a kid in his mother's milk.

First of the first-fruits; thou shalt not delay to do this, but shalt bring the very first of them. Or, *the first-fruits*, even *the first-fruits of thy land;* which limitation seems here conveniently added, because they were not bound to bring thither all their first-fruits, to wit, those of their own bodies, their children.

d ver. 10. Deut. 4. 13. & 31. 9. 27 And the LORD said unto Moses, Write thou [d] these words: for after the tenor of these words I have made a covenant with thee and with Israel.

Object. God saith, *I will write*, ver. 1. *Answ.* 1. Moses was to write the ritual precepts mentioned here above, God wrote the moral law. 2. Moses wrote what he wrote in a book; see Exod. xxiv. 7; but what was written upon the tables of stone was written by God himself, not by Moses, who had no graving instruments with him in the mount, and could not without them write upon the stone.

e ch. 24. 18. Deu. 9. 9, 18. f ver. 1. ch. 31. 18. & 32. 16. Deut. 4. 13. & 10. 2, 4 † Heb. *words*. 28 [e] And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And [f] he wrote upon the tables the words of the covenant, the ten † commandments.

He was there forty days and forty nights; as he had been before, being now to renew the broken covenant. This forty days' fast of his is mentioned four times, Exod. xxiv. 18, and here, and Deut. ix. 18, and x. 10, but it is evident it was performed but twice, as the occasion of it happened only twice. *He wrote*, not Moses, but the Lord, as appears from ver. 1, and from Deut. x., the relative pronoun being here referred to the remoter antecedent, of which there are many instances, as Gen. x. 12; 1 Sam. xxi. 14; xxvii. 8; Psal. xcix. 6.

g ch. 32. 15. h Matt. 17. 2. 2 Cor. 3. 7, 13. 29 ¶ And it came to pass, when Moses came down from mount Sinai with the [g] two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that [h] the skin of his face shone while he talked with him.

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Quest. Why now, and not when he came down from God before? *Answ.* 1. Because now he obtained what he did not before, to wit, a glimpse of the Divine glory, which, though but very transient, left its print upon his face. 2. Now it was more necessary than before, to procure the greater honour to Moses, and to the law, 2 Cor. iii. 7, 8, 11. because of the late horrid violation and contempt of them, which the Israelites had fallen into.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

Unto him, to the tabernacle, which was still at a distance from the camp, though afterwards, God being reconciled, it was set up in the camp, Exod. xl. 34.

32 And afterward all the children of
ch. 25. 1. Israel came nigh: [i] and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking
2 Cor. 3. 13. with them, he put [k] a vail on his face.

In condescension to their weakness.

2 Cor. 3. 16. 34 But [l] when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

CHAP. XXXV.

The command to observe the sabbath, 1—3; *and to bring a free-will offering to the Lord*, 4, 5. *The furniture of the tabernacle*, 6—19. *Men and women bring their jewels for the same*, 20—24. *Understanding women spin*, 25, 26. *The chief of the people bring in precious stones and spices*. 27—29. *God endues Bezaleel and Aholiab with a spirit of wisdom for this work*, 30—35.

AND Moses gathered all the congregation of the children of Israel together,
ch. 16. 22. and said unto them, [a] These *are* the words which the LORD hath commanded, that *ye* should do them.

Ch. 20. 9. Deut. 5. 13. Ch. 23. 12. Ch. 31. 15. Lev. 23. 3. Num. 15. 32. &c. Deut. 5. 14. Luke 13. 14. Ch. 16. 23. Isa. 58. 13. Jer. 17. 21. Ezek. 20. 12. Luke 23. 56.

2 [b] Six days shall work be done, but on the seventh day there shall be to you † an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

This command of the sabbath is repeated here, as also Exod. xxxi. 13, together with the instructions for the building of the tabernacle, and its utensils, to show that they were made for no other use than the service of God, which was to be performed, as every day, so in an eminent and peculiar manner upon the sabbath day, and to teach them the absolute necessity of minding that precept in and above all their ceremonial observations.

ch. 16. 23. 3 [c] Ye shall kindle no fire throughout your habitations upon the sabbath day.

This command seems to be only temporary and extraordinary during the present season and condition, and not extending to succeeding generations. For, 1. There are instances of temporary precepts both in the Old and New Testament, which yet are not in their places said to be so. Such were some of the precepts concerning the passover, Exod. xii. 11, as is *confessed*. And such was that law of abstaining *from things strangled*, and blood, Acts xv. 2. This precept is nakedly proposed, and not called *a perpetual statute*, nor enjoined to be observed in their generations, as other precepts are, to whom those, or some like clauses, are frequently added. 3. The sabbath is rather a feast day than a fast day. And the Jews did make feasts, and invited guests upon the sabbath day, which could not probably be without kindling a fire. And, which is more considerable, Christ himself, who fulfilled all righteousness, and therefore would not have joined in the violation of the sabbath, went to one of those feasts, Luke xiv. And the Corinthians, as they received the Lord's supper upon that day, which none question, so they had their feasts, as is confessed and apparent from 1 Cor. xi. 21, 22, &c. 4. The kindling of a fire was no greater hinderance to the religious observation of the sabbath, than other things which were allowed upon that day, such as the washing and dressing of themselves, eating and drinking, &c. 5. This prohibition doth not seem to concern the dressing of meat, as many understand it, by comparing this with Exod. xvi. 23, (which place I humbly conceive is misunderstood, as I have there intimated, for that was lawful to be done upon their most solemn days, Exod. xii. 16.) but the service of the tabernacle, which is the subject of this chapter, and the occasion of these words; and the sense seems to be this, You shall kindle no fire for any handiwork throughout your habitation, no, not for the service of this tabernacle, for the heating of any tools, or the melting of any metals, or other things belonging to it, which being to be made for God's service, and deserving and requiring all expedition, they might probably conceive that such work might be done upon that day. And here also, as oft elsewhere, under one kind, all the rest are comprehended and forbidden.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying,
[d] This *is* the thing which the LORD com- d ch. 25. 1, 2.
manded, saying,

5 Take ye from among you an offering unto the LORD: [e] whosoever *is* of a will- e ch. 25. 2.
ing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

Whosoever is of a willing heart, for God values not forced or grudged services, 2 Cor. ix. 7.

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, [f] and spices for f ch. 25. 6.
anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And [g] every wise hearted among you g ch. 31. 6.
shall come, and make all that the LORD hath commanded;

i. e. Every skilful artist; for though God had prescribed the things, yet it required wisdom and skill to execute what God commanded.

11 [h] The tabernacle, his tent, and his h ch. 26. 1. 2, &c.
covering, his taches, and his boards, his bars, his pillars, and his sockets,

The tabernacle, i. e. the boards or structure of the tabernacle, as it appears, because it is distinguished here from its tent and curtains; whereas elsewhere the *tabernacle* is put for all together. *His tent;* the inward and finer curtains which covered the boards of it. *His covering;* the outward and coarser coverings.

12 [i] The ark, and the staves thereof, i ch. 25. 10, &c.
with the mercy seat, and the vail of the covering,

i. e. Which was hanged before the ark and mercy-seat.

13 The [k] table, and his staves, and all k ch. 25. 23. 1 ch. 25. 30. Lev. 24. 5, 6.
his vessels, [l] and the shewbread,

But neither did God prescribe the making of the shewbread amongst the other utensils, Exod. xxv., nor was this

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made by the workmen here spoken of, but by others. How then comes this to be mentioned here? *Answ.* 1. *The shew-bread* may be here put for the vessels for the receiving the shew-bread, by a usual metonymy of the adjunct, the thing contained put for the thing containing; as *treasures* are put for the place where the treasures are put, Psal. cxxxv. 7; Matt. ii. 11; xii. 35, and *the gifts* or *offerings of God* for the treasury where they were put, Luke xxi. 4. Hence Tremellius renders this place, *and the* vessels of *the shew-bread*. *Object. All the vessels* of the table are mentioned before, of which this was one. *Answ.* It is not unusual after a general expression comprehending all distinctly, to name one eminent member of that kind, such as this unquestionably was, the table being made principally for this use. Thus Mark xvi. 7, *Tell my disciples and Peter.* Like examples are in 2 Sam. ii. 30; 1 Kings xi. 1; Psal. xviii. the title; Acts xi. 4, and in other authors. And for the particle *vau, and*, which may seem to imply that these were things of another kind, and not any vessels of the table, that is oft put for *especially*, as Josh. ii. 1; Mark xvi. 7, and so only notes an eminent thing of the same kind, as hath been said. *Answ.* 2. Though God did not prescribe the making of the shew-bread, yet he mentions it, together with the table, Exod. xxv. 30, and therefore it is conveniently mentioned with the table in this place also, where Moses, to show his exactness and fidelity, doth punctually repeat the same things to the people which he had received in command from God. In like manner the oil, which fed the light of the lamps, is mentioned here in the next verse, because the *lighting of the lamps* was prescribed, Exod. xxv. 37.

m ch. 25. 31, &c. 14 [m]The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

n ch. 30. 1. 15 [n]And the incense altar, and his o ch. 30. 23. staves, [o]and the anointing oil, and [p]the p ch. 30. 34. sweet incense, and the hanging for the door at the entering in of the tabernacle,

q ch. 27. 1. 16 [q]The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

r ch. 27. 9. 17 [r]The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

s ch. 31. 10. & 39. 1, 41. Numb. 4. 5, 6, &c. 19 [s]The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

t ver. 5, 22, 26, 29. ch. 25. 2. & 36. 2. 1 Chron. 28. 2, 9. & 29. 9. Ezra 7. 27. 2 Cor. 8. 12. & 9. 7. 21 And they came, every one [t]whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

Whose heart stirred him up, i. e. whose heart being desirous and ready to serve God, engaged his hand to offer what he had to his service.

22 And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.

Earrings. Object. Aaron had got these from them for the making of the calf, Exod. xxxii. *Answ.* Though the generality of the people did then part with their earrings, yet there was a considerable number who did not, as being unsatisfied with that idolatrous design; and it may seem that the women would not part with theirs, being more fond of their ornaments than of their idols. See the notes on Exod. xxxii. 3.

23 And [u]every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*. u 1 Chron. 29. 8.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

25 And all the women that were [w]wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen. w ch. 28. 3. & 31. 6. & 36. 1, 2 Kin. 23. 7. Prov. 31. 19, 22, 24.

26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

In wisdom: this word seems better to agree with the following than with the foregoing word, *they spun with wisdom*, i. e. with skill and art.

27 And [x]the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; x 1 Chr. 29. 6. Ezra 2. 68.

28 And [y]spice, and oil for the light, and for the anointing oil, and for the sweet incense. y ch. 30. 23.

29 The children of Israel brought a [z]willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses. z ver. 21. 1 Chr. 29. 9.

30 ¶ And Moses said unto the children of Israel, See, [a]the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; a ch. 31. 2, &c.

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and [b]Aholiab, the son of Ahisamach, of the tribe of Dan. b ch. 31. 6.

That he may teach, to wit, others to work under him; for the work required many hands; and it is a peculiar gift of God to be apt to teach, which every skilful man hath not.

35 Them hath he [c]filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work. c ver. 31. ch. 31. 3, 6. 1 Kin. 7. 14. 2 Chr. 2. 14. Is. 28. 26.

CHAP. XXXVI.

Moses committeth the work to Bezaleel and Aholiab, 1—4. *The liberality of the people is forbid*, 5, 6. *The curtains of cherubims*, 8—13. *The curtains of goats' hair, &c. all belonging to the tabernacle*, 14—38.

THEN wrought Bezaleel and Aholiab, and every [a]wise hearted man, in whom the LORD put wisdom and understanding a ch. 28. 3. & 31. 6. & 35. 10, 35.

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to know how to work all manner of work
ch. xxxi. 6 for the service of the [b]sanctuary, according to all that the LORD had commanded.

[b] *Of the sanctuary*, or, *of the holy place*, to wit, of the tabernacle, so called by a prolepsis and synecdoche.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even*
ch. xxxi. 6 every one [c]whose heart stirred him up to
ch. xxxv. 5 come unto the work to do it:

[c] God had qualified them before, but that is not sufficient without a call.

3 And they received of Moses all the offering, which the children of Israel
ch. xxxv. [d]had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

[d] Which time they chose as the first and best part of the day, and therefore fittest for God's service.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 ¶ And they spake unto Moses, say-
ch. xxxv. 5 ing, [e]The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any *more* work for the offering of the sanctuary. So the people were restrained from bringing.

[e] The women did part of this work as well as the men. See Exod. xxxv. 25.

7 For the stuff they had was sufficient for all the work to make it, and too much.

ch. xxxi. 8 ¶ [f]And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

ch. xxvi. 4 12 [g]Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

ch. xxvi. 7 14 ¶ [h]And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

[h] I. e. For the outward covering of the tabernacle. See Exod. xxxv. 11.

15 The length of *one* curtain *was* thirty cubits, and four cubits *was the* breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 [i]And he made a covering for the
i ch. 26. 14. tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

20 ¶ [k]And he made boards for the
k ch. 26. 15. tabernacle *of* shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were †coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

† Heb. *twined.*

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, †under every board two sockets.

† Heb. *two sockets, two sockets under one board.*

31 ¶ And he made [l]bars of shittim wood; five for the boards of the one side of the tabernacle,

l ch. 26. 26.

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made [m]a vail *of* blue,
m ch. 26. 31. and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

To wit, the second veil, which separated between the holy place and the holy of holies, because the first veil is described ver. 37.

36 And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶ And he made an [n]hanging for the
n ch. 26. 36. tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, † of needlework;

† Heb. *the work of a needlewoorker, or, embroiderer*

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This *door* divided the holy place from the court.

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

Whereas the *pillars* are said to be *overlaid with gold*, Exod. xxvi. 37, that hence appears to be a synecdochical expression, in regard the tops and knobs of the pillars were wholly overlaid with gold, and the rest of the pillars adorned with divers golden girdles or hoops; for that place is in all reason to be explained by this, as coming after it, and containing the execution of that prescript, and that more particularly than is there expressed.

CHAP. XXXVII.

Bezaleel makes the ark of shittim wood, 1—5. *The mercy-seat with cherubims*, 6—9. *The table with its vessels*, 10—16. *The candlestick with its lamps and instruments*, 17—24. *The altar of incense*, 25—28. *The anointing oil, and sweet incense*, 29.

[a] ch. 25. 10. AND Bezaleel made [a]the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

[b] ch. 25. 17. 6 ¶ And he made the [b]mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat;

‖ Or, *out of*, &c. ‖ Or, *out of*, &c. 8 One cherub ‖on the end on this side, and another cherub ‖on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

On the end, or, made *out of the end*; for they were to be of the same piece with the mercy-seat, Exod. xxv. 19.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

[c] ch. 25. 23. 10 ¶ And he made [c]the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his [d]dishes, and his spoons, and his bowls, and his covers ‖to cover withal, *of* pure gold.

[d] ch. 25. 29. ‖ Or, *to pour out withal.*

17 ¶ And he made the [e]candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

[e] ch. 25. 31.

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

[f] ch. 30. 1. 25 ¶ [f]And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim wood, and overlaid them with gold.

[g] ch. 30. 22, 34. 29 ¶ And he made [g]the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

CHAP. XXXVIII.

The altar of burnt-offering, with its furniture, 1—7. *The laver of brass*, 8. *The court, and the hangings thereof*, 9—20. *Bezaleel and Aholiab make all ready*, 22, 23. *The sums of what the people offered*, 24—31.

[a] ch. 27. 1. AND [a]he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

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2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made [b]the laver *of* brass, and the foot of it *of* brass, of the ‖looking-glasses of *the women* † assembling, which assembled *at* the door of the tabernacle of the congregation.

b ch. xxx. 18.

‖ Or, mirrors by which they looked.

Looking-glasses, as now they are sometimes made of polished steel, so anciently were made of polished brass, as appears both from sacred and from profane writers. See Job xxxvii. 18; Phil. 33. 9, &c. The words following seem to note a company of religious women, who in a more peculiar manner devoted themselves to the service of God in or about his tabernacle, by fasting, prayer, &c. See 1 Sam. ii. 22; Luke ii. 37. And whereas some object that the tabernacle was not yet built, it may be replied, either that this is to be understood of the tabernacle spoken of Exod. xxiii. 7, which might serve for that purpose till this was built; or that here is a prolepsis or anticipation, and that he speaks not of what the women now did, but of what they did after the tabernacle was built, which was before Moses writ these words.

9 ¶ And he made [c]the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:

c ch. xx. 8.

10 Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver.

Upon *the hooks* they hanged the beasts to be sacrificed, as the Jews affirm.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

18 And *the hanging* for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

The *height* relates to its standing or hanging upright, and the *breadth* relates to the hanging itself, and the height of the hanging was taken in the breadth.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the [d]pins of the tabernacle, and of the court round about, *were of* brass.

d ch. 27. 19.

21 ¶ This is the sum of the tabernacle, *even* of [e]the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, [f]by the hand of Ithamar, son to Aaron the priest.

e Num. 1. 50, 53. & 9. 15. & 10. 11. & 17. 7, 8. & 18. 2. 2 Chr. 24. 6. Acts 7. 44.
f Num. 4. 28, 33.

This doth not belong to the following account of gold and silver, but to the foregoing particulars of holy things relating to the tabernacle, for these only were committed to the care of the *Levites*, as it here follows, but this gold and silver was put into other hands. *For the service of the Levites*, i. e. for those holy uses and services which the Levites administered.

22 And [g]Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

g ch. 31. 2, 6.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after [h]the shekel of the sanctuary.

h ch. 30. 13, 24. Lev. 5. 15. & 27. 3, 25. Num. 3. 47. & 18. 16.

Every talent contained three thousand shekels. See Gen. xxiii. 15; Exod. xxx. 13. It is not said that all this gold and following silver were used about the building of the tabernacle, for the people brought *much more than enough*, Exod. xxxvi. 5. And these remains, it is probable, were put into the sacred treasury, to be used as occasion should require.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 [i]A bekah for † every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for [k]six hundred thousand and three thousand and five hundred and fifty *men*.

i ch. 30. 13, 15.
† Heb. *a poll.*
k Num. 1. 46.

27 And of the hundred talents of silver were cast [l]the sockets of the sanctuary, and the sockets of the vail: an hundred sockets of the hundred talents, a talent for a socket.

l ch. 26. 19, 21, 25, 32.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and

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the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

The holy garments, 1. *The ephod,* 2—7. *The breastplate, with twelve stones therein,* 8—21. *The robe of the ephod,* 22—26. *The coats, mitre, and girdle of fine linen,* 27—29. *The plate of the holy crown,* 30, 31. *All is viewed and approved by Moses,* 32—43.

a ch. 35. 23. AND of [a] the blue, and purple, and scarlet, they made [b] cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; [c] as the LORD commanded Moses.

b ch. 31. 10. & 35. 19.

c ch. 28. 4.

d ch. 28. 6. 2 [d] And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

e ch. 28. 9. 6 ¶ [e] And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for

f ch. 28. 12. [f] a memorial to the children of Israel; as the LORD commanded Moses.

g ch. 28. 15. 8 ¶ [g] And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

h ch. 28. 17, &c. 10 [h] And they set it in four rows of

‖ Or, *ruby.* stones: *the first* row *was* a ‖ sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ [i] And he made the robe of the i ch. 28. 31. ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen.*

25 And they made [k] bells *of* pure gold, k ch. 28. 33. and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.

27 ¶ [l] And they made coats *of* fine l ch. 28. 39, 40. linen *of* woven work for Aaron, and for his sons,

28 [m] And a mitre *of* fine linen, and m ch. 28. 4, 39. Ezek. 44. 18. goodly bonnets *of* fine linen, and [n] linen n ch. 28. 42. breeches *of* fine twined linen,

29 [o] And a girdle *of* fine twined linen, o ch. 28. 39. and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses.

30 ¶ [p] And they made the plate of the p ch. 28. 36, holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did [q] according to all that the LORD com- q ver. 42, 43. ch. 25. 40. manded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red,

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and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, *and* all the vessels thereof, and the shewbread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and †the sweet incense, and the hanging for the tabernacle door,

† Heb. *the incense of sweet spices.*

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel [r]made all the work.

[r] ch. 36. 10.

[s] Lev. 8. 22, 23. Num. 6. 22. Josh. 22. 6. 2 Sam. 6. 18. 1 Kin. 8. 14. 2 Chr. 30. 27.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses [s]blessed them.

i. e. Both the people for their liberal contribution, and the workmen for their great care and industry.

CHAP. XL.

The tabernacle is commanded to be reared, 1—8; *and anointed.* 9—11. *Aaron and his sons sanctified,* 12—15. *Moses performeth all things accordingly,* 16—33. *A cloud covereth the tabernacle,* 34—38.

AND the LORD spake unto Moses, saying,

2 On the first day of the [a]first month shalt thou set up [b]the tabernacle of the tent of the congregation.

[a] ch. 12. 2. & 13. 4. [b] ver. 17. & ch. 26. 1, 30.

To wit, of the second year after their coming out of Egypt, as is evident.

3 And [c]thou shalt put therein the ark of the testimony, and cover the ark with the vail.

[c] ver. 21. ch. 25. 10. Num. 4. 5.

4 And [d]thou shalt bring in the table, and [e]set in order †the things that are to be set in order upon it; [f]and thou shalt bring in the candlestick, and light the lamps thereof.

[d] ver. 22. ch. 25. 23. [e] ver. 23. ch. 25. 30. Lev. 24. 5, 6. † Heb. *the order thereof.* [f] ver. 24, 25.

The things that are to be set in order; the vessels belonging to it, and the shew-bread, Exod. xxv. 29, 30.

5 [g]And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

[g] ver. 26.

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

i. e. The tabernacle which is covered with a tent. See Exod. xxxv. 11. Though elsewhere the words *tabernacle* and *tent* are promiscuously used.

7 And [h]thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

[h] ver. 30. ch. 30. 18.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and [i]anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

[i] ch. 30. 26.

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and [k]it shall be an altar †most holy.

[k] ch. 29. 36, 37. † Heb. *holiness of holinesses.*

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 [l]And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

[l] Lev. 8. 1,—13.

13 And thou shalt put upon Aaron the holy garments, [m]and anoint him, and sanctify him; that he may minister unto me in the priest's office.

[m] ch. 28. 41.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be [n]an everlasting priesthood throughout their generations.

[n] Num. 25. 13.

i. e. A sign or seal that their priesthood shall continue as long as their polity lasts, till the coming of the Messias. He signifies that this unction should be sufficient for all succeeding priests; they should not need to be anointed again, except the successive high priests. See Exod. xxix. 7, 29; Lev. iv. 3; xvi. 32; xxi. 10.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the [o]tabernacle was reared up.

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[o] ver. 1. Num. 7. 1.

Second year after their coming out of Egypt, Numb. vii. 1.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put [p]the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

[p] ch. 25. 16.

21 And he brought the ark into the tabernacle, and [q]set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

[q] ch. 26. 33. & 35. 12.

22 ¶ [r]And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

[r] ch. 26. 35.

23 [s]And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

[s] ver. 4.

24 ¶ [t]And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

[t] ch. 26. 35.

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u ver. 4. ch. 25. 37. 25 And [u]he lighted the lamps before the LORD, as the LORD commanded Moses.

y ver. 5. ch. 30. 6. 26 ¶ [y]And he put the golden altar in the tent of the congregation before the vail:

z ch. 30. 7. 27 [z]And he burnt sweet incense thereon; as the LORD commanded Moses.

This is wisely and seasonably added, because this was a work peculiar to the priest, and not to be done by Moses without God's express command.

a ver. 5. ch. 26. 36. 28 ¶ [a]And he set up the hanging *at* the door of the tabernacle.

b ver. 6. 29 [b]And he put the altar of burnt offering *by* the door of the tabernacle of

c ch. 29. 38, &c. the tent of the congregation, and [c]offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

The burnt-offering and the meat-offering, for the consecration of the altar, this being the first sacrifice.

d ver. 7. ch. 30. 18. 30 ¶ [d]And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came

e ch. 30. 19, 20. near unto the altar, they washed; [e]as the LORD commanded Moses.

f ver. 8. ch. 27. 9, 16. 33 [f]And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

g ch. 39. 43. Lev. 16. 2. Num. 9. 15. 1 Kin. 8. 10, 11. 2 Chr. 5. 13. & 7. 2. Is. 6. 4. Hag. 2. 7, 9. Rev. 15. 8. 34 ¶ [g]Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

i. e. The glorious presence of God, which having been forfeited and lost, was now returned to them, and took its habitation among them.

h Lev. 16. 2. 1 Kin. 8. 11. 2 Chr. 5. 14. 35 And Moses [h]was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

Moses was not able to enter in, partly, because of the extraordinary thickness and brightness of the cloud, which both dazzled his eyes and struck him with horror, as 1 Kings viii. 11; and partly, because of his great reverence and dread of that eminent and glorious appearance of God; and partly, because he was not called to it, as he was not able to go up into the mount till he was called, Exod. xxiv. 16.

i Num. 9. 17. & 10. 11. Neh. 9. 19. 36 [i]And when the cloud was taken up from over the tabernacle, the children of Israel †went onward in all their journeys:

† Heb. *journeyed.* k Num. 9. 19, —22. 37 But [k]if the cloud were not taken up, then they journeyed not till the day that it was taken up.

l ch. 13. 21. Num. 9. 15. 38 For [l]the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

The same pillar which in the day-time was like a cloud, in the night-time had the appearance of fire. See Exod. xiii. 21.

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

THE ARGUMENT.

THIS Book, containing the actions of about one month's space, acquainteth us with the Levitical ceremonies used after the tabernacle was erected and anointed in the wilderness, and is therefore called LEVITICUS. It treats of laws concerning persons and things, clean and unclean, by infirmity or accident; as also purifyings in general once a year, and divers particular cleansings, with a brief repetition of divers laws, chap. xix., together with certain feasts, of seven years' rest, of the jubilee, and the redemption of things consecrated to God, &c.; but especially of such ceremonies as were used about offerings and sacrifices, which were both expiatory, for trespasses wittingly or unwittingly committed, whether by the people or the priests; and also eucharistical, in the owning of God's blessings. Here are declared also laws for the regulating of these, and prescribing the lawful time for marriages. Here is set down how several abominable sins are punishable by the magistrate; and how these things are to be managed by certain persons appropriated to the tribe of Levi, whose office is confirmed from heaven, and the maladministration of it threatened, and the judgment particularly inflicted on Nadab and Abihu for an example. Here are also promises and threatenings to the observers or breakers of this law.

CHAP. I.

God commands Moses concerning free-will burnt-offerings of bullock or sheep; male without blemish, 1—3. *The offerer to lay his hand on the head of the offering, that it might be accepted for him*, 4. *The bullock to be slain, and its blood sprinkled on the altar*, 5. *Its parts to be consumed by fire*, 7—9. *Of sheep or goats*, 10—13. *Of fowls, as turtle-doves and young pigeons; their blood to be wrung out at the side of the altar*, 14—17

B. C. 1490 AND the LORD [a]called unto Moses, and spake unto him [b]out of the tabernacle of the congregation, saying,

a Ex. 19. 3. b Ex. 40. 34, 35. Num. 12. 4, 5.

Moses stood without, Exod. xl. 35, waiting for God's call. *Out of the tabernacle of the congregation*; from the mercy-seat in the tabernacle.

c ch. 22. 18, 19. 2 Speak unto the children of Israel, and say unto them, [c]If any man of you bring

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an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

There are divers kinds of sacrifices here prescribed; some by way of acknowledgment to God for mercies either desired or received; others by way of satisfaction to God for men's sins; others were mere exercises of piety and devotion. And the reason why there are so many kinds of them was, partly respect to the childish estate of the Jews, who by the custom of nations, and their own natural inclinations, were much addicted to outward rites and ceremonies, that they might have full employment of that kind in God's service, and thereby be kept from temptations to idolatry; and partly to represent as well the several perfections of Christ, the true sacrifice, and the various benefits of his death, as the several duties which men owe to their Creator and Redeemer, all which could not be so well expressed by one sort of sacrifices. *Of the flock*, or, *of the sheep;* though the Hebrew word contains both the sheep and goats, as appears both from the use of the word, Gen. xii. 16; xxvii. 9; xxxviii. 17, and from ver. 10, and other places of Scripture. Now God chose these kinds of creatures for his sacrifices, either, 1. In opposition to the Egyptian idolatry, to which divers of the Israelites had been used, and were still in danger of revolting to again, that the frequent destruction of these creatures might bring such silly deities into contempt. Or, 2. Because these are the fittest representations both of Christ and of true Christians, as being gentle, and harmless, and patient, and most useful to men. Or, 3. As the best and most profitable creatures, with which it is fit God should be served, and which we should be ready to part with, when God requires us to do so. Or, 4. As things most common and obvious, that men might never want a sacrifice when they needed or God required it.

3 If his offering *be* a burnt sacrifice of the herd, let him offer a male [d]without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

[d] Ex. 12. 5. ch. 3. 1. & 22. 20, 21. Deut. 15. 21. Mal. 1. 14. Eph. 5. 27. Heb. 9. 14. 1 Pet. 1. 19.

A burnt sacrifice, strictly so called, was such as was to be all burnt, the skin excepted, Lev. vii. 8. See Gen. viii. 20; 1 Kings iii. 15. For otherwise every sacrifice was burnt, more or less. The sacrifices did partly signify that the whole man, in whose stead the sacrifice was offered, was to be entirely and unreservedly offered or devoted to God's service; and that the whole man did deserve to be utterly consumed, if God should deal severely with him; and directed us to serve the Lord with all singleness of heart, without self-ends, and to be ready to offer to God even such sacrifices or services wherein we ourselves should have no part nor benefit. *A male*, as being more perfect than the female, Mal. i. 14, and more truly representing Christ. *Without blemish;* of which see Exod. xxix. 1; Lev. xxii. 22, &c.; to signify, 1. That God should be served with the best of every kind. 2. That man, represented by these sacrifices, should aim at all purity and perfection of heart and life, and that Christians should one day attain to it, Eph. v. 27. 3. The spotless and complete holiness of Christ, Heb. ix. 13, 14; 1 Pet. i. 18, 19; ii. 22. *Of his own voluntary will.* According to this translation, the place speaks only of free-will offerings, or such as were not prescribed by God to be offered in course, but were offered at the pleasure and by the voluntary devotion of any person, either by way of supplication for any mercy which he needed or desired, or by way of thanksgiving for any favour or blessing received. But it may seem improper to restrain the rules here given to free-will offerings, which were to be observed in other offerings also. And the Hebrew word is by the LXX. Chaldee, Syriac, and Arabic, and others, rendered to this purpose, *for his acceptation*, or *that he may be accepted* with God, or that God may be atoned, as it is ver. 4. And so this phrase is used Lev. xxiii. 11. *At the door of the tabernacle of the congregation;* in the court near to the door, where the altar stood, ver. 5. For here it was to be sacrificed, and here also the people might behold the oblation of it. And this further signified, that men could have no entrance, neither into the earthly tabernacle, the church, nor into the heavenly tabernacle of glory, but by Christ, who is the *door*, John x. 7, 9, by whom alone we have access to God.

4 [e]And he shall put his hand upon the head of the burnt offering; and it shall be [f]accepted for him [g]to make atonement for him.

[e] ch. 4. 15. & 3. 2, 8, 13. & 8. 14, 22. & 16. 21. Ex. 29. 10, 15, 19. [f] ch. 22. 21, 27. Is. 56. 7. Rom. 12. 1. Phil. 4. 18. [g] ch. 4. 20, 26, 31, 35. & 9. 7. & 16. 24. Num. 15. 25. 2 Chron. 29. 23, 24. Rom. 5. 11.

His hand, i. e. both his hands, Lev. viii. 14, 18; xvi. 21; a common enallage. *Upon the head of the burnt-offering;* whereby he signified, 1. That he willingly gave it to the Lord. 2. That he did legally unite himself with it, and judged himself worthy of that death which it suffered in his stead; and that he laid his sins upon it in a ceremonial way, and had an eye to him upon whom God would *lay the iniquity of us all*, Isa. liii. 6; and that together with it he did freely offer up himself to God. *To make atonement for him*, to wit, ceremonially and sacramentally; as directing his faith and thoughts to that true propitiatory sacrifice which in time was to be offered up for him. See Rom. iii. 25; Heb. ix. 15, 25, 26. And although burnt-offerings were commonly offered by way of thanksgiving, Gen. viii. 20; Psal. li. 16, 17, yet they were sometimes offered by way of atonement for sin, to wit, for sins in general, as appears from Job i. 5, but for particular sins there were special sacrifices, as we shall see.

5 And he shall kill the [h]bullock before the LORD: [i]and the priests, Aaron's sons, shall bring the blood, [k]and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

[h] Mic. 6. 6. [i] 2 Chro. 35. 11. Heb. 10. 11. [k] ch. 3. 8. Heb. 12. 24. 1 Pet. 1. 2.

He shall kill; either, 1. The offerer, who is said to do it, to wit, by the priest; for men are commonly said to do what they cause others to do, as John iv. 1, 2. Or, 2. The priest, as it follows, or the Levite, whose office this was. See Exod. xxix. 11; Lev. viii. 15; Numb. viii. 19; 1 Chron. xxiii. 28, 31; 2 Chron. xxx. 16; xxxv. 11. *Sprinkle the blood round about upon the altar;* which was done in a considerable quantity, as may be gathered from Zech. ix. 15; and whereby was signified, 1. That the offerer deserved to have his blood spilt in that manner. 2. That the blood of Christ should be poured forth for sinners, and that that was the only mean of their reconciliation to God, and acceptance with him.

6 And he shall flay the burnt offering, and cut it into his pieces.

He shall flay the burnt-offering; partly for decency, because the sacrifices being as it were God's food and feast, it was incongruous to offer to God that which men refused to eat; and partly to signify that the great thing which God required and regarded in men was, not their outward appearance, but their inside; and that as he doth see all men's insides, Heb. iv. 13, so he will one day make them visible to others. *Into his pieces*, to wit, the head, and fat, and inwards, and legs, ver. 8, 9.

7 And the sons of Aaron the priest shall put fire upon the altar, and [l]lay the wood in order upon the fire:

[l] Gen. 22. 9.

Or, *dispose the fire*, i. e. blow it up, and put it together, so as it might be fit for the present work. For the fire there used and allowed came down from heaven, Lev. ix. 24, and was to be carefully preserved there, and all other fire was forbidden, Lev. x. 1, &c.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

The fat; all the fat, which was to be separated from the flesh, and to be put together, to increase the flame, and to consume the other parts of the sacrifice more quickly. Others translate it, *the trunk of the body*, as distinguished from the head, and joints, and inward parts.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a [m]sweet savour unto the LORD.

[m] Gen. 8. 21. Ezek. 20. 28, 41. 2 Cor. 2. 15. Eph. 5. 2. Phil. 4. 18

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His inwards and his legs shall he wash, to signify the universal and perfect purity both of the inwards, or the heart, and of the legs, or ways, or actions, which was in Christ, and which should be in all Christians. *The priest shall burn all;* not only the parts now mentioned, but all the rest, the trunk of the body, and the shoulders, as is apparent from the practice or execution of these precepts. *Of a sweet savour;* not in itself, for so it rather caused a stink, but as it represented Christ's offering up himself to God *as a sweet-smelling savour,* Eph. v. 2; and to admonish us of the excellent virtue of Divine institution, without which God values no worship, though never so glorious, and by which even the meanest things are precious and acceptable to God.

10 ¶ And if his offering *be* of the flocks, *namely,* of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male
n ver. 3. [n] without blemish.
o ver. 5. 11 [o] And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

This and other kinds of sacrifices were killed *on the side of the altar northward,* Lev. vi. 25; vii. 2, because here seems to have been the largest and most convenient place for that work, the altar being probably near the middle of the east end of the building, and the entrance being on the south side; so the north side was the only vacant place. Besides, this might design the place of Christ's death, both more generally, to wit, in Jerusalem, which was *in the sides of the north,* Psal. xlviii. 2; and more specially, to wit, on Mount Calvary, which was on the north and west side of Jerusalem.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he
p ch. 5. 7. & 12. 8. Luke 2. 24. shall bring his offering of [p] turtledoves, or of young pigeons.

These birds were appointed for the relief of the poor who could not bring better. And these birds are preferred before others, partly because they were easily gotten, and partly because they are fit representations of Christ's chastity, and meekness, and gentleness, for which these birds are remarkable. The pigeons must be young, because then they are best; but the turtle-doves are better when they are more grown up, and therefore they are not confined to that age.

15 And the priest shall bring it unto
‖ Or, *pinch off the head with the nail.* the altar, and ‖ wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

Wring off his head, to wit, from the rest of the body; as sufficiently appears, because this was to be burnt by itself, as it here follows, and the body afterwards, ver. 17. And whereas it is said, Lev. v. 8, *he shall——wring off his head from his neck, but shall not divide* it *asunder,* that is spoken not of the burnt-offering, as here, but of the sin-offering, in which there might be a differing rite.

16 And he shall pluck away his crop
‖ Or, *the filth thereof.* with ‖ his feathers, and cast it [q] beside the
q ch. 6. 10. altar on the east part, by the place of the ashes:

With his feathers, or, *with its dung* or *filth,* to wit, contained in the crop, and in the guts. *On the east part,* to wit, of the tabernacle. Here the filth was cast, because this was the remotest place from the holy of holies, which was in the west end; to teach us, that impure things and persons should not presume to approach to God, and that they should be banished from his presence. *By the place of the ashes;* the place where the ashes fell down and lay, whence they were afterwards removed without the camp. See Lev. iv. 12; vi. 10, 11; viii. 17.

17 And he shall cleave it with the wings thereof, *but* [r] shall not divide *it* asunder:
r Gen. 15. 10. and the priest shall burnt it upon the altar, upon the wood that *is* upon the fire: [s] it *is* a burnt sacrifice, an offering made
s ver. 9, 13. by fire, of a sweet savour unto the LORD.

Shall not divide it asunder; shall cleave the bird through the whole length, yet so as not to separate the one side from the other, and so as there may be a wing left on each side. See Gen. xv. 10.

CHAP. II.

Concerning free-will meat-offerings, of fine flour with oil and frankincense upon it, 1; *for a memorial,* 2. *The remainder most holy, to be eaten by Aaron and his sons,* 3. *Of baked and unleavened cakes mixed and wafers sprinkled with oil,* 4; *or dressed in the pan,* 5; *or in the frying-pan,* 7; *but without leaven or honey,* 11. *The firstlings excepted,* 12. *Salt of the covenant to be offered,* 13. *First-fruits, how to be offered,* 14—16.

AND when any will offer [a] a meat offer-
a ch. 6. 14. & 9. 17. Num. 15. 4. ing unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

A meat-offering was of two kinds; the one joined with other offerings, Numb. xv. 4, 7, 10, which was prescribed, together with the measure or proportion of it; the other, of which this place speaks, was a distinct and separate offering, and was left to the offerer's good will, both for the thing and for the quantity. And the matter of this offering was things without life, as meal, corn, cakes, &c. Now this sort of sacrifices were appointed, 1. Because these are things of greatest necessity and benefit to man, and therefore it is meet that God should be served with them, and owned and praised as the giver of them. 2, In condescension to the poor, that they might not want an offering for God, and to show that God would accept even the meanest services, when offered to him with a sincere mind. 3. These were necessary provisions for the feast, which was here to be represented to God, and for the use of the priests, who were to attend upon these holy ministrations. *Fine flour,* searced, or sifted, and purged from all bran, it being fit that the best things should be offered to the best Being. *He shall pour oil upon it;* which may note the graces of the Holy Ghost, which are compared to oil, and anointing with it, Psal. xlv. 7; 1 John ii. 20, and which are necessary to make any offering acceptable to God. The *frankincense* manifestly designed Christ's satisfaction and intercession, which is compared to a sweet odour, Eph. v. 2, and to incense, Rev. viii. 3.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn [b] the
b ver. 9. & ch. 5. 12. & 6. 15. & 24. 7. Is. 66. 3. Ecclus. 45. 16. Acts 10. 4. memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

He shall take, i. e. that priest to whom he brought it, and who is appointed to offer it. *The memorial of it;* that part thus selected and offered; which is called a memorial, either, 1. To the offerer, who by offering this part is minded that the whole of that he brought, and of all which he hath of that kind, is God's, to whom this part was paid as a quitrent or acknowledgment. Or, 2. To God, whom (to speak after the manner of men) this did put in mind of his gracious covenant, and promises of favour and acceptance of

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the offerer and his offering, See Exod. xxx. 16; Lev. vi. 15; Numb. v. 26.

c ch. 7. 9. & 10. 12, 13. Ezek. 44. 29. d Ex. 29. 27. Num. 18. 9.

3 And c the remnant of the meat offering *shall be* Aaron's and his sons': d *it is* a thing most holy of the offerings of the LORD made by fire.

Aaron's and his sons', to be eaten by them, Lev. vi. 16. i. e. Most holy, or such as were to be eaten only by the priests, and that only in the holy place near the altar. See Lev. vi. 26; vii. 6, 9; xxi. 22.

4 ¶ And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled

e Ex. 29. 2. with oil, or unleavened wafers e anointed with oil.

Baken in the oven; made in the sanctuary for that use, as may seem from 1 Chron. xxiii. 28, 29; Ezek. xlvi. 20.

5 ¶ And if thy oblation *be* a meat offering *baken* ‖ in a pan, it shall be *of* fine flour unleavened, mingled with oil.

‖ Or, *in a flat piece, or, sheet.*

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.

Thou shalt part it in pieces; because part of it was offered to God, and part given to the priest.

7 ¶ And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the

f ver. 2. meat offering f a memorial thereof, and shall burn *it* upon the altar: *it is* an

g Ex. 29. 18. g offering made by fire, of a sweet savour unto the LORD.

h ver. 3. 10 And h that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

i ch. 6. 17. See Matt. 16. 12. Mark 8. 15. Luke 12. 1. 1 Cor. 5. 6. Gal. 5. 9.

11 No meat offering, which ye shall bring unto the LORD, shall be made with i leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

No meat-offering, to wit, which is offered of free will; for in other offerings it might be used, Lev. vii. 13; xxiii. 17. *Shall be made with leaven:* this was forbidden, partly to mind them of their deliverance out of Egypt, when they were forced through haste to bring away their meal or dough (which was the matter of this oblation) unleavened; partly to signify what Christ would be, and what they should be, pure and free from all error in the faith and worship of God, and from all hypocrisy and malice or wickedness, all which are signified by *leaven*, Matt. xvi. 12; Mark viii. 15; Luke xii. 1; 1 Cor. v. 8; Gal. v. 9. *Nor any honey;* either, 1. Because it hath the same effect with leaven in paste or dough, making it sour, and swelling. Or, 2. In opposition to the sacrifices of the Gentiles, in which the use of honey was most frequent. Or, 3. To teach us that God's worship is not to be governed by men's fancies and appetites, to which honey might have been grateful, but by God's will. The Jews conceive, that under the name of *honey* all sweet fruits, as figs, dates, &c., are contained and forbidden.

k Ex. 22. 29. ch. 23. 10, 11.

12 ¶ k As for the oblation of the first-fruits, ye shall offer them unto the LORD: but they shall not † be burnt on the altar for a sweet savour.

† Heb. *ascend.*

Or, *the offering*, or, *for the offering of the first-fruits you shall or may offer them*, or either of them, to wit, leaven or honey, which were offered and accepted in that case, Lev. xxiii. 17; 2 Chron. xxxi. 5. *They shall not be burnt;* but reserved for the priests, Numb. xviii. 13; Deut. xviii. 4.

13 And every oblation of thy meat offering l shalt thou season m with salt; neither shalt thou suffer m the salt of the covenant of thy God to be lacking from thy meat offering: n with all thine offerings thou shalt offer salt.

l Mark 9. 49. Col. 4. 6. m Num. 18. 19. n Ezek. 43. 24.

Every oblation of thy meat-offering shalt thou season with salt; either, 1. For the decency and conveniency of the feast, which God would have here represented. Or, 2. For the signification of that incorruption of mind, and sincerity of grace, which in Scripture is signified by salt, Mark ix. 49; Col. iv. 6, and which is necessary in all them that would offer an acceptable offering to God. Or, 3. In testimony of that communion which they had with God in these exercises of his worship; salt being the great symbol of friendship in all nations and ages. *The salt of the covenant of thy God:* so salt is called, either, 1. Because it fitly represented the durableness and perpetuity of God's covenant with them, which is designed by salt, Numb. xviii. 19; 2 Chron. xiii. 5. Or, 2. Because it was so particularly and rigorously required as a condition of their covenant with God; this being made absolutely necessary in all their offerings, as it follows; and as the neglect of sacrifices was a breach of covenant on their part, so also was the neglect of salt in their sacrifices. *With all thine offerings;* not these only, but all other, as appears from Ezek. xliii. 24; Mark ix. 49.

14 And if thou offer a meat offering of thy firstfruits unto the LORD, o thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of p full ears.

o ch. 23. 10, 14. p 2 Kin. 4. 42.

If thou offer a meat-offering of thy first-fruits, to wit, of thine own free will; for there were other first-fruits, and that of several sorts, which were prescribed, and the time, quality, and proportion of them appointed by God. See Lev. xxiii. 10.

15 And q thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering.

q ver. 1.

16 And the priest shall burn r the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

r ver. 2.

CHAP. III.

Concerning thank-offerings: of bullocks, male or female, without blemish; the manner of this oblation, 1—5. *Of small cattle, male or female, without blemish; a lamb,* 6—11; *a goat,* 12—16. *All fat the Lord's; the fat and blood not to be eat,* 16, 17.

AND if his oblation *be* a s sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it t without blemish before the LORD.

s ch. 7. 11, 29. & 22. 21. t ch. 1. 3.

Which was an offering for peace and prosperity, and the favour and blessing of God, either, 1. Obtained; and so this was a thank-offering, as Lev. vii. 12, 16; or, 2. Desired; and so it was a kind of supplication to God, as Judg. xx. 26; 1 Chron. xxi. 26. *Whether it be a male or female;* which were allowed here, though not in burnt-offerings, because those principally respected the honour of God, who is to be served with the best; but the peace-offerings did primarily respect the benefit of the offerer, and therefore the choice was left to himself.

2 And u he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congrega-

u ch. 1. 4, 5. Ex. 29. 10.

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tion: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

At the door of the tabernacle of the congregation; not on the north side of the altar, where the burnt-offering was killed, Lev. i. 11, as also the sin-offering, and the trespass-offering, Lev. vi. 25; vii. 2, but in the very entrance of the court where the brazen altar stood, which place was not so holy as the other; as appears both because it was more remote from the holy of holies, and because the ashes of the sacrifices were to be laid here. And the reason of this difference is not obscure, both because part of this sacrifice was to be waved by the hands of the offerer, Lev. vii. 30, who might not come into the court; and because this offering was not so holy as the other, which were to be eaten only by the priest, when part of these were eaten by the offerer.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; [d] the ‖ fat that covereth the inwards, and all the fat that *is* upon the inwards,

d Ex. 29. 13, 22. ch. 4. 8, 9. ‖ Or, *suet.*

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the ‖ caul above the liver, with the kidneys, it shall he take away.

‖ Or, *midriff over the liver,* and *over the kidneys.*

5 And Aaron's sons [e] shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

e ch. 6. 12. Ex. 29. 13.

Upon the burnt sacrifice; either, 1. Upon the remainders of it, which yet were burning; or rather, 2. After it; for the daily burnt-offering was first to be offered, both as more eminently respecting God's honour, which ought to be preferred before all things; and as the most solemn and stated sacrifice, which should take place of all voluntary and occasional oblations, and as a sacrifice of a higher nature and use, being for expiation and atonement, without which no peace could be obtained, nor peace-offering offered with acceptance.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, [f] he shall offer it without blemish.

f ver. 1, &c.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

The fat thereof, and the whole rump, which in sheep is fat and sweet, and in these parts was very much larger and better than ours, as is agreed both by ancient and modern writers, and therefore was fitly offered to God.

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* [g] the food of the offering made by fire unto the LORD.

g See ch. 21. 6, 8, 17, 21, 22. & 22. 25. Ezek. 44. 7. Mal. 1. 7, 12.

The priest shall burn it, i. e. the parts now mentioned, and for the rest, they fell to the priest, Lev. vii. 31. *The food of the offering,* i. e. the fuel of the fire, or the matter of the offering. It is called *food,* Heb. *bread,* to note God's acceptance of it, and delight in it, as men delight in their food.

12 ¶ And if his offering *be* a goat, then [h] he shall offer it before the LORD.

h ver. 1, 7, &c.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: [i] all the fat *is* the LORD's.

i ch. 7. 23, 25. 1 Sam. 2. 15. 2 Chro. 7. 7.

The priest shall burn them, the parts mentioned, among which the tail is not one, as it was in the sheep, because that in goats is a refuse part. *All the fat:* this is to be limited, 1. To those beasts which were offered or might be offered in sacrifice, as it is explained and restrained Lev. vii. 23, 25. 2. To that kind of fat which is here above mentioned, and required to be offered, which was separated, or easily separable, from the flesh; for the fat which was here and there mixed with the flesh they might eat, Deut. xxxii. 14; Neh. viii. 10.

17 *It shall be* a [k] perpetual statute for your generations throughout all your dwellings, that ye eat neither [l] fat nor [m] blood.

k ch. 6. 18. & 7. 36. & 17. 7. & 23. 14. l ver. 16. compare with Deut. 32. 14. Neh. 8. 10. m Gen. 9. 4. ch. 7. 23, 26. & 17. 10, 14. Deut. 12. 16. 1 Sam. 14. 33. Ezek. 44. 7, 15.

Throughout all your dwellings; not only at or near the tabernacle, nor only of those beasts which you actually sacrifice, but also in your several dwellings, and of all that kind of beasts. *That ye eat neither fat:* this was forbidden, 1. To preserve the reverence of the holy rites and sacrifices. 2. That they might be taught hereby to acknowledge God as their Lord, and the Lord of all the creatures, who might reserve what he pleased to himself. 3. To exercise them in obedience to God, and self-denial, and mortification of their appetites, even in those things which probably many of them would much desire. *Nor blood:* this was forbidden, partly, to maintain reverence to God and his worship; partly, out of opposition to idolaters, who used to drink the blood of their sacrifices; partly, with respect unto Christ's blood, thereby manifestly signified; and partly, for moral admonition about avoiding cruelty, &c.

CHAP. IV.

Of sins of ignorance, and their sacrifice, 1, 2: *committed by the priest according to the guilt of the people; he must offer a perfect young bullock, and sprinkle the blood seven times before the veil of the holy place, and upon the horns of the incense altar,* 3—12. *Or by the whole congregation, when their sin is known, the elders of the congregation to lay their hands on the head of the offering, to be offered in the same manner with that of the priest,* 13—21. *Or by a ruler, he, when his sin is made known to him, must offer a he-goat,* 22—26. *Or by a private person, must offer a female goat,* 27—35: *the sin is forgiven him.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, [a] If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

a ch. 5. 15, 17. Num. 15. 22, &c. 1 Sam. 14. 27. Ps. 19. 12.

This must necessarily be understood of more than common sins and daily infirmities; for if every such sin had

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required an offering, it had not been possible either for most sinners to bear such a charge, or for the altar to receive so many sacrifices, or for the priests to manage so infinite a work. And for ordinary sins, they were ceremonially expiated by the daily offering, and by that on the great day of atonement, Lev. xvi. 30. *Through ignorance;* or, *error;* either not knowing his fact to be sinful, as appears by comparing ver. 13, 14, or not considering it, but rashly and unadvisedly falling into sin through the power of some sudden passion or temptation, as the Hebrew word signifies, Psal. cxix. 67. Compare Job xix. 4; Psal. xix. 13. *Against any of the commandments of the Lord concerning things which ought not to be done:* the words may be thus rendered, in or *about every*, or *any of the commandments of the Lord which should not be done;* or, *which* concern things *that should not be done*, to wit, in any negative commands. And there is great reason why a sacrifice should be more necessary for these than for other sins, because affirmative precepts do not so strictly and constantly bind men as the negative do; and if a man through ignorance have neglected them, he may yet recover his error, and fulfil them. *And shall do against any of them;* then he shall offer according to his quality, which is here to be understood out of the following verses.

b ch. 8. 12. 3 [b]If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath c ch. 9. 2. sinned, [c]a young bullock without blemish unto the LORD for a sin offering.

The priest that is anointed, i. e. the high priest, who only was anointed after the first time. See Exod. xxix. 7; xxx. 30; xl. 15; Lev. x. 7; Numb. iii. 3. His *anointing* is mentioned, because he was not complete high priest till he was anointed. *Do sin*, either in doctrine or practice, which it is here supposed he may do. And this is noted as a blot and character of imperfection in the priesthood of the law, whereby the Israelites were directed to expect another and better High Priest, even one who is *holy, harmless, and separate from sinners*, Heb. vii. 26. *According to the sin of the people;* in the same manner as any of the people do, which implies that God expected more circumspection and care from him than from the people. But the words may be rendered, *to the sin* or *guilt of the people*, which may be mentioned as a reason of the law, and an aggravation of his sin, that by it he commonly brings sin, and guilt, and punishment upon the people, who are infected or scandalized by his example. *A young bullock;* the same sacrifice which was offered for all the people, to show how much his sin was aggravated by his quality. *For a sin-offering*, Heb. *sin*, which word is oft taken in that sense, as Exod. xxix. 14.

d ch. 1. 3, 4. 4 And he shall bring the bullock [d]unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

He shall lay his hand upon the bullock's head, to testify both his acknowledgment of his sin, and his faith in God's promise for the expiation of his sins through Christ, whom that sacrifice typified. *And kill the bullock*, to wit, by one of the priests, whom he shall cause to do it; for this priest is distinguished from *the anointed priest*, ver. 5.

e ch. 6. 14. Num. 19. 4. 5 And the priest that is anointed [e]shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

Into the tabernacle; which was not required nor allowed in any other sacrifice, possibly to show the greatness of the high priest's sin, which needed more than ordinary diligence in him and favour from God to expiate it.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

Seven times; a number much used in Scripture, as a number of perfection; and here prescribed, either to show that his sins needed more than ordinary purgation, and more frequent and manifest exercises of his faith and repentance, both which graces he was obliged to join with that ceremonial rite. *Before the veil*, to wit, the second veil dividing between the holy of holies, which is generally called by the name here used, as Exod. xxvi. 31, &c.; xxxv. 12; xl. 3, 21; Numb. iv. 5.

7 And the priest shall [f]put *some* of the f ch. 8. 15. & 9. 9. & 16. blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour [g]all the blood of the bullock at the g ch. 5. 9. bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

The altar of sweet incense which is in the tabernacle; the altar of burnt-offerings was without the tabernacle. *All the blood;* so also below, ver. 18, 30, 34, to wit, all the rest, as it is expressed Lev. v. 9, for part was disposed elsewhere.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 [h]As it was taken off from the bul- h ch. 3. 3, 4, 5. lock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 [i]And the skin of the bullock, and i Ex. 29. 14 Num. 19. 5. all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth † without the camp unto a clean place, [k]where the ashes are poured out, and [l]burn him on the wood with fire: † where the ashes are poured out shall he be burnt.

† Heb. *to without the camp.* k ch. 6. 11. l Heb. 13. 11. † Heb. *at the pouring out of the ashes.*

So no part of this was to be eaten by the priests, as it was in other sin-offerings, Lev. vi. 26. The reason is plain, because the offerer might not eat of his own sin-offering, and the priest was the offerer in this case, as also in the sin-offering for the whole congregation below, ver. 21, of which the priest himself was a member. *Shall he carry forth;* not himself, which would have defiled him, but by another whom he shall appoint for that work, as may be gathered from Lev. xvi. 27, 28. *Without the camp*, to signify either, 1. The horrible and abominable nature of sin, especially in high and holy persons, or when it overspreads a whole people. Or, 2. The removing of the guilt and punishment of that sin from the people, and their duty of keeping such wickedness out of the camp for time to come. Or, 3. That Christ should suffer without the camp or gate, as he did. See Heb. xiii. 11, 12. *Where the ashes are poured out;* for the ashes, though at first they were thrown down near the altar, Lev. i. 16, yet afterwards they, together with the filth of the sacrifices, were carried into a certain place without the camp. See Lev. vi. 10, 11.

13 ¶ And [m]if the whole congregation m Num. 15. 24. of Israel sin through ignorance, [n]and the Josh. 7. 11. n ch. 5. 2, 3, 4, 17. thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

The whole congregation; the body of the people, or the greater part of them, their rulers concurring with them.

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

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Against it; against any one of the said commandments. *A young bullock;* but if the sin of the congregation was only the omission of some ceremonial duty, a kid of the goats was to be offered, Numb. xv. 24.

15 And the elders of the congregation
o ch. 1. 4. °shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

The elders of the congregation, i. e. the rulers of the people, of whom see Exod. iii. 16; xxiv. 1, who here acted in the name of all the people, who could not possibly perform this act in their own persons.

p ver. 5. Heb. 9. 12, 13, 14. 16 PAnd the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

Before the Lord; that is, before the holy of holies, where the Lord was in a more special manner present; namely, the altar of incense, as before, ver. 7.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock
q ver. 3. r Num. 15. 25. Dan. 9. 24. Rom. 5. 11. Heb. 2. 17. & 10. 10, 11, 12. 1 John 1. 7. & 2. 2. as he did qwith the bullock for a sin offering, so shall he do with this: rand the priest shall make an atonement for them, and it shall be forgiven them.

For a sin-offering, to wit, for the priest's sin-offering, called the *first bullock*, ver. 21.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

22 ¶ When a ruler hath sinned, and
s ver. 2, 13. sdone *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

A ruler, to wit, of the people, or a civil magistrate. *Through ignorance;* either not knowing it to be sin, or not observing and considering it till it be done. See before on ver. 2.

t ver. 14. 23 Or tif his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

The disjunctive *or* is here put for the copulative *and*, as it is 1 Cor. xii. 13; xiii. 8; xv. 11; for it is evident that he speaks of the same person, and of the same sin.

u ver. 4, &c. 24 And uhe shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.

The burnt-offering is so called by way of eminency, to wit, the daily burnt-offering, of which Exod. xxix. 38, of which place see Lev. i. 11. *It is a sin-offering*, and therefore to be killed where the burnt-offering is killed, as is expressed Lev. vi. 25; vii. 2; whereby it is distinguished from the peace-offerings, which were killed elsewhere, Lev. iii. 2.

x ver. 30. 25 xAnd the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as ythe fat of the sacrifice of y ch. 3. 5. peace offerings: zand the priest shall z ver. 31. Num. 15. 28. make an atonement for him as concerning his sin, and it shall be forgiven him.

Both ceremonially and judicially, as to all ecclesiastical censures or civil punishments; and really, upon condition of their repentance and faith in the Messias to come.

27 ¶ And aif † any one of the † com- a ver. 2. Num. 15. 27. † Heb. any soul. † Heb. people of the land. mon people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

The common people, whether Israelites, or strangers embodied with them and proselytes; for both were under one and the same law, Exod. xii. 49; Numb. xv. 16.

28 Or bif his sin, which he hath sin- b ver. 23. ned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

A female was here sufficient, because the sin of one of those was less than the sin of the ruler, for whom a male was required, ver. 21.

29 cAnd he shall lay his hand upon the c ver. 4, 24. head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And dhe shall take away all the fat d ch. 3. 14. thereof, eas the fat is taken away from off e ch. 3. 3. the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a fsweet savour unto the LORD; gand the f Ex. 29. 18. ch. 1. 9. priest shall make an atonement for him, g ver. 26. and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, hhe shall bring it a female with- h ver. 28. out blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

He, to wit, the offerer. *And slay*, not by himself, but by the hands of the priest.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, iaccording to the offerings made i ch. 3. 5. by fire unto the LORD: kand the priest k ver. 26, 31. shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Shall burn them, i. e. the fat; but he useth the plural number, because the fat was of several kinds, as we saw ver. 8, 9. *According to the offerings made by fire*: Heb. *upon* the offerings, together with them, or after them; because the burnt-offerings were to have the first place. See on chap. iii. 5.

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CHAP. V.

If a man heard or knew of blasphemy, and concealed it, he must atone it, 1. *Or if he touch any unclean thing, and is made sensible of it, or have sworn rashly, he is guilty, must confess it, and offer a lamb or goat, female; in case of poverty, two turtle-doves, or two young pigeons, one for a sin, and one for a burnt-offering,* 2—10. *But if this were too much, the tenth part of an ephah of fine flour, without oil or frankincense,* 11—13. *He that purloineth holy things must offer a ram, and the worth in silver, shekel according to the weight of the sanctuary,* 14—16. *Sins of ignorance again mentioned, and a perfect ram, with the estimation, for a sin-offering,* 17—19.

[a] Lev. 4. 27. Mark 3. 32. [b] ver. 17. Ezek. 7. 19. & 14. 3, 4, 7. & 18. 20. Num. 9. 13.

AND if a soul sin, [a] and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall [b] bear his iniquity.

And hear; and for *that is*, as that particle is often used, as Gen. xiii. 15; 1 Chron. xxi. 12, compared with 2 Sam. xxiv. 13: for this declares in particular what the sin was. *The voice of swearing;* either, 1. Of adjuration upon oath, when the judge adjures a witness to speak the whole truth; of which see Matt. xxvi. 63. But this seems too much to narrow the sense; and this and the other laws, both before and after it, speak of private sins committed through ignorance. Or, 2. Of false swearing before a judge. But that is expressly forbidden, Lev. vi. 3. Or rather, 3. Of cursing, or blasphemy, or execration, as the word commonly signifies; and that either, 1. Against one's neighbour, as 2 Sam. xvi. 7; or, 2. Against God, as Lev. xxiv. 10, 11; which may seem to be principally intended here, because the crime here spoken of is of so high a nature, that he who heard it was obliged to reveal it, and prosecute the guilty. And though God be not here mentioned, yet the general word is here to be understood of the most famous particular, as it is frequently in all authors, of which there are many instances. *Whether he hath seen;* being present when it was said. *Or known,* by sufficient information from others. *He shall bear his iniquity,* i. e. the punishment of it, as that word is oft used, as Gen. xix. 15; Numb. xviii. 1. See of this phrase Lev. xvii. 16; xx. 20; Isa. liii. 11.

[c] ch. 11. 24. & 22. 5. Num. 19. 11, 13. [d] ver. 17.

2 Or [c] if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and [d] guilty.

Touch any unclean thing, to wit, ceremonially; of which see more fully chap. xi. 24, &c.; Deut. xiv. *If it be hidden from him;* if he do it unwittingly, yet that would not excuse him, because he should have been more diligent and circumspect to avoid all unclean things. Hereby God designed to awaken men to watchfulness against, and repentance for, their unknown or unobserved sins. See Psal. xix. 12; 1 John iii. 20. *Guilty;* not morally, for the conscience was not directly polluted by these things, Matt. xv. 11, 18, but ceremonially.

[e] ch. 12. 2 & 14. 8 & 15.

3 Or if he touch [e] the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

As soon as he knoweth it, he must not delay to make his peace with God. And though it was sin before, though not known, yet the knowledge of it made it worse, and therefore required the more speedy repentance. *He shall be guilty,* not only ceremonially by that touch, but morally for his violation and contempt of God's authority and command.

[f] Num. 30. 5, 8. Acts 23. 12. Mark 6. 23. [g] Jer. 4. 2. Mark 5. 7.

4 Or if a soul swear, pronouncing with *his* lips [f] to do evil, or [g] to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

If a soul swear, to wit, rashly, without consideration, either of God's law, or his own power or right, as David did, 1 Sam. xxv. 22. *To do evil;* either, 1. To himself, to wit, to punish himself, either in his body, or estate, or something else which is dear to him. Or rather, 2. To his neighbour, as 1 Sam. xxv. 22; Acts xxiii. 12. *Or to do good,* to wit, to his neighbour, as Mark vi. 23, when a man either may not or cannot do it, which may frequently happen. *And it be hid from him,* i. e. he did not know, or not consider, that what he swore to do, was or would be impossible or unlawful. *When he knoweth of it;* when he discovers it to be so, either by his own consideration, or by information from others. *In one of these;* either in the good or evil which he swore to do.

[h] ch. 16. 21. & 26. 40. Num. 5. 7. Ezra 10. 11, 12.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall [h] confess that he hath sinned in that *thing:*

In one of these things; in one of the three forementioned cases, either by sinful silence and compliance with others in their sin, ver. 1; or by an unclean touch, as ver. 2, 3; or by rash swearing, ver. 4. *He shall confess* before the Lord in the place of public worship. And this confession is not to be restrained to the present case, but by a parity of reason, and comparing of other scriptures, to be extended to other sacrifices for sin, to which this was a constant companion; and as it was signified by the guilty person's laying his hand upon his offering, so it is probable it was expressed in words. See Numb. v. 6, 7.

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

Quest. How comes confession and a sacrifice to be necessary for him that touched an unclean thing, when such persons were cleansed with simple washing, as appears from Lev. xi.; Numb. xix.? *Answ.* This place speaks of him that being so unclean did come into the tabernacle, as may be gathered by comparing this place with Numb. xix. 13, which if any man did, knowing himself to be unclean, which was the case there, he was to be *cut off* for it; and if he did it ignorantly, which is the case here, ver. 2, he was upon discovery of it to offer this sacrifice. Interpreters dispute much what the difference is between *sins* and *trespasses*, and between *sin-offerings* and *trespass-offerings*. Some make the one for omissions, the other for commissions; the one for greater, the other for lesser sins; the one for known sins, the other for sins of ignorance; in all which there seems to be more curiosity than solidity. Either they seem to be the same, as may be gathered from ver. 6, where those two words, *asham* and *chata*, which they so carefully and critically distinguish, are both used concerning the trespass-offerings, and from ver. 9; or the difference may be this, that *sin-offerings* were more indefinite or general, being for any particular sin, and *trespass-offerings* more restrained and particular, for such sins as were more scandalous and injurious, either to God by blasphemy, as ver. 1, or to his sanctuary, by approaching to it in one's uncleanness, ver. 2, 3, as hath been now said; or to one's neighbour, by swearing to do to them either the good which we afterwards cannot or do not, or the evil which we should not; or to the priests and holy things of God, ver. 15. *A female;* because those sins were less than others, as being committed ignorantly or unwittingly, and therefore God would accept a meaner sacrifice for them.

[i] ch. 12. 8 & 14. 21. † Heb. *his hand cannot reach to the sufficiency of a lamb.* [k] ch. 1. 14.

7 And [i] if † he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two [k] turtle-doves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

If he be not able, through poverty, as ver. 11. And this exception was allowed also in other sin-offerings. *Two young pigeons,* of which see Lev. i. 14. *One for a sin-offering,* which was for that particular sin, and therefore

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is offered first before the burnt-offering, which was for sins in general, to teach us not to rest in general confessions and repentances for sin, as hypocrites commonly do, but distinctly and particularly, as far as we can, to search out, and confess, and loathe, and leave our particular sins, without which God will not accept our other religious services. Note that the burnt-offering was for the expiation of sin as well as the sin-offering, Lev. i. 4, only that was for sin in general, and this for particular sins.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for
[l] ch. 1. 15. the sin offering first, and [l]wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar;
[m] ch. 4. 7, 18, 30, 34. and [m]the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering.

This is added as the reason why its blood was so sprinkled and spilt. See Lev. iv. 7, 18, 30, 34.

10 And he shall offer the second *for*
‖ Or, *ordinance.* a burnt offering, according to the ‖[n]manner: [o]and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.
[n] ch. 1. 14.
[o] ch. 4. 26.

According to the manner or *order* appointed by God. *The priest shall make an atonement for him;* either declaratively, he shall pronounce him to be pardoned; or typically, with respect to Christ.

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour
[p] Num. 5. 15. for a sin offering; [p]he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

The tenth part of an ephah, about a pottle of our measure. See Exod. xvi. 36. *He shall put no oil upon it, neither shall he put any frankincense thereon;* either to distinguish these from the meat-offerings, Lev. ii. 1; or as a fit expression of their true sorrow for their sins, in the sense whereof they were to abstain from things pleasant and delightful; see Numb. v. 15; or to signify that by his sins he deserved to be utterly deprived both of the oil of gladness, the gifts, graces, and comforts of the Holy Ghost, and of God's gracious acceptance of his prayers and sacrifices, which is signified by incense, Psal. cxli. 2; or to teach them how evil a thing sin was, how hateful to God, and how uncomfortable to themselves.

12 Then shall he bring it to the priest, and the priest shall take his handful of it,
[q] ch. 2. 2. [q]*even* a memorial thereof, and burn *it*
[r] ch. 4. 35. on the altar, [r]according to the offerings made by fire unto the LORD: it *is* a sin offering.
[s] ch. 4. 26. 13 [s]And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall
[t] ch. 2. 3. be forgiven him: and [t]*the remnant* shall be the priest's, as a meat offering.

As it was in the meat-offering, where all, except one handful, fell to the share of the priests. See Lev. ii. 3; vii. 9. And this is the rather mentioned here, because in the foregoing sacrifices, Lev. iv. 3, &c., 13, &c., the priest had no part reserved for him.

14 ¶ And the LORD spake unto Moses, saying,
[u] ch. 22. 14. 15 [u]If a soul commit a trespass, and sin through ignorance, in the holy things
[x] Ezra 10. 19. of the LORD; then [x]he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after [y] the shekel of the sanctuary, for a trespass offering:
[y] Ex. 30. 13. ch. 27. 25.

If a soul commit a trespass against the Lord and his priests. *And sin through ignorance;* for if a man did it knowingly, he was to be cut off, Numb. xv. 30. *In the holy things of the Lord;* in things consecrated to God, and to holy uses; of which see Lev. xxii. 2; such as tithes and first-fruits, or any things due, or devoted, or offered to God, which possibly a man might either withhold, or employ to some common use. See Exod. xxxiv. 26; Deut. xii. 17, 18; xv. 19; Jer. ii. 3. *A ram* was a more chargeable sacrifice than the former, as the sin of sacrilege was greater. *With thy estimation;* as thou shalt esteem or rate it, thou, O priest, as appears from ver. 16, 18; Lev. vi. 6; see also Lev. xxii. 14; xxvii. 2, 3; and at present, thou, O Moses, Lev. xxvii. 3, for he as yet performed the priest's part. And this either, 1. May be referred to the ram, which was to be of such a price and worth as the priest should appoint. Or rather, 2. Is an additional charge and punishment to him, which, besides the ram, he was to pay for the holy thing which he had withheld or abused, so many shekels of silver as the priest should esteem proportionable to it; which was, as it were, another part or branch of his trespass-offering. *The shekel of the sanctuary;* of which see on Gen. xxiii. 15.

16 And he shall make amends for the harm that he hath done in the holy thing, and [z] shall add the fifth part thereto, and
[z] ch. 6. 5. & 22. 14. & 27. 13, 15, 27, 31. Num. 5. 7. give it unto the priest: [a]and the priest shall make an atonement for him with
[a] ch. 4. 26. the ram of the trespass offering, and it shall be forgiven him.

Shall add the fifth part; so much they were to add to holy things redeemed, Lev. xxvii. 13, 15, 19.

17 ¶ And if a [b]soul sin, and commit
[b] ch. 4. 2. any of these things which are forbidden to be done by the commandments of the
[c] ver. 15. ch. 4. 2, 13, 22, 27. Ps. 19. 12. Luke 12. 48. LORD; [c]though he wist *it* not, yet is he [d]guilty, and shall bear his iniquity.
[d] ver. 1, 2.

Any of these things, to wit, concerning holy things, of which he is yet speaking, though with some difference and addition, as it may seem. The former law concerns the alienation of holy things from the sacred to a common use; and this may concern other miscarriages about holy things and holy duties, as may be gathered from ver. 19, where this is said to be a *trespass against the Lord,* not in a general sense, for so every sin was, but in a proper and peculiar sense. *Though he wist it not;* for if he did it knowingly, he must die, Numb. xv. 30.

18 [e]And he shall bring a ram without
[e] ver. 15. blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: [f]and the priest shall make an
[f] ver. 16. atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass offering: [g] he hath
[g] Ezra 10. 2. certainly trespassed against the LORD.

CHAP. VI.

Trespass-offerings for sins of deceit, or violence and perjury; restoration must be made, and a ram offered, 1—7. *The law of the burnt-offering further declared; the fire to be ever burning upon the altar,* 8—13. *Of meat-offerings for a memorial unto the Lord, and every one that toucheth them is holy,* 14—18. *Meat-offerings for the consecration of Aaron and his sons,* 19—23. *Of the sin-offering,* 24—30.

AND the LORD spake unto Moses, saying,
2 If a soul sin, and [a]commit a trespass
[a] Num. 5. 6. [b] ch. 19. 11. Acts 5. 4. Col. 3. 9. against the LORD, and [b]lie unto his neigh-

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bour in that [e] which was delivered him to keep, or in ‖ † fellowship, or in a thing taken away by violence, or hath [d] deceived his neighbour;

[e] Ex. 22. 7, 10.
‖ Or, in dealing.
† Heb. putting of the hand.
[d] Prov. 24. 28. & 25. 18.

This sin, though directly committed against man only, is here emphatically said to be done *against the Lord;* not only in general, for so every sin against man is also against the Lord, whose image in man is thereby injured, and whose law, which obligeth us to love, and fidelity, and justice to other men, is thereby violated; but in a more special sense, because this was a violation of human society, whereof God is the author, and president, and defender; see Numb. v. 6; and because it was a secret sin, of which God alone was the witness and judge; see Acts v. 4; and because God's name was abused in it by perjury, ver. 3. *To keep,* to wit, in trust. *Or in fellowship,* Heb. *or in putting of the hand.* Which may be either, 1. Another expression of the same thing immediately going before, which is very frequent in Scripture; and so the sense is, when one man puts any thing into another man's hand to keep for him; and when he requires it, to restore it to him. Or, 2. A distinct branch, which seems more probable, and so it belongs to commerce or fellowship in trading, which is very usual, when one man puts any thing into another's hand, not to keep it, as in the foregoing word or member, but to use and improve it for the common benefit of them both, in which cases of partnership it is easy for one to deceive the other, and therefore provision is here made against it. And this is called *a putting of the hand,* because such agreements and associations used to be confirmed by giving or joining their hands together, Jer. l. 15; Gal. ii. 9. Compare Exod. xxiii. 1. *Taken away by violence,* to wit, secretly; for he seems to speak here of such sins as could not be proved by witness. *Or hath deceived his neighbour,* got any thing from him by calumny, or fraud, or circumvention; for so the word signifies.

[e] Deut. 22. 1, 3. Ch. 22. 14. Ch. 19. 11. Prov. 29. 24. Jer. 5. 2. Zech. 5. 4.

3 Or [e] have found that which was lost, and lieth concerning it, and [f] sweareth falsely; in any of all these that a man doeth, sinning therein:

[f] Swear falsely; his oath being required, seeing there was no other way of discovery left.

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

Because he hath sinned, and is guilty. This guilt of his being manifested, either by his refusing to swear when called to it, as in some of the cases alleged; or by his voluntary confession upon remorse, whereby he reapeth this benefit, that he only restores the principal with the addition of a fifth part; whereas if he were convicted of his fault, he was to pay double, Exod. xxii. 9.

[g] Ch. 5. 16. Num. 5. 6, 7. in the day of his trespass-offering.

5 Or all that about which he hath sworn falsely; he shall even [g] restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ‖ † in the day of his trespass offering.

It must not be delayed, but restitution to man must accompany repentance towards God. Compare Matt. v. 23.

[h] Ch. 5. 18.

6 And he shall bring his trespass offering unto the LORD, [h] a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

[i] Ch. 4. 26.

7 [i] And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, ‖ because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

‖ Or, *for the burning.*

Hitherto he hath prescribed the sacrifices themselves, now he comes to the manner of them. *The law of the burnt-offering,* to wit, of the daily one, of which Exod. xxix. 38; Numb. xxviii. 3, as the following words show. *Because of the burning upon the altar all night unto the morning:* the meaning is, the evening burnt-offering was to be so managed and laid on piece after piece, that the fire might be constantly maintained by it. It is to be understood, that the morning burnt-offerings were to be kept burning all the day from morning to night also; but he mentions not that because there was so great a number and such a constant succession of sacrifices in the day-time, that there needed no law for feeding and keeping in the fire then; the only danger was for the night, when other sacrifices were not offered, but only the evening burnt-offering, which if it had been consumed quickly, as the morning burnt-offering was, there had been danger of the going out of that fire, which they were commanded diligently and constantly to keep in and maintain here below, ver. 13.

[k] Ch. 16. 4. Ex. 28. 39, 40, 41, 43. Ezek. 44. 17, 18.

10 [k] And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them [l] beside the altar.

[l] Ch. 1. 16

His linen garment, i. e. his linen coat, of which see Exod. xxviii. 39, 40.

The ashes are said to be consumed improperly, when the wood is consumed into ashes; as *meal* is said to be *ground,* Isa. xlvii. 2, when the corn is ground into meal; and *the naked* to be *stripped of their clothing,* Job xxii. 6, when by being stripped they are made naked.

[m] Ezek. 44. 19.

11 And [m] he shall put off his garments, and put on other garments, and carry forth the ashes without the camp [n] unto a clean place.

[n] Ch. 4. 12.

Put on other garments, because this was no sacred, but a common work. *Unto a clean place,* where no dung or filth was laid. See Lev. iv. 12, and compare Lev. xiv. 40, 41

[o] Ch. 3. 3, 9, 14.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon [o] the fat of the peace offerings.

The fire coming down from heaven, Lev. ix. 24, was to be perpetually preserved, and not suffered to go out, partly that there might be no occasion nor temptation to offer strange fire, nor to mingle their inventions with God's appointments; and partly to teach them whence they were to expect the acceptance of all their sacrifices, even from the Divine mercy and grace, signified by the fire which came down from heaven, which was a usual token of God's favourable acceptance. See the notes on Gen. iv. 4, 5. *Every morning;* though the evening also be doubtless intended, as it appears from ver. 9, and from the nature of the thing; yet the morning is only mentioned, because then the altar was cleansed, and the ashes taken away, and a new fire made. *He shall burn thereon,* i. e. upon the burnt-offering, which thereby would be sooner consumed, that so way might be made for other sacrifices, which were many.

13 The fire shall ever be burning upon the altar; it shall never go out.

[p] Ch. 2. 1. Num. 15. 4.

14 ¶ [p] And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

The law of the meat-offering, to wit, of that which was offered alone, and that by any of the people, not by the priest, for then it must have been all burnt. This law, delivered Lev. ii., is here repeated for the sake of some ad-

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ditions here made to it; as it is a common practice of law-makers, when they make additional laws, to recite such laws to which such additions belong.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a
q ch. 2. 2, 9. sweet savour, *even* the [q] memorial of it, unto the LORD.

r ch. 2. 3. Ezek. 44. 29. s ver. 26. ch. 10. 12, 13. Num. 18. 10. 16 And [r] the remainder thereof shall Aaron and his sons eat: [s] with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

The males only might eat these, because they were most holy things; whereas the daughters of Aaron might eat other holy things, Numb. xviii. 11. *With unleavened bread;* or rather, *unleavened*, for *with* is not in the Hebrew, and it disturbs the sense; for since the meat-offering itself was fine flour, Lev. ii. 1, it is not likely that they eat it with unleavened bread. *In the court of the tabernacle of the congregation;* in some special room appointed for that purpose. See Lev. viii. 31; 1 Sam. iii. 3; Ezek. xlii. 13; xlvi. 19, 24. The reason why this was to be eaten only by holy persons, and that in a holy place, is given ver. 17, because *it is most holy*, and therefore to be treated with greater reverence.

t ch. 2. 11. 17 [t] It shall not be baken with leaven.

u Num. 18. 9, 10. x ver. 25. ch. 2. 3. & 7. 1. Ex. 29. 37. [u] I have given it *unto them for* their portion of my offerings made by fire; [x] it *is* most holy, as *is* the sin offering, and as the trespass offering.

It shall not be baken with leaven; that part which remains to the priest; for the part here offered to God seems not to have been baked at all.

y ver. 29. Num. 18. 10. z ch. 3. 17. 18 [y] All the males among the children of Aaron shall eat of it. [z] *It shall be* a statute for ever in your generations concerning the offerings of the LORD made
a ch. 22. 3, 4, 5, 6, 7. Ex. 29. 37. by fire: [a] every one that toucheth them shall be holy.

It may be understood either, 1. Of persons, that none should touch or eat them but consecrated persons, to wit, priests. Or this may be an additional caution, that they who eat them should be not only priests, or their male children, but also *holy*, i. e. having no uncleanness upon them, for in that case even the priests themselves might not touch them. Or rather, 2. Of things, as may be gathered by comparing this with ver. 27, 28. Whatsoever toucheth them, as suppose the dish that receives them, the knife, or spoon, &c. which is used about them, those shall be taken for holy, and not employed for common uses. See Exod. xxix. 37.

19 ¶ And the LORD spake unto Moses, saying,
b Ex. 29. 2. 20 [b] This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed;
c Ex. 16. 36. the tenth part of an [c] ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

When he is anointed; when any of them are anointed for high priest; for he only of all the priests was to be anointed in future ages. This law of his consecration was delivered before, Exod. xxix. 2, 24, 25, and is here repeated because of some additions made to it. *A meat-offering perpetual*, to wit, whensoever any of them shall be so anointed. *At night*, or, *in the evening;* the one to be annexed to the morning sacrifice, the other to the evening sacrifice, over and besides that meat-offering which every day was to be added to the daily morning and evening sacrifices, Exod. xxix. 40.

21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.

When it is baken, or *fried*, so that it swells and bubbles up. *Thou shalt bring it in*, who art so anointed and consecrated, ver. 22.

22 And the priest of his sons [d] that is anointed in his stead shall offer it: *it is* a
d ch. 4. 3. statute for ever unto the LORD; [e] it shall be wholly burnt.
e Ex. 29. 25.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

No part of it shall be eaten by the priest, as it was when the offering was for the people. The reason of the difference is, partly, because when he offered it for the people, he was to have some recompence for his pains, which he could not expect when he offered it for himself; partly, to signify the imperfection of the Levitical priests, who could not bear their own iniquity; for the priest's eating part of the people's sacrifices did signify his typical bearing of the people's iniquity, as appears from Lev. x. 17; and partly, to teach the priests and ministers of God, that it is their duty to serve God with singleness of heart, and to be content with God's honour, though they have no present advantage by it.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, [f] This *is* the law of the sin offering: [g] In the place where the burnt offering is killed shall the sin offering be killed
f ch. 4. 2. g ch. 1. 3, 5, 11. & 4. 24, 29, 33. before the LORD: [h] it *is* most holy.
h ver. 17. ch. 21. 22.

26 [i] The priest that offereth it for sin shall eat it: [k] in the holy place shall it be eaten, in the court of the tabernacle of the congregation.
i ch. 10. 17, 18. Num. 18. 9, 10. Ezek. 44. 28, 29. k ver. 16.

For sin; for the sins of the rulers, or of the people, or any of them, but not for the sins of the priests; for then its blood was brought into the tabernacle, and therefore it might not be eaten.

27 [l] Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.
l Ex. 29. 37. & 30. 29.

Whatsoever shall touch the flesh; of which see the note on ver. 18. *Upon any garment;* upon the priest's garment; for it was he only that sprinkled it, and in so doing he might easily sprinkle his garments. *Thou shalt wash that whereon it was sprinkled in the holy place;* partly out of reverence to the blood of sacrifices, which hereby was kept from a profane or common touch; and partly that such garments might be decent, and fit for sacred administrations.

28 But the earthen vessel wherein it is sodden [m] shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.
m ch. 11. 33. & 15. 12.

The earthen vessel shall be broken, because being full of pores, the liquor in which it was sodden might easily sink into it, whereby it was ceremonially holy, and therefore was broken, lest afterwards it should be abused to profane or common uses. *It shall be both scoured*, and not broken, as being of considerable value, which therefore God would not have unnecessarily wasted. And this being of a more solid substance than an earthen vessel, was not so apt to drink in the humour.

29 [n] All the males among the priests shall eat thereof: [o] it *is* most holy.
n ver. 18. Num. 18. 10. o ver. 25.

30 [p] And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.
p ch. 4. 7, 11, 12, 16, 21. & 10. 18. & 16. 27. Heb. 13. 11.

Such were the sacrifices offered for the high priest, or for

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the whole assembly, either severally, Lev. iv. 7, 18, or jointly for both, in the yearly atonement, Lev. xvi. 27, 33.

CHAP. VII.

The law of the trespass-offering, and what fell to the priests, both of this and some other sacrifices, 1—10. *The law of the sacrifices of peace-offerings; of thanksgiving,* 11—15; *of vows and free-will-offerings: the unclean person eating thereof to die,* 16—21. *Fat not to be eaten; what fat might be used for other things; he that eats of the fat of the offering to die; and no blood to be eat,* 22—27. *Another caution concerning peace-offerings,* 28—34. *The conclusion of the former laws, which are repeated,* 35—38.

a ch. 5, & 6. 1,—7.
b ch. 6. 17, 25. & 21. 22.
c ch. 1. 3, 5, 11. & 4. 24, 29, 33.

1 LIKEWISE [a]this *is* the law of the trespass offering: [b]it *is* most holy.
2 [c]In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

d ch. 3. 4, 9, 10, 14, 15, 16. & 4. 8, 9. Ez. 23. 13.

3 And he shall offer of it [d]all the fat thereof; the rump, and the fat that covereth the inwards,
4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

Which is by the flanks; or, and that *which is*, &c. So this is another fat, as may seem probable from the mention of the several parts, the *kidneys* and the *flanks*. For it seems preposterous after a plain and exact description of the very particular place of the fat, the *kidneys*, to add another more dark and doubtful description of it from the *flanks*. And the Hebrew writers, whose common practice of these things makes them the best interpreters of it, make these divers kinds or parts of fat. And so there is only an ellipsis of the conjunction copulative, which is Psal. cxxxiii. 3, and in many other places, as hath been already showed.

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

e ch. 6. 16, 17, 18. Num. 18. 9, 10. f ch. 2. 3.

6 [e]Every male among the priests shall eat thereof: it shall be eaten in the holy place: [f]it *is* most holy.

Every male, supposing him not to have any uncleanness upon him, ver. 20, or other impediment.

g ch. 4. 25, 30. & 14. 13.

7 As the sin offering *is*, so *is* [g]the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

So is the trespass-offering, to wit, in the matter here following, for in other things they differed. *Shall have it*, i. e. by a synecdoche, that part of it which was by God allowed to the priest. See Lev. vi. 26.

8 And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered.

h ch. 2. 7, 10. Num. 6. 15. Ezek. 46. 20.
i Or, *in the frying-pan, &c.*

9 And [h]all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and ‖in the pan, shall be the priest's that offereth it.

All the meat-offering, except the part reserved by God, Lev. ii. 2, 9. *Shall be the priest's that offereth it*, because these were ready drest and hot, and not to be presently eaten; and because the priest who offered it was in reason to expect and have something more than his brethren who laboured not about it; and that he had only in this offering, for the other were equally distributed.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

Dry, without oil, or drink-offering, as those Lev. v. 11; Numb. v. 15. *One as much as another:* the sense may be either, 1. That every priest shall have equal right to this, when the course of his ministration comes. But then there was no reason to make so great an alteration of the phrase, nor to make any distinction of the differing kinds of meat-offerings, if in both they were to be the *priest's that offered them*, as is expressed ver. 9, and here, as they say, intended. Or rather, 2. That these were to be equally divided among all the priests. And there was manifest reason for this difference, because these were in greater quantity than the former; and being raw, might more easily and commodiously be divided and reserved for the several priests to dress it in that way which each of them best liked.

i ch. 3. 1. & 22. 18, 21.

11 And [i]this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers [k]anointed with oil, and cakes mingled with oil, of fine flour, fried.

k ch. 2. 4. Num. 6. 15.

For a thanksgiving; for mercies received. See Lev. xxii. 29; 2 Chron. xxix. 31; xxxiii. 16.

13 Besides the cakes, he shall offer *for* his offering [l]leavened bread with the sacrifice of thanksgiving of his peace offerings.

l Amos 4. 5.

Leavened bread; partly, because this was a sacrifice of another kind than those in which leaven was forbidden, this being a sacrifice of thanksgiving for God's blessings, among which leavened bread was one; partly, to show that leaven was not so strictly forbidden in other sacrifices, as if it were evil in itself, but to teach us wholly to rest in the will of God in all his appointments, without too scrupulous an inquiry into the particular reasons of them. *Object.* Leaven was universally forbidden, Lev. ii. 11. *Answ.* 1. That prohibition concerned only things offered and burnt upon the altar, which this bread was not, but it was offered only towards the priest's food. 2. That was another kind of sacrifice, and therefore it is no wonder if it had other rites. 3. That leaven was not universally forbidden appears from Lev. xxiii. 17. *With the sacrifice of thanksgiving of his peace-offerings*, or, *with the sacrifice of thanksgiving* for *his peace* or *prosperity*.

14 And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, [m]*and* it shall be the priest's that sprinkleth the blood of the peace offerings.

m Num. 18. 8, 11, 19.

Of it, i. e. either of the loaves of leavened bread mentioned ver. 13, or of the offering, one of each part of the *whole oblation*, as it follows; it being most probable, and agreeable to the rules and laws laid down before and afterward, that the priest should have a share in the unleavened cakes and wafers, as well as in the leavened bread.

Concerning the heave-offerings, see Exod. xxix. 24, 28.

15 [n]And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

n ch. 22. 30.

By the priests and offerers this flesh was eaten, Lev. xxii. 30.

o ch. 19. 6, 7, 8.

16 But [o]if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

Be a vow; offered in performance of a vow, the man having desired some special favour from God, and vowed the sacrifice to God if he would grant it. *A voluntary offering*, which a man freely offered to God, in testimony of his faith and love to God, without any particular in-

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junction from God, or design of his own special advantage thereby. See Lev. xxii. 23; Ezek. xlvi. 12. *On the morrow also the remainder of it shall be eaten*, which was not allowed for the thank-offering; the reason of which difference is to be fetched only from God's good pleasure and will, to which he expects our obedience, though we discern not the reason of his appointments.

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

That it might neither putrefy, and thereby be exposed to contempt; nor yet be reserved either for superstitious abuse, or for the priest's domestic use, which would savour of covetousness, and of distrust of God's care for their future provisions.

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be [p] imputed unto him that offereth it: it shall be an [q] abomination, and the soul that eateth of it shall bear his iniquity.

p Num. 18. 27.
q ch. 11. 10, 11, 41. & 19. 7.

It shall not *be imputed unto him* for an acceptable service to God.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

The flesh, to wit, of the holy offering, of which he is here treating; and therefore the general word is to be so limited; for other flesh one might eat in this case, Deut. xii. 15, 22. *That toucheth any unclean thing*, after its oblation; which might easily happen, as it was conveyed from the altar to the place where it was eaten; for it was not eaten in the holy place, as appears, because it was eaten by the priests, together with the offerers, who might not come thither. *As for the flesh*, i. e. the other flesh; that which shall not be polluted by any unclean touch. *All that be clean*, whether priests or offerers, or guests invited to the feast. See 1 Sam. ix. 12; xx. 26. Both the flesh and the eaters of it must be clean.

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, [r] having his uncleanness upon him, even that soul [s] shall be cut off from his people.

r ch. 15. 3.
s Gen. 17. 14.

The soul that eateth knowingly; for if it were done ignorantly, a sacrifice was accepted for it, Lev. v. 2. *Having his uncleanness upon him*, i. e. not being cleansed from his uncleanness according to the appointment, Lev. xi. 24, &c. This verse speaks of uncleanness from an internal cause, as by an issue, &c., for what was from an external cause is spoken of in the next verse.

21 Moreover the soul that shall touch any unclean *thing*, *as* [t] the uncleanness of man, or *any* [u] unclean beast, or any [w] abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul [x] shall be cut off from his people.

t ch. 12, & 13, & 15.
u ch. 11. 24, 28.
w Ezek. 4. 14.
x ver. 20.

The uncleanness of man, or, *of women*, for the word signifies both; and that there were such things coming from men or women, the touch whereof did pollute men and things, may be seen Lev. xv., and elsewhere. Others make it an hypallage, *uncleanness of man*, for *a man of uncleanness*, or, *an unclean man*. But that seems not necessary here.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, [y] Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

y ch. 3. 17.

The general prohibition of eating fat, Lev. iii. 17, is here explained of, and restrained to, those kinds of creatures which were sacrificed to God.

24 And the fat of the † beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

† Heb. carcase. ch. 17. 15. Deut. 14. 21. Ezek. 4. 14. & 44. 31.

He speaketh still of the same kinds of beasts, and showeth that this prohibition reacheth not only to the fat of those beasts which were offered to God, but also of those that died, or were killed at home. And if this seems a superfluous prohibition concerning the fat, since the lean as well as the fat of such beasts was forbidden, Lev. xxii. 8, it must be noted that that prohibition reached only to the priests, ver. 4.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 [z] Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

z Gen. 9. 4. ch. 3. 17. & 17. 10,—14.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, [a] He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

a ch. 3. 1.

Not by another, but by himself, as it is explained ver. 30. *His oblation*, i. e. those parts of the peace-offering which are in a special manner offered to God, to wit, the fat, and breast, and shoulder, as it follows. *Unto the Lord*, i. e. to the tabernacle, where the Lord was present in a special manner. He shows, that though part of such offerings might be eaten in any clean place, Lev. x. 14, yet not till they had been killed, and part of them offered to the Lord in the place appointed by him for that purpose.

30 [b] His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that [c] the breast may be waved *for* a wave offering before the LORD.

b ch. 3. 3, 4, 9, 14.
c Ex. 29. 24, 27. ch. 8. 27. & 9. 21. Num. 6. 20.

After the beast was killed, and the parts of it divided, the priest was to put the parts mentioned into the hands of the offerer. See Exod. xxix. 22—24. *Made by fire*; so called not strictly, as burnt-offerings are, because some parts of these were left for the priest, ver. 31; but more largely, because even these peace-offerings were in part, though not wholly, burnt. *The breast may be waved* to and fro by his hands, which were supported and directed by the hands of the priest.

31 [d] And the priest shall burn the fat upon the altar: [e] but the breast shall be Aaron's and his sons'.

d ch. 3. 5, 11, 16.
e ver. 34.

i. e. The portion of every succeeding high priest and his family: compare Exod. xxix. 26.

32 And [f] the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

f ver. 34. ch. 9. 21. Num. 6. 20

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For [g] the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

g Ex. 29. 28. ch. 10. 14, 15. Num. 18. 18, 19. Deut. 18. 3.

The *breast* or heart is the seat of wisdom, and the *shoulder* of strength for action, and these two may denote

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that wisdom and virtue or power which was in Christ our High Priest, 1 Cor. i. 24, and which ought to be in every priest.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

Of the anointing, i. e. of the priesthood; the sign put for the thing signified; and the *anointing* by a like figure is put for the right, or part of the sacrifices belonging to the priest by virtue of his anointing, as plainly appears from the words here following, *out of the offerings*, &c. *In the day when he presented them:* this was their portion appointed them by God in that day, and therefore to be given to them in after-ages. Or, *from the day*, &c., and thenceforward; the Hebrew preposition *beth* being put for *min*, as it is frequently.

36 Which the LORD commanded to be given them of the children of Israel, [h] in the day that he anointed them, *by* a statute for ever throughout their generations.

h ch. 8. 12, 30. Exod. 29. 7, 21.

37 This *is* the law [i] of the burnt offering, [k] of the meat offering, [l] and of the sin offering, [m] and of the trespass offering, [n] and of the consecrations, and [o] of the sacrifice of the peace offerings;

i ch. 6. 9. k ch. 6. 14. l ch. 6. 25. m ver. 1. n ch. 8. 28. Ex. 29. 1. o ver. 11.

Of the consecrations, i. e. of the sacrifice offered at the consecration of the priests.

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel [p] to offer their oblations unto the LORD, in the wilderness of Sinai.

p ch. 1. 2.

CHAP. VIII.

Moses by God's command calls together Aaron and his sons, and the whole congregation, 1—5. *Washes Aaron and his sons*, 6. *Puts on the priestly garments*, 7—9. *Anoints the tabernacle, with the altar and laver, to sanctify them*, 10, 11. *Anoints Aaron*, 12. *Puts the holy garments on his sons*, 13. *Offers sacrifices for them; a bullock for a sin-offering*, 14—17; *and a ram for a burnt-offering*, 18—21; *and a second ram for consecration; uses the blood about some parts of their bodies; gives the parts into their hands to wave before the Lord, and sprinkles of the anointing oil and blood from upon the altar on them and their garments*, 22—30. *Declares to them God's charge, which they perform*, 31—36.

AND the LORD spake unto Moses, saying,

This is here premised, to show that Moses did not confer the priesthood upon Aaron by virtue of his relation or affection to him, but by God's appointment, which also appears from the following story.

2 [a] Take Aaron and his sons with him, and [b] the garments, and [c] the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

a Ex. 28. 1, 2, 3. b Ex. 28. 2, 4. c Ex. 30. 25, 26.

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

The elders which represented all, and as many of the people as would and could get thither, that all might be witnesses both of Aaron's commission from God, and of his work and business.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, [d] This *is* the thing which the LORD commanded to be done.

d Ex. 29. 4.

6 And Moses brought Aaron and his sons, [e] and washed them with water.

e Ex. 29. 4.

7 [f] And he put upon him the [g] coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

f Ex. 29. 5. g Ex. 28. 4.

The linen breeches prescribed Exod. xxviii. 42 are not here mentioned, because they were not to be put on at his consecration, but afterwards in the execution of his office.

8 And he put the breastplate upon him: also he [h] put in the breastplate the Urim and the Thummim.

h Ex. 28. 30.

9 [i] And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD [k] commanded Moses.

i Ex. 29. 6. k Ex. 28. 37, &c.

Of which see Exod. xxix. 6.

10 [l] And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

l Ex. 30. 26, 27, 28, 29.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

Seven times, to signify the singular use and holiness of it, which it was not only to have in itself, but also to communicate to all the sacrifices laid upon it. *The laver*, where the priests washed themselves, and the sacrifices, and vessels or instruments of the holy ministration. See Lev. vi. 28.

12 And he [m] poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

m ch. 21. 10, 12. Ex. 29. 7. & 30. 30. Ps. 133. 2. Eccles. 45. 15.

He poured of the anointing oil in a plentiful manner, as appears from Psal. cxxxiii. 2, whereas other persons and things were only anointed or sprinkled with it.

13 [n] And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and † put bonnets upon them; as the LORD commanded Moses.

n Ex. 29. 8, 9. † Heb. *bound.*

14 [o] And he brought the bullock for the sin offering: and Aaron and his sons [p] laid their hands upon the head of the bullock for the sin offering.

o Ex. 29. 10. Ezek. 43. 19. p ch. 4. 4.

There were indeed seven bullocks to be offered at his consecration, one every day, Exod. xxix. 35, 36; but here he mentions only one, either by a common enallage of number, or because he here describes only the work of the first day, and leaves the rest to be gathered from it; of which see ver. 33.

15 And he slew *it*: [q] and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

q Ex. 29. 12, 36. ch. 4. 7. Ezek. 43. 20, 26. Heb. 9. 22

16 [r] And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

r Ex. 29. 13. ch. 4. 8.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD [s] commanded Moses.

s ch. 4. 11, 12. Ex. 29. 15.

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In the offerings for the people *the hide* was not burnt, but given to the priest.

t Ex. 29. 15. 18 ¶ [t]And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

He killed it; either Moses, as in the following clause, the pronoun being put for the noun; or some other person by Moses's appointment; which may be the reason why he is not named here, as he is to the sprinkling of the blood, which was an action more proper to the priest, and more essential to the sacrifice, as the learned have observed.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering

u Ex. 29. 18. made by fire unto the LORD; [u]as the LORD commanded Moses.

w Ex. 29. 19, 31. 22 ¶ And [w]he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

The lowest and softest part of the ear is called the tip or lap of the ear. See Exod. xxix. 20.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

x Ex. 29. 22. 25 [x]And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

y Ex. 29. 23. 26 [y]And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

z Ex. 29. 24, &c. 27 And he put all [z]upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

a Ex. 29. 25. 28 [a]And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it

b Ex. 29. 26. was Moses' [b]part; as the LORD commanded Moses.

Moses at this time administering the priest's office was to receive the priest's wages; it being most just and reasonable that the work and wages should go together.

c Ex. 29. 21. & 30. 30. Num. 3. 3. 30 And [c]Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, [d]Boil the flesh *at* the door of d Ex. 29. 31, 32. the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

Boil the flesh, that which was left of the ram, and particularly the breast, which was said to be Moses's part, ver. 29, and by him was given to Aaron, that he and his sons might eat of it, in token that they, and only they, should have the right to do so for the future.

32 [e]And that which remaineth of the e Ex. 29. 34. flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for [f]seven days f Ex. 29. 30, 35. Ezek. 43. 25, 26. shall he consecrate you.

For seven days the same ceremonies were to be repeated, as the next verse implies, and other rites to be performed. *He consecrate you;* either God or Moses; for the words may be spoken by Moses, either in God's name, or in his own; Moses speaking of himself in the third person, which is very common in Scripture.

34 [g]As he hath done this day, *so* the g Heb. 7. 16. LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and [h]keep the h Num. 3. 7. & 9. 19. Deut. 11. 1. 1 Kings 2. 3. charge of the LORD, that ye die not: for so I am commanded.

The charge of the Lord; what God hath commanded you concerning your consecration.

If the threatening seem too severe for the fault, it must be considered both that it is the usual practice of lawgivers most severely to punish the first offences for the terror and caution of others, and for the maintenance of their own authority; and that this transgression was aggravated by many circumstances, being committed by sacred and eminent persons, and that in the presence of the people, which made it a public scandal, and in God's worship, where he is very tender and jealous, and against a plain and easy command of God, and at a time when they were receiving high favours and privileges from God. Nor is sin to be esteemed or measured by the idle fancies of men of corrupt minds and lives, whose interests and lusts easily blind their minds; but by the authority, majesty, and will of the great, and wise, and just Lawgiver.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAP. IX.

Moses commands Aaron to offer a sin-offering, and burnt-offering, and peace and meat offering; the congregation drawing near, and so the glory of the Lord should appear to them; to make atonement for himself and the people, 1—7. *Aaron's offering for himself,* 8—14; *for the people,* 15—21, *whom he blesses, first by prayer to God, and then by solemn declaration to them; the glory of God appears; fire from heaven consumes the sacrifice; the people shout and are amazed,* 22—24.

AND [a]it came to pass on the eighth day, a Ezek. 43 27. *that* Moses called Aaron and his sons, and the elders of Israel;

The eighth day, to wit, from the first day of his consecration, or when the seven days of his consecration were ended, chap. viii. 33, 35, as appears from Exod. xxix. 30,

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&c.; Ezek. xliii. 27. The eighth day is famous in Scripture for the perfecting and purifying both of men and beasts. See Lev. xii. 2, 3; xiv. 8—10; xv. 13, 14; xxii. 27.

All the congregation were called to be witnesses of Aaron's instalment into his office, to prevent their murmurings and contempt, which being done, the elders were now sufficient to be witnesses of Aaron's first execution of his office.

b ch. 4. 3. & 8. 14. Ex. 29. 1. c ch. 8. 18.

2 And he said unto Aaron, [b] Take thee a young calf for a sin offering, [c] and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

A young calf, Heb. *a calf, the son of a bull* or *cow*; which may seem to be added purposely to intimate that it was not a *young calf* properly so called, but a *young bullock*, for that was the sacrifice enjoined for the high priest's sin-offering, Lev. iv. 3. Though it be not material, if this be a *young calf*, and that a *young bull*, because the grounds and ends of the several sacrifices differ, that Lev. iv. being for his particular sin, and this for his own and family's sins in general, and therefore no wonder if the sacrifices also differ. *For a sin-offering*, for himself and his own sins, which was an evidence of the imperfection of that priesthood, and of the necessity of another and a better.

d ch. 4. 23. Lev. 5. 17. & 23. 19.

3 And unto the children of Israel thou shalt speak, saying, [d] Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

A sin-offering for the people, as it is expressed here ver. 15, for whose sin a young bullock was required, Lev. iv. 14; but that was for some particular sin, but this was more general and indefinite for all their sins. Besides, there being an eye here had to the priest's consecration and entrance into his office, it is no wonder if there be some difference in these sacrifices from those before prescribed.

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; e ch. 3. 1. Prov. 7. 14. Is. 9. 6. and [e] a meat offering mingled with oil: for [f] to day the LORD will appear unto you.

See the fulfilling of this promise, ver. 24. Heb. *hath appeared*. He speaks of the thing to come as if it were past, which is frequent in Scripture, to give them the more assurance of the thing.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

Before the tabernacle where God dwelt.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and [g] the glory of the LORD shall appear unto you. g ver. 23. Ex. 24. 16.

The glorious manifestation of God's powerful and gracious presence, ver. 24. Compare Exod. xxiv. 16, 17; xl. 34, 35; Ezek. xliii. 2.

7 And Moses said unto Aaron, Go unto the altar, and [h] offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and [i] offer the offering of the people, and make an atonement for them; as the LORD commanded. h ch. 4. 3. Num. 6. 14. Heb. 5. 3. & 9. 7. i ch. 4. 26. & 16. 30. Heb. 2. 17.

Moses had hitherto sacrificed, but now he resigneth his work to Aaron, and actually gives him that commission which from God he had received for him.

The order is very observable, first for thyself, otherwise thou art unfit to do it for the people. Hereby God would teach us, both the deficiency of this priesthood, and the absolute necessity of a higher and better Priest, Heb. vii. 26, 27, and how important and needful it is that God's ministers should be in the grace and favour of God themselves, that their ministrations may be acceptable to God, and profitable to the people.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 [k] And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and [l] put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar: k ch. 8. 15. l See ch. 4. 7.

Upon the horns of the altar, to wit, of burnt-offerings, of which alone he speaks both in the foregoing and following words; and the blood was poured out at the bottom of this altar only, not of the altar of incense, as appears from Lev. iv. 7, where indeed there is mention of putting some of the blood upon the horns of the altar of incense, in this case of the priest's sacrificing for his own sins. But there seems to be a double difference: 1. That sacrifice was offered for some particular sin, this for his sins indefinitely. 2. There he is supposed to be complete in his office, and here he is but entering into his office, and therefore must prepare and sanctify himself by this offering upon the brazen altar in the court, before he can be admitted into the holy place where the altar of incense was. And the like is to be said for the difference between the sin-offering for the people here, and Lev. iv. 17, 18.

10 [m] But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; [n] as the LORD commanded Moses. m ch. 3. 16. n ch. 4. 8.

Either, 1. Disposed it for the burning, i. e. laid it upon the altar where it was to be burnt by the heavenly fire, ver. 24. Thus interpreters generally understand the word here, as also ver. 13, 17, 20, by an anticipation; or the consequent is put for the antecedent, of which there are examples in Scripture. Or, 2. Properly burnt by ordinary fire, which was used and allowed until the fire came down from heaven, ver. 24, though afterwards it was forbidden. And if it had not been allowed otherwise, yet this being done by Aaron at the command of Moses, and consequently with God's approbation, it was unquestionably lawful. And therefore there seems to be no necessity of departing from the proper sense of the word. Add to this, that there is nothing said to be consumed by that heavenly fire, but *the burnt-offering* with the *fat* belonging to it, namely, that burnt-offering mentioned ver. 16, which therefore is not there said to be burnt, as it is said of the other burnt-offering, ver. 13, and of the rest of the sacrifices in their places.

11 [o] And the flesh and the hide he burnt with fire without the camp. o ch. 4. 11. & 8. 17.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, [p] which he sprinkled round about upon the altar. p ch. 1. 5. & 8. 19.

13 [q] And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar. q ch. 8. 20.

14 [r] And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar. r ch. 8. 21.

15 ¶ [s] And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first. s ver. 3. Is. 53. 10. Heb. 2. 17. & 5. 3.

This was to be offered for the people, as the former was for himself, ver. 7. *As the first*, to wit, in like manner as he did that for the priest, ver. 8, and consequently burnt this, as he did the other, ver. 11, for which Moses reproves him, Lev. x. 17.

16 And he brought the burnt offering, and offered it [t] according to the ‖ manner. t ch. 1. 3, 10. ‖ Or, *ordinance*.

Which also was offered for the people, as the last-mentioned sin-offering was.

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17 And he brought [a] the meat offering, and [†] took an handful thereof, and burnt *it* upon the altar, [x] beside the burnt sacrifice of the morning.

[a] ver. 4. ch. 2. 1, 2. [†] Heb. *filled his hand out of it.* [x] Ex. 29. 38.

The meat-offering was always to be added to the burnt-offering. See Lev. vi. *The burnt-sacrifice of the morning* was to be first offered every morning; for God will not have his ordinary and stated service swallowed up by extraordinary.

18 He slew also the bullock and the ram *for* [y] a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

[y] ch. 3. 1, &c.

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

That which covereth; the fat *which covereth* the inwards, or the guts; which words are here understood, as appears by comparing this place with Lev. iii. 3, 9; iv. 8; vii. 3, where they are expressed.

20 And they put the fat upon the breasts, [z] and he burnt the fat upon the altar:

[z] ch. 3. 5, 16.

The breasts were reserved for the priest out of the peace-offerings, which were offered for the people. See Lev. vii. 30, 31, 34.

21 And the breasts and the right shoulder Aaron waved [a] *for* a wave offering before the LORD; as Moses commanded.

[a] Ex. 29. 24, 26. ch. 7. 30, 31, 32, 33, 34.

22 And Aaron lifted up his hand toward the people, and [b] blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

[b] Num. 6. 23. Deut. 21. 5. Luke 24. 50.

Aaron lifted up his right hand, which the Jews say was lifted up highest; or *his hands*, according to the other reading, which was the usual rite of blessing. See Luke xxiv. 50. By this posture he signified both whence he expected the blessing, and his hearty desire of it for them. *Blessed them*, in some such manner as is related Numb. vi. 24, &c., though not in the same form, as some suppose, for it is not probable that he used it before God delivered it. And this blessing was an act of his priestly office no less than sacrificing. See Gen. xiv. 18, 19; Numb. vi. 23; Deut. x. 8; xxi. 5; Luke xxiv. 50. *Came down*, to wit, from the altar; whence he is said to *come down*, either, 1. Because the altar stood upon raised ground, to which they went up by an insensible ascent. Compare Exod. xx. 26. Or, 2. Because it was nearer the holy place, and the holy of holies, which was the upper end.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: [c] and the glory of the LORD appeared unto all the people.

[c] ver. 6. Num. 14. 10. & 16. 19, 42.

Moses went in with *Aaron* to direct him, and to see him perform those parts of his office which were to be done in the holy place, about the lights, and the table of shew-bread, and of the altar of incense, upon which part of the blood of the sacrifices now offered was to be sprinkled, according to the law, Lev. iv. 7, 18. *Blessed the people*, i. e. prayed to God for his blessing upon the people, as this phrase is explained, Numb. vi. 23, &c., and particularly for his gracious acceptation of these and all succeeding sacrifices, and for his signification thereof by some extraordinary token, which accordingly happened. *The glory of the Lord;* either a miraculous brightness shining from the cloudy pillar, as Exod. xvi. 10; Numb. xiv. 10; or a glorious and visible discovery of God's gracious presence and acceptance of the present ministry and service, as it follows.

24 And [d] there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, [e] they shouted, and fell on their faces.

[d] Gen. 4. 4. Judg. 6. 21. 1 Kin. 18. 38. 2 Chro. 7. 1. Ps. 20. 3. 2 Mac. 2. 10, 11. [e] 1 Kings 18. 39. 2 Chro. 7. 3. Ezra 3. 11.

There came a fire, in token of God's acceptation and approbation of the priesthood now instituted, and the sacrifices now offered, and consequently of others of the like nature. See the like instances, Judg. vi. 21; xiii. 19, 20; 1 Chron. xxi. 26. And this fire now given was to be carefully kept, and not suffered to go out, Lev. vi. 13, and therefore was carried in a peculiar vessel in their journeys in the wilderness. *From before the Lord;* or, *from the face* or *presence of the Lord;* i. e. from the place where God was in a special manner present: either, 1. From heaven, as 1 Kings xviii. 38; 2 Chron. vii. 1, which is oft called God's *dwelling-place*, as Deut. xxvi. 15; Isa. lxiii. 15. Or, 2. From the holy of holies, where also God is said to dwell, 2 Kings xix. 15; 2 Chron. vi. 2; Psal. lxxx. 1. And what is done before the ark is said to be done *before God*, as 1 Chron. xiii. 8, 10; xvi. 1, &c. And this may seem more probable by comparing this with Lev. x. 2. *They shouted;* as wondering at, rejoicing in, and blessing God for this wonderful and gracious discovery of himself, and of his favour to them therein.

CHAP. X.

Nadab and Abihu offering strange fire, are devoured by fire from heaven, 1, 2; for God will be sanctified by them that draw near unto him, 3. Their dead bodies carried without the camp, 4, 5. Aaron and his two other sons forbad to mourn, 6; also to drink wine or any strong drink, 8, 9. Their duty to distinguish between holy and unholy; and to teach the people all the statutes of the Lord, 10, 11. Moses declares to them what of the burnt-offerings they might eat, 12—15; is angry that the sin-offering was not eat, nor the blood carried into the holy place, 16—18. He is appeased by Aaron, 19, 20.

AND [a] Nadab and Abihu, the sons of Aaron, [b] took either of them his censer, and put fire therein, and put incense thereon, and offered [c] strange fire before the LORD, which he commanded them not.

[a] ch. 16. 1. & 22. 9. Num. 3. 2, 4. & 26. 61. 1 Chro. 24. 2. [b] ch. 16. 12. Num. 16. 18. [c] Ex. 30. 9.

Strange fire; so called, as not appointed for, nor belonging to, the present work; fire not taken from the altar, as it ought, but from some common fire. *Before the Lord;* upon the altar of incense. *Which he commanded them not;* for seeing Moses himself neither did nor might do any thing in God's worship without God's command, which is oft noted of him, for these to do it was a more unpardonable and inexcusable presumption. Besides, *not commanding* may be here put for *forbidding*, as it is Jer. xxxii. 35. Now as this was forbidden implicitly, Lev. vi. 12, especially when God himself made a comment upon that text, and by sending fire from heaven declared of what fire he there spake; so it is more than probable it was forbidden expressly, though that be not here mentioned, nor was it necessary it should be.

2 And there [d] went out fire from the LORD, and devoured them, and they died before the LORD.

[d] ch. 9. 24. Num. 16. 35. 2 Sam. 6. 7.

From the Lord; from heaven, or rather from the sanctuary. See chap. ix. 24. *Devoured them;* destroyed their lives; for their bodies and garments were not consumed, as it appears from ver. 4, 5. Thus the sword is said to devour, 2 Sam. ii. 26. Thus lightning many times kills persons, without any hurt to their bodies or garments.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them [e] that come nigh me, and before all the people I will be [f] glorified. [g] And Aaron held his peace.

[e] Ex. 19. 22. & 29. 43. ch. 21. 6, 17, 21. Is. 52. 11. Ezek. 20. 41. & 42. 13. [f] Is. 49. 3. Ezek. 28. 22. John 13. 31, 32. & 14. 13. 2 Thess. 1. 10. [g] Ps. 39. 9.

This is it that the Lord spake; though the express words be not recorded in Scripture, where only the heads of scr-

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mons and discourses are contained, yet it is probable they were uttered by Moses in God's name. Howsoever, the sense and substance of them is in many places. See Exod. xix. 22; xxix. 43; Lev. viii. 35. *I will be sanctified:* this may note either, 1. Their duty to sanctify God, i. e. to demean themselves with such care, and reverence, and watchfulness, as becomes the holiness of the God whom they serve, and of the worship in which they are engaged; whence he leaves them to gather the justice of the present judgment for their gross neglect herein. Or, 2. God's purpose to sanctify himself, i. e. to declare and manifest himself to be a holy and righteous God by his severe and impartial punishment of all transgressors, how near soever they are to him. *In them that come nigh me,* i. e. who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are shut out. It is a description of the priests. See Exod. xix. 22; Lev. xxi. 17; Ezek. xlii. 13, 14. *Before all the people I will be glorified:* as they have sinned publicly and scandalously, so I will vindicate my honour in a public and exemplary manner, that all men may learn to give me the glory of my sovereignty and holiness by an exact conformity to my laws. *Aaron held his peace,* partly through excessive grief, which is sometimes signified by silence, as Isa. xlvii. 5; Lam. ii. 10, and principally in acknowledgment of God's justice and submission to it. Compare Psal. xxxix. 10; Ezek. xxiv. 17. He murmured not, nor replied against God, nor against Moses; wisely considering that their sin was directly against God, and in that which is most dear and honourable in God's account, to wit, in his worship; and that God's honour ought to be dearer to him than his sons: and that this being the first violation of the law newly given, and committed by those who should have been the strictest observers and assertors of it, did deserve a very severe punishment.

4 And Moses called Mishael and Elzaphan, the sons of [h] Uzziel the uncle of Aaron, and said unto them, Come near, [i] carry your brethren from before the sanctuary out of the camp.

[h] Ex. 6. 18. 1 Chron. 15. 10, 11.
[i] Luke 7. 12. Acts 5. 6, 9, 10. & 8. 2.

For Aaron and his sons had scarce finished their consecration work, and were employed in their holy ministrations, from which they were not to be called for funeral solemnities. See Lev. xxi. 1, &c. *The uncle of Aaron.* See Exod. vi. 18; Numb. iii. 19. *Your brethren,* i. e. kinsmen, as that word is oft used, as Gen. xiii. 8; xxiv. 27. *Out of the camp,* where the burying-places of the Jews were, that the living might neither be annoyed by the unwholesome scent of the dead, nor defiled by the touch of their graves.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

In their coats; in the holy garments wherein they ministered; which might be done either, 1. As a testimony of a respect due to them, notwithstanding their present failure; and that God in judgment remembered mercy, and when he took away their lives, spared their souls. Or, 2. Because being polluted both by their sin, and by the touch of their dead bodies, God would not have them any more used in his service.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [k] Uncover not your heads, neither rend your clothes; lest ye die, and lest [l] wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

[k] Ex. 28. 8. ch. 13. 45. & 21. 10. Num. 6. 6, 7. Deut. 21. 12. Ezra 9. 3, 5. Ezek. 24. 16, 17.
[l] Num. 16. 22, 46. Josh. 22. 1. & 22. 18, 20. 2 Sam. 24. 1.

Uncover not your heads; either, 1. By putting off your mitres and bonnets, or ornaments, and going bare-headed, as mourners sometimes did. See Lev. xiii. 45; Ezek. xxiv. 17, 23. Or, 2. By shaving off the hair of your heads and beards, as mourners did. See Job i. 20; Jer. vii. 29; xli. 5; Ezek. xliv. 20; Micah i. 16. This latter may seem to be principally intended, 1. Because this ceremony of *uncovering the head* being used by the people as well as by the priests in case of mourning, as the places now alleged show; and the other ceremony here joined with it, of *rending the clothes,* being also common to the people; seems to imply that he speaks not of that uncovering of the head which was peculiar to the priests, but of that which was common both to priests and people, especially seeing that which is here forbidden to these priests is in the following words allowed to the people, to *bewail* their death, which as at other times it was, so now probably might be performed by these same ceremonies. 2. Because the high priest is forbidden to *uncover his head* in way of mourning for the dead, not only at that time when he was in actual ministration, but at all times, even when he had neither his mitre nor any of the holy garments upon him, Lev. xxi. 10. *Neither rend your clothes;* give no signification of your sorrow; mourn not for them; partly lest you should seem to justify and approve of your brethren, and tacitly reflect upon God as too severe in his proceedings with them; and partly lest thereby you should be diverted from or disturbed in your present service, which God expects should be done cheerfully. *But let your brethren bewail the burning,* not so much in compassion to them against whom God hath showed such great and just indignation, as in sorrow for the tokens of Divine displeasure.

7 [m] And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: [n] for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

[m] ch. 21. 12.
[n] Ex. 28. 41. ch. 8. 30.

Ye shall not go out from the door of the tabernacle, where at this time they were, either because this happened within seven days of their consecration; see Lev. viii. 35; or because they were longer detained there about some other holy ministrations. Though the former may seem more probable, because the *meat-offering* here mentioned, ver. 12, and the *sin-offering,* ver. 16, were part of the consecration-offerings. *The anointing oil of the Lord is upon you.* You are persons consecrated peculiarly to God's service, which therefore it is just and reasonable you should prefer before all funeral solemnities.

8 ¶ And the LORD spake unto Aaron, saying,

9 [o] Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

[o] Ezek. 44. 21. Luke 1. 15. 1 Tim. 3. 3. Tit. 1. 7.

This is here added, either because Nadab and Abihu had been led to their error by drinking too much, which might easily fall out when they were feasting and full of joy for their entrance into so honourable and profitable an employment; or at least because others might thereby be drawn to commit the same miscarriages, which they might now commit from other causes. Drunkenness is so odious a sin in itself, especially in a minister, and most of all in the time of his administration of sacred things, that God saw fit to prevent all occasions of it. And hence the devil, who is God's ape in his prescriptions for his worship, required this abstinence from his priests in their idolatrous service.

10 And that ye may [p] put difference between holy and unholy, and between unclean and clean;

[p] ch. 11. 47. & 20. 25. Jer. 15. 19. Ezek. 22. 26. & 44. 23.

Persons and things, which Nadab and Abihu did not, mistaking unholy or common fire for that which was sacred and appointed by God for their use.

11 [q] And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

[q] Deut. 24. 8. Neh. 8. 2, 8, 9, 13. Jer. 18. 18. Mal. 2. 7.

That ye may teach; be apt to teach aright, which drunken persons are very unfit to do.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take [r] the meat offering that remaineth of the offerings of the LORD made by fire, and eat it with-

[r] Ex. 29. 2. ch. 6. 16. Num. 18. 9, 10.

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s ch. 21. 22. out leaven beside the altar: for s*it is* most holy:

Moses repeateth and re-enforceth the former command, partly lest their great loss and grief should cause them to forget or neglect their meat prescribed them by God, which abstinence would have been both a signification of their sorrow, which God had forbidden them, and a new transgression of a Divine precept; and partly to encourage them to go on in their holy services, and not to be dejected for the late severity, as if God would no more accept them or their sacrifices.

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for t*so* I am commanded.

t ch. 2. 3. & 6. 16.

In the holy place; in the court, near the altar of burnt-offerings. See Lev. vi. 26. *Because it is thy due.* See Lev. ii. 3; vi. 16, 17.

u Ex. 29. 24, 26, 27. ch. 7. 31, 34. Num. 18. 11. 14 And u*the* wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

In a clean place; in any of your dwellings, or any place in the camp, which he supposeth to be kept clean from all ceremonial defilement, as they ought to be; whence the lepers were put out of the camp. See Numb. v. 1—3. In any place where the women as well as the men might come, for the *daughters* of the priests might eat these as well as their sons, as it here follows. *And thy daughters,* to wit, if they were maids, or widows, or divorced, Lev. xxii. 11—13.

x ch. 7. 29, 30, 34. 15 x*The* heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

y ch. 9. 3, 15. 16 ¶ And Moses diligently sought y*the* goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive,* saying,

The goat of the sin-offering, to wit, for the people, mentioned Lev. ix. 15, to know what was done with that part of it which was the priest's; which he inquired into more than into the other sacrifices, because a mistake there was easy and probable, because that matter might seem something doubtful, by reason of two laws concerning it seemingly contrary, the one Lev. iv. 21, where it is to be burned, the other Lev. vi. 26, where it was to be eaten. But they are thus reconciled: It was to be burnt when the blood of this sacrifice was brought into the holy place, Lev. iv. 16, 17; and when that was not done, which Aaron this first time could not do, for the reason expressed in ver. 18, it was to be eaten, and here lay their mistake. *He was angry with Eleazar and Ithamar:* he spares Aaron at this time, as overwhelmed with sorrow, and because the rebuking of him before his sons might have exposed him to some contempt; but he knew that the reproof, though directed to them, would concern him too, as he also apprehended it. *Which were left alive,* preserved from death when their brethren were destroyed, which is here mentioned as an aggravation of their sin.

z ch. 6. 26, 29. 17 z Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

i. e. As a reward of your service and function, whereby you do expiate, bear, and take away their sins, by offering those sacrifices, and performing those rites, by which God through Christ is reconciled to the penitent and believing offerers.

18 Behold, a*the* blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place,* b as I commanded.

a ch. 6. 30. b ch. 6. 26.

The blood of it was not brought in within the holy place; the reason whereof was, because Aaron was not yet admitted into the holy place, whither that blood should have been brought, till he had prepared the way by the sacrifices which were to be offered in the court.

19 And Aaron said unto Moses, Behold, c*this* day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day, d*should* it have been accepted in the sight of the LORD?

c ch. 9. 8, 12. d Jer. 6. 20. & 14. 12. Hos. 9. 4. Mal. 1. 10, 13.

This day have they offered; they have done the substance of the thing, though they have mistaken this one circumstance. *Such things have befallen me;* whereby, having been oppressed with grief, and almost bereft of my reason, it is not strange nor unpardonable if I have mistaken. *Should it have been accepted?* because it was not to be eaten with sorrow, but with rejoicing and thanksgiving, as appears from Deut. xii. 7; xxvi. 14; Hos. ix. 4; and I thought it fitter to burn it, as I did other sacred relics, than to profane it by eating it unworthily.

20 And when Moses heard *that,* he was content.

He rested satisfied with his answer, either because he thought it reasonable, seeing the letter of the law oftimes yields to necessities or great accidents, 2 Chron. xxx. 18; Matt. xii. 3, 4; or at least because the things alleged were mitigations of his fault, and he would not add affliction to the afflicted, but rather defer the debate of it to a fitter opportunity.

CHAP. XI.

Beasts clean and unclean, 1—8. *Of fishes,* 9—12. *Of fowls and creeping things,* 13—23. *In touching of a dead carcass,* 24—28. *Other creatures unclean,* 29—43. *They are exhorted to purity and holiness from the nature of God, and his goodness to them in taking them to be his people,* 44, 45. *The whole repeated,* 46, 47.

AND the LORD spake unto Moses and to Aaron, saying unto them,

From the laws concerning the priests, he now comes to those which belong to all the people.

The Lord spake to both *Moses and Aaron,* because the cognizance of the following matters belonged to both; the priest was to direct the people about the things forbidden or allowed where any doubt or difficulty arose, and the magistrate was to see the direction here given followed.

2 Speak unto the children of Israel, saying, a*These are* the beasts which ye shall eat among all the beasts that *are* on the earth.

a Deut. 14. 4. Acts 10. 14.

Though every creature of God be good and pure in itself, as appears from Gen. i. 31; Matt. xv. 11; Rom. xiv. 14; yet it pleased God to make a difference between clean and unclean, and to restrain the use of them, which he did in general and in part before the flood, Gen. vii. 2; but more fully and particularly here for many reasons, as. 1. To assert his own sovereignty over man, and over all the creatures, which men may not use but with God's leave, and to inure that stiff-necked people to obedience. 2. To keep up the wall of partition between the Jews and other nations, which was very useful and necessary for many great and wise purposes. 3. That by bridling their appetite in things in themselves lawful, and some of them very desirable and delightful for food, they might be better prepared and enabled to deny themselves in things simply and grossly sinful. 4. For the preservation of their health,

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some of the creatures forbidden being, though used by the neighbouring nations, of unwholesome nourishment, especially to the Jews, who were very obnoxious to leprosies, which some of these meats are apt to produce and foment. 5. For moral signification, to teach them to abhor that filthiness and all those ill qualities for which some of these creatures are noted.

3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

Cloven-footed, to wit, is divided into two parts only, as in the coney, swine, &c., whereas the horse, camel, &c. have their hoofs entire and undivided. This clause is added only to explain and limit the former, as appears from ver. 26; for the feet or hoofs of dogs, cats, &c. are parted or cloven into many parts. *Cheweth the cud*, Heb. and *bringeth up the cud*, i. e. the meat once chewed out of the stomach into the mouth again, that it may be chewed a second time for better concoction. And this branch is to be joined with the former, both properties being necessary for the allowed beasts. But the reason hereof must be resolved into the will of the lawgiver; though interpreters guess that God would hereby signify their duties by the first, that of dividing the word of God aright, and discerning between good and evil, between God's institutions and men's inventions; and by the latter, that duty of recalling God's word to our minds, and serious meditation upon it.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

The camel was a usual food in Arabia, but yielding bad nourishment, as Galen notes. *Divideth not the hoof*, to wit, so as to have his foot cloven in two, which being expressed ver. 3, is here to be understood; otherwise the camel's hoof is divided, but it is but a small and imperfect division, as Aristotle and Pliny observe, and observation shows.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

Some understand by the Hebrew word *shaphan*, *a mountain mouse*, which were of a much greater size than ordinary mice, and were used by the Arabians for food. But for the names of the following creatures, seeing the Jews themselves are uncertain and divided about them, I think it improper to trouble the unlearned reader with disputes about them, and for the learned, they may have recourse to my Latin Synopsis. I shall therefore take them according to our translation.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And [b] the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; [c] he *is* unclean to you.

[b] 2 Mac. 6. Is. 65. 4. 66. 3, 17.

[c] Is. 65. 4. & 66. 3, 17.

The Jews would not so much as name *the swine*, but called it *another* or a strange *thing*, lest the naming of it should tempt them to eat this meat, which was so commonly used and so much esteemed by others.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; [d] they *are* unclean to you.

[d] Is. 52. 11. 2 Cor. 6. 17. 1 Tim. 5. 22. Mark 7. 2, 5. Is. 14. Acts 10. 14, 15. & 11. 8. Rom. 14. 14, 17. 1 Cor. 8. 8. Col. 2. 16, 21. Heb. 9. 10.

Ye shall not touch, to wit, in order to eating, as may be gathered by comparing this with Gen. iii. 3; Col. ii. 21. For since the fat and the skins of some of the forbidden creatures were useful for medicinal and other good uses, and were used by good men; see Matt. iii. 4; it is not probable that God would have them cast away. Thus God forbad the making of images, Exod. xx., not absolutely and universally, but in order to the worshipping of them, as Christian interpreters agree. Or, they were here forbidden to touch them, to wit, unnecessarily; and if he that touched them for some necessary use were polluted by it, it was but a slight and transient pollution, ending at evening, as appears from ver. 24, 25, &c.

9 ¶ [e] These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

[e] Deut. 14. 9.

Whatsoever hath fins and scales, to wit, both of them; such fishes being both more cleanly and more wholesome food than others. The names of them are not particularly mentioned, partly because most of them wanted names, the fishes not being brought to Adam and named by him as other creatures were; and partly because the land of Canaan had not many rivers, nor great store of fishes

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an [f] abomination unto you:

[f] ch. 7. 18. Deut. 14. 3.

i. e. Either of the smaller sort of fishes, or of the greater, which are called here *living creatures* or *beasts*, as some of them are called *the beasts of the sea* by other authors.

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

An abomination unto you, to wit, for food. This clause is added to show that they were neither abominable in their own nature, nor for the food of other nations; and consequently when the partition-wall between Jews and Gentiles was taken away, these distinctions of meats were to cease. See Acts x.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ [g] And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

[g] Deut. 14. 12.

The true signification of these and the following Hebrew words is now lost, as the Jews at this day confess, which not falling out without God's singular providence may intimate the cessation or abolition of this law, the exact observation whereof since Christ came is become impossible. In general, this may be observed, that the fowls forbidden in diet are all either ravenous and cruel, or such as delight in the night and darkness, or such as feed upon impure things; and so the signification and reason of these prohibitions is manifest, to teach men to abominate all cruelty or oppression, and all works of darkness and filthiness. *The ossifrage and the ospray* are two peculiar kinds of eagles, distinct from that which, being the chief of its kind, is called by the name of the whole kind, as it usually happens.

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

i. e. According to the several kinds of birds, known by this general name, which includes, besides ravens properly so called, crows, rooks, pies, &c.

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

The owl, Heb. *the daughter of the owl*, which he mentions as the best of the kind both for sex and age, and therefore more desired for food than the elder or males. And it is hereby implied, that the very youngest and best of all the other kinds are forbidden, and much more the rest.

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

All fowls that crawl or creep upon the earth, and so degenerate from their proper nature, which is to fly, and are

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of a mongrel kind; which may intimate that apostates and mongrels in religion are abominable in the sight of God, and in conversation with men. *Going upon all four*, upon four legs, or upon more than four, as bees, flies, &c., which is all one to the present purpose, these pluralists for legs being here opposed to those that have but two.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

Which have legs above their feet. The truth of this translation may seem evident, both from the following clause, *to leap withal*, and especially from the next verse, where one of this kind is the *locusts*, which, as it is manifest, have two legs wherewith they leap, besides the four feet upon which they walk. The adverb *lo* is here put for the pronoun *lo*, as it is also 1 Chron. xi. 20, compared with 2 Sam. xxiii. 18. Others take the words as they lie, and read them negatively, *which have not legs upon their feet*, and so the sense may be this, That they might eat the locusts, grasshoppers, &c. when they were very young, and therefore more wholesome for food; for they are born without legs, Plin. Nat. Hist. 11. 29, or their legs at first are very small, and scarce to be discerned, and in effect none. And the canon of the Jews in this matter is this, *Those which yet have not wings and legs may be eaten, though they be such as afterward would have them.*

22 *Even* these of them ye may eat; [h] the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

h Matt. 3. 4. Mark 1. 6.

Locusts, though unusual in our food, were commonly eaten by the Ethiopians, Libyans, Parthians, and other eastern people bordering upon the Jews, which is expressly affirmed by Diodorus Siculus, Aristotle, Pliny, St. Hierom, and others, as well as Matt. iii. 4. And it is certain that the eastern locusts were much larger than ours, so it is probable they were of different qualities, and yielded better nourishment; and the familiar use of them made them more agreeable to their bodies; for even poisons themselves have by frequent use been made not only harmless, but nourishing also to some persons.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

i. e. All such except those now mentioned; the word *other* being here understood out of the former verse, without which there might seem to be a contradiction between this and that verse. But the words may be, and by the vulgar Latin are, thus rendered, *But all flying creeping things which have only four feet;* which word *only* is to be gathered out of ver. 20, 21; i. e. which have not those legs above and besides their feet mentioned ver. 21. And so all the verses agree well together.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

And such were excluded both from the courts of God's house, and from free conversation with other men. *Until the even;* which possibly might signify that even the smallest defilements could not be cleansed but by the death of Christ, who was to come and offer up himself in the evening, or end, or declining age of the world, as the prophets signify, and the apostle expresseth, Heb. ix. 26.

25 And whosoever beareth *ought* of the carcase of them [i] shall wash his clothes, and be unclean until the even.

i ch. 14. 8. & 15. 5. Num. 19. 10, 22. & 31. 24.

Whosoever beareth, or, *taketh away*, out of the place where haply it may lie, by which others may be either offended or polluted.

26 *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

The word *carcasses* is easily to be understood out of ver. 24, 25, where it is expressed.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

Upon his paws, Heb. *upon his hands*, i. e. which hath feet divided into several parts like fingers, as dogs, cats, apes, bears, &c.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and [k] the mouse, and the tortoise after his kind,

k Is. 66. 17.

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, [l] it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

l ch. 15. 12.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [m] ye shall break it.

m ch. 6. 28. & 15. 12.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

That on which such water cometh: the meaning is, that flesh or herbs, or other food which is dressed in water, to wit, in a vessel so polluted, shall be unclean; not so, if it be food which is eaten dry, as bread, fruits, &c., the reason of which difference seems to be this, that the water did sooner receive the pollution in itself, and convey it to the food so dressed.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless, a fountain or pit, † *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

† Heb. *a gathering together of waters.*

Wherein there is plenty of water; of which no solid reason can be given, whilst such unclean things remain in them, but only the will of the Lawgiver, and his merciful condescension to men's necessities, water being scarce in those countries; and for the same reason God would have the ceremonial law of sacrifices to be offered to God, give place to the moral law of mercy towards men.

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

Partly because this was necessary provision for man; and partly because such seed would not be used for man's food till it had received many alterations in the earth, whereby such pollution was taken away. See John xii. 24; 1 Cor. xv. 36.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

The reason of the difference is, partly because wet seed

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doth sooner receive and longer retain any pollution; and partly because such seed was not fit to be sown presently; and therefore that necessity which justified the use of the dry seed, which was speedily to be sown, could not be pretended in this case.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

If any beast die; either of itself, or being killed by some wild beast, in which cases the blood was not poured forth, as it was when they were killed by men either for food or sacrifice.

[a] ch. 17. 15. & 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31.

40 And [a] he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

He that eateth, to wit, unwittingly; for if he did it knowingly, it was a presumptuous sin against an express law, Deut. xiv. 21, and therefore punished with cutting off, Numb. xv. 30.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

Except those before expressly excepted above, ver. 21, 22.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever † hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

† Heb. *doth multiply feet.*

Upon the belly, as worms and snakes. *Upon all four,* as toads and divers serpents. *More feet,* to wit, more than four, as caterpillars, &c.

[c] ch. 20. 25. † Heb. *souls.*

43 [c] Ye shall not make your † selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and [p] ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

[p] Ex. 19. 6. ch. 19. 2. & 20. 7. 26. 1 Thess. 4. 7. 1 Pet. 1. 15, 16.

Ye shall be holy; by which he gives them to understand, that all these cautions and prohibitions about the eating or touching of these creatures was not for any real uncleanness in them, all being God's good creatures, but only that by the diligent observation of these rules they might learn with greater care to avoid all moral pollutions, and to keep themselves from all filthiness of flesh and spirit, and particularly from all familiar and intimate converse with notorious sinners.

[q] Ex. 6. 7.

45 [q] For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: [r] ye shall therefore be holy, for I *am* holy.

[r] ver. 44.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

[s] ch. 10. 10.

47 [s] To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAP. XII.

Laws touching the uncleanness of women in child-bearing. Of a son seven days, and her purification thirty-three days, 1—4. *Of a daughter fourteen days, and her purification sixty-six days,* 5. *Her offering, if rich, a lamb of a year old, a young pigeon or turtle-dove for a sin-offering,* 6, 7. *If poor, two turtle-doves, or two young pigeons; one for a burnt-offering, and one for a sin-offering,* 8.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a [a] woman have conceived seed, and born a man child: then [b] she shall be unclean seven days; [c] according to the days of the separation for her infirmity shall she be unclean.

[a] ch. 15. 19. [b] Luke 2. 22. [c] ch. 15. 19.

From uncleanness contracted by the touching or eating of external things, he now comes to that uncleanness which ariseth from ourselves.

She shall be unclean; not for any filthiness which was either in the conception or in bringing forth, but to signify the universal and deep pollution of man's nature even from the birth, and from the conception. For *seven days,* or thereabouts, nature is employed in the purgation of most women. *For her infirmity,* i. e. for her monthly infirmity. And it may note an agreement therewith not only in the time, Lev. xv. 19, but in the degree of uncleanness, which was such that she defiled every thing she touched, &c.

3 And in the [d] eighth day the flesh of his foreskin shall be circumcised.

[d] Gen. 17. 12. Luke 1. 59. & 2. 21. John 7. 22, 23.

Which law is here repeated, because the woman's uncleanness lasting for seven days, was one, though not the only, reason why the child's circumcision was put off till the eighth day.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

She shall then continue, Heb. *sit,* i. e. abide, as that word is oft used, as Gen. xxii. 5; xxxiv. 10, or tarry at home, nor go into the sanctuary. *In the blood of her purifying;* in her polluted and separated estate; for the word *blood* or *bloods* signifies both guilt, as Gen. iv. 10, and uncleanness, as here and elsewhere. See Ezek. xvi. 6. And it is called *the blood of her purifying,* because by the expulsion or purgation of that blood, which is done by degrees, she is purified. *She shall touch no hallowed thing;* she shall not eat any part of the peace-offerings which she or her husband offered, which otherwise she might have done; and if she be a priest's wife, she shall not eat any of the tithes or first-fruits, or part of the hallowed meats, which at other times she together with her husband might eat.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

The time in both particulars is double to the former, not so much from natural causes, because the purifications in female births are longer and slower, which if it were true, yet doth not extend to any such time as here is mentioned, as for moral reasons; either to be as a blot upon that sex for being the first in man's transgression, 1 Tim. ii. 14, or to put an honour upon the sacrament of circumcision, which being administered to the males, did put an end to that pollution sooner than otherwise had been; or to show the privilege of the man above the woman, and that the women were to be purified, sanctified, and saved by one of the other sex, even by the man Christ Jesus, without whom they should have still continued in their impurity.

6 And [e] when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb † of the first year for a burnt offering, and a young pigeon, or a turtle dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

[e] Luke 2. 22. † Heb. *a son of his year.*

For a son, or for a daughter; for the birth of a son, or of a daughter; but the purification was for herself, as ap-

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pears from the following verses. *For a sin-offering;* either because of her ceremonial uncleanness, which required a ceremonial expiation; or for those particular sins relating to the time and state of child-bearing, of which she is justly presumed to be guilty, which might be many ways.

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

For though there was a difference in the time of her uncleanness for the one and for the other, yet both were to be purified one and the same way; to note, that though all sins and sinners were not equal, yet all were to be cleansed by the same means, to wit, by Christ, and by faith. See 1 Cor. vii. 14; Gal. iii. 28.

f ch. 5. 7. Luke 2. 24. † Heb. *her hand find not sufficiency of.*

8 [f]And if † she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: [g] and the priest shall make an atonement for her, and she shall be clean.

g ch. 4. 26.

CHAP. XIII.

Laws touching leprosies; its different kinds how to be known and judged of by the priest, 1—8. *Of the swelling,* 9—17. *Of the sores or boils,* 18—23. *Of the fiery inflammation,* 24—28. *Of the scall,* 29—37. *Of the blisters,* 38, 39. *Of baldness,* 40—44. *The leper with clothes rent, bare head, and covered lips, must cry, Unclean, unclean, and dwell alone,* 45, 46. *Of the leprosy in clothes, linen, woollen, and skins,* 47—59.

AND the LORD spake unto Moses and Aaron, saying,

‖ Or, *swelling.* a Deu. 28. 27. Is. 3. 17. b Deut. 17. 8, 9. & 24. 8. Luke 17. 14.

2 When a man shall have in the skin of his flesh a ‖ rising, [a] a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; [b] then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

In the skin; for there was the seat of the leprosy. *Bright spot,* shining like the scale of a fish, as it is in the beginning of a leprosy.

Leprosy was a distemper most frequent in Egypt and Syria, &c., known also among the Greeks, who note that it was not so properly a disease as a defilement or distemper in the skin, whence Christ is not said to heal, but to *cleanse* the lepers that came to him. And this distemper is here provided against, not because it was worse than others, but because it was externally and visibly filthy, and because of its infectious nature, that hereby we might be instructed to avoid converse with such vicious persons who were likely to infect us. *He shall be brought unto Aaron the priest,* not to the physician, because, as was now said, it needed not so much healing as cleansing, and was rather a ceremonial pollution than a disease; and because it belonged to the priest to cleanse him, and therefore to search and discover whether he was defiled and needed cleansing. The priest also was to admit to, or exclude from, the sanctuary, and therefore to examine who were to be excluded. And the discovery of this distemper was not so difficult that it required the physician's art, but the priest, by experience, and the observation of those rules, might easily make it.

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

On the plague, i. e. the sign or appearance of the plague of leprosy. And it is observable, that the same signs of it are given by Moses here, and by the learned physicians in their works. And when the leprosy came to its height, not the hair only, but also the skin was turned white, as Exod. iv. 6; Numb. xii. 10. And this change of colour was an evidence both of the abundance of excrementitious humours, and of the weakness of nature, as we see in old and sick persons. *Deeper than the skin;* for the leprosy did consume both the skin and the flesh, as appears from 2 Kings v. 14. *Pronounce him unclean,* Heb. *make him unclean,* i. e ministerially and declaratively, in which sense ministers are said to *remit sins,* Matt. xvi. 19, and to *destroy* nations, Jer. i. 10.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

For greater assurance; to teach ministers not to be rash nor hasty in their judgments and censures, but diligently to search and examine all things beforehand. *The plague* is here put for the *man that hath the plague,* as *pride* is put for a proud man, Jer. l. 31, and *dreams* for the *dreamers,* Jer. xxvii. 9.

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

If the plague be at a stay: this translation is justified by the following clause, which is added to explain it. Otherwise the words are and may be rendered thus, *stand* or *abide in its* own *colour;* the Hebrew word being used for *colour* as well as for *sight.*

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he [c]shall wash his clothes, and be clean.

c ch. 11. 25. & 14. 8.

If the plague be somewhat dark; which is opposed to the white colour of the leprosy. But the word may be rendered, *have contracted itself,* or, *be restrained* or *confined* to its former place and bigness; and thus the opposition seems to be most clear to the *spreading* of itself, mentioned both in the foregoing verse, and in the following clause. *He shall wash his clothes,* though it was no leprosy, but a scab only; to teach us, that no sin was so small which did not need to be washed by the blood of Christ, which was the thing designed by all these washings.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 [d]And the priest shall see *him:* and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* † quick raw flesh in the rising;

d Num. 12. 10, 12. 2 Kin. 5. 27. 2 Chr. 26. 20. † Heb. *the quickening of living flesh.*

If the rising be white, to wit, with a preternatural and extraordinary whiteness, as Numb. xii. 10. *And there be;* or rather, *or,* the copulative put for the disjunctive, as hath been noted before; for either of these were signs of a leprosy, and one of these may seem inconsistent with the other; the former sign of *white hair* supposing the skin in which the hair was to remain, and the latter of *live flesh* supposing the skin to be consumed by the leprosy. *Quick raw flesh* showed that this was not a superficial leprosy, but one of a deeper and more malignant nature, that had eaten into the very flesh, for which cause it is in the next verse called *an old,* or *inveterate,* or *grown leprosy.*

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

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12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

If the leprosy, i. e. the sign or appearance of the leprosy; or the scab is called *a leprosy*, because at first view it seemed to be so to the priest, and to other beholders. *Have covered all his flesh:* when it appeared in some one part, it discovered the ill humour which lurked within, and withal the inability of nature to expel it; but when it overspread all, it manifested the strength of nature conquering the distemper, and purging out the ill humours into the outward parts.

14 But when raw flesh appeareth in him, he shall be unclean.

In him, or rather, *in it*, i. e. in the place where the sign or appearance of leprosy was, when the flesh was partly changed into a whiter colour, and partly kept its natural colour; this variety of colours was an evidence of the leprosy, as one and the same colour continuing was a sign of soundness.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

The raw flesh is unclean: this is repeated again and again, because raw or living flesh might rather seem a sign of soundness, and the priest might easily be deceived by it, and therefore he was more narrowly to look into it, and to observe the place and manner and other circumstances in which it appeared.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

Be changed unto white; as it is usual with sores, when they begin to be healed, the skin, which is white, coming upon the flesh.

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a *boil, and is healed, *Heb. sheḥin*

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

Somewhat reddish, i. e. white mixed with red, as when blood and milk are mixed together. A late learned writer renders the words thus, *white and very bright*, or *light*, which indeed is the true colour of leprosy, to wit, when it is in its perfection, as Exod. iv. 6, &c. But here it was only beginning and arising out of a bile, in which together with the white, which was the colour of the leprosy, there might be some mixture of redness arising from the bile, or that part of it which was not yet turned into the nature and colour of leprosy.

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

But be somewhat dark, or, *and be contracted;* of which see ver. 6.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

Or, *the plague*, to wit, of leprosy, of which he is speaking.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* †a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

† Heb. *a burning of fire.*

A hot burning, Heb. *a burning of fire*, by the touch of any hot iron, or burning coals, which doth naturally and usually make an ulcer or sore in which the following spot is. *Or white*, i. e. or only white, without any mixture of red in it. This clause seems to overthrow that exposition of the Hebrew word *adamdam* which is given by a learned man, ver. 19, because this colour which is here said to be only *white*, is distinguished from that which is here called *adamdam*, which therefore must be some other colour than that of snow, which though very light or bright, yet is only white.

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

Somewhat dark, or, *contracted*, i. e. not spreading. See on ver. 6.

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

i. e. Arising from the burning mentioned ver. 24.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

The leprosy in the body turned the hair white, in the head or beard it turned it yellow. And if a man's hair was yellow before, this might easily be distinguished from the rest, either by the thinness or smallness of it, which is here noted, or by its peculiar kind of yellow, for there are divers kinds or degrees of the same colour manifestly differing one from another, as in green colours, &c.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

And that there is no black hair in it; for had that appeared, it had ended the doubt, the black hair being a sign of soundness and strength of nature, ver. 37, as the yellow hair was a sign of unsoundness.

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread

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not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

He shall be shaven, for the more certain discovery of the growth or stay of the plague.

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

He need not search for the hair, or any other sign, the spreading or running of it being a sure sign of leprosy, without any other evidence.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

The truth of the thing, and not the sentence of the priest, made him clean; and if the priest had partially pronounced one clean who was not clean, his sentence had been null. And therefore it is a fond and dangerous conceit to think that the absolution given to any sinner by a priest will stand him in any stead if he do not truly repent.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

Darkish white, or *contracted,* or *confined* to the place where they are, and *white.*

† Heb. *head is pilled.*

40 And the man whose † hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

It is a sign that such baldness came not from age or any accident, but from the leprosy.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall [f]put a covering upon his upper lip, and shall cry, [g]Unclean, unclean.

f Ezek. 24. 17, 22. Mic. 3. 7.
g Lam. 4. 15.

His clothes shall be rent, to wit, in the upper and former parts, which were most visible. This was done, partly, as a token of sorrow, Ezra ix. 3, 5; Job ii. 12, because though this was not a sin, yet it was an effect of sin, and a sore punishment, whereby he was cut off both from converse with men, and from the enjoyment of God in his ordinances; partly, as a warning to others to keep at a due distance from him wheresoever he came; and partly, as some add, that it might conduce to his cure, by giving the freer vent to the ill humours. But the exposing of the affected part to the cold would rather hinder than further evaporation. *His head bare;* another sign of mourning, as appears from Lev. x. 6. God would have men, though not overwhelmed with, yet deeply sensible of, his judgments. *A covering upon his upper lip;* partly as another badge of his sorrow and shame, as Ezek. xxiv. 17, 22; Micah iii. 7; and partly for the preservation of others from his infectious breath or touch. *Unclean, unclean;* as begging the pity and prayers of others, and confessing his own infirmity, and cautioning those who came near him to keep at a distance from him.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; [h]without the camp *shall* his habitation *be.*

h Num. 5. 2. & 12. 14. 2 Kings 7. 3. & 15. 5. 2 Chr. 26. 21. Luke 17. 12.

Partly, for his humiliation; partly, to prevent the infection of others; and partly, to show the danger of converse with spiritual lepers or notorious sinners. This rule excludes the society of sound persons, but not of lepers. See 2 Kings xv. 5; 2 Chron. xxvi. 21. *Without the camp;* so Numb. xii. 14; and afterward without cities and places of great concourse, whereof we have examples, 2 Kings vii. 3; Luke xvii. 12.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

Leprosy in garments and houses is unknown in these times and places, which is not strange, there being some diseases or distempers peculiar to some ages and countries, as the learned have noted. And that such a thing was among the Jews cannot reasonably be doubted; for if Moses had been a deceiver, as some have impudently affirmed, a man of his wisdom would not have exposed himself to the disbelief and contempt of his people by giving laws about that which their experience showed to be but a fiction. *A woollen garment, or a linen garment,* are put by a synedoche for any other garments.

48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any † thing made of skin;

† Heb. *work of.*

In the warp, or woof; a learned man renders it, *in the outside, or in the inside of it.* If the signification of these words be doubtful or unknown now, as some of those of the living creatures and precious stones are confessed to be, it is not material to us, this law being abolished; it sufficeth that the Jews understood these things by frequent experience.

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

† Heb. *vessel, or, instrument*

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* [i]a fretting leprosy; it *is* unclean.

i Ch. 14. 44.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

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55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, † *whether* it *be* bare within or without.

* Heb. whether it be pared in the bald thereof, or in the forehead thereof.

If the plague have not changed his colour; if washing doth not take away that vicious colour, and restore it to its own native colour. *Bare within or without;* in the outside of the garment, which is here called the forehead or foreside, as being most visible, or in the inside of it. Some of the Jewish doctors understood it thus, whether the garment was made threadbare by the leprosy, or by former wearing of it.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

Rites and sacrifices for the cleansing of a leper; the leprosy being healed, and judged so by the priest, who, going without the camp, must take two living clean birds, &c. The manner of it: one to be slain, the other to be let loose, 1—9. *On the eighth day two male lambs and one ewe lamb, and meat-offering,* 10—20. *If poor,* 21—32. *Of the leprosy of houses, how to be known,* 33—48. *The manner of cleansing them,* 49—53. *A repetition of this and the former chapter,* 54—57.

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He [a] shall be brought unto the priest:

[a] Matt. 8. 2. & Mark 1. 44. Luke 5. 12, 14. & 17. 14.

Not into the priest's house, but to some place without the camp or city, Lev. xiii. 46, which the priest shall appoint.

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

To wit, by God; for God alone did heal or cleanse him really, the priest only ministerially and declaratively, as ministers are said to remit sins, though it be granted that none can truly and properly forgive sins but God, Mark ii. 7.

4 Then shall the priest command to take for him that is to be cleansed two ‖ birds alive *and* clean, and [b] cedar wood, and [c] scarlet, and [d] hyssop:

‖ Or, sparrows. [b] Num. 19. 6. [c] Heb. 9. 19. [d] Ps. 51. 7.

Two birds; the one to represent Christ as dying for his sins, the other to represent him as rising again for his purification or justification. *Clean;* allowed for food and for sacrifice. *Cedar wood;* a stick of cedar, to which the hyssop and one of the birds was tied by the scarlet thread. Cedar seems to be chosen, to note that the leper was now freed from that putrefaction or corruption which his leprosy had brought upon him, that kind of wood being in a manner incorruptible. *Scarlet;* a thread of wool of a scarlet colour, Heb. ix. 19, to represent both the leper's sinfulness, Isa. i. 18, and the blood of Christ, and the happy change of the leper's colour and complexion, which before was wan and loathsome, now sprightly and beautiful. *Hyssop*, chosen partly for its fragrant smell, which signified the cure of the leper's ill scent, and partly for conveniency in the use of sprinkling. See Exod. xii. 22.

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

To wit, by some other man. The priest did not kill it himself, because it was not properly a sacrifice, as being killed without the camp, and not in that place to which all sacrifices were confined; and if it had been a sacrifice, that might be killed by another, so long as the sprinkling of the blood of it, which was the most proper and essential act in the sacrifice, was done by the priest. *Over running water;* it seems to be a metathesis or transplacing of words, for *over running water* put *in an earthen vessel.* Thus the blood of the bird and the water were mixed together, partly for the conveniency of sprinkling, and partly to signify Christ, who came by water and blood, 1 John v. 6. The *running* water, i. e. spring or river water, by its liveliness and motion did fitly signify the restoring of liveliness to the leper, who was in a manner dead with his leprosy, as was noted before.

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall [e] sprinkle upon him that is to be cleansed from the leprosy [f] seven times, and shall pronounce him clean, and shall let the living bird loose † into the open field.

[e] Heb. 9. 13. [f] 2 Kings 5. 10, 14. † Heb. upon the face of the field.

Seven times, to signify his perfect cleansing and restoration to all his former privileges. Compare Lev. iv. 17. *Into the open field,* the place of its former abode, signifying the taking off that restraint which was laid upon the leper, and the liberty which the leper now had to return to his former habitation and conversation with other men.

8 And he that is to be cleansed [g] shall wash his clothes, and shave off all his hair, [h] and wash himself in water, that he may be clean: and after that he shall come into the camp, and [i] shall tarry abroad out of his tent seven days.

[g] ch. 13. 6. [h] ch. 11. 25. [i] Num. 12. 15.

Shave off all his hair; partly, to discover his perfect soundness; partly, to preserve him from relapse through any seeds or relics of it which might remain in his hair, or in his clothes; and partly, to teach him to put off his old lusts, and become a new man. *Out of his tent;* out of his former habitation, in some separate place, lest some of his leprosy yet lurking in him should break forth to the infection of his family.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

He shall shave all his hair, which began to grow again since it was first shaved, and now for more caution is shaved again.

10 And on the eighth day [k] he shall take two he lambs without blemish, and one ewe lamb † of the first year without blemish, and three tenth deals of fine flour *for* [l] a meat offering, mingled with oil, and one log of oil.

[k] Matt. 8. 4. Mark 1. 44. Luke 5. 14. † Heb. the daughter of her year. [l] ch. 2. 1. Num. 15. 4, 15.

Oil is added here as a fit sign of God's grace and mercy, and of the leper's healing. *Log,* a measure for liquid things containing six eggshells-full.

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11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

The healing is ascribed to God, ver. 13, but the ceremonial cleansing or making of him clean and fit for society was an act of the priest using the rites which God had prescribed, whereby the sinner was cleansed.

12 And the priest shall take one he lamb, and [m] offer him for a trespass offering, and the log of oil, and [n] wave them *for* a wave offering before the LORD:

m ch. 5. 2, 18. & 6. 6, 7.
n Ex. 29. 24.

For a trespass-offering, to teach them that sin was the cause of leprosy and of all diseases, and that these ceremonial observations had a further meaning, even to make them sensible of their spiritual diseases, their sins, and to fly to God in Christ for the cure of them.

13 And he shall slay the lamb [o] in the place where he shall kill the sin offering and the burnt offering, in the holy place: for [p] as the sin offering *is* the priest's, *so is* the trespass offering: [q] it *is* most holy:

o Ex. 29. 11. ch. 1. 5, 11. & 4. 4, 24.
p ch. 7. 7.
q ch. 2. 3. & 7. 6. & 21. 22.

In the holy place, to wit, in the court of the tabernacle. See Lev. i. 11; vii. 7. *It is most holy;* both of them are equally holy, and therefore to be offered in the same place.

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* [r] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

r Ex. 29. 20. ch. 8. 23.

To signify that he was now free to hear God's word in the appointed places, from which he was before excluded, and to touch any person or thing without defiling it, and to go whither he pleased.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

As the *blood* signified Christ's blood, by which men obtain remission of sins; so the oil noted the graces of the Spirit, by which they are regenerated and renewed.

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

i. e. Before the second veil which covered the holy of holies, where God is oft said to dwell, and to be present in a peculiar manner.

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

i. e. Upon the place of that blood, as it is expressed ver. 28, or where that blood was put, ver. 14; or, *over* and besides *the blood*, &c.; i. e. as the blood was put in those places, so shall the oil be.

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: [s] and the priest shall make an atonement for him before the LORD.

s ch. 4. 26.

19 And the priest shall offer [t] the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

t ch. 5. 1, 6. & 12. 7.

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And [u] if he *be* poor, and † cannot get so much; then he shall take one lamb *for* a trespass offering † to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

u ch. 5. 7. & 12. 8.
† Heb. *his hand reach not.*
† Heb. *for a waving.*

22 [w] And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

w ch. 12. 8. & 15. 14, 29.

23 [x] And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

x ver. 11.

24 [y] And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

y ver. 12.

25 And he shall kill the lamb of the trespass offering, [z] and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

z ver. 14.

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of [a] the turtledoves, or of the young pigeons, such as he can get;

a ver. 22. ch. 15. 15.

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get [b] *that which pertaineth* to his cleansing.

b ver. 10.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 [c] When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

c Gen. 17. 8. Num. 32. 22. Deut. 7. 1. & 32. 49.

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were [d] a plague in the house:

d Ps. 91. 10. Prov. 3. 33. Zech. 5. 4.

36 Then the priest shall command that they ‖ empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean:

‖ Or, prepare.

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and afterward the priest shall go in to see the house:

That they empty the house, i. e. the possessors of the house. It is observable here, that neither the people nor the household stuff were polluted till the leprosy was discovered and declared by the priest, to show what great difference God makes between sins of ignorance, and sins against knowledge and conscience.

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

In the walls of the house: this was an extraordinary judgment of God peculiar to this people, either as a punishment of their sins, which were much more sinful and inexcusable than the sins of other nations; or as a special mean and help to repentance, which God afforded to them above other people; or as a document of the mischievous nature of sin, typified by leprosy, which did not only destroy persons, but their habitations also: see Zech. v. 4. *With hollow strakes*, such as were in the bodies of leprous persons, Lev. xiii. 3.

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

Where they used to cast dirt and filthy things.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

The mortar or other rubbish.

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* [k] a fretting leprosy in the house: it *is* unclean.

[k] ch. 13. 51. Deut. 5. 4.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

† Heb. *If the priest shall come, and shall look, and, &c.*

48 And if the priest †shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

[l] ver. 4.

49 And [l] he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and [g] make an atonement for the house: and it shall be clean.

[g] ver. 20

54 This *is* the law for all manner of plague of leprosy, and [h] scall,

[h] ch. 13. 30.

55 And for the [i] leprosy of a garment, [k] and of a house,

[i] ch. 13. 47. [k] ver. 34.

56 And [l] for a rising, and for a scab, and for a bright spot:

[l] ch. 13. 2. [m] Deut. 24. 8. Ezek. 44. 23.

57 To [m] teach †when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

† Heb. *in the day of the unclean, and in the day of the clean.*

To teach; to direct the priest when to pronounce a person or house clean or unclean. So it was not left to the priest's power or will, but they were tied to plain rules, such as the people might discern no less than the priest.

CHAP. XV.

Uncleanness by issues, and their putrefaction and expiation, 1—15. Of flowing seed, its uncleanness, 16—18. Of women: their courses ordinarily, 19—24; extraordinary, 25—28. Their expiation, 29, 30. An exhortation to cleanness, lest they die, and that they pollute not the tabernacle, 31. A repetition of the whole, 32, 33.

AND the LORD spake unto [a] Moses and to Aaron, saying,

[a] ch. 22. 4. Num. 5. 2. 2 Sam. 3. 29. Matt. 9. 20. Mark 5. 25. Luke 8. 43.

2 Speak unto the children of Israel, and say unto them, [b] When any man hath a ‖running issue out of his flesh, *because of* his issue he *is* unclean.

‖ Or, *running of the reins.*

His secret parts, called *flesh*, Lev. vi. 10; xii. 3; Ezek. xvi. 26; xxiii. 20.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

Or if it have run, and been stopped in great measure, either by the grossness of the humour, or by some obstruction in parts that it cannot run freely, as it did, but only droppeth.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every †thing, whereon he sitteth, shall be unclean.

† Heb. *vessel.*

Every thing, Heb. *vessel*, by which the Hebrews understand all sorts of household stuff.

5 And whosoever toucheth his bed shall wash his clothes, [b] and bathe *himself* in water, and be unclean until the even.

[b] ch. 11. 25. & 17. 15.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

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He that toucheth the flesh, that is, any part of his body; the word *flesh* being taken otherwise here than ver. 2; as the same word is frequently used in Scripture in differing significations in the same chapter, and sometimes in the same verse, as Matt. viii. 22.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

This may be understood, either, 1. Of the person touching, if he that hath an issue toucheth another with unwashen hands. Thus most take it. But why then should it be limited to his hands? for if he had touched him by any other part, as suppose by kissing him, he had defiled him, though his hands had been washed. Or rather, 2. Of the person touched, to whom the washing of his hands is prescribed as an easier way of cleansing himself, if speedily used; but if that was neglected or delayed, a more laborious course was enjoined him. And thus the Syriac interpreter understands it.

12 And the [c]vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

c ch. 6. 28. & 11. 32, 33.

13 And when he that hath an issue is cleansed of his issue; then [d] he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

d ver. 28. ch. 14. 8.

Is cleansed of his issue; when his issue is not only stopped in part, or for a season, but hath wholly ceased. *For his cleansing*, to wit, for the use of the ceremonies prescribed in such cases. See Numb. xix. 11, 12. *Shall be clean*, i. e. admitted to converse with men, and with God in public ordinances.

14 And on the eighth day he shall take to him [e]two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

e ch. 14. 22, 23.

15 And the priest shall offer them, [f]the one *for* a sin offering, and the other *for* a burnt offering; [g]and the priest shall make an atonement for him before the LORD for his issue.

f ch. 14. 30, 31.
g ch. 14. 19, 31.

Not as if this was in itself a sin, but only a punishment of sin; though ofttimes it was sinful, as being a fruit of a man's intemperance and immoderate lust. See Lev. xiv. 12.

16 And [h]if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

h ch. 22. 4. Deut. 23. 10.

Go out from him; not through weakness of the parts, as that ver. 3; but in his sleep, which is called *nightly pollution*, which, though involuntary, might arise from some lustful dream or imagination. But if it was voluntary, and by a man's own procurement when awake, it was esteemed abominable, and a degree of murder. See Gen. xxxviii. 9.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and [i]be unclean until the even.

i 1 Sam. 21. 4.

Man, or, *the man*, to wit, that had such an issue, which is plainly to be understood out of the whole context. For though in some special cases, relating to the worship of God, men were to forbear the use of the marriage-bed, as Exod. xix. 15; 1 Sam. xxi. 4; yet to affirm that the use of it in other cases did generally defile the persons, and make them unclean till even, is contrary to the whole current of Scripture, which affirms the *marriage-bed* to be undefiled, Heb. xiii. 4, to the practice of the Jews, which is a good comment upon their own laws, and to the light of nature and reason.

19 ¶ And [k]if a woman have an issue, *and* her issue in her flesh be blood, she shall be †put apart seven days: and whosoever toucheth her shall be unclean until the even.

k ch. 12. 2.
† Heb. in her seperation.

Heb. *And a woman, when she shall have an issue of blood*, (and because that might be at her nose or other parts, he adds,) and *her issue shall be in her flesh*, i. e. in her secret parts, as the word *flesh* is taken ver. 2. So it notes her monthly disease. *Apart*, not out of the camp, as the lepers and some others, but from converse with her husband and others, and from access to the house of God. *Seven days;* for sometimes it continues so long, and it was but decent to allow some time for purification after the ceasing of her issue. *Whosoever toucheth her*, to wit, of grown persons. For the infant, to whom in that case she might give suck, was exempted from this pollution by the greater law of necessity, and by that antecedent law which required women to give suck to their own children.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And [l]if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

l See ch. 20. 18.

He shall be unclean seven days, if he did this unwittingly; but if the man and woman did this knowingly, this was a gross sin, Ezek. xviii. 6; and they being accused and convicted were punished with death, Lev. xx. 18; for as there was a turpitude in the action, so it was very prejudical to the children then begotten, who were commonly weak, or leprous, or otherwise disordered; which was also an injury to the commonwealth of Israel, and redounded to the dishonour of God, and of the true religion, that the professors thereof gave such public evidence of their intemperance.

25 And if [m]a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

m Matt. 9. 20. Mark 5. 25. Luke 8. 43.

The time of her separation, to wit, the seven days mentioned Lev. xii. 2, as suppose she had the emerods, &c.

26 Every bed whereon she lieth all the days

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of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But [n] if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

n ver. 13.

Seven days from the stopping of her issue, as it is apparent. And this was for trial, whether it was only a temporary obstruction, or a real cessation.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye [o] separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they [p] defile my tabernacle that *is* among them.

o ch. 11. 47. Deut. 24. 8. Ezek. 44. 23.

p Num. 5. 3. Acts 12. 30. Ezek. 5. 11. & 23. 38.

When they defile my tabernacle; which they did both ceremonially, by coming into it in their uncleanness, and morally, by the gross neglect and contempt of God's express and positive command to cleanse themselves.

32 [q] This *is* the law of him that hath an issue, [r] and *of him* whose seed goeth from him, and is defiled therewith;

q ver. 2.

r ver. 16.

33 [s] And of her that is sick of her flowers, and of him that hath an issue, of the man, [t] and of the woman, [u] and of him that lieth with her that is unclean.

s ver. 19.

t ver. 25.

u ver. 24.

CHAP. XVI.

Aaron not permitted at all times to go into the holy of holies, 1, 2. *He is commanded to make a general expiation, and wherewith,* 3—5. *He-goats, the one for sacrifice, the other to escape,* 7, 8. *The manner of offering,* 4—14, *and ministering the sacrifice,* 15—19. *The scape-goat, with the sins of the people laid on his head, sent into the wilderness,* 20—22; *after which Aaron, and he who let go the goat, and he who burnt the sacrifice without the camp, must wash themselves,* 23—28. *This day of expiation, which was on the tenth day of the seventh month, to be a solemn fast and sabbath of rest, and they cleansed from all their sins,* 29—34.

AND the LORD spake unto Moses after [a] the death of the two sons of Aaron, when they offered before the LORD, and died;

a ch. 10. 1, 2.

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he [b] come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for [c] I will appear in the cloud upon the mercy seat.

b Ex. 30. 10. ch. 23. 27. Heb. 9. 7. & 10. 19.

c Ex. 25. 22. & 40. 34. 1 Kings 8. 10, 11.

That he come not at all times; not whensoever he pleaseth, but only when I shall appoint him, to wit, to take down the parts and furniture of it upon every removal, and to minister unto me once in the year, Exod. xxx. 10. *Holy place,* i. e. into the most holy, or the holy of holies, as the following words demonstrate, which is sometimes called only the *holy place*, as Heb. ix. 2, 3; the positive degree put for the comparative, which is not unusual in Scripture. *Within the veil,* to wit, the second veil. See Lev. iv. 6. *That he die not,* for his irreverence and presumption. *I will appear,* visibly and gloriously; that is, as it were, my presence-chamber, whither the priest shall not dare to come but when I call him. *In the cloud;* either in that dark place, for there was no light came into it, and clouds and darkness go together, and one may be put for the other; or in a bright and glorious cloud, which used to be over the mercy-seat, or rather in the *cloud of incense* mentioned afterward, ver. 13.

3 Thus shall Aaron [d] come into the holy *place:* [e] with a young bullock for a sin offering, and a ram for a burnt offering.

d Heb. 9. 7, 12, 24, 25.

e ch. 4. 3.

Thus; in this manner, or upon these terms. *With a young bullock,* i. e. with the blood of it, as it is explained ver. 14. So it is a synecdoche, the whole put for the part. For as for the body of it, that was to be killed and offered without upon the altar of burnt-offerings. *For a sin-offering,* for his own and family's sins, for a goat was offered for the sins of the people.

4 He shall put on [f] the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore [g] shall he wash his flesh in water, and *so* put them on.

f Ex. 28. 39, 42, 43. ch. 6. 10. Ezek. 44. 17, 18.

g Ex. 30. 20. ch. 8. 6, 7.

It is observable that the high priest did not now use his peculiar and glorious robes, but only his linen garments, which were common to him with the ordinary priests. The reason whereof was, either because this was not a day of feasting and rejoicing, but of mourning and humiliation, at which times people were to lay aside their ornaments, Exod. xxxiii. 5. Some conceive, that under the linen garments here named are comprehended his more glorious robes also by a synecdoche. But that doth not appear neither from hence, nor from other places alleged. Had only his holy garments been mentioned in general, all might have been understood; but when only the linen apparel is mentioned here, and after, ver. 23, and when that is so particularly expressed in four several parts of it, and not a word of the other either here or in the rest of the chapter, it seems presumptuous to add them here without any ground or evidence. Or because it was fit he should not exalt, but abase himself, when he was to appear before the Divine Majesty, and therefore he was to come in the meanest of his priestly habits. Or that it might be an evidence of the imperfection of this priesthood, and of the great difference between the Levitical and the true High Priest Christ Jesus, whose prerogative alone it is to go into the true holy of holies with his glorious robes, when this must carry thither the characters of his meanness. *These are holy garments,* because appropriated to a holy and religious use, for which reason other things are called holy. See Exod. xxix. 31; xxx. 25; 2 Chron. v. 5.

5 And he shall take of [h] the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

h See ch. 4. 14. Num. 29. 11. 2 Chron. 29. 21. Ezra 6. 17. Ezek. 45. 22, 23.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and [i] make an atonement for himself, and for his house.

i ch. 9. 7. Heb. 5. 2. & 7. 27, 28. & 9. 7.

i. e. His family, as Gen. vii. 1, to wit, the priests and Levites. See Numb. i. 49.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the † scapegoat.

† Heb. *Azazel.*

One lot for the Lord; for the Lord's use and service by way of sacrifice. Both this and the other goat typified Christ; this in his death and passion for us; that in his resurrection for our deliverance.

9 And Aaron shall bring the goat upon which

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† Heb. went up.

the LORD'S lot † fell, and offer him *for* a sin offering.

So the lot is said to *fall*, Jonah i. 7; Acts i. 26. Heb. *went up*, to wit, out of the vessel, into which the lots were put, and out of which they were brought up.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented
k 1 John 2. 2. alive before the LORD, to make k an atonement with him, *and* to let him go for a scapegoat into the wilderness.

To make an atonement with him, in manner hereafter expressed, ver. 21, 22.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

The bullock, mentioned in general ver. 6; the ceremonies whereof are here particularly described. This was a differing bullock or heifer from that Numb. xix., as appears by comparing the places.

l ch. 10. 1. Num. 16. 18, 46. Rev. 8. 5. m Ex. 30. 34.

12 And he shall take l a censer full of burning coals of fire from off the altar before the LORD, and his hands full of m sweet incense beaten small, and bring *it* within the vail:

From off the altar, to wit, of burnt-offering, where the fire was always burning, and whence fire was taken for such uses as these. *Incense;* of which see Exod. xxx. 34, 35, 38. *Within the veil*, i. e. into the holy of holies, ver. 2.

n Ex. 30. 1, 7, 8. Num. 16. 7, 18, 46. Rev. 8. 3, 4. o Ex. 25. 21.

13 n And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the o mercy seat that *is* upon the testimony, that he die not:

Upon the fire, which was in the censer, ver. 12. *That he die not* for so gross an error committed in the highest acts of worship, and that by a high priest, whose knowledge and function was a great aggravation to his sin.

p ch. 4. 5. Heb. 9. 13, 25. & 10. 4. q ch. 4. 6.

14 And p he shall take of the blood of the bullock, and q sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

He shall sprinkle it upon the mercy-seat, to teach us that God is merciful to sinners only through and for the blood of Christ. *Eastward*, i. e. with his face eastward, or upon the eastern part of it, towards the people, who were in the court, which lay eastward from the holy of holies, which was the most western part of the tabernacle. This signified that the high priest in this act represented the people, and that God accepted it on their behalf. *Before the mercy-seat;* on the ground.

r Heb. 2. 17. & 5. 2. & 9. 7, 28. s ver. 2. Heb. 6. 19. & 9. 3, 7, 12.

15 ¶ r Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood s within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

Either he killed the goat before he entered into the holy of holies, though it be mentioned after, such transplacings of passages being not unusual; or rather he went out of the holy of holies and killed it, and then returned thither again with its blood, and this agrees best with the text, nor are transpositions to be allowed without necessity. And whereas the high priest is said to be allowed to enter into that place but *once in a year*, that is to be understood but one day in a year, though there seems to have been occasion of going in and coming out more than once upon that day.

t See Ex. 29. 36. Ezek. 45. 18. Heb. 9. 22, 23.

16 And he shall t make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that † remaineth among them in the midst of their uncleanness.

† Heb. dwelleth.

An atonement for the holy place; of which see below, ver. 19, 20; Exod. xxix. 36; Lev. viii. 15; Heb. ix. 13. *Because of the uncleanness of the children of Israel;* for though the people did not enter into that place, yet their sins entered thither, and would hinder the effects of the high priest's mediation on their behalf, if God was not reconciled to them. *In the midst of their uncleanness;* encompassed with their sins, being in the midst of a sinful people, who defile not themselves only, but also God's sanctuary, as God complains, Ezek. xxiii. 38, 39.

u See Ex. 34. 3. Luke 1. 10.

17 u And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his houshold, and for all the congregation of Israel.

In the tabernacle of the congregation, i. e. in the holy place, where the priests and Levites were at other times. This was commanded for the greater reverence to the Divine Majesty, then in a more special manner appearing, and that none of them might cast an eye into the holy of holies as the high priest went in or came out.

x Ex. 30. 10. ch. 4. 7, 18. Heb. 9. 22, 23.

18 And he shall go out unto the altar that *is* before the LORD, and x make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

Unto the altar, to wit, the altar of incense, where the blood of sacrifices was to be put, Lev. iv. 7; and particularly the blood of the sin-offerings offered upon this day of atonement, Exod. xxx. 10; and which is most truly and properly said to be *before the Lord*, i. e. before the place where God in special manner dwelt, to wit, the holy of holies. Some understand it of the altar of burnt-offerings, because he is said to *go out* to it. But that *going out* relates not to the tabernacle, but to the holy of holies, into which he was said to *go in*, ver. 17. Add to this, that this altar which is atoned by the high priest seems to be in that place where he only might now come, and therefore in the holy place, called here *the tabernacle*, from which all other priests were for this day excluded, whereas the altar of burnt-offerings was without the holy place or tabernacle, to wit, at the door of it, and in the court of the priests.

y Ezek. 43. 20.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and y hallow it from the uncleanness of the children of Israel.

Seven times, to signify its perfect cleansing, seven being a number of perfection, and our perfect reconciliation by the blood of Christ here represented.

z ver. 16. Ezek. 45. 20.

20 ¶ And when he hath made an end of z reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, a putting them upon the head of the goat, and shall send *him* away by the hand of † a fit man into the wilderness:

a Is. 53. 6. † Heb. a man of opportunity.

Both his hands. See on Exod. xxix. 10; Lev. i. 4. *And confess over him;* confession of sin being a duty to accompany the sacrifice offered for it, as we see Lev. v. 5; Numb. v. 7. *All their transgressions in all their sins*, or, *with* or *according to all their sins;* for so the Hebrew par-

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ticle is oft used. He mentions *iniquities*, *transgressions*, and *sins*, to note sins of all sorts, and that a very free and full confession was to be made, and that the smallest sins needed, and the greatest sins were not excluded from, the benefit of Christ's death here represented. *Putting them upon the head of the goat;* charging all their sins and the punishment due to them upon the goat, which though only a ceremony, yet being done according to God's appointment, and manifestly pointing at Christ, upon whom their iniquities and punishments were laid, Isa. liii. 5, 6, it was available for this end. And hence the heathens took their custom of selecting one beast or man upon whom they laid all their imprecations and curses, and whom they killed as an expiatory sacrifice for their sins, and to prevent their ruin. *A fit man;* one that knows the wilderness, and the way to it, and what places in it are most convenient for that use. Heb. *a man of time*, i. e. of years and discretion, who may be trusted with this work. *Into the wilderness;* which signified the removal of their sins far away, both from the people, and out of God's sight, or from the place of his presence. And here the goat being neglected by all men, and exposed to many hardships and hazards from wild beasts, which were numerous there, might further signify Christ's being forsaken, both by God and by men, even by his own disciples, and the many dangers and sufferings he underwent. The Jews write, that this goat was carried to the mountain called Azazel, whence the goat is so called, ver. 10; and that there he was cast down headlong; and that the red string by which he was led turned white when God was pleased with the Israelites, otherwise it remained red; and then they mourned all that year. And the ancient Hebrews write, that forty years before the destruction of the temple, which was about the time of Christ's death, this red string turned no more white.

[b] Is. 53. 11, 12. John 1. 29. Heb. 9. 28. 1 Pet. 2. 24.

22 And the goat shall [b]bear upon him all their iniquities unto a land †not inhabited: and he shall let go the goat in the wilderness.

† Heb. *of separation.*

[c] Lev. 6. 11. 16. 4. 32. 19.

23 And Aaron shall come into the tabernacle of the congregation, [c]and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

Aaron shall come, forthwith, not expecting the return of the man who carried the goat away, but securely committing that to God's providence he shall go on in his work.

[d] ver. 3, 5.

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, [d]and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

In the holy place; either in the laver appointed for that purpose, or in some other vessel within the holy place, because after he had washed in it he is said to *come forth*. *His garments;* not his ordinary priestly linen garments, for he was to *leave them* in the tabernacle, ver. 23, but the high-priestly garments, called *his garments* properly and peculiarly, and by way of distinction from the former garments, which are called *holy garments*, ver. 4, and *the linen garments*, ver. 23, but never *his garments*, as these are. And this change of his garments was not without cause. For the common priestly garments were more proper and fit for him in the former part of his ministration, both because he was to appear before the Lord in the most holy place to humble himself, and make atonement for his own and for the people's sins, and therefore his humblest and meanest attire was most fit; and because he was to lay his hands upon that goat on which all their sins were put, by which touch both he and his garments would be in some sort defiled: and therefore, as we read here that he *washed* himself or *his flesh*, so we may well presume his linen garments were laid by for the washing, as *the clothes* of him who carried away the scape-goat were *washed*, ver. 26. And the high-priestly garments were most proper for the latter part of his work, which was of another nature.

25 And [e]the fat of the sin offering shall he burn upon the altar. [e] ch. 4. 10.

26 And he that let go the goat for the scapegoat shall wash his clothes, [f]and bathe his flesh in water, and afterward come into the camp. [f] ch. 15. 5.

He shall wash his clothes, because he had contracted some degree of ceremonial uncleanness by the touch of the goat.

27 [g]And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. [g] ch. 4. 12, 21. & 6. 30. Heb. 13. 11.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* [h]in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: [h] Ex. 30. 10. ch. 23. 27. Num. 29. 7. Is. 58. 3, 5. Dan. 10. 3, 12.

For ever. See on Exod. xii. 14. *In the seventh month*, answering part to our September, and part to our October; when they had gathered in all their fruits, and were most at leisure for God's service: this time God chose for this and other feasts, herein graciously condescending to men's necessities and conveniencies, being contented with that time which men could best spare. *On the tenth day. Object.* It was *on the ninth day*, Lev. xxiii. 32. *Answ.* It began in the evening of the ninth day, and continued till the evening of the tenth day, as is there sufficiently implied. *Ye shall afflict your souls*, i. e. yourselves, as the word *soul* is frequently used, both your bodies by abstinence from food and other delights, and your minds by anguish and grief for former sins, which though bitter, yet is voluntarily in all true penitents, who are therefore here said not to be afflicted, but to afflict themselves, or to be active in the work.

30 For on that day shall *the priest* make an atonement for you, to [i]cleanse you, *that* ye may be clean from all your sins before the LORD. [i] Ps. 51. 2. Jer. 33. 8. Eph. 5. 26. Heb. 9. 13, 14. & 10. 1, 2. 1 John 1. 7, 9.

31 [k]It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. [k] ch. 23. 32.

A sabbath of rest; observed as a sabbath day by cessation from all worldly and servile works, and diligent attendance upon God's worship and service.

32 [l]And the priest, whom he shall anoint, and whom he shall †[m]consecrate to minister in the priest's office in his father's stead, shall make the atonement, and [n]shall put on the linen clothes, *even* the holy garments: [l] ch. 4. 3, 5, 16. † Heb. *fill his hand.* [m] Ex. 29. 29, 30. Num. 20. 26, 28. [n] ver. 4.

Whom he shall anoint,; *he*, i. e. either God, who commanded him to be anointed, as men are oft said to do what others do by their command, or the high priest, who was to anoint his successor. Or, the third person is here put indefinitely or impersonally, for *who shall be anointed.*

33 And [o]he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. [o] ver. 6, 16, 18, 19, 24.

34 [p]And this shall be an everlasting statute unto you, to make an atonement [p] ch. 23. 31. Num. 29. 7.

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for the children of Israel for all their sins
q Ex. 30. 10. Heb. 9. 7, 25. [q]once a year. And he did as the LORD commanded Moses.

CHAP. XVII.

Sacrifices to be offered only in the temple, 1—6, *and not to devils*, 7, *on pain of death*, 8, 9. *Blood not to be eat, on the same pain; the life being in the blood, and it given for an atonement*, 10—14; *nor any beast that died of itself, or was torn by beasts*, 15.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the
a See Deut. 12. 5. 15, 21. house of Israel, [a]that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

That killeth, not for common use or eating, for such beasts might be killed by any person or in any place, but for sacrifice, as manifestly appears both from ver. 4, where that is expressed, and from the reason of this law, which is peculiar to sacrifices, ver. 5, and from Deut. xii. 5, 15, 21. *In the camp, or out of the camp:* in Canaan, the city answered to the camp, and so it forbids any man doing this either in the city or in the country.

b Deut. 12. 5, 6, 13, 14. 4 [b]And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall
c Rom. 5. 13. be [c]imputed unto that man; he hath shed
d Gen. 17. 14. blood; and that man [d]shall be cut off from among his people:

This was appointed, partly, in opposition to the heathens, who sacrificed in all places; partly, to cut off occasions of idolatry; partly, to prevent the people's usurpation of the priest's office; and partly, to signify that God would accept of no sacrifices but through Christ and in the church, (of both which the tabernacle was a type: see Heb. ix. 11,) and according to his own prescript. But though men were tied to this law, God was free to dispense with his own law, which he did sometimes to the prophets, as 1 Sam. vii. 9; xi. 15, &c., and afterwards more fully and generally in the days of the Messiah, Mal. i. 11; John iv. 21, 24. *Blood shall be imputed unto that man;* he shall be esteemed and punished as a murderer both by God and by men. See Isa. lxvi. 3. The reason is, because he shed that blood, which, though not man's blood, yet was as precious, being sacred and appropriated to God, and typically the price by which men's lives were ransomed. *He shall be cut off* by death, either by the hand of God, in case men do not know it or neglect to punish it, or by men, if the fact was public and evident.

5 To the end that the children of Israel
e Gen. 21. 33. & 22. 2. & 31. 54. Deut. 12. 2. 1 Kin. 14. 23. 2 Kin. 16. 4. & 17. 10. 2 Chr. 28. 4. Ezek. 20. 28. & 22. 9. may bring their sacrifices, [e]which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

Which they offer; either, 1. The Egyptians and other idolatrous nations, which commonly sacrificed to idols or devils in fields or any places; who are not here named, but may be designed by the particle *they*, in way of contempt, as if they were not worthy to be named, as that particle is used, Luke xiv. 24; xix. 27; John vii. 11; viii. 10. Or rather, 2. The Israelites now mentioned, and plainly understood in the following *they*, who, before the building of the tabernacle, took the same liberty herein which the Gentiles did, from which they are now restrained.

He nameth not *peace-offerings* exclusively to others, as appears from the reason of the law, and from ver. 8, 9, but especially, because in these the temptation was more common in regard of their frequency, and more powerful, because part of these belonged to the offerer, and the pretence was more plausible, because their sanctity was something of a lower degree than others, these being only called *holy*, and allowed in part to the people, when the other are called *most holy*, and were wholly appropriated either to God or to the priests.

6 And the priest [f]shall sprinkle the
f ch. 3. 2. blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and [g]burn the fat for a sweet savour unto the LORD.
g Ex. 29. 18. ch. 3. 5, 11, 16. & 4. 31. Num. 18. 17.

This verse contains a reason of the foregoing law, because of God's propriety in the *blood* and *fat*, wherewith also God was well pleased, and the people reconciled. And these two parts only are mentioned, as the most eminent, and peculiar, though other parts also were reserved for God.

h Deut. 32. 17. 2 Chro. 11. 15. Ps. 106. 37. 1 Cor. 10. 20. Rev. 9. 20. i Ex. 34. 15. ch. 20. 5. Deut. 31. 16. Ezek. 23. 8. 7 And they shall no more offer their sacrifices [h]unto devils, after whom they [i]have gone a whoring. This shall be a statute for ever unto them throughout their generations.

Unto devils; so they did, not directly or intentionally, but by construction and consequence, because the devil is the author of idolatry, and is eminently served, pleased, and honoured by it. And as the Egyptians were notorious for their idolatry, as appears by the testimony of Scripture, and of all ancient writers, so the Israelites were infected with their leaven, Josh. xxiv. 14; Ezek. xx. 7; xxiii. 2, 3. And the name of *devils* is commonly given in Scripture to idols, yea, even to those which seemed most innocent, as to Jeroboam's calves, 2 Chron. xi. 15, by which he and the people designed and professed to worship the true God, as is manifest from the nature of the thing, and from many places of Scripture; and the worshippers of idols are esteemed and called worshippers of devils. See Deut. xxxii. 17; Psal. cvi. 37; 1 Cor. x. 20; Rev. ix. 20. The Hebrew word rendered *devils* signifies *goats*, either because goats were eminently worshipped by the Egyptians, as Herodotus, Strabo, and others note, and divers of the idols of the heathens were of that or a like form; or because the devil did oft appear to the heathens in that shape, as their own authors note. *After whom they have gone a whoring;* for idolatry, especially in God's people, is commonly called *whoredom*, as Ezek. xvi. 16, 26; xxiii. 8, 19, 21, &c., and that justly, because it is a violation of that covenant by which they were peculiarly betrothed or married to God. See Hos. ii. 18—20.

8 ¶ And thou shalt say unto them,
Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, [k]that offereth a burnt offer- k ch. 1. 2, 3. ing or sacrifice,

9 And [l]bringeth it not unto the door of l ver. 4. the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ [m]And whatsoever man *there be* m Gen. 9. 4. ch. 3. 17. & 7. 26, 27. & 19. 26. Deut. 12. 16, 23. & 15. 23. 1 Sam. 14. 33. Ezek. 44. 7. of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; [n]I will even set my face against that soul that eateth blood, and will cut him off from among his people.
n ch. 20. 3, 5, 6. & 26. 17. Jer. 44. 11. Ezek. 14. 8. & 15. 7.

i. e. I will be an enemy to him, and execute vengeance upon him immediately; because such persons probably would do this in private, so as the magistrate could not know nor punish it. See this or the like phrase Lev. xx. 3; xxvi. 17; Jer. iii. 12; Ezek. xiv. 8.

11 [o]For the life of the flesh *is* in the o ver. 14. p Mat. 26. 28. Mark 14. 24. Rom. 3. 25. & 5. 9. blood: and I have given it to you upon the altar [p]to make an atonement for your

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Eph. 1. 7. Col. 1. 14, 20. Heb. 13. 12. 1 Pet. 1. 2. 1 John 1. 7. Rev. 1. 5.

souls: for [q]it *is* the blood *that* maketh an atonement for the soul.

q Heb. 9. 22.

Of the flesh, i. e. of living creatures. *Is in the blood*, i. e. it depends upon the blood, is preserved and nourished by it, and is extinguished when the blood is gone. And this law was given to the Jews, and hard-hearted people, as they are oft said to be, that by this restraint from the blood of brute creatures they might be wrought to the greater abhorrency of taking away the life of a man. *It is the blood that maketh an atonement;* typically, and in respect of the blood of Christ, which it represented, by which the atonement is really made, Heb. ix. 12. So the reason is double: 1. Because this was the eating up of the price or ransom of their own lives, which in construction was the destroying of themselves. 2. Because this was ingratitude and irreverence towards that sacred blood of Christ which they ought to have in continual veneration.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, †which [r]hunteth and catcheth any beast or fowl that may be eaten; he shall even [s]pour out the blood thereof, and [t]cover it with dust.

† Heb. *that hunteth any hunting.*
r ch. 7. 26.
s Deut. 12. 16, 24. & 15. 23.
t Ezek. 24. 7.

Any beast; he instanceth in this kind, either because persons much given to that exercise are commonly too licentious, and being in haste might easily transgress; or because some might think the former prohibition did reach only to the blood of such creatures as were offered to God in sacrifice. *Cover it with dust;* partly, to beget an honourable respect unto the blood even of beasts, and much more of men; partly, lest the beasts should lick it up, and by tasting the sweetness of it be made more fierce and cruel to devour and destroy others; and partly, as a licence from God upon this condition giving them a right to kill and eat such creatures, without any fear of the blood being imputed to them; for as the not covering of the blood portends the punishment which the sin of bloodshedding calls for, Job xvi. 18; Ezek. xxiv. 7, 8, so covering it notes impunity.

u ver. 11, 12. Gen. 9. 4. Deut. 12. 23.

14 [u]For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

x Ex. 22. 31. ch. 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31.
† Heb. *a carrion.*
y ch. 11. 25.
z ch. 15. 5.

15 [x]And every soul that eateth †that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, [y]he shall both wash his clothes, [z]and bathe *himself* in water, and be unclean until the even: then shall he be clean.

Every soul that eateth, to wit, through ignorance or inadvertency, as appears by the slightness of the punishment; for if it was done knowingly, it was a presumptuous sin against an express law here, and Deut. xiv. 21, and therefore more severely punished. *Or a stranger;* understand of the proselytes; either of the proselytes of the gate, who were obliged to observe the precepts of Noah, whereof this was one; or of the proselytes of righteousness, or converts to the Jewish religion; for other strangers were allowed to eat such things, Deut. xiv. 21.

a ch. 5. 1. & 7. 18. & 19. 8. Num. 15. 30.

16 But if he wash *them* not, nor bathe his flesh; then [a]he shall bear his iniquity.

i. e. The punishment of it, and therefore must offer a sacrifice for it. See Lev. v. 1, 2, &c.; vii. 18.

CHAP. XVIII.

Israelites not to live after the customs of the Egyptians or Canaanites, but according to God's institutions, 1—5. *To abstain from incestuous marriages*, 6—18; *and copulation with a menstruous woman*, 19; *and adultery*, 20; *and offering children to Moloch*, 21; *and all unnatural copulation with man or beast*, 22, 23. *These things the nations do; and the land is defiled, and God is provoked; and they who do those things shall die: but God was their Lord*, 24—30.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a]I am the LORD your God.

a ver. 4. Ex. 6. 7. ch. 11. 44. & 19. 4, 10, 34. & 20. 7. Ezek. 20. 5, 7, 19, 20.

Your Sovereign and Lawgiver. This is oft repeated here, because the things here forbidden were practised and allowed by the Gentiles, to whose custom he here opposeth Divine authority, and their obligation to obey his commands.

3 [b]After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and [c]after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

b Ezek. 20. 7, 8. & 23. 8.
c Ex. 23. 24. ch. 20. 23. Deut. 12. 4, 30, 31.

Egypt and Canaan: these two nations he mentions, because their habitation and conversation among them made their evil example in the following matters more dangerous. But under them he includes all other nations, as he elsewhere expresseth it. *In their ordinances*, or *statutes;* either because their laws did indeed allow such things, or because prevailing customs have the force of laws.

4 [d]Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

d Deut. 4. 1, 2. & 6. 1. Ezek. 20. 19.

My judgments and mine ordinances; mine universally, Deut. xxvii. 26; Gal. iii. 10; for though the words be indefinite, the matter is necessary; and *mine* solely, Deut. vi. 13, compared with Matt. iv. 10, and therefore those that here follow, though you do not see the particular reason of some of them, and though they be contrary to the laws and usages of the nations.

5 Ye shall therefore keep my statutes, and my judgments: [e]which if a man do, he shall live in them: [f]I *am* the LORD.

e Ezek. 20. 11, 13, 21. Luke 10. 28. Rom. 10. 5. Gal. 3. 12.
f Ex. 6. 2, 6, 29. Mal. 3. 6.

He shall live in them; not only happily here, but also eternally hereafter, as it is expounded Matt. xix. 17; Rom. x. 5. This is added as a powerful argument why they should follow God's commands rather than men's examples, because their life and happiness depends upon the one, not the other. And though in strictness, and according to the law or covenant of works, they could not challenge life for doing, except their obedience was universal, perfect, constant, and perpetual, and therefore no man since the fall could be justified by the law, as the apostle affirms and proves, Rom. iv.; Gal. iii.; yet by the covenant of grace this life is promised to all that obey God's commands sincerely, though not perfectly, 1 Tim. iv. 8.

6 ¶ None of you shall approach to any that is †near of kin to him, to uncover *their* nakedness: I *am* the LORD.

† Heb. *remainder of his flesh.*

None, Heb. *no man*, For though the women also be bound by this law, yet the men alone are mentioned, both because they are most active in the choice of their yokefellows, and therefore most likely to transgress these laws, and because they having authority over the women, could have the greater influence upon them, by their power, counsel, or example, to oblige them either to the observation or violation of them. *Approach:* this word signifies the conjugal act here, as it doth Gen. xx. 4; Isa. viii. 3; but because it is ambiguous in itself, it is so limited and explained in the end of the verse. *To any that is near of kin to him:* this is the general rule, which is particularly expounded and applied in the following instances. And these laws are so just and reasonable, that although the barbarous nations did allow of such incestuous marriages, yet wiser and civil heathens by the mere light of nature condemned them, as may be seen in Suetonius, Tacitus, Catullus, and others. *Their nakedness*, i. e. their secret

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parts, so called to put us in mind of the fall of our first parents, whose first sense and shame of their nakedness had its rise from thence. This phrase notes the same thing with *knowing*, Gen. iv. 1; and with *discovering* one's *skirt*, Deut. xxii. 30; xxvii. 20.

g ch. 20. 11.

7 [g]The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

Of thy father, or of thy mother, Heb. *and of thy mother*, put for *that is*, or *to wit*, as it is oft used. Here it notes that *the nakedness of the father*, and *the nakedness of the mother*, are one and the same thing, because they two are one flesh, and therefore her nakedness is his also; which further appears, because the mother only is mentioned in the following words, which contain the reason of the law. *She is thy mother;* and therefore even nature teacheth thee to abhor such incest. Yet the Persians used to marry their mother; therein worse than the very camels, whom no force will drive to that act with their dams.

h Gen. 49. 4. ch. 20. 11. Deut. 22. 30. & 27. 20. Ezek. 22. 10. Amos 2. 7. 1 Cor. 5. 1.

8 [h]The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

i. e. Thy step-mother. Examples of this are Gen. xxxv. 22; xlix. 4; 1 Cor. v. 1. *It is thy father's nakedness*, by interest and relation; that which he only may uncover.

i ch. 20. 17. 2 Sam. 13. 12. Ezek. 22. 11.

9 [i]The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

Thy sister, by both parents. *The daughter of thy father, or daughter of thy mother;* thy sister by either of thy parents. *Whether she be born at home*, to wit, of thy father by another wife, whom he hath taken into his house. *Or born abroad;* either of thy mother, by another, whether a former or a second husband, in another house and family; or of thy father by some strange woman, for there might be some doubt in these cases.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness.

And consequently of all thy children and children's children, and all downwards; for they are a part of thyself, as coming out of thy loins, and out of thy wife, whose nakedness is thine own.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

Begotten of thy father, or, *being akin to thy father*. He seems to speak of the daughter of the father's brother by his wife, whom the father here spoken of, being brother to the deceased person, married by virtue of that law, Deut. xxv. 5, by which marriage there was a near kindred contracted between the two families, so that the son of the one could not marry the daughter of the other. Thus this law is differing from that ver. 9. And that seems more probable, than that in so brief a table of laws the same thing should be forbidden both there and here. *Object.* The word being the same here and ver. 9, must be understood in the same sense, and therefore here must be rendered *begotten* or *born*, as it is there. *Answ.* It may be rendered there as well as here *akin*, as some render the words *there, of domestic*, or of another, *a foreign, kindred;* and if the word had been participially put for *begotten* or *born*, it is likely the preposition *mem* or *lamed* would have been prefixed to the Hebrew word *abicha*, as is common in those cases.

k ch. 20. 19.

12 [k]Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

Thy aunt by the father's side, as the next verse speaks of the aunt by the mother's side. If Amram's example be alleged to the contrary, see on Exod. vi. 20. *Thy father's near kinswoman*, Heb. *thy father's flesh*, a member and product of the same flesh from which thy father came.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 [l]Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

l ch. 20. 20

Of thy father's brother, i. e. of his wife, as the next words explain it. And as a man may not marry his aunt, so neither may a woman marry her uncle, there being altogether the same distance in kindred, and the selfsame reason of the law. And for the examples of Abraham, Amram. Othniel, &c., to the contrary, they were before the publication of this law, by which it pleased God to restrain the liberty allowed formerly, when the holy seed was in a narrower compass, and fewer persons, which altered the case. For in that regard there was a time when God allowed brethren and sisters to marry, to wit, when there were no other in the world, which was the case of Adam's immediate children. We learn from hence that the same degrees are forbidden in consanguinity or kindred by blood, and in affinity or kindred by marriage. *She is thine aunt:* some infer from hence that it is unlawful for cousin-germans, or the children of brethren and sisters, to marry. But there is not the same reason, nor the same degree of distance, for my uncle or aunt are nearer akin to me than their children are. Yet because it seems doubtful to many, and may hereafter prove occasion of grievous perplexities of mind, especially to tender and scrupulous consciences, Christian prudence directs us to choose the safest way, there being so great a latitude of unquestionable persons.

m Gen. 38. 18. 26. ch. 20. 12. Ezek. 22. 11.

15 [m]Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.

n ch. 20. 21. Matt. 14. 4. See Deut. 25. 5. Matt. 22. 24. Mark 12. 19.

16 [n]Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

Neither in his lifetime, nor after his death, and therefore a woman might not marry her husband's brother, nor might a man marry his wife's sister, either before or after his wife's death, for so all the prohibitions are to be understood; which will give light to ver. 18. But God, who can undoubtedly dispense with his own laws, did afterwards make one exception to this rule, of which see Deut. xxv. 5.

o ch. 20. 14.

17 [o]Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

Of a woman and her daughter, to wit, thy step-daughter, and so thy step-son's daughter, &c. *It is wickedness;* because they are very near to thy wife by consanguinity, as coming directly from her; and therefore they are as near to thee by affinity, which binds as much as consanguinity; the wife, who is only related by affinity, being nearer to a man than any other by consanguinity. they two being made one flesh, and therefore the same distance is to be observed in both of them.

18 Neither shalt thou take ‖a wife to her sister, [p]to vex *her*, to uncover her nakedness, beside the other in her life *time*.

‖ Or, one wife to another. p 1 Sam. 1. 6, 8.

The word *sister* is here understood, either, 1. Properly, so some; whence others infer that it is lawful to marry one's wife's sister after the wife's death. Or, 2. Improperly for any other woman, as not only persons, but things, of the same kind are oft called *sisters* and *brethren*, of which see plain examples, Exod. xxvi. 3; xxxii. 27, 29; Ezek. i. 9; iii. 13; xvi. 45, 48, 49. So the sense is, *thou shalt not take one woman to another*. And this sense may seem more probable, 1. Because else here were a tautology, the marriage of a man with his wife's sister being suffi-

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ciently forbidden, ver. 16, where marriage with his brother's wife is forbidden; as also ver. 9, 11, where he forbids the marriage of one's own sister, and consequently the marriage of one's wife's sister, it being manifest and confessed that affinity and consanguinity are of the same consideration and obligation in these matters. Nor can this be added for explication, for then the comment would be darker than the text, nay, it would destroy the text; for then what was simply, and absolutely, and universally forbidden before, is here forbidden doubtfully and restrainedly, and might at least seem to be allowed after the wife's death; which is rejected by those who own the former interpretation. 2. Because the reason of this prohibition, which is lest he should vex her thereby, is much more proper and effectual against marrying any other woman, than against marrying the wife's sister, so near and dear a relation being most commonly and probably a means to induce them rather to love and please and serve, than to vex one another in such a relation. And therefore to take her natural sister to vex her, would seem a course unsuitable to his end or design. 3. Some add another reason, that polygamy, which Christ condemns, Matt. xix. 5, is either forbidden here or no where in the law. But this may admit of great dispute. And it is observable, that Christ confutes polygamy and divorces, not by any of Moses's laws, (which probably he would not have omitted, if they had been to his purpose,) but by the first institution of marriage, Gen. ii. 23; whence also Malachi seems to fetch his argument, chap. ii. 14, 15. And that law, Deut. xxi. 15, 16, may seem to intimate that God did then, in consideration of the hard-heartedness of the Jewish nation, dispense with that first and primitive law, especially if we consider the practice of divers holy men amongst the Jews, not only before the law, as Abraham and Jacob, but also after it, as Elkanah and David, who would never have lived in the violation of a known law, or, if they had, would have been blamed for it; whereas on the contrary God mentions it as one of his favours vouchsafed to David, that he *gave* him his *master's wives into his bosom*, 2 Sam. xii. 8; and affirms, that *David turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah*, 1 Kings xv. 5. Peradventure therefore it may deserve some consideration, which a learned man in part suggests, that this text doth not simply forbid the taking of one wife to another, but the doing of it in such a manner, or for such an end, that he may vex, or punish, or revenge himself of the former; which probably was a common motive amongst that hard-hearted people to do so, and therefore the forbidding hereof might give a great check to the practice of polygamy amongst them. *In her lifetime:* this clause is added to signify God's allowance to marry one wife after another, when she is dead, and thereby to intimate how the word *sister* is to be understood.

q ch. 20. 18. Ezek. 18. 6. & 22. 10.

19 [q]Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

No, not to thy own wife. See chap. xii. 2; xv. 24, 25. This was not only a ceremonial pollution, but an immorality also, whence it is put amongst gross sins, Ezek. xviii. 6. There is also a natural turpitude in this action. And therefore it is now unlawful under the gospel.

r ch. 20. 10. Ex. 20. 14. Deut. 5. 18. & 22. 22. Prov. 6. 29. 32. Mal. 3. 5. Matt. 5. 27. Rom. 2. 22. 1 Cor. 6. 9. Heb. 13. 4. s ch. 20. 2. 2 Kings 16. 3. & 21. 6. & 23. 10. Jer. 32. 35. Ezek. 20. 31. & 23. 37, 39. t 1 Kings 11. 7, 33. Called, Acts 7. 43, *Moloch.* u ch. 19. 12. & 20. 3. & 21. 6. & 22. 2, 32. Ezek. 36. 20, &c. Mal. 1. 12.

20 Moreover [r]thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed [s]pass through *the fire* to [t]Molech, neither shalt thou [u]profane the name of thy God: I *am* the LORD.

Pass through the fire: this was done two ways; either, 1. By burning them in the fire, of which see 2 Kings iii. 27; 2 Chron. xxviii. 3; Psal. cvi. 37, 38; Isa. lvii. 5. Or, 2. By making them pass between two great fires, which was a kind of lustration or consecration of them to that god; which latter seems to be here meant. See on Deut. xviii. 10, where the word *fire*, here understood, is expressed.

To Molech, or, *Moloch;* called also *Milcom;* an idol chiefly of the Ammonites, as appears from 1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlix. 1, 3. This seems to be the Saturn of the heathens, to whom especially children and men were sacrificed. This is mentioned, because the neighbours of Israel were most infected with this idolatry, and therefore they are particularly cautioned against it, though under this one instance all other idols and acts, or kinds of idolatry, are manifestly comprehended and forbidden. *Neither shalt thou profane the name of thy God;* either by joining him with, or by forsaking him for, such a base and bloody idol, whereby the name, honour, and service of God would be horribly defiled, and exposed to the scorn of the heathen, as if he were but one of the same kind with their mongrel deities.

22 [x]Thou shalt not lie with mankind, as with womankind: it *is* abomination.

x ch. 20. 13. Rom. 1. 27. 1 Cor. 6. 9. 1 Tim. 1. 10.

See Lev. xx. 13; 1 Kings xiv. 24.

23 [y]Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* [z]confusion.

y ch. 20. 15, 16. Ex. 22. 19. z ch. 20. 12.

A horrible confusion of the natures which God hath distinguished, and of the order which God hath appointed, and an overthrow of all bounds of religion, honesty, sobriety, and modesty.

24 [a]Defile not ye yourselves in any of these things: [b]for in all these the nations are defiled which I cast out before you:

a ver. 30. Matt. 15. 18, 19, 20. Mark 7. 21, 22, 23. 1 Cor. 3. 17. b ch. 20. 23. Deut. 18. 12.

In all these, to wit, above-mentioned sins. Whence it is apparent that the several incests here prohibited are not only against the positive and particular law given by God to the Jews, but also against the general law and light of nature. And therefore the law about these things was one of the seven precepts of Noah. And the sober heathens condemned such incestuous marriages. The Roman historians observe, that when Claudius the emperor had married his niece, (which is one of the lowest kinds of incest here mentioned,) and the senate in complaisance with him had made it lawful for any to do so, yet there was but one, and he too an obscure person, that followed his example.

25 And [c]the land is defiled: therefore I do [d]visit the iniquity thereof upon it, and the land itself [e]vomiteth out her inhabitants.

c Num. 35. 34. Jer. 2. 7. & 16. 18. Ezek. 36. 17. d Ps. 89. 32. Is. 26. 21. Jer. 5. 9, 29. & 9. 9. & 14. 10. & 23. 2. Hos. 2. 13. & 8. 13. & 9. 9. e ver. 28.

I do visit; I am now visiting, or about to visit, i. e. to punish. See Isa. xxvi. 21. *The land itself vomiteth out her inhabitants*, as no less burdens to the earth than corrupted food is to the stomach. See Jer. ix. 19; Micah ii. 10.

26 [f]Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

f ver. 5, 30. ch. 20. 22, 23.

Nor any stranger, in nation or religion, of what kind soever. For though they might not force them to submit to their religion, yet they might restrain them from the public contempt of the Jewish laws, and from the violation of natural laws, which besides the offence against God and nature, were matters of evil example and consequence to the Israelites themselves.

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That [g]the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

g ch. 20. 22. Jer. 9. 19. Ezek. 36. 13, 17.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

To wit, by death to be inflicted by the magistrates, as it is apparent in case of idolatry with Moloch or other false gods; and, in case of the magistrate's neglect, by God

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himself. This phrase therefore of *cutting off* is to be understood variously, as many other phrases are, either of ecclesiastical, or civil and corporal punishment, according to the differing natures of the offences for which it is inflicted.

30 Therefore shall ye keep mine ordi-
h ver. 3, 26. ch. 20. 23. Deut. 18. 9. nance, [h]that *ye* commit not *any one* of these abominable customs, which were
i ver. 24. committed before you, and that ye [i]de-
k ver. 2, 4. file not yourselves therein: [k]I *am* the LORD your God.

CHAP. XIX.

Israelites must be holy, 1, 2; *must honour their parents, and keep sabbaths*, 3; *shun idolatry*, 4; *duly to stay and eat their peace-offerings*, 5—8; *in harvest-time leave gleanings for the poor and stranger*, 9, 10; *not steal, deceive, or lie*, 11; *nor swear falsely*, 12; *nor defraud, rob, or detain*, 13; *nor curse the deaf, nor put a stumbling-block before the blind*, 14; *nor judge unjustly*, 15; *nor be tale-bearers; nor bear false witness against their neighbour*, 16; *but rebuke their brother for sin*, 17; *not revenge themselves, but love their neighbours*, 18; *not to mix different things*, 19. *The punishment of a man lying with a bond-maid*, 20—22. *They must not eat of the fruits of Canaan till after four years*, 23—25. *To eat no blood, and use no soothsaying*, 26, *nor any heathenish method of mourning*, 28, *nor prostitute their daughters*, 29; *but must reverence God and his ordinances*, 30; *not regard conjurers and wizards*, 31; *honour the ancient*, 32; *love and right strangers*, 33, 34; *do no unrighteousness, either in judgment or commerce*, 35, 36.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them,
a ch. 11. 44. & 20. 7, 26. 1 Pet. 1. 16. [a]Ye shall be holy: for I the LORD your God *am* holy.

Ye shall be holy, separated from all the forementioned defilements, and entirely consecrated to God, and obedient to all his laws and statutes. *I the Lord your God am holy*, both in my essence, and in all my laws, which are holy and just and good, and in all my actions; whereas the gods of the heathens are unholy both in their laws and institutions, whereby they allow and require filthy and abominable actions; and in their practices, some of them having given wicked examples to their worshippers.

b Ex. 20. 12. 3 ¶ [b]Ye shall fear every man his mother,
c Ex. 20. 8. & 31. 13. and his father, and [c]keep my sabbaths: I *am* the LORD your God.

The *mother* is put first, partly because the practice of this duty begins there, mothers, by perpetual converse, being more and sooner known to their children than their fathers; and partly because this duty is most commonly neglected to the mother, upon whom children have not so much dependence as they have upon their father. And this *fear* includes the two great duties of reverence and obedience. *And keep my sabbaths:* this is here added, to show, that whereas it is enjoined to parents that they should take care that the sabbath be observed both by themselves and by their children, it is the duty of children to fear and obey their parents in this matter; and moreover, that if parents should neglect their duty herein, or by their command, counsel, or example draw them to pollute the sabbath, yet the children in that case must keep the sabbath, and in all such cases prefer the command of God before the commands of their parents or superiors.

d Ex. 20. 4. ch. 26. 1. 1 Cor. 10. 14. 1 John 5. 21. e Ex. 34. 17. Deut. 27. 15. 4 ¶ [d]Turn ye not unto idols, [e]nor make to yourselves molten gods: I *am* the LORD your God.

Turn not your hearts and faces from me, whom alone you pretend to respect, unto them. He intimates, that their turning to idols is a turning from God, and that they could not serve both God and idols. *Unto idols:* the word signifies such as are *no gods*, or *nothings*, as they are called, 1 Cor. viii. 4, many idols having no being, but only in the fancy of their worshippers, and all of them having no virtue or power to do good or evil, Isa. xli. 23. *Molten gods*, nor graven gods neither, as appears from Exod. xx., whereby we learn that such expressions are generally to be understood synecdochically.

5 ¶ And [f]if ye offer a sacrifice of peace f ch. 7. 16. offerings unto the LORD, ye shall offer it at your own will.

Or, *according to your own good pleasure*, what you think fit; for though this in the general was required, yet it was left to their choice to determine the particulars. See Lev. vii. 16. Or rather, *to your acceptation*, i. e. in such manner as it may be accepted by God on your behalf, which is explained in the next verse, and not in such manner as to lose the end you aim at, to wit, God's acceptance; for if ye do otherwise than God hath prescribed, *it shall not be accepted*, as he adds ver. 7, but on the contrary severely punished, ver. 8.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

And on the morrow; by which clause it appears that he speaks here only of that sort of peace-offerings which were offered either by vow, or freely for the obtaining of some mercy desired; for the other sort, which was by way of gratitude for mercies received, were to be eaten the same day, Lev. vii. 15.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

His iniquity, i. e. the punishment of his iniquity; instead of acceptation he shall receive punishment.

9 ¶ And [g]when ye reap the harvest of g ch. 23. 22. Deut. 24. 19, 20, 21. Ruth 2. 15, 16. your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

Who gave you all these things with a reservation of my authority over you, and right in them, and with a charge of giving part of them to the poor.

11 ¶ [h]Ye shall not steal, neither deal h Ex. 20. 15. & 22. 1, 7, 10. Deut. 5. 19. falsely, [i]neither lie one to another. i ch. 6. 2. Eph. 4. 25. Col. 3. 9.

Or, *one against another*, to the defrauding of him of any of his goods, to which kind of lying the words foregoing and following seem here to restrain it, though it be true that all sorts of lying are unlawful.

12 ¶ And ye shall not [k]swear by my k Ex. 20. 7. ch. 6. 3. Deut. 5. 11. Matt. 5. 33. James 5. 12. name falsely, [l]neither shalt thou profane the name of thy God: I *am* the LORD. l ch. 18. 21.

Ye shall not swear by my name falsely: this is here added, to show how one sin draws on another, and that when men will lie for their own advantage, they will easily be induced to perjury. *Neither shalt thou profane the name of thy God*, by any unholy use of it. So it is an additional precept, thou shalt not abuse my holy name by swearing either falsely or rashly. Or this may be a reason of the former prohibition, because in so doing *thou wilt profane the name of thy God.*

13 ¶ [m]Thou shalt not defraud thy m Eccles. 10. 6. Mark 10. 19. 1 Thess. 4. 6. neighbour, neither rob *him:* [n]the wages n Deut. 24. 14, 15. Mal. 3. 5. of him that is hired shall not abide with Tob. 4. 14. James 5. 4. thee all night until the morning.

The wages, Heb. *the work*, put for *the wages*, as Deut. xxiv. 15; Job vii. 2; Jer. xxii. 13. *Shall not abide with thee all night*, because his urgent necessities require it for present subsistence.

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o Deu. 27. 18. Rom. 14. 13. p ver. 32. ch. 25. 17. Gen. 42. 18. Eccles. 5. 7. 1 Pet. 2. 17.

14 ¶ Thou shalt not curse the deaf, °nor put a stumblingblock before the blind, but shalt ᵖfear thy God: I *am* the LORD.

Nor put a stumbling-block before the blind, to make them fall. Under these two particulars are manifestly and especially forbidden all injuries done to such as are unable to right or defend themselves; of whom God here takes the more care, because they are not able to secure themselves; who both discerns the injuries you do them, and can avenge them, though the blind and deaf cannot.

q Ex. 23. 2, 3. Deut. 1. 17. & 16. 19. & 27. 19. Ps. 82. 2. Prov. 24. 23. James 2. 9.

15 ¶ ᵠYe shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

Thou shalt not respect the person of the poor, so as through pity to him to give an unrighteous sentence. Compare Deut. i. 17; x. 17; Prov. xxiv. 23.

r Ex. 23. 1. Ps. 15. 3. & 50. 20. Prov. 11. 13. & 20. 19. Ezek. 22. 9. s Ex. 23. 1, 7. 1 Kin. 21. 13. Matt. 26. 60, 61. & 27. 4.

16 ¶ ʳThou shalt not go up and down *as* a talebearer among thy people: neither shalt thou ˢstand against the blood of thy neighbour: I *am* the LORD.

As a tale-bearer, who makes it his business to go up and down from one to another, and divulge evil and false reports concerning others, which, though many times it proceeds only from levity and talkativeness, yet apparently tends to the great injury of our neighbour. See Prov. xi. 13; Jer. vi. 28; ix. 4. *Neither shalt thou stand*, to wit, in judgment, as a false accuser or false witness; for accusers and witnesses use to stand, whilst the judges sat, in courts of judicature.

t 1 John 2. 9, 11. & 3. 15. u Prov. 9. 8. & 25. 12. Matt. 18. 15. Luke 17. 3. 2 Cor. 6. 1. Eph. 5. 11. 1 Tim. 5. 20. 2 Tim. 4. 2. Tit. 1. 13. & 2. 15. ‖ Or, *that thou bear not sin for him*: See Rom. 1. 32. 1 Cor. 5. 2. 1 Tim. 5. 22. 2 John 11.

17 ¶ ᵗThou shalt not hate thy brother in thine heart: ᵘthou shalt in any wise rebuke thy neighbour, ‖and not suffer sin upon him. ˣ

To prevent murder, last spoken of, he forbids hatred, which is the common cause, and a degree of murder, 1 John iii. 15. *Thy brother;* the same with *neighbour*, as it follows, i. e. every man, Matt. v. 44; for it is manifest that God's law commanded them to love strangers no less than Israelites.

If thy brother hath done thee or others any injury, thou shalt neither divulge it to others as a tale-bearer, nor hate him, and smother that hatred by sullen silence, as 2 Sam. xiii. 22, nor justify and flatter and encourage him therein; but shalt freely, and in love, not with hatred, tell him of his fault. *And not suffer sin upon him*, i. e. not suffer him to lie under the guilt of any sin, which thou by rebuking of him, and thereby bringing him to true repentance, couldst in some sort free him from. But the phrase of *suffering sin upon him* seems imperfect and unusual in Scripture, and I doubt whether the Hebrew verb *nasa* be ever used for *permitting* or *suffering*. The words may be rendered thus, *And* (or *so*) *thou shalt not bear sin for him*, or *for his sake;* thou shalt not make thyself guilty of his sin, as thou wilt assuredly do, if thou dost not perform thy duty of rebuking him for his sin, which is a likely way, and a course appointed by God, to remove the guilt of his sin from him; and consequently, as it was his fault that he sinned and contracted guilt, so it is thy fault that his guilt continues upon him. Many things favour this sense. 1. This is the proper and usual signification of the word *nasa*. 2. The same words are used in this sense Lev. xxii. 9; Numb. xviii. 32. 3. The preposition *al* is oft used thus, as Gen. xxxvii. 8, 34; Judg. ix. 9; 1 Kings xvi. 7. 4. This phrase of *bearing sin*, or *iniquity*, is constantly used in this book for being guilty and liable to punishment. And so the sense is here full and complete, and a very weighty reason here given to enforce the foregoing precept.

1 2 Sam. 13. 22. 2 Prov. 20. 22. Rom. 12. 19. 1 Thess. 5. 15. 1 Pet. 3. 9. y Lev. 19. 34. & 25. 39. Matt. 5. 43. & 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8.

18 ¶ ʸThou shalt not avenge, nor bear any grudge against the children of thy people, ʸbut thou shalt love thy neighbour as thyself: I *am* the LORD.

Nor bear any grudge, Heb. *nor keep*, either, 1. The injury here supposed in thy memory: so it is opposed to those who say they will forgive, but not forget an injury. Or, 2. Anger or hatred in thy heart: so this verb is used Jer. iii. 12; Nah. i. 2. *Thy neighbour;* by which he understands not the Israelites only, as some would persuade us, but every other man with whom we converse, as plainly appears, 1. By comparing this place with ver. 34, where this very law is applied to strangers. 2. Because the word *neighbour* is explained by *another man*, Lev. xx. 10; Rom. xiii. 8: see more on Exod. xx. 16. *As thyself;* with the same sincerity, though not equality, of affection, as to thyself.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: ᶻthou shalt not sow thy field with mingled seed: ᵃneither shall a garment mingled of linen and woollen come upon thee.

z Deut. 22. 9, 10. a Deut. 22. 11.

Ye shall keep my statutes; either, 1. My laws. So this is fitly premised, because otherwise some of the following commands might seem trifling, and obedience to them unnecessary. Or, 2. My ordinances, to wit, of nature; or the order which I have appointed in creatures, as the word is used Job xxvi. 10; xxxviii. 33; Psal. cxlviii. 6; Prov. viii. 29; and therefore they shall not confound those things that I have distinguished, which were in some sort to reproach and correct my works, and which may seem to be done in some of the following instances. *Thou shalt not let thy cattle gender with a diverse kind:* this was prohibited, partly, to restrain the curiosity and boldness of men, who might attempt to amend or change the works of God; partly, that by the restraints here laid even upon brute creatures men might be taught to abhor all unnatural and unlawful lusts; partly, to teach the Israelites to avoid mixtures with other nations, either in marriage or in religion; which also may be signified by the following prohibitions. See of this and the next Deut. xxii. 9—11.

20 ¶ And whosoever lieth carnally with a woman, that *is* a bondmaid, ‖†betrothed to an husband, and not at all redeemed, nor freedom given her; ‖†she shall be scourged; they shall not be put to death, because she was not free.

‖ Or, *abused by any.* † Heb. *reproached by, or, for man.* ‖ Or, *they.* † Heb. *there shall be a scourging.*

Betrothed to an husband; or, *reproached* or *despised*, and therefore forsaken, *of her husband*. For as his continuance with her in his and her master's family and service is mentioned as an evidence that he loved her, Exod. xxi. 5, 6; so on the contrary, his forsaking of her was a reproach to her, and a sign of contempt. *She shall be scourged*, Heb. *there shall be a scourging*, which may belong, either, 1. To her alone, as the Jews understand it, for the man's punishment follows, ver. 21, 22. Or, 2. To both of them; for, 1. Both were guilty. 2. It follows, *they shall not be punished with death*, which may seem to imply that they were to be punished by some other common and considerable punishment, which scourging indeed was, but the paying of a ram was a small penalty, and very unsuitable to the greatness of the offence. And the offering of the ram as a trespass-offering for the sin against God, is not inconsistent with making satisfaction other ways for the injury done to men, as we may see Lev. vi. 4—6, but only added here as a further punishment to the man; either because he only could do this, and not the woman, who being a bond-woman had nothing of her own to offer; or because his sex and his freedom aggravated his sin. *They shall not be put to death*, which they should have been, had she been free, Deut. xxii. 23, 24. *Because she was not free:* the reason of this difference is not from any respect which God gives to persons, for bond and free are alike to him, but because bond-women were scarce wives, and their marriages were scarce true marriages, being neither made by their choice, but by their master's authority, nor continued beyond the year of release, but at her master's or husband's pleasure; of which see Exod. xxi. 4, &c.

21 And ᵇhe shall bring his trespass offering unto the LORD, unto the door of

b ch. 5. 15. & 6. 6.

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the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

As uncircumcised, i. e. as unclean, not to be eaten, but cast away, and counted abominable, as the foreskins are. *Three years.* This precept was serviceable, 1. To the trees themselves, which grew the better and faster, being early stript of those fruits, which otherwise would have derived to themselves and drawn away much more of the strength from the root and tree. 2. To men, both because the fruit then was waterish, indigested, and unwholesome, and because hereby men were taught to bridle their appetites; a lesson of great use and absolute necessity in a godly life. 3. To God, who required and deserved the first-fruits, which must be also of the best, and so they could not be in this time.

24 But in the fourth year all the fruit thereof shall be †holy [c] to praise the LORD *withal*.

† Heb. *holiness of praises to the LORD.*
c Deut. 12. 17, 18. Prov. 3. 9.

Consecrated to the Lord, as the first-fruits and tithes were, and therefore given to the priests and Levites, Numb. xviii. 12, 13; Deut. xviii. 4; yet so that part of them were communicated to the poor widows, and fatherless, and strangers. See Deut. xiv. 28, 29. *To praise the Lord withal*; to bless the Lord, by whose power and goodness the trees bring forth fruit to perfection.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

That it may yield unto you the increase thereof; that God may be pleased to give his blessing, which alone can make them fruitful.

26 ¶ [d] Ye shall not eat *any thing* with the blood: [e] neither shall ye use enchantment, nor observe times.

d ch. 17. 10, &c. Deut. 12. 23.
e Deut. 18. 10, 11, 14. 1 Sam. 15. 23. 2 Kings 17. 17. & 21. 6. 2 Chron. 33. 6. Mal. 3. 5.

With the blood, i. e. any flesh out of which the blood is not first poured. See 1 Sam. xiv. 32. The Jews write, that the Egyptians and other nations, when they offered sacrifices to the devils, did eat part of the sacrifices, beside the blood which was kept in basons for that end, which also they believed to be as it were the special food of the devils. *Nor observe times*, to wit, superstitiously, by the observation of the clouds, or stars, or otherwise, by esteeming some days lucky, others unlucky. See Deut. xviii. 10, 11; Esth. iii. 7.

27 [f] Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

f ch. 21. 5. Jer. 9. 26. & 48. 37. Is. 15. 2.

The corners of your heads; i. e. your temples: Ye shall not cut off the hair of your heads round about your temples. This the Gentiles did, either for the worship of the devils or idols, to whom young men used to consecrate their hair, being cut off from their heads, as Homer, Plutarch, and many others write; or in funerals or immoderate mournings, as appears from Isa. xv. 2; Jer. xlviii. 37. And the like is to be thought concerning the beard or the hair in the *corner*, i. e. corners of the beard. The reason then of this prohibition is, because God would not have his people agree with idolaters, neither in their idolatries, nor in their excessive sorrowing, no, nor so much as in the appearances and outward significations or expressions thereof.

28 Ye shall not [g] make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

g ch. 21. 5. Deut. 14. 1. Jer. 16. 6. & 48. 37.

Any cuttings in your flesh, which the Gentiles commonly did both in the worship of their idols, and in their solemn mournings, Jer. xvi. 6. *For the dead*; Heb. *for a soul*, i. e. either, 1. Improperly, for a dead body; as that word is sometimes used, as Lev. xix. 28; xxi. 1; Numb. vi. 6: or, 2. Properly, *for the soul*; Ye shall not cut your flesh or your bodies, for your souls, or upon pretence of doing your souls any good, either in way of mortification, or in the worship of God, as they did, 1 Kings xviii. 28, in like manner as others were willing to give to God *the fruit of* their *body for* the *sin of* their *soul*, Micah vi. 7.

29 ¶ [h] Do not †prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

h Deu. 23. 17
† Heb. *profane.*

This the Gentiles frequently did for the honour of some of their idols, to whom divers women were consecrated, and publicly prostituted.

30 ¶ [i] Ye shall keep my sabbaths, and [k] reverence my sanctuary: I *am* the LORD.

i ver. 3. ch. 26. 2.
k Eccles. 5. 1.

Not presuming to approach it without reverence, or with any kind of uncleanness upon you.

31 ¶ [l] Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

l Ex. 22. 18. ch. 20. 6, 27. Deut. 18. 10. 1 Sam. 28. 7. 1 Chron. 10. 13. Is. 8. 19. Acts 16. 16.

Them that have familiar spirits; that have entered into covenant with the devil, by whose help they foretell many things to come, and acquaint men with secret things. See Lev. xx. 27; Deut. xviii. 11; 1 Sam. xxviii. 3, 7, 9; 2 Kings xxi. 6. *Wizards*; another name expressing the same thing for substance, to wit, persons in league with the devil, with some difference only in the manner of their operation,

32 ¶ [m] Thou shalt rise up before the hoary head, and honour the face of the old man, and [n] fear thy God: I *am* the LORD.

m Prov. 20. 29.
1 Tim. 5. 1.
n ver. 14.

Thou shalt rise up, to do them reverence when they pass by, for which end they were obliged, as the Jews say, presently to sit down again when they were past, that it might be manifest they arose out of respect to them. *Fear thy God*; a reason of the former precept, both because old men in some respects do most resemble God, who is styled *the Ancient of days*, Dan. vii. 9, 13, and because this respect is due to such, if not for themselves, who may be unworthy or contemptible, yet for God's sake, who requires this reverence, and whose singular blessing old age is.

33 ¶ And [o] if a stranger sojourn with thee in your land, ye shall not ‖vex him.

o Ex. 22. 21. & 23. 9.
‖ Or. *oppress.*

Either with opprobrious expressions, or grievous exactions.

34 [p] *But* the stranger that dwelleth with you shall be unto you as one born among you, and [q] thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

p Exod. 12. 48, 49.
q Deu. 10. 19.

As one born among you; either, 1. As to the matters of common right, as it here follows: so it reacheth to all strangers. Or, 2. As to church privileges: so it concerns only those who were proselytes of righteousness. *For ye were strangers*; and therefore are sensible of the fears, distresses, and miseries of such, which call for your pity, and you ought to do to them as you would that others should do to you when you were such.

35 ¶ [r] Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

r ver. 15.

In meteyard; in the measuring of lands, or any dry and continued things, as cloth, riband, &c. *In measure*; in the measuring of liquid or such dry things as are not continued, only contiguous, as of corn or wine, &c. Or, the former may note greater, the latter, less measures.

36 [s] Just balances, just †weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

s Deut. 25. 13, 15. Prov. 11. 1. & 16. 11. & 20. 10.
† Heb. *stones.*

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A just ephah, and a just hin; these two measures are named as most common, the former for dry, the latter for moist things; but under them he manifestly comprehends all other measures.

t ch. 18. 4, 5. Deut. 4. 5, 6. & 5. 1. & 6. 25.

37 [t]Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

Therefore; because my blessings and deliverances are not indulgences to sin, but greater obligations to all duties to God and men. So that if religion and righteousness were utterly lost in the world, they ought in all reason to be found among you as my peculiar people and freed men.

CHAP. XX.

Israelites must not offer their children to Molech on pain of death, 1—3; *which if not inflicted by the magistrate, shall be by God himself,* 4, 5. *The same against running after soothsayers,* 6; *against cursers of parents,* 9; *against adultery,* 10, *or incestuous and unlawful copulation with women, men, or beasts,* 11—21. *They must put a difference between clean and unclean,* 22—26. *Soothsayers to be stoned,* 27.

AND the LORD spake unto Moses, saying,

a ch. 18. 21.

2 [a]Again, thou shalt say to the chil-

b ch. 18. 21. Deut. 12. 31. & 18. 10. 2 Kings 17. 17. & 23. 10. 2 Chron. 33. 6. Jer. 7. 31. & 32. 35. Ezek. 16. 21. & 23. 37.

dren of Israel, [b]Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

Here follow the punishments of the crimes forbidden in the former chapters. *The strangers;* not only such as were proselytes, but all others, these being gross immoralities, and such as the precepts of Noah reached to, and such as the laws of nature and nations obliged them to. And therefore the toleration of such actions was not only against reason of state, and the interest of the commonwealth of Israel, and dangerous to the infection and destruction of the Israelites by the imitation of such examples, but also against the light of nature and laws of humanity. *Unto Molech,* or to any other idol; for the reason of the law equally concerns all. See Lev. xviii. 21.

c ch. 17. 10.

3 And [c]I will set my face against that man, and will cut him off from among his people; because he hath given of his

d Ezek. 5. 11. & 23. 38. e ch. 18. 21.

seed unto Molech, to [d]defile my sanctuary, and [e]to profane my holy name.

I will set my face against that man, i. e. deal with him as an enemy, and make him a monument of my justice, either by punishing him immediately and eminently, when the magistrate cannot or will not do it, or by adding to his corporal punishments my curse upon his soul and name. See Lev. xvii. 10. *From among his people;* from the number of his people, of what nation or kindred soever he was; or, from the land of the living. *To defile my sanctuary,* which was done by this wickedness, either because such persons did, for the cover of their idolatry, come into God's sanctuary, as the rest did; see Lev. xv. 31; or because the sanctuary was, and was said to be, defiled by gross abominations committed in that city or land where God's sanctuary was; or because by these actions they did pronounce and declare to all men that they esteemed the sanctuary and service of God abominable and vile, by preferring such odious and pernicious idolatry before it. *And to profane my holy name;* partly by despising it themselves, and partly by disgracing it to others, and giving them occasion to blaspheme it, and to abhor the true religion, because they saw it deserted and condemned by those that best knew it and once embraced it.

4 And if the people of the land do any ways hide their eyes from the man, when

f Deut. 17. 2, 5.

he giveth of his seed unto Molech, and [f]kill him not:

i. e. Wink at his fault, and forbear to accuse and punish him. Compare Acts xvii. 30.

5 Then [g]I will set my face against that man, and [h]against his family, and will cut him off, and all that [i]go a whoring after him, to commit whoredom with Molech, from among their people.

g ch. 17. 10. h Ex. 20. 5. i ch. 17. 7.

Against his family, i. e. either, 1. His posterity, whom God threatened to punish for their father's idolatry, Exod. xx. Or, 2. His people, as that word is used, Jer. viii. 3; Micah ii. 3, to wit, the people of that land, who by their connivance make themselves guilty of his sin, ver. 4. Or, 3. His disciples and followers, who are oft called the sons or children of their masters. And so it may seem to be explained in the following words, *all that go a whoring after him,* as the first clause, which concerns the head or chief person himself, *I will set my face against that man,* is explained by these words, *I will cut him off.*

6 ¶ And [k]the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

k ch. 19. 31.

To go a whoring after them; to seek knowledge, or counsel, or help from them.

7 ¶ [l]Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

l ch. 11. 44. & 19. 2. 1 Pet. 1. 16.

8 [m]And ye shall keep my statutes, and do them: [n]I *am* the LORD which sanctify you.

m ch. 19. 37. n Ex. 31. 13. ch. 21. 8. Ezek. 37. 28.

i. e. Who separated you from all nations, and from their impurities and idolatries, to be a peculiar people to myself, and therefore I will not suffer you to follow their examples. Or, who really sanctify you, and give you my grace to do what I require, i. e. to keep my statutes. Or the argument is this, Those idols and idolatries will defile you and make you worse, but I only and my service will sanctify you and make you better.

9 ¶ [o]For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; [p]his blood *shall be* upon him.

o Ex. 21. 17. Deut. 27. 16. Prov. 20. 20. Matt. 15. 4. p ver. 11, 12, 13, 16, 27. 2 Sam. 1. 16.

For, or, *surely,* as that particle, *chi,* is oft used, as Job viii. 6; xx. 20. So there needs no dispute about the connexion, or what this is a reason of. *Curseth;* which is not meant of every perverse expression, but of bitter reproaches or imprecations. *Or his mother;* Heb. *and* put for *or,* as hath been noted before. *His blood shall be upon him;* he is guilty of his own death; he deserves to die for so unnatural a crime.

10 ¶ And [q]the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

q ch. 18. 20. Deut. 22. 22. John 8. 4, 5.

11 [r]And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

r ch. 18. 8. Deut. 27. 23.

12 [s]And if a man lie with his daughter in law, both of them shall surely be put to death: [t]they have wrought confusion; their blood *shall be* upon them.

s ch. 18. 15. t ch. 18. 23.

By perverting the order which God hath appointed, and mixing the blood which God would have separated, and making the same offspring both his own immediate child and his grandchild, *they have wrought confusion.*

13 [u]If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall

u ch. 18. 22. Deut. 23. 17. See Gen. 19. 5. Judg. 19. 22.

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surely be put to death; their blood *shall be* upon them.

Except the one party was forced by the other. See Deut. xxii. 25.

x ch. 18. 17. Deut. 27. 23.

14 [x]And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

It is wickedness, i. e. abominable and extraordinary wickedness, as the singularity of the punishment showeth. *Both he and they*; either, or both or all of them, if they consented to it.

y ch. 18. 23. Deut. 27. 21.

15 [y]And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

Partly, for the prevention of monstrous births; partly, to blot out the memory of so loathsome a crime; and partly, that by so severe a punishment of that creature which was only a passive instrument to man's sin, men might be assured that a more dreadful punishment than corporal death was reserved for them, if they repented not.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

z ch. 18. 9. Deut. 27. 22. See Gen. 20. 12.

17 [z]And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

Seeing is here understood, either, 1. Properly, and so God would cut off the occasions of further filthiness. Or rather, 2. Improperly, for touching her or lying with her; for, 1. The sense of *seeing* is oft put for other senses, as for *hearing*, Gen. xlii. 1, compared with Acts vii. 12; Exod. xx. 18; Rev. i. 12; and for *touching*, as John xx. 25, 29. 2. That act is expressed by words parallel to this of *seeing*, as by *uncovering*, or *discovering*, and by *knowing*, Gen. iv. 1. 3. So it is directly explained in the following words, *he hath uncovered his sister's nakedness*, which manifestly signifies lying with her. 4. It is not probable that an equal punishment would have been appointed to an immodest sight, and to the highest act of filthiness. 5. Nor seems there to be any reason why this crime should be restrained to this rather than to any other relations, when it was as great, yea, a greater crime in some other relations. *In the sight of their people*, i. e. publicly, for the terror and caution of others.

a ch. 18. 19. See ch. 15. 24.

† Heb. *made naked.*

18 [a]And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath †discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

If a man shall lie with a woman, wittingly and willingly. See on Lev. xv. 24; xviii. 19. *Her sickness*, i. e. her monthly infirmity. *Her fountain*, or her issue. Thus *the fountain of blood* in Mark v. 29, is *the issue of blood*, Luke viii. 44, the fountain put for the stream, the cause for the effect, which is common.

b ch. 18. 12, 13.

c ch. 18. 6.

19 [b]And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: [c]for he uncovereth his near kin: they shall bear their iniquity.

d ch. 18. 14.

20 [d]And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

i. e. Either shall be speedily cut off ere they can have a child by that incestuous conjunction, that the remembrance of the fact may be blotted out: or, if this seem a less crime than most of the former incestuous mixtures, because the relation is more remote, and therefore the magistrate shall forbear to punish it with death, yet they shall either have no children from such an unlawful bed, or their children shall die before them, Hos. ix. 11, 12; or shall not be reputed their genuine children, but bastards, and therefore excluded from the congregation of the Lord, Deut. xxiii. 2.

e ch. 18. 16.

† Heb. *a separation.*

21 [e]And if a man shall take his brother's wife, it *is* †an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

Except in the case allowed by God, Deut. xxv. 5. *An unclean thing*; an abominable thing, like the uncleanness of a menstruous woman, which is oft expressed by this word: Heb. *a separation* or *removing*, i. e. a thing deserving separation or exclusion from society with others; or a thing to be removed out of sight or out of the world.

f ch. 18. 26. & 19. 37.

g ch. 18. 25, 28.

h ch. 18. 3, 24, 30.

i ch. 18. 27 Deut. 9. 5.

k Ex. 3. 17. & 6. 8.

l ver. 26. Ex. 19. 5. & 33. 16. Deut. 7. 6. & 14. 2. 1 Kin. 8. 53.

22 ¶ Ye shall therefore keep all my [f]statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, [g]spue you not out.

23 [h]And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and [i]therefore I abhorred them.

24 But [k]I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, [l]which have separated you from *other* people.

By my special grace and favour vouchsafed to you above all people, in glorious and miraculous works wrought for you and among you, and in ordinances and other singular privileges and blessings imparted to you, all which calls for your special love and service.

m ch. 11. 47. Deut. 14. 4.

n ch. 11. 43.

‖ Or, *moveth.*

25 [m]Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: [n]and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that ‖ creepeth on the ground, which I have separated from you as unclean.

i. e. As things which by my sentence I have made unclean, and which you must avoid as such.

o ver. 7. ch. 19. 2. 1 Pet. 1. 16.

p ver. 24. Tit. 2. 14.

26 And ye shall be holy unto me: [o]for I the LORD *am* holy, and [p]have severed you from *other* people, that ye should be mine.

q ch. 19. 31. Ex. 22. 18. Deut. 18. 10, 11. 1 Sam. 28. 7, 8.

r ver. 9.

27 ¶ [q]A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: [r]their blood *shall be* upon them.

CHAP. XXI.

Priests must not defile themselves, in mourning over the dead: cases excepted, 1—6. *Nor marry with a whore, profane, or divorced woman,* 7, 8. *His daughter, if a whore, to be burnt with fire,* 9. *The high priest must in no case defile himself with the dead,* 10—12: *must marry a virgin of his people,* 13—15. *Persons having bodily defects allowed to eat of the holy things, but not to serve in the tabernacle, or offer to God,* 16—24.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, [a]There shall none be defiled for the dead among his people:

a Ezek. 44. 25.

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To wit, by touching of the dead body, or abiding in the same house with it, or assisting at his funerals, or eating of the funeral feast. The reason of this law is evident, because by such pollution they were excluded from converse with men, to whom by their function they were to be serviceable upon all occasions, and from the handling of holy things, Numb. vi. 6; xix. 11, 14, 16; Deut. xxvi. 14; Hos. ix. 4. And God would hereby teach them, and in them all successive ministers of holy things, that they ought so entirely to give themselves to the service of God, that they ought to renounce all expressions of natural affections, and all worldly employments, so far as they are impediments to the discharge of their holy services. See Lev. x. 3, 7; Deut. xxxiii. 9; Matt. viii. 22. Hereby also God would beget in the people a greater reverence to the priestly function, and oblige the priests to a greater degree of strictness and purity than other men.

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

For his kin that is near unto him: under this general expression his wife seems to be comprehended, though she be not expressed in the following instances, because from the mention of others more remote it was easy to gather that so near a relation was not excluded. And hence it is noted as a peculiar and extraordinary case, that Ezekiel, who was a priest, was forbidden to mourn for his wife, Ezek. xxiv. 16, &c. These exceptions God here makes in condescension to human infirmity, because in such cases it was very hard to restrain the affections. But this allowance concerns only the inferior priest, not the high priest, as we shall see. *For his brother. Object.* Eleazar and Ithamar are forbidden to mourn for their brethren, Nadab and Abihu. *Answ.* 1. That case was singular, both because such a mourning might seem to be a censure of God's severity upon them, and because they were then in the actual execution of their office, and in their initiation to it, and they were the only persons, besides Aaron, that could perform that work, and therefore their attendance upon it was more necessary than it would be in after-times and other cases. 2. The latter law can either limit or enlarge the former at the pleasure of the lawgiver. And this law may seem to be added, lest that prohibition, Lev. x., should be taken for a general rule.

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

For his sister, either by father or mother. *Nigh unto him*, i. e. by nearness, not of relation, (for that might seem a needless addition,) but of habitation, i. e. one not yet cut off from the family, as it follows. *Which hath had no husband*; for if she was married, she was now of another family, and under her husband's special care in those matters.

4 *But* ‖ he shall not defile himself, *being* a chief man among his people, to profane himself.

‖ Or, being an husband and among his people, he shall not defile himself, &c. See Ezek. 24. 16, 17.

Or, seeing he is *a chief man*, &c., or *ruler*, &c., for such not only the high priest, but others also of the inferior priests, were. And therefore though he might defile himself for the persons now named, yet he, above all others, must take heed so to do it that he do not profane himself by doing as follows. Or, for *a chief man*, &c., the preposition *lamed* being easily understood from the former verse, where it is oft used, such supplements being not unusual in the Hebrew tongue. So the sense is, *he shall not defile himself* for any other person whatsoever who is not thus near of kin to him, no, not for *a prince* or *chief ruler among his people*, who might seem to challenge this duty from him, to join with all others in their resentment of the public loss; much less shall he defile himself for any other. And so the last word, *to profane himself*, may be added as a reason why he should not defile himself for the prince or any other except the persons named, because such defilement for the dead did profane him, or make him as a common person and unclean, and consequently unfit to manage his sacred employment, which was an impediment to the service of God, and a public inconvenience to the people, whose concerns with God he negociated. And it was not meet such great and important affairs should give place to the ceremonies of a funeral for a stranger.

5 [b] They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

[b] ch. 19. 27, 28. Deut. 14. 1. Ezek. 44. 20.

To wit, in funerals, as the heathens did: q. d. Though I allow them to defile themselves for some of the dead, yet in no case shall they use these superstitious and heathenish rites, which also the people are forbidden to do, Lev. xix. 27; Deut. xiv. 1, but the priests in a more peculiar manner, because they are by word and example to teach the people their duty not to sorrow for the dead as persons without hope.

6 They shall be holy unto their God, and [c] not profane the name of their God: for the offerings of the LORD made by fire, *and* [d] the bread of their God, they do offer: therefore they shall be holy.

[c] ch. 18. 21. & 19. 12.

[d] See ch. 3. 11.

Holy unto their God; devoted to God's service, and always prepared and fit for it; and therefore shall keep themselves as far as they can from all defilement, which makes them unmeet for their Master's use. *Not profane the name of their God*, which they especially bear; they shall not disparage the service of God by making it give place to such slight occasions. *The bread of their God*, i. e. the shew-bread; or rather, all the other offerings besides burnt-offerings; which are called bread, either because bread is commonly put for all food, as below, ver. 17, 21; or because God is satisfied and refreshed with these offerings, as a man is with his bread; or rather, because they, or part of them, are the bread or food of the priests, and are here called *the bread of their God*, either objectively, because they were offered to God, or efficiently, because they were given by God to the priests. And these are called *bread* in opposition to the burnt-offerings, which being wholly consumed gave no food to the priests. Or, *the offerings made by fire* are here put synecdochically for all the rest, the most eminent kind for all, which are here called *bread*, because devoured by fire to the honour of God; for the particle *and* is not in the Hebrew, and may be omitted.

7 [e] They shall not take a wife *that is* a whore, or profane; neither shall they take a woman [f] put away from her husband: for he *is* holy unto his God.

[e] Ezek. 44. 22.

[f] See Deut. 24. 1, 2.

Or profane, or *defiled*, or *defloured*, though it were done secretly, or by accident, or by force; because the priest must take care that all the members of his family be free not only from gross wickedness, but from all suspicion of evil, and occasions of reproach or contempt, because this would reflect upon himself, and upon his God and religion also. The word may denote one *defloured* by any person, though it were by her husband; or a widow, because not only the high priest was obliged to marry a virgin, ver. 13, but also the inferior priests, as appears from Ezek. xliv. 22, and that is either signified by this word, or by none other here. It is true, a *widow*, and a *profane* person, are distinguished, ver 14; but the same word may be, and oft is, taken in differing senses, both more largely and more strictly, in the same chapter. And there was some reason why it should be more expressly and distinctly set down there, *a widow, or* one *profane* or *defloured* otherwise, because there was the more need of caution in the high priest, and therefore the *widow* is particularly mentioned, which in the former case might be sufficiently comprehended under a general title. *A woman put away from her husband*, though not for adultery, but for light causes, and by the husband's fault, because though the woman might be wholly innocent and free, yet it would leave some blemish upon her.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: [g] for I the LORD, which sanctify you, *am* holy.

[g] ch. 20. 7, 8.

Thou, O Moses, and whosoever shall succeed in thy place, to whom it belongs to see those and other of my

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laws observed, shall take care that the priest be holy, and do not defile himself by any of these forbidden marriages, though he would do it. *He shall be holy unto thee;* either, 1. In thy esteem, and therefore shall not give thee cause to think meanly and irreverently of him by his defiling or debasing of himself with irregular mixtures. Or, 2. To thy use or service, in whose name he is to act with God, and therefore shall preserve himself in a state of holiness and acceptation with God. *For I the Lord am holy*, and therefore my ministers must be such also.

h Gen. 38. 24. 9 ¶ [h] And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

And by analogy his son also, and his wife, because the reason of the law here added concerns all. And nothing is more common than to name one kind for the rest of the same nature, as also is done Lev. xviii. *She profaneth her father*, i. e. exposeth his person and office, and consequently religion, one of whose prime ministers he is, to contempt. *She shall be burnt with fire;* which was the severest of all the kinds of punishments among the Jews. Whereby God would show, both the greatness of their sins who stand in nearer relation to God than others, and how far God is from allowing sin in those who are nearest to him.

i Ex. 29. 29, 30. ch. 8. 12. & 16. 32. Num. 35. 25. k Ex. 28. 2. ch. 16. 32. 10 [i] And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and [k] that is consecrated to put on the garments,

1 ch. 10. 6 [l] shall not uncover his head, nor rend his clothes;

Upon whose head the anointing oil was poured, Lev. viii. 12; which was only sprinkled upon inferior priests, blood also being mixed with it, Lev. viii. 30. *The garments*, to wit, those holy garments which were peculiar to him, as well as those common to others. *Shall not uncover his head;* this being then the posture of mourners, Lev. x. 6, though afterwards the custom was changed, and mourners covered their heads, 2 Sam. xv. 30; Esth. vi. 12. Or if this custom was now in use, the meaning may be, he shall not put off the priestly covering or mitre, which was necessary for him to do, if he had put on the mourner's covering upon his head, otherwise the holy covering had been defiled, but he shall continue in the exercise of his office, which is signified by keeping on his priestly garments.

m Num. 19. 14. See ver. 1, 2. 11 Neither shall he [m] go in to any dead body, nor defile himself for his father, or for his mother;

Neither shall he go, to wit, into the chamber or house where they lie. This and divers other rites here prescribed were from hence translated by the heathens into their use, whose priests were put under the same obligations. *Nor defile himself for his father;* because upon his father's death he was actually high priest, having been consecrated to this office in his father's lifetime.

n ch. 10. 7. 12 [n] Neither shall he go out of the sanctuary, nor profane the sanctuary of

o Ex. 29. 36. ch. 8. 9, 12, 30. his God; for [o] the crown of the anointing oil of his God *is* upon him: I *am* the Lord.

Out of the sanctuary, to wit, to attend the funerals of any person; for upon other occasions he might and did commonly go out. *Nor profane the sanctuary;* either by making the service thereof give place to the discharge of his passions, or the performance of a civility, or by entering into the sanctuary before the seven days allotted for his cleansing (Numb. xix. 11) were expired. *The crown of the anointing oil*, i. e. the anointing oil, which to him was instead of a crown, by which he was advanced not only above the rest of his brethren, but even above all the people, whose chief governor he was in the things of God, though subject and accountable to the civil magistrate, by which also he was made an eminent type of Christ, who was to be King and Priest. Or, *the crown*, to wit, the golden plate, which is called *the holy crown*, Exod. xxix. 6, and *the anointing oil of his God* are *upon him*. So there is only an ellipsis of the conjunction *and*, which is frequent, as Psal. xxxiii. 2; cxliv. 9; Isa. lxiii. 11; Hab. iii. 11, &c. And these two things being most eminent, are put for the rest, and the sign is put for the thing signified, q. d. for he is God's high priest. Or, *the consecration* (for so *nezer* signifies) *of the anointing oil*, which by an hypallage may be put for *the anointing oil of the consecration*, i. e. whereby he is consecrated, *is upon him;* i. e. though that action be past, yet the virtue of it remains still upon him; he is a sacred person in the highest degree, and therefore not to defile himself in any kind.

p ver. 7. Ezek. 44. 22. 13 And [p] he shall take a wife in her virginity.

Or, a virgin, partly for the decency of the type, because as he was a type of Christ, so his wife was a type of the church, which is compared to a virgin, 2 Cor. xi. 2; Rev. xiv. 4; and partly for greater caution and assurance that his wife was not a defiled or defloured person. This and the following rule belong not to all the priests, for then this were a gross tautology, these same things, or most of them, being expressly forbidden to them, ver. 7, but only to the high priest, to show that he also, and he especially, is obliged to the same cautions.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

A widow; except she were the widow of his predecessor, which some gather from Ezek. xliv. 22. But that place speaks only of the common priest, not of the high priest. *Of his own people*, i. e. either, 1. Of his own tribe, which is confuted by the examples of holy men; see 2 Chron. xxii. 11; or, 2. Of the seed of Israel, as it is explained Ezek. xliv. 22.

15 Neither shall he profane his seed among his people: for [q] I the Lord do sanctify him.

q ver. 8.

Neither shall he profane his seed by mixing it with forbidden kinds, whereby the children would be disparaged, and rendered unfit for their priestly function. *Do sanctify him*, i. e. have separated him from all other sorts of men for my especial and immediate service, and therefore will not have that race corrupted.

16 ¶ And the Lord spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not [r] approach to offer the ‖ bread of his God.

r ch. 10. 3. Num. 16. 5. Ps. 64. 4. ‖ Or, *food*. ch. 3. 11.

Whosoever he be of thy seed, whether the high priest or the inferior ones. *In their generations;* in all successive ages, as long as your priesthood and policy endures. *Any blemish*, i. e. any defect or excess of parts, any notorious deformity or imperfection in his body. The reason hereof is partly typical, that he might more fully represent Christ, the great High Priest, who was typified both by the priest and sacrifice, and therefore both were to be without blemish; partly moral, to teach all Christians, and especially ministers of holy things, what purity and perfection of heart and life they should labour after, and that notorious blemishes in the mind or conversation render a man unfit for the ministry of the gospel; and partly prudential, because such blemishes were apt to breed contempt of the person, and consequently of his function, and of the holy things wherein he ministered. For which reason, some conceive, that still such persons as have notorious defects or deformities, which render them contemptible, are not fit for the ministry; which may be true in the general, except where there are eminent gifts and graces, which are sufficient to vindicate a man from the contemptibleness of his bodily presence. The particular defects here mentioned I shall not enlarge upon, because some of the Hebrew words are diversely interpreted, and because the use of these things being abolished, the knowledge of them is not very necessary. *The bread;* either the shew-bread, one eminent part being named for the whole; or, *the food*, i. e. all the oblations. See before on ver. 6.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or

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a lame, or he that hath a flat nose, or any
e ch. 22. 23. thing [e]superfluous,

He shall not approach unto God, or to serve him in his sanctuary. *A flat nose:* most restrain this word to the nose, and to some great deformity relating to it, either the want of it wholly or in part, or the shortness, flatness, or crookedness of it. But according to others, it signifies more generally a person that wants some member or members, because the next word, to which it is opposed, signifies one that hath more members than he should.

19 Or a man that is brokenfooted, or brokenhanded,

‖ Or, *one broken-backed.*

20 Or crookbackt, or ‖ a dwarf, or that hath a blemish in his eye, or be scurvy, or
f Deut. 23. 1. scabbed, or [f]hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh
g ver. 6. to [g]offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

No man that hath a blemish; any notorious blemish whereby he is disfigured, though not here mentioned.

h ch. 2. 3. & 6. 16. & 7. 1, 6. & 10. 12. Num. 18. 9. i ver. 6. 8. Num. 18. 8. 10, 11, 12. Num. 18. 19.

22 He shall eat the bread of his God, *both* of the [h]most holy, and of the [i]holy.

Which a priest having any uncleanness upon him might not do; whereby God would show the great difference between natural infirmities sent upon a man by God, and moral defilements which a man brought upon himself. What was *holy*, and what *most holy*, was declared before. See Lev. ii. 3; vi. 17; vii. 1; xiv. 13; xxii. 10.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, be-
k ver. 12. cause he hath a blemish; that [k]he profane not my sanctuaries: for I the LORD do sanctify them.

In unto the veil, i. e. to the second veil, which was between the holy and the most holy place, Exod. xxvi. 13, 36, to burn incense, to order the shew-bread, and to dress the lamps, which were nigh unto that veil, though without. *Nor come nigh unto the altar*, i. e. the altar of burnt-offering, which was without the sanctuary. The sense is, He shall not execute the priest's office, which was to be done in those two places. *My sanctuary*, Heb. *my sanctuaries*, in the plural number, as it is also Lev. xxvi. 31; Jer. li. 51; Ezek. xxviii. 18; for though the sanctuary was but one, yet there were divers parts, to wit, the court, the holy place, and the most holy, each of which was in a large sense a *sanctuary*, or a holy place set apart for God's worship. *I the Lord do sanctify them*, i. e. do set them apart for high and holy uses, to manifest my presence and grace, and to receive my worship and service in them. And therefore I will not have them polluted or disparaged by the admission of defiled or deformed priests to minister therein.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAP. XXII.

The priests in their uncleanness must abstain from the holy things, 1—5. *How they shall be cleansed*, 6—9. *Who of the priest's house may eat of the holy things*, 10—16. *The sacrifices must be without blemish*, 17—25. *The age of the sacrifice*, 26—28. *The law of eating the sacrifice of thanksgiving*, 29, 30.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons,
a Num. 6. 3. that they [a]separate themselves from the holy things of the children of Israel, and
b Ex. 20. 7. that they [b]profane not my holy name *in those things* which they [c]hallow unto me:
c Ex. 28. 38. Num. 18. 32. Deut. 22. 15. I *am* the LORD.

That they separate themselves, to wit, when any uncleanness is upon them, as it appears from ver. 3, 4. *From the holy things*, i. e. from eating of those parts of the offerings which belong to them. Only of the tithes they might eat in that case. *Which they hallow;* either the children of Israel, or the priests; for both of them did in their kinds hallow, consecrate, or offer them to God. But the former seems more probable, both because they were mentioned here and ver. 3, where they are said *to hallow*, &c., and because this makes the argument stronger, it ill became the priests to profane or pollute what the people did hallow.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD,
d ch. 7. 20. [d]having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

Unto the holy things, to eat them or to touch them; for if the touch of one of the people having his uncleanness upon him defiled the thing he touched, much more was it so in the priest. *From my presence;* either from the place of my presence and from my ordinances by excommunication: he shall be excluded both from the administration and from the participation of them. Or, from the people, among whom I am present, which commonly is expressed by *cutting off from his people*. Or, from the land of the living.

4 What man soever of the seed of Aaron *is* a leper, or hath [e]a † running issue;
e ch. 15. 2. † Heb. *running of the reins.* he shall not eat of the holy things, [f]until he be clean. And [g]whoso toucheth any thing *that is* unclean *by* the dead, or [h]a man whose seed goeth from him;
f ch. 14. 2. & 15. 13. g Num. 19. 11, 22. h ch. 15. 16.

What man soever, i. e. or woman, of Aaron's seed; for they were under the same law.

5 Or [i]whosoever toucheth any creeping thing, whereby he may be made unclean, or [k]a man of whom he may take uncleanness, whatsoever uncleanness he hath;
i ch. 11. 24, 43, 44. k ch. 15. 7, 19.

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he [l]wash his flesh with water.
l ch. 15. 5. Heb. 10. 22.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because [m]it *is* his food.
m ch. 21. 22. Num. 18. 11, 13.

i. e. His portion, the means of his subsistence. This may be added to signify why there was no greater nor longer a penalty put upon the priests than upon the people in the same case, Lev. xi. and xv., because his necessity craved some mitigation; though otherwise the priests being more sacred persons, and obliged to greater care and exemplariness, deserved a greater punishment.

8 [n]That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.
n Ex. 22. 31. ch. 17. 15. Ezek. 44. 31.

9 They shall therefore keep mine ordinance, [o]lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.
o Ex. 28. 43. Num. 18. 22, 32.

Mine ordinance; either this ordinance here treated of concerning abstaining from holy things when they are unclean; or more generally, that great ordinance whereby I have made them the guardians of holy places and things, to keep them from all defilement by themselves or others. Heb. *my watch*, i. e. the watch or guard which I have commanded them to keep. *Lest they bear sin*, i. e. incur guilt and punishment. *For it*, i. e. for the neglect or violation of it. *If they profane it*, i. e. their charge, or God's ordinance about it.

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o See 1 Sam. 21. 6.

10 [o] There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

No stranger, i. e. of a strange family, who is not a priest, as ver. 12: compare Matt. xii. 4. But there is an exception to this rule, ver. 11. *A sojourner;* one that comes to his house and abides there for a season, and eats at his table. *Of the holy things;* of those parts of the offerings which fell to the priest's share, as the breast and shoulder.

† Heb. *with the purchase of his money.*

11 But if the priest buy *any* soul †with his money, he shall eat of it, and he that

q Num. 18. 11, 13.

is born in his house: [q] they shall eat of his meat.

Because they were wholly his, and as such they were circumcised, Gen. xvii.; Exod. xii.

12 If the priest's daughter also be

† Heb. *a man a stranger.*

married unto †a stranger, she may not eat of an offering of the holy things.

Unto a stranger, i. e. to one of another family, who is no priest. Yet the priest's wife, though of another family, might eat. The reason of which difference is, because the wife passeth into the name, state, and privileges of her husband, from whom the family is denominated and esteemed.

13 But if the priest's daughter be a widow, or divorced, and have no child,

r Gen. 38. 11.

and is [r] returned unto her father's house,

s ch. 10. 14. Num. 18. 11, 19.

[s] as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

t ch. 5. 15, 16.

14 ¶ [t] And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

The fifth part, over and above the principal, and besides the ram to be offered to God, Lev. v. 15. *Shall give it unto the priest with the holy thing;* or, *and shall give unto the priest the holy thing;* i. e. the worth of it, which the priest was either to take to himself or offer to God, as the nature of the thing was.

u Num. 18. 32.

15 And [u] they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

Either, 1. The people shall not profane them, by eating them. Or, 2. The priests shall not profane them, i. e. suffer the people to profane them, without censure and punishment. Both come to the same thing; the people shall not do it, nor the priests suffer it.

‖ Or, *lade themselves with the iniquity of trespass in their eating.*

16 Or ‖ suffer them [x] to bear the iniquity of trespass, when they eat their holy

x ver. 9.

things: for I the LORD do sanctify them.

i. e. *They*, i. e. the priests *shall* not (the negative particle being understood out of the foregoing clause, as Psal. i. 5; ix. 18) *suffer them*, i. e. the people, *to bear the iniquity of trespass*, i. e. the punishment of their sin, which they might expect from God, and for the prevention whereof the priest was to see restitution made, &c. The words may be rendered thus, *But* (so the Hebrew *vau* is oft translated) *they*, i. e. the priests, *shall make them*, i. e. the people, *to bear the iniquity*, or *punishment, of* their *trespass* or *sin*, i. e. they shall require from them reparations in manner here expressed.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and

y ch. 1. 2, 3, 10. Num. 15. 14.

say unto them, [y] Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

Or of the strangers; such as were proselytes. *For all his vows.* See on Lev. vii. 16.

19 [z] *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

z ch. 1. 3.

A male for a burnt-offering, which was always of that kind; but the females were accepted in peace-offerings, Lev. iii. 1, and sin-offerings, Lev. iv. 32; v. 6.

20 [a] *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

a Deut. 15. 21. & 17. 1. Mal. 1. 6, 14. Eph. 5. 27. Heb. 9. 14. 1 Pet. 1. 19.

21 And [b] whosoever offereth a sacrifice of peace offerings unto the LORD [c] to accomplish *his* vow, or a freewill offering in beeves or ‖ sheep, it shall be perfect to be accepted; there shall be no blemish therein.

b ch. 3. 1, 6.

c ch. 7. 16. Num. 15. 3, 8. Deut. 23. 21, 23. 1 s. 61. 8. & 65. 1. Eccles. 5. 4, 5.

‖ Or, *goats.*

To wit, none of the blemishes mentioned ver. 22, 24; for some blemishes did not hinder the acceptance of a freewill offering, but only of a vow, ver. 23.

22 [d] Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make [e] an offering by fire of them upon the altar unto the LORD.

d ver. 20. Mal. 1. 8.

e ch. 1. 9, 13. & 3. 3, 5.

23 Either a bullock or a ‖ lamb that hath any thing [f] superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

‖ Or, *kid.*

f ch. 21. 18.

That mayest thou offer; either, 1. To the priest, who might, according to the rules given by God, either convert it to his own use, or sell it, and lay out the price of it upon the temple or sacrifices. But in this sense any of the other kinds, as *blind*, or *broken*, &c., might be offered, which yet are forbidden to be offered ver. 22. Or rather, 2. To the Lord, as is expressed ver. 22 and 24, this being put down by way of opposition to those defects, ver. 22, and by way of exception from the general rule, ver. 21.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither [g] from a stranger's hand shall ye offer [h] the bread of your God of any of these; because their [i] corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

g Num. 15. 15, 16. h ch. 21. 6, 17. i Mal. 1. 14.

Neither from a stranger's hand, to wit, from proselytes, from whom less might seem to be expected, and in whom God might bear with some things which he would not bear with in his own people; yet even from those such should not be accepted, much less from the Israelites. *The bread*, i. e. the sacrifices. See on Lev. xxi. 8. *Of any of these*, i. e. corrupted or defective; which clause limits the sense and kinds of offerings, and cuts off another more general interpretation received by many, to wit, that he forbids the receiving of any offering, whether blemished or perfect, from the hands of a stranger remaining in heathenism. *Their corruption is in them*, i. e. they are corrupt, vicious, and unlawful sacrifices. *For you*, or, *from you*, O priests, to whom it belongs to offer. You shall bear the blame of it, for the strangers might do so through ignorance of God's law.

26 ¶ And the LORD spake unto Moses, saying,

27 [k] When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

k Ex. 22. 30.

From the eighth day. See on Exod. xxii. 30; xxiii. 19.

28 And *whether it be* cow or ‖ ewe, ye shall not kill it [l] and her young both in one day.

‖ Or, *she goat.*

l Deut. 22. 6.

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Because it savoured of cruelty. See on Deut. xxii. 6.

m ch. 7. 12. Ps. 50. 22. & 116. 17. Amos 4. 5.

29 And when ye will [m]offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

i. e. What and when you please, so the rules be observed: or, *for your acceptance*, as Lev. i. 3, i. e. in such manner that God may accept it, i. e. regularly, cheerfully, &c.

n ch. 7. 15.

30 On the same day it shall be eaten up; ye shall leave [n]none of it until the morrow: I *am* the LORD.

o ch. 19. 37. Num. 15. 40. Deut. 4. 40.

31 [o]Therefore shall ye keep my commandments, and do them: I *am* the LORD.

p ch. 18. 21.

32 [p]Neither shall ye profane my holy name; but [q]I will be hallowed among the children of Israel: I *am* the LORD

q ch. 10. 3. Matt. 6. 9. Luke 11. 2.

r ch. 20. 8.

which [r]hallow you,

Neither shall ye profane my holy name; either by despising me and my command yourselves, or by giving others occasion to profane them. *Hallowed*, or *sanctified*, either by you in keeping my holy commands, or upon you in executing my holy and righteous judgments, Lev. x. 3; Isa. xxvi. 15. I will manifest myself to be a holy God, that will not bear the transgression of my laws. *Which hallow you*, by separating you from all the world unto myself and service, by giving you holy laws, and my Holy Spirit to enable and incline you to keep them; and therefore you have the more reason to hallow me and keep my commands, and are the more inexcusable if you transgress them.

s Ex. 6. 7. ch. 11. 45. & 19. 36. & 25. 38. Num. 15. 41.

33 [s]That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAP. XXIII.

The feasts of the Lord, 1, 2. *The sabbath*, 3. *The passover*, 4—8. *The sheaf of first-fruits*, 9—14. *The feast of pentecost*, 15—21. *Gleanings to be left for the poor*, 22. *The feast of trumpets*, 23—25. *The day of atonement*, 26—32. *The feast of tabernacles*, 33—43.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and

t ver. 4, 37.

say unto them, *Concerning* [t]the feasts of

u Ex. 12. 16. & [illegible] 20. Ps. 81. 3.

the LORD, which ye shall [u]proclaim *to be* holy convocations, *even* these *are* my feasts.

Ye shall proclaim, i. e. cause to be proclaimed by the priests. See Numb. x. 8—10. *Holy convocations;* days for your assembling together to my worship and service in a special manner. *These are my feasts*, which I have appointed, and the right observation whereof I will accept.

c Ex. 20. 9. & 23. 12. & 31. 15. & 34. 21. ch. 19. 3. Deut. 5. 13. Luke 13. 14.

3 [c]Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein:* it *is* the sabbath of the LORD in all your dwellings.

No work; so it runs in the general for the sabbath day, and for the day of expiation, ver. 28, excluding all works about earthly occasions or employments, whether of profit or pleasure; but on other feast days he forbids only *servile works*, as ver. 7, 21, 36, for surely this manifest difference in the expressions used by the wise God must needs imply a difference in the things. *In all your dwellings:* this is added to distinguish the sabbath from other feasts, which were to be kept before the Lord in Jerusalem only, whither all the males were to come for that end; but the sabbath was to be kept in all places where they were, both in synagogues, which were erected for that end, and in their private houses.

d ver. 2, 37. Ex. 23. 14.

4 ¶ [d]These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

In their appointed and proper times, as the word is used Gen. i. 14; Psal. civ. 19.

e Ex. 12. 6, 14, 18. & 13. 3, 10. & 23. 15. & 34. 18. Num. 9. 2, 3. & 28. 16, 17. Deut. 16. 1,—8 Josh. 5. 10.

5 [e]In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

f Ex. 12. 16. Num. 28. 18, 25.

7 [f]In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

Seven days, the matter and manner whereof, see Numb. xxviii. 18, &c.

g Ex. 2. 16, 19. & 34. 22, 26. Num. 15. 2, 18. & 28. 26. Deut. 16. 9. Josh. 3. 15.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [g]When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ‖ †sheaf of [h]the firstfruits of your harvest unto the priest:

‖ Or, *handful.* † Heb. *omer.* h Rom. 11. 16. 1 Cor. 15. 20. James 1. 18. Rev. 14. 4.

When ye be come into the land; therefore this obliged them not in the desert, where they reaped no harvest, &c. *Shall reap*, i. e. begin to reap, as it is expounded Deut. xvi. 9. So, he *begat*, i. e. began to beget, Gen. v. 32; xi. 26; and, *he built*, 1 Kings vi. 1, i. e. he began to build, as it is explained 2 Chron. iii. 2. *The harvest thereof*, to wit, barley harvest, which was before wheat harvest. See Exod. ix. 31, 32; xxxiv. 22; Ruth ii. 23. *A sheaf*, Heb. *an omer*, which is the tenth part of an ephah. It seems here to note the measure of corn which was to be offered. For it is to be considered that they did not offer this corn in the ear, or by a sheaf or handful, but as Josephus, iii. 10, affirms, and may be gathered from Lev. ii. 14—16, purged from the chaff, and dried, and beaten out, and, some add, ground into meal, and sifted into fine flour; though this may be doubted of, because the meat-offering attending upon this was of fine flour, ver. 13, and because this offering is said to be of *green ears of corn dried*, &c., Lev. ii. 14.

i Ex. 29. 24.

11 And he shall [i]wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

To be accepted for you; that God may accept of you, and bless you in the rest of your harvest. *On the morrow after the sabbath*, i. e. after the first day of the feast of unleavened bread, which was a sabbath, or day of rest, as appears from ver. 7, or upon the sixteenth day of the month. And this was the first of those fifty days, in the close whereof was the feast of pentecost, or Whitsuntide.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

An he lamb, besides the daily morning and evening sacrifice, which it was needless to mention here, and besides one of those sacrifices to be offered every day of the seven, ver. 8.

k ch. 2. 14. 15, 16.

13 [k]And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

Two tenth deals, or, *parts*, to wit, of an ephah, i. e. two omers, whereas in other sacrifices of lambs there was but one tenth deal prescribed, Numb. xv. 4. The reason of which disproportion may be this, that one of the tenth deals was a necessary attendant upon the lamb, and the other was peculiar to this feast and occasion, and was an

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attendant upon that of the sheaf or corn, and was offered with it in thanksgiving to God for the fruits of the earth. Drink-offerings were added to all burnt-offerings, as we may see Numb. xv. 5. *An hin;* the measure appointed for every lamb, Numb. xv. 5. This also probably would have been doubled, for the reason now mentioned, had this been a thank-offering for the vintage, as it was for the harvest.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

Bread, made of new wheat, as the nature and reason of the law showeth. *Nor green ears*, which were usual, not only for offerings to God, as Lev. ii. 14, but also for man's food. See Josh. v. 11; Ruth ii. 14; 1 Sam. xvii. 17; Matt. xii. 1. *Until the selfsame day:* good reason God should be first served and owned as the supreme Landlord.

15 ¶ And [l]ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

l ch. 25. 8. Ex. 34. 22. Deut. 16. 9.

From the morrow after the sabbath, i. e. from the sixteenth day of the month, and the second day of the feast of unleavened bread inclusively. See on ver. 11. *Seven sabbaths*, i. e. weeks, which are so called, by a synecdoche, from the chief day of it, both here and Luke xviii. 12; Acts xx. 7; 1 Cor. xvi. 2.

16 Even unto the morrow after the seventh sabbath shall ye number [m]fifty days; and ye shall offer [n]a new meat offering unto the LORD.

m Acts 2. 1.
n Num. 28. 26.

i. e. After seven weeks, or forty-nine days, the morrow after which was the fiftieth day, called also pentecost. *A new meat-offering*, to wit, of new corn made into loaves, as it follows.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* [o]the firstfruits unto the LORD.

o Ex. 23. 16, 19. & 22. 29. & 34. 22, 26. Num. 15. 17. & 28. 26. Deut. 26. 1.

Out of your habitations, i. e. out of the corn of your own land, for which and for the fruits of it you are now to offer praises unto God. And this also, as well as the former sacrifice, was brought out of the common charge, and in the name of the whole nation, whence it is said to be brought *out of* their *habitations* in the plural number. Some conceive two several loaves were brought from every family, or, as others, from every city or town. But this is easily confuted from ver. 18, where we read that *with the bread*, to wit, the two loaves, were to be offered *seven lambs, one bullock*, &c., which doubtless was a common oblation, and in the name of all. *Two wave loaves;* in double proportion, as before, ver. 13. *Baken with leaven;* because these were not offered to God, but wholly given to the priest for food. See on Lev. ii. 11; vii. 13.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

Two rams; in Numb. xxviii. 11, 19 it is *two young bullocks and one ram*. Either therefore it was left to their liberty to choose which they would offer, or one of the bullocks there, and one of the rams here, were the peculiar sacrifices of the feast-day, and the other were attendants upon the two loaves, which were the principal and most proper offering at this time. And the one may be mentioned there, and the other here, to teach us that the addition of a new sacrifice did not destroy the former, but both were to be offered, as the extraordinary sacrifices of every feast did not hinder the oblation of the daily sacrifice.

19 Then ye shall sacrifice [p]one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of [q]peace offerings.

p ch. 4. 23, 28. Num. 28. 30.
q ch. 3. 1.

One kid: in Lev. iv. 14 the sin-offering for the sin of the people is a bullock, but here *a kid*, &c.; the reason of the difference may be this, because that was for some particular sin of the people, but this only in general for all their sins. If it be said, then this should have been the better sacrifice, as being for far more, and possibly greater, offences; it may be replied, that this is not the only instance wherein the greater sins are expiated by smaller sacrifices, and the smaller sins by greater sacrifices, which was to instruct us, that sins were not expiated by the sacrifices for any worth in them, but only in respect of Christ, and that, though all sins are not equal, yet they are all expiated by one and the same price, even by the blood of Christ.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: [r]they shall be holy to the LORD for the priest.

r Num. 18. 12. Deu. 18. 4.

The priest shall wave them, i. e. some part of them in the name of the whole, and so for the two lambs, otherwise they had been too big and too heavy to be waved. So it is a synecdochical expression. *For the priests;* who had to themselves not only the breast and shoulder, as in others, which belonged to the priest, but also the rest which belonged to the offerer, because the whole congregation being the offerer here, it could neither be distributed to them all, nor given to some without offence or injury to the rest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

An holy convocation, a sabbath or day of rest, called pentecost, which was instituted, partly in remembrance of the consummation of their deliverance out of Egypt, by bringing them thence to the mount of God, or Sinai, as God had promised, and of that admirable blessing of giving the law to them at that time, and forming them into a commonwealth under his own immediate government; and partly in gratitude for the further progress of their harvest, as in the passover they offered a thank-offering to God for the beginning of their harvest.

22 ¶ And [s]when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, [t]neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

s ch. 19. 9.
t Deu. 24. 19.

From the plural *ye* he comes to the singular *thou*, because he would press this duty upon every person who hath a harvest to reap, that none might plead exemption from it. And it is observable, that though the present business is only concerning the worship of God, yet he makes a kind of excursion to repeat a former law of providing for the poor, to show that our piety and devotion to God is little esteemed by him, if it be not accompanied with acts of charity to men.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the [u]seventh month, in the first *day* of the month, shall ye have a sabbath, [x]a memorial of blowing of trumpets, an holy convocation.

u Num. 29. 1.
x ch. 25. 9.

A memorial of blowing of trumpets, i. e. solemnized with the blowing of trumpets by the priests; not in a common way, as they did every first day of every month, Numb. x. 10, but in an extraordinary manner, not only in Jerusalem, but in all the cities of Israel. This seems to have been in-

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stituted, 1. To solemnize the beginning of the new year, whereof as to civil matters, and particularly as to the jubilee, this was the first day; concerning which it was fit the people should be admonished, both to excite their thankfulness for God's blessing in the last year, and to direct them in the management of their civil affairs. 2. To put a special honour upon this month. For as the seventh day was the sabbath, and the seventh year was a sabbatical year; so God would have the seventh month to be a kind of sabbatical month, for the many sabbaths and solemn feasts which were observed in this more than in any other month. And by this sounding of the trumpets in its beginning, God would quicken and prepare them for the following sabbaths, as well that of atonement and humiliation for their sins, as those of thanksgiving for God's mercies.

25 Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the LORD.

What that was, see Numb. xxix. 2, &c.

26 ¶ And the LORD spake unto Moses, saying,

[f] ch. 16. 30. Num. 29. 7.

27 [f]Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

Ye shall afflict your souls, with fasting, and bitter repentance for all, especially their national sins, among which no doubt God would have them remember their sin of the golden calf. For as God had threatened to remember it in after-times to punish them for it, Exod. xxxii. 34, so there was great reason why they should remember it to humble themselves for it.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall

[g] Gen. 17. 14.

not be afflicted in that same day, [g]he shall be cut off from among his people.

Whatsoever soul, either of the Jewish nation or religion. Hereby God would signify the absolute necessity which every man had of repentance and forgiveness of sin, and the desperate condition of all impenitent persons.

30 And whatsoever soul *it be* that

[h] ch. 20. 3, 5, 6.

doeth any work in that same day, [h]the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from

† Heb. rest.

even unto even, shall ye †celebrate your sabbath.

This clause seems to be added to answer an objection, how this day of atonement could be both on the *tenth* day ver. 27, and on the ninth day here. The answer is, it began at the evening or close of the ninth day, and continued till the evening or close of the tenth day; and so both were true, especially if you consider, that the Jews did take in some part of the sixth day's evening by way of preparation for the sabbath, and therefore would much more take in a part of the ninth day to prepare and begin the great and solemn work of their yearly atonement. And this clause may be understood either, 1. Of this particular sabbath, called here *your sabbath*, in the singular number, possibly to note the difference between this and other sabbaths; for the weekly sabbath is oft called *the sabbath of the Lord*, because that was in a special manner appointed for the praising, honouring, and serving of God, and celebrating his glorious works, as also the other sabbaths here mentioned were, whereas this was principally ordained for their need and for their good, even to seek and obtain the pardon of their sins. Or, 2. Of all their sabbaths, and consequently of this. The Jews are supposed to begin every day, and consequently their sabbaths, at the evening, in remembrance of the creation, Gen. i. 5, as Christians generally begin their days and sabbaths with the morning, in memory of Christ's resurrection.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [b]The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

[b] Ex. 23. 16. Num. 29. 12. Deut. 16. 13. Ezra 3. 4. Neh. 8. 14. Zech. 14. 16. 1 Esdr. 5. 51. John 7. 2.

Of tabernacles, i. e. of tents, or booths, or arbours. This feast was appointed principally to remind them of that time when they had no other dwellings in the wilderness, as it is expressed ver. 43, and to stir them up to bless God as well for the gracious conduct and protection then afforded them, as for their more commodious and secure habitations now given them; and secondarily, to excite them to gratitude for all the fruits of the year newly ended, which were now completely brought in, as may be gathered from ver. 39; Exod. xxiii. 16; Deut. xvi. 13, 14. See an instance of this feast Neh. viii. 16.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein.*

36 Seven days ye shall offer an offering made by fire unto the LORD: [c]on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a †[d]solemn assembly; *and* ye shall do no servile work *therein.*

[c] Num. 29. 35. Neh. 8. 18. John 7. 37.
† Heb. day of *restraint.*
[d] Deu. 16. 8. 2 Chro. 7. 9. Neh. 8. 18. Joel 1. 14. & 2. 15.

Seven days ye shall offer an offering; a several offering each day, which is particularly described Numb. xxix. 13, &c. *On the eighth day;* which though it was not one of the days of this feast strictly taken, nor is it here affirmed to be so, but on the contrary is expressly said to consist of seven days, ver. 34, 39, nor did they dwell longer in tabernacles; yet in a larger sense it belonged to this feast, and is called the *great day of the feast*, John vii. 37. And so indeed it was, as for other reasons, so because, by their removal from their tabernacles into more fixed and comfortable habitations, it represented that happy time wherein their forty years' tedious march in the wilderness was ended, with their introduction into, and settlement in, the land of Canaan, which it was most fit and just they should acknowledge with such a solemn day of thanksgiving as this was. *A solemn assembly*, Heb. a day of *conclusion*, because it was the end of the feast, John vii. 37; or, of *restraint*, because they were restrained from servile work, and obliged to attendance upon God's worship; or, of *detention*, because they were yet detained before the Lord, and kept together for his service, and not suffered to return to their tents till this was over.

37 [e]These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

[e] ver. 2, 4.

A sacrifice, i. e. another sacrifice, to wit, for a sin-offering, as we shall find it Numb. xxix. 16, 19, 22, &c., called by the general name, *a sacrifice*, because it was designed for that which was the principal end of all sacrifices, to wit, for the expiation of sin.

38 [f]Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

[f] Num. 29. 39.

Beside the sabbaths, i. e. the offerings of the weekly sabbaths, by a metonymy, as the *day* is sometimes put for the actions done in it, as Prov. xxvii. 1; 1 Cor. iii. 13. God will not have any sabbath sacrifice diminished, because of the addition of others proper to any other feast. And it is here to be noted, that though other festival days are sometimes called sabbaths, as here ver. 39, yet these are here

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called the *sabbaths of the Lord*, in way of contradistinction to other days of rest, to show that this was more eminently such than other feast-days, which also sufficiently appears from the fourth commandment. *Beside your gifts*, which, being here distinguished from free-will offerings made to the Lord, may seem to note what they freely gave to the priests over and above their first-fruits and tithes, or other things which they were enjoined to give.

g Ex. 23. 16. Deut. 16. 13.

39 Also in the fifteenth day of the seventh month, when ye have [g] gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the eighth day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

Also, or rather, *surely*, as this particle is oft used; for this is no addition of a new, but only a repetition of the former injunction, with a more particular explication both of the manner and reason of the feast. *The fruit*, not the corn, which was gathered long before, but of their trees, as vines, olives, and other fruit-trees; which completed the harvest, whence this is called the *feast of ingathering*, Exod. xxiii. 16.

h Neh. 8. 15.

† Heb. *fruit*.

i Deut. 16. 14, 15.

40 And [h] ye shall take you on the first day the † boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; [i] and ye shall rejoice before the LORD your God seven days.

Boughs, Heb. *the fruit*, i. e. fruit-bearing boughs, or branches with the fruit on them, as the word *fruit* seems to be taken, 2 Kings xix. 30; Ezek. xix. 12. *Goodly trees*, to wit, the olive, myrtle, and pine, as they are mentioned, Neh. viii. 15, 16, which were most plentiful there, and which would best preserve their greenness or freshness. *Thick trees*, fit for shade and shelter. *Willows of the brook*, which might do well to mix with the other, and in some sort to bind them together. And as they made their booths of these materials, as is apparent from Neh. viii., so it seems they did also carry some of these boughs in their hands, as is affirmed by Jewish and other ancient writers. *Ye shall rejoice*; which joy they testified by feasting, thanksgiving, &c.

k Num. 29. 12. Neh. 8. 18.

41 [k] And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

l Neh. 8. 14, 15, 16.

42 [l] Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

Booths were erected in their cities or towns, either in their streets or gardens, or the tops of their houses, Neh. viii. 16, which were made flat, and therefore were proper and fit for that use.

m Deut. 31. 13. Ps. 78. 5, 6.

43 [m] That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

n ver. 2.

44 And Moses [n] declared unto the children of Israel the feasts of the LORD.

CHAP. XXIV.

The oil for the lamps, 1—4. *The shew-bread*, 5—9. *Shelomith's son blasphemeth*, 10—12. *The law of blasphemy*, 13—16. *Of murder*, 17. *Of damage*, 18—22. *The blasphemer is stoned*, 23.

AND the LORD spake unto Moses, saying,

a Ex. 27. 20, 21.

† Heb. *to cause to ascend.*

2 [a] Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, † to cause the lamps to burn continually.

That they bring, at their common charge, because it was for their common good and service. This command was given before, Exod. xxvii. 20.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

The veil of the testimony, i. e. which was before the ark of the testimony. *Shall Aaron order it*; either by himself, or by his sons, Exod. xxv. 37.

b Ex. 31. 8. & 39. 37.

4 He shall order the lamps upon [b] the pure candlestick before the LORD continually.

So called, partly because it was made of pure gold, partly because it was to be oft dressed and always kept clean.

c Ex. 25. 30.

5 ¶ And thou shalt take fine flour, and bake twelve [c] cakes thereof: two tenth deals shall be in one cake.

Thou shalt take; by the priests or Levites, whose work it was to prepare them, 1 Chron. ix. 32. *Twelve cakes*, representing the twelve tribes. *Two tenth deals*, i. e. two omers. See Lev. xxiii. 13.

d 1 Kings 7. 48. 2 Chron. 4. 19. & 13. 11. Heb. 9. 2.

6 And thou shalt set them in two rows, six on a row, [d] upon the pure table before the LORD.

Not one above another, but one beside another, as the frankincense put upon each, ver. 7, shows. *The pure table* was so called because it was covered with pure gold, Exod. xxv. 24, and because it was always to be kept very pure and clean by the care of the priests.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

Pure frankincense, unmixed and uncorrupted, or of the best sort. *That it may be on the bread*, or *to the bread*, or *for the bread*, to wit, to be burnt before the Lord instead of the bread, which could not conveniently be offered to God in that manner. And this was done every time that the bread was changed. *For a memorial*; for that part which properly belonged to God, whereas the rest belonged to the priests. See on Lev. ii. 2.

e Num. 4. 7. 1 Chr. 9. 32. 2 Chr. 2. 4.

8 [e] Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

Before the Lord, whence it was called the *shew-bread*, Heb. *the bread of faces*, or *of presence*, i. e. the bread which was put upon the table in the Lord's presence. *Being taken*; such supplements are not unusual. Thus *in the floor*, 1 Kings xxii. 10, is put for *sitting in the floor*, 2 Chron. xviii. 9; and *burdens*, 2 Chron. ii. 18, for *carrying burdens*, 1 Kings v. 15. And these cakes are said to be received from or offered by *the children of Israel*, because they were bought with the money which they contributed, as may be seen Neh. x. 32, 33; as Judas is said to *purchase the field*, Acts i. 18, which was purchased by his money, Matt. xxvii. 7. *By an everlasting covenant*; by virtue of that compact made between me and them, by which they are obliged to keep this amongst other commands, and, they so doing, I am obliged to be their God, and to bless them. And this may be here called *an everlasting covenant*, not only because it was to endure as long as the Jewish religion and polity stood, but also because this was to stand there everlastingly, or continually, as is here said, and therefore the new cakes were first brought before the old were taken away.

f 1 Sam 21. 6. Matt. 12. 4. Mark 2. 26. Luke 6. 4.

g Ex. 29. 33. ch. 6. 3. & 22. 22.

9 And [f] it shall be Aaron's and his sons'; [g] and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

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i. e. The old bread now to be taken away. *Of the offerings*, or, as one or being one *of the offerings*, &c., in regard of the incense which was offered by fire, and that for or instead of the bread, as was said on ver. 7, and therefore the bread was reputed as if it had been so offered.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

Whose father was an Egyptian: this circumstance seems noted, partly to show the danger of marriages with persons of wicked principles or practices, wherein the children, as one wittily and truly observes, like the conclusion, do commonly follow the worse part, and are more easily taught by word or example to do ten things agreeable to their corrupt natures, than one thing contrary to it; and partly by this severity against him who was a stranger by the father, and an Israelite by the mother, to show that God would not have this sin to go unpunished amongst his people, whatsoever he was that committed it. *Went out*, to wit, out of Egypt, being one of that mixed multitude which came out with the Israelites, Exod. xii. 38. It is probable this was done when the Israelites were near Sinai. *Strove together:* this is added to show that provocation to sin is no justification of sin.

11 And the Israelitish woman's son [h] blasphemed the name *of the LORD*, and [i] cursed. And they [k] brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

h ver. 16.
i Job 1. 5, 11. 2. & 2. 5, 9. Isa. 8. 21.
k Exod. 18. 22, 26.

The name of the Lord: the words *of the Lord*, or *of Jehovah*, are here conveniently supplied out of ver. 16, where they are expressed, but here they are omitted for the aggravation of his crime. He *blasphemed the name*, so called by way of eminency; that name which is above every name; that name which a man should in some sort tremble to mention; which is not to be named without cause and without reverence. For which reason the godly Jews did many times rather understand than express the name of God, as Mark xiv. 62, *the right hand of power*, for *of the power of God*, as it is Luke xxii. 69; and *the Blessed* for *the blessed God*, Matt. xxvi. 63; Mark xiv. 61. *And cursed*, not the Israelite only, but his God also, as appears from ver. 15, 16. *They brought him;* either the people who heard him, or the inferior magistrate, to whom he was first brought. *Unto Moses*, according to the order settled by Jethro's advice, Exod. xviii. 26.

12 And they [l] put him in ward, †[m] that the mind of the LORD might be shewed them.

l Num. 15. 34.
† Heb. *to be expounded unto them according to the mouth of the LORD.*
m Exod. 18. 15, 16. Num. 27. 5. & 36. 5, 6.

For God had only said in general, that *he would not hold such guiltless*, i. e. he would punish them, but had not declared how he would have them punished by men.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* [n] lay their hands upon his head, and let all the congregation stone him.

n Deut. 13. 9. & 17. 7.

By *laying their hands upon his head* they gave public testimony that they heard this person speak such words, and did in their own and in all the people's names desire and demand justice to be executed upon him, that by this sacrifice God might be appeased, and his judgments turned away from the people, upon whom they would certainly fall if he were unpunished. *Stone him;* the same punishment which was before appointed for those who cursed their parents, whereas it deserved a far more grievous death. Thus God in this life mixeth mercy with judgment, and punisheth men less than their iniquities deserve.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God [o] shall bear his sin.

o Isa. 5. 1. Acts 28. 19. Num. 9. 13.

i. e. Speaketh of him reproachfully, and with contempt. They therefore are greatly mistaken that understand this of the heathen gods, whom their worshippers are forbidden to reproach or curse. But Moses is not here giving laws to heathens, but to the Israelites; nor would he concern himself so much to vindicate the honour of idols; nor doth this agree either with the design of the holy Scriptures, which is to beget a contempt and detestation of all idols and idolatry, or with the practice of the holy prophets, who used oft to vilify them. See 1 Kings xviii. 27; Jer. x. 11. *Shall bear his sin*, i. e. the punishment of it; shall not go unpunished. Some say he was to be beaten with stripes, others say with death, which is described ver. 16.

16 And he that [p] blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

p 1 Kings 21. 10, 13. Ps. 74. 10, 18. Matt. 12. 31. Mark 3. 28. Jam. 2. 7.

He that blasphemeth the name of the Lord: this some make a distinct sin from *cursing his God*, mentioned ver. 15, but the difference they make seems arbitrary, and without evidence from reason, or the use of the words. And therefore this may be a repetition of the same sin in other words, which is common. And as this law is laid down in more general terms, ver. 15, so both the sin and the punishment are more particularly expressed, ver. 16. Or the first part of ver. 16 may be an application of the former rule to the present case. *And as for him that blasphemeth*, &c., or *is blaspheming*, &c., in the present tense, which is fitly used concerning words just now uttered, and scarce yet out of their ears. *he shall*, &c. And so the following words, *as well the stranger*, &c., may be a repetition and amplification of the former law. *All the congregation shall stone him*, to show their zeal for God, and to beget in them the greater dread and abhorrency of blasphemy.

17 ¶ [q] And he that †killeth any man shall surely be put to death.

q Ex. 21. 12. Num. 35. 31. Deut. 19. 11, 12.
† Heb. *smiteth the life of a man.*

This law is repeated here, either to justify this sentence of putting blasphemers to death, from the same severity executed for a less crime; or to prevent the mischievous effects of men's striving or contending together, which as here it caused blasphemy, so it might in others lead to murder.

18 [r] And he that killeth a beast shall make it good; †beast for beast.

r ver. 21.
† Heb. *life for life.*

19 And if a man cause a blemish in his neighbour; as [s] he hath done, so shall it be done to him;

s Ex. 21. 24. Deut. 19. 21. Matt. 5. 38. & 7. 2.

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 [t] And he that killeth a beast, he shall restore it: [u] and he that killeth a man, he shall be put to death.

t Ex. 21. 33. ver. 18.
u ver. 17.

22 Ye shall have [x] one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

x Ex. 12. 49. ch. 19. 34. Num. 15. 16.

One manner of law, to wit, in matters of common right, but not as to church privileges.

23 ¶ And Moses spake to the children of Israel, [y] that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

y ver. 14.

CHAP. XXV.

The land not to be tilled, but rest the seventh year; and that which grew of itself in the field or vineyard to be meat for them and their cattle, 1—7. The jubilee on the day of

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atonement; a year of liberty and restoration; a year of rest to the land; of the peculiar blessing of God on it, 8—22. *Sold inheritances to be redeemed at any time; but now to be restored; a dwelling-house in a walled city only excepted,* 23—34. *Kindness to the poor; usury forbidden; an Israelite must not be a bond-man or maid, but a hired servant till the year of jubilee; bond-men or maids to be taken from the heathen; an inheritance for ever,* 35—46. *Of an Israelite that should sell himself to a stranger,* 47—55.

1491. AND the LORD spake unto Moses in mount Sinai, saying,

i. e. Near Mount Sinai. So the Hebrew particle *beth* is sometimes used, as Gen. xxxvii. 13; Josh. v. 13; Judg. viii. 5; 2 Chron. xxxiii. 20, compared with 2 Kings xxi. 18. So there is no need to disturb the order of the history in this place.

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land †keep [a]a sabbath unto the LORD.

† Heb. *rest.*
[a] Ex. 23. 10. See ch. 26. 34, 35. 2 Chr. 36. 21.

When ye come into the land, so as to be settled in it; for the time of the wars was not to be accounted, nor the time before Joshua's distribution of the land among them, Josh. xiv. 7, 10. *Keep a sabbath,* i. e. enjoy rest and freedom from ploughing, tilling, &c. *Unto the Lord,* i. e. in obedience and unto the honour of God. This was instituted partly for the assertion of God's sovereign right to the land, in which the Israelites were but tenants at God's will; partly for the trial and exercise of their obedience; partly for the demonstration of his providence as well in the general towards men, as more especially towards his own people, of which see below, ver. 20—22; partly to wean them from inordinate love, and pursuit of or trust to worldly advantages, and to inure them to depend upon God alone, and upon God's blessing for their subsistence; partly to put them in mind of that blessed and eternal rest provided for all good men, wherein they should be perfectly freed from all worldly labours and troubles, and wholly devoted to the service and enjoyment God; see on Exod. xxiii. 11; and lastly, that by their own straits in that year they might learn more compassion to the poor, who were under the same straits every year.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 [b]That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes †of thy vine undressed: *for* it is a year of rest unto the land.

b 2 Kings 19. 29.
† Heb. *of thy separation.*

Of its own accord; from the grains that fell out of the ears the last reaping time. *Thou shalt not reap,* i. e. as thy own peculiarly, but only so as others may reap it with thee, for present food. *The grapes of thy vine undressed,* Heb. *the grapes of thy separation,* i. e. the grapes which thou hast separated or set apart to the honour of God, and to the ends and uses appointed by God; or the grapes of that year, which are in this like the Nazarites' hair, not cut off by thee, but suffered to grow to the use of the poor.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

The sabbath, i. e. the growth of the sabbath, or that fruit which groweth in the sabbatical year. See on Lev. xxiii. 38, where the word *sabbath* is taken in the like sense. *For thee, and for thy servant;* for all promiscuously, to take food from thence as they need it.

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet †of the jubile to sound on the tenth *day* of the seventh month, [c]in the day of atonement shall ye make the trumpet sound throughout all your land.

† Heb. *loud of sound.*
[c] ch. 23. 24, 27.

The jubilee signified the true liberty from our spiritual debts and slaveries, to be purchased by Christ, and to be published to the world by the sound of the gospel. *The seventh month* was the first month of the year for civil and worldly affairs, which were mainly concerned in the jubilee, and therefore it began in that month; and, as it seems, upon this very tenth day, when the trumpet sounded, as other feasts generally began when the trumpet sounded. *In the day of atonement;* a very fit time, that when they fasted and prayed for God's mercy to them in the pardon of their sins, then they might exercise their charity and kindness to men in forgiving their debts, which is the true fast, as is noted Isa. lviii. 6, and to teach us that the foundation of all solid comfort and joy must be laid in bitter repentance and atonement for our sins through Christ.

10 And ye shall hallow the fiftieth year, and [d]proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; [e]and ye shall return every man unto his possession, and ye shall return every man unto his family.

[d] Is. 61. 2. & 63. 4. Jer. 34. 8, 15, 17. Luke 4. 19.
[e] ver. 13. Num. 36. 4.

By which it seems most probable that the year of jubilee was not the forty and ninth year, as some learned men think, but precisely the fiftieth year; which may appear, 1. Because the Jews account it so, which is confessed by the adversaries of this opinion, who say that *the Jews err in the computation of the jubilee, as they do in Christ, the great end and antitype of the jubilee.* But it is not probable that the Jews should universally err in a matter of constant practice among themselves, especially when there was nothing of interest or prejudice in the case, as there was in reference to Christ. 2. Because it is expressly called *the fiftieth year* here, and ver. 11, *that fiftieth year,* which was not true if it was but the nine and fortieth year. It is said it is called so popularly, and it was so if you take in the foregoing jubilee. But it must be remembered, that there was not yet any foregoing jubilee, but the very first of the kind is expressly called *the fiftieth year,* which in truth it was not if the jubilee was ended ere the fiftieth year began. 3. From the common course of computation. The old weekly sabbath is called *the seventh day,* because it truly was so, being next after the six days of the week, and distinct from them all; and the year of release is called *the seventh year,* ver. 4, as immediately following the *six years,* ver. 3, and distinct from them all. And therefore, in like manner, the jubilee must needs be called *the fiftieth year,* because it comes next after *seven times seven,* or forty-nine *years,* ver. 8, and is distinct from them all. 4. From ver. 11, 12, where it is said, *ye shall not sow, nor reap,* &c; *for it is the jubilee,* &c.; which looks like a vain and useless repetition, if this year were but one of the seven years, for this very command was given concerning every seventh year, ver. 4; but if this year of jubilee was, as indeed it was, a year distinct from and coming after the seven sevens of years, then this repetition and application of that command to it was highly necessary, because otherwise it might seem hard and unreasonable that they should forbear sowing and reaping two years together, which hereby they are commanded to do. Two things are objected against this: 1. That the jubilee was only a revolution of forty-nine years. But that seems a great mistake, for it is most expressly distinguished from them all, and by way of distinction called *the fiftieth year,* therefore surely none of the forty-nine. 2. The difficulty propounded ver. 20 concerns only the seventh year, whereas it had been a greater difficulty if it had been extended to the jubilee, and the jubilee had been another vacant year coming next after the seventh year. But though the difficulty was greater for the jubilee, yet it was

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more frequent for the seventh year; and the resolution of the one made the way plain for the satisfaction of the other. For as God promised so to bless every sixth year, that it should bring forth fruit for three years, ver. 21; so when the case was extraordinary, as in the jubilee, it was but reasonable to expect an extraordinary blessing from God upon that sixth year which went next before the last of the seventh years, or the forty-ninth year, that it should then bring forth fruit for four years.

All the inhabitants thereof: understand such as were Israelites; principally to all servants, even to such as would not and did not go out at the seventh year, and to the poor, who now were acquitted from all their debts, and restored to their possessions. *A jubilee;* so called, either from the Hebrew word *jobel*, which signifies first *a ram*, and then *a ram's horn*, by the sound whereof it was proclaimed; or from *Jubal*, the inventor of musical instruments, Gen. iv. 21, because it was celebrated with music and all expressions of joy. *Every man unto his possession*, which had been sold, or otherwise alienated from him. This law was not at all unjust, because all buyers and sellers had an eye to this condition in their bargains; but it was necessary and expedient in many regards; as, 1. To mind them that God alone was the Lord and Owner and Proprietor both of them and of their lands, and they only his tenants and farmers; a point which they were very apt to forget. 2. That hereby inheritances, families, and tribes might be kept entire and clear until the coming of the Messias, who was to be known, as by other things, so by the tribe and family out of which he was to come. And this accordingly was done by the singular providence of God until the Lord Jesus did come. Since which time those characters are miserably confounded; which is no small argument that the Messias is come. 3. To set bounds both to the insatiable avarice of some, and the foolish prodigality of others, that the former might not wholly and finally swallow up the inheritances of their brethren, and the latter might not be able to undo themselves and their posterity for ever, which was a singular privilege of this law and people. *Every man unto his family*, from whom he was gone, being sold to some other family, either by himself or by his father.

11 A jubile shall that fiftieth year be unto you: [f] ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

[f] ver. 5.

Though it come immediately after a seventh year, wherein also this was forbidden to you.

12 For it *is* the jubile; it shall be holy unto you: [g] ye shall eat the increase thereof out of the field.

[g] ver. 6, 7.

It shall be holy unto you: so it was, because it was sequestered in great part from worldly employments, and dedicated to God, and to the exercise of holy joy and thankfulness; and because it was a type of that holy and happy jubilee which they were to expect and enjoy by and under the Messias. *The increase thereof;* such things as it produced of itself; for the year before nothing was sowed. *Out of the field;* whence they in common with others might take it as they needed it; but must not put it into barns. See ver. 5; Exod. xxiii. 11.

13 [h] In the year of this jubile ye shall return every man unto his possession.

[h] ver. 10, ch. 27. 24. Num. 36. 4.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, [i] ye shall not oppress one another:

[i] ver. 17, ch. 19. 13, [k] Deut. 24. 14, 15. 1 Cor. 6. 8.

Neither the seller by requiring more, nor the buyer by taking the advantage from his brother's necessities to give him less than the worth of it.

15 [k] According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

[k] Deut. 28. 68.

Or, *of years of fruits*, or, *of fruitful years;* for there were some unfruitful years, to wit, such wherein they were not allowed to sow or reap, &c.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

Or, *for the number of the fruits.* The meaning is, he selleth not the land, but only the fruits thereof, and that for a certain time.

17 [l] Ye shall not therefore oppress one another; [m] but thou shalt fear thy God: for I *am* the LORD your God.

[l] ver. 14. [m] ver. 43, ch. 19. 14, 32.

18 ¶ [n] Wherefore ye shall do my statutes, and keep my judgments, and do them; [o] and ye shall dwell in the land in safety.

[n] ch. 19. 37. [o] ch. 26. 5. Deut. 12. 10. Ps. 4. 8. Prov. 1. 33. Jer. 23. 6.

19 And the land shall yield her fruit, and [p] ye shall eat your fill, and dwell therein in safety.

[p] ch. 26. 5. Ezek. 34. 25, 27, 28.

20 And if ye shall say, [q] What shall we eat the seventh year? behold, [r] we shall not sow, nor gather in our increase:

[q] Matt. 6. 25, 31. [r] ver. 4, 5.

A like objection, see Exod. xxxiv. 23, 24.

21 Then I will [s] command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

[s] Deut. 28. 8. See Ex. 16. 29.

i. e. Give *my blessing*. *Commanding* is oft used in Scripture either for the performance of promised blessings, as Deut. xxviii. 8; Psal. cxi. 9; cxxxiii. 3, or for the execution of threatened judgments, as Isa. v. 6; Amos ix. 4; both being acts of God's providential will, as the command is of his legislative will. *For three years;* not completely, but in great part, to wit, for that part of the sixth year which was between the beginning of harvest and the beginning of the seventh year, for the whole seventh year, and for that part of the eighth year which was before the harvest, which reached almost until the beginning of the ninth year. And by this expression we may understand the meaning of that eminent passage of Christ's being *three days and three nights in the grave*, to wit, one whole day, and part of two days; of which more, if God please, in its proper place. This is added to show the equity of this command. As God would hereby try their faith, and exercise obedience, so he gave them an eminent proof of his own exact providence and tender care over them, in making provisions suitable to their necessities. Albeit it be also probable that divers of them, especially such as were more solicitous or distrustful of God's providence, did lay up something of the fruits of former years against this time.

22 [t] And ye shall sow the eighth year, and eat *yet* of [u] old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

[t] 2 Kings 19. 29. [u] Josh. 5. 11, 12.

Of old fruit; of the sixth year principally, if not solely. *Until her fruits*, i. e. the fruits of the eighth year.

23 ¶ The land shall not be sold ‖ † for ever: for [x] the land *is* mine; for ye *are* [y] strangers and sojourners with me.

‖ Or, *to be quite cut off.* † Heb. *for cutting off.* [x] Deut. 32. 43. 2 Chron. 7. 20. Ps. 85. 1. Joel 2. 18. & 3. 2. [y] 1 Chron. 29. 15. Ps. 39. 12. & 119. 19. 1 Pet. 2. 11.

For ever, or, *absolutely* and *properly*, so as to become the propriety of the buyer; or *to the extermination* or *utter cutting off*, to wit, of the seller, from all hopes and possibility of redemption. *For the land is mine;* procured for you by my power, given to you by my mere grace and bounty, and the right of propriety reserved by me, and to be disposed of by you only to such persons and in such manner as I shall have ordained. *Sojourners with me*, i. e. in my land or houses: thus he is said to sojourn with another that dwells in his house. Thus the poor decayed Israelites and the strangers are said to live with them, i. e. with the other Israelites, to wit, in the land or houses here, ver. 35, 36, 40, 44. Or, *before me*, in my sight, or in my account. Howsoever in your own or other men's opinions you pass for lords and proprietors, yet in truth, according

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to which my judgment always is, you are but strangers and sojourners, not to possess the land for ever, but only for a season, and to leave it to such as I have appointed for it.

24 And in all the land of your possession ye shall grant a redemption for the land.

i. e. A right of redemption in the time and manner following.

a Ruth 2. 20. & 4. 4, 6.

25 ¶ [a]If thy brother be waxen poor, and hath sold away *some* of his possession, and if [a]any of his kin come to redeem it, then shall he redeem that which his brother sold.

a See Ruth 3. 2, 9, 12. Jer. 32. 7, 8.

Some of his possession, to wit, in the fields, but not in cities, ver. 29. *If any of his kin come to redeem it;* or, *if the redeemer come, being near akin to him*, to whom the right of redemption belonged, Ruth iii. 2, 9, 12; Jer. xxxii. 7, who in this act was an eminent type of Christ, who was made near akin to us by taking our flesh, that he might perform the work of redemption for us.

26 And if the man have none to redeem it, and †himself be able to redeem it;

† Heb. *his hand hath attained and found sufficiency.* ch. 5. 7.

27 Then [b]let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

b ver. 50, 51, 52.

The years of the sale thereof, i. e. from the time of the sale to the jubilee. See above, ver. 15, 16. *The overplus*, i. e. a convenient price for the years from this redemption to the jubilee.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: [c]and in the jubile it shall go out, and he shall return unto his possession.

c ver. 13.

It shall go out, i. e. out of the buyer's hand, without any redemption money.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

The reason is from the great difference between such houses and lands. The reasons before alleged for lands do not hold in such houses; there was no danger of confusion in tribes or families by the alienation of houses. The seller also had a greater propriety in houses than in lands, as not coming to him by God's mere gift, but being commonly built by the owner's cost and diligence, and therefore had a fuller power to dispose of them. Besides, God would hereby encourage persons to buy and possess houses in such places, which frequency and fulness of inhabitants in cities was a great strength, honour, and advantage to the whole land.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: †they may be redeemed, and they shall go out in the jubile.

† Heb. *redemption belongeth unto it.*

The houses of the villages belonged to and were necessary or very convenient for the management of the lands.

d See Num. 35. 2. Josh. 21. 2, &c.

32 Notwithstanding [d]the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if ‖a man purchase of the Levites, then the house that was sold, and the city of his possession, [e]shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

‖ Or, one of the Levites redeem them.

e ver. 28.

Or thus, *But he that shall redeem* it shall be or must be *of the Levites*, i. e. no person of another tribe, though by marriage near akin to the selling Levite, shall redeem it, but Levites only, and any of them shall have the same power to redeem it, which in other tribes only the nearest kindred have; *and*, in case none of them redeem it, yet *the house that was sold, and the city of his possession*, i. e. his share or interest in the city of his possession, *shall go out* and return to the Levites without any redemption.

34 But [f]the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

f See Acts 4. 36, 37.

Of *the suburbs of the cities*, see on Numb. xxxv. 4. *May not be sold;* not sold at all, partly because it was of absolute necessity for them for the keeping of their cattle, and partly because these were no enclosures, but common fields, in which all the Levites that lived in such a city had an interest, and therefore no particular Levite could dispose of his part in it. Some conceive that this law was altered in ensuing ages, which they gather from Jer. xxxii. 7, 8, &c.; Acts iv. 36, 37. But those examples do not prove it. That sale of Jeremiah's was made by a particular dispensation and command of God, and that in a time when the Levites, as well as the people, were to be destroyed or dispersed, and carried into captivity, and therefore could receive no considerable injury by it; and besides, this sale was only made formally and for signification, as it is explained, ver. 14, 15. And for the land sold by Barnabas a Levite, Acts iv., as it was at a time when the Jewish church was dissolved, and their state upon the brink of utter ruin, so it is not evident that it was such suburb land, which would have yielded but a small price, but it might be other land, either such as he might have in right of his wife, or such as he might have purchased. For though the Levites in general had no other share of land beside this allotted them by God, yet it is conceived that particular Levites might purchase lands to themselves.

35 ¶ And if thy brother be waxen poor, and †fallen in decay with thee; then thou shalt †[g]relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

† Heb. *his hand faileth.* † Heb. *strengthen.*

g Deut. 15. 7, 8. Ps. 37. 26. & 41. 1. & 112. 5, 9. Prov. 14. 31. Luke 6. 35. Acts 11. 29. Rom. 12. 13. 1 John 3. 17.

Fallen in decay; Heb. *his hand wavereth*, or *faileth*, or *is decayed*, so that he hath not power to get or keep wealth, as the phrase is, Deut. viii. 18; as on the contrary, when a man is able, *his hand* is said *to attain and find sufficiency*, as here above, ver. 26. *Relieve him*, Heb. *strengthen him*, comfort his heart, and strengthen his hand. *A sojourner;* understand it of proselytes only, for of other strangers they were permitted to take usury, Deut. xxiii. 20.

36 [h]Take thou no usury of him, or increase: but [i]fear thy God; that thy brother may live with thee.

h Ex. 22. 25. Deut. 23. 19. Neh. 5. 7. Ps. 15. 5. Prov. 28. 8. Ezek. 18. 8, 13, 17. & 22. 12. i ver. 17. Neh. 5. 9.

i. e. Of thy brother, whether he be Israelite or proselyte. *Increase:* this some conceive relates to the fruits of the earth, food, &c., as *usury* doth to money. But here may rather seem to be two words expressing the same thing, (1.) To meet with the subtle evasions of crafty and covetous men, who made gain of their poor brethren (for of such only he speaks here, as is evident from ver. 35) by the lending of money or other things; and that they may quiet their consciences, and palliate their sin, they disguise it under other names; and, (2.) To show that all kinds of usury are in this case forbidden, whether *of money*, or *of victuals*, or *of any thing that is* commonly *lent* by one man to another *upon usury*, or upon condition of receiving the thing lent with advantage and overplus, as it is said Deut. xxiii. 19.

37 Thou shalt not give him thy money upon

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usury, nor lend him thy victuals for increase.

[h] ch. 22. 33, 38. 38 [h] *I am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

[i] Ex. 21. 2. Deut. 15. 12. 1 K. 9. 22. 2 Kings 4. 1. Neh. 5. 5. Jer. 34. 14. † Heb. serve thyself with him with the service of a bondservant. ver. 46. Ex. 1. 14. Jer. 25. 14. & 27. 7. & 34. 9. 39 ¶ And [i] if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not † compel him to serve as a bondservant:

Neither for the time, for ever, nor for the manner, with the hardest and vilest kinds of service, rigorously and severely exacted from him.

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

[k] Ex. 21. 2. 41 And *then* shall he depart from thee, *both* he and his children [m] with him, and shall return unto his own family, and [n] ver. 28. [n] unto the possession of his fathers shall he return.

Then shall he depart from thee; thou shalt not suffer him or his to abide longer in thy service, as thou mightest do in the year of release, Exod. xxi. 2, 6.

[o] ver. 55. Deut. 6. 22. 1 Chr. 7. 23. † Heb. with the rule of a bondservant. 42 For they *are* [o] my servants, which I brought forth out of the land of Egypt: they shall not be sold † as bondmen.

They are my servants; they, no less than you, are members of my church and people; such as I have chosen out of all the world to serve me here, and to enjoy me hereafter, and therefore are not to be oppressed or abused, neither are you absolute lords over them, to deal with them as you please.

[p] Ex. 1. 13. Ezek. 34. 4. [q] ver. 46. Exod. 1. 13. [r] ver. 17. Exod. 1. 17, 21. Deut. 25. 18. Mal. 3. 5. 43 [p] Thou shalt not rule over him [q] with rigour; but [r] shalt fear thy God.

Though thou dost not fear them who are in thy power, and unable to right themselves, yet fear that God who hath commanded thee to use them kindly, and who can and will avenge their cause, if thou dost oppress them.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

[s] ch. 18. 3, 6. 45 Moreover of [s] the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

[t] Is. 14. 2. 46 And [t] ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; † they shall be your bondmen for ever: but over your brethren the children of Israel, [u] ye shall not rule one over another with rigour.

† Heb. be waxen poor with him. ver. 35. [u] ver. 43. 47 ¶ And if a sojourner or stranger † wax rich by thee, and [x] thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

[x] ver. 25, 35. *The stock*, Heb. *root*, i. e. one of the root or stock. So the word *root* is elsewhere used for the branch or progeny growing from it, as Numb. xiii. 28; 2 Chron. xxii. 10. He seems to note one of a foreign race and country, transplanted into the land of Israel, and there having taken root amongst the people of God; yet even such a one, though he hath some privilege by it, yet he shall not have power to keep a Hebrew servant from the benefit of redemption.

48 After that he is sold he may be redeemed again; one of his brethren may [y] redeem him:

[y] Neh. 5. 5. 49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if [z] he be able, he may redeem himself.

[z] ver. 28. 50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, [a] according to the time of an hired servant shall it be with him.

[a] Job 7. 1. Is. 16. 14. & 21. 16. Allowance shall be made for the time wherein he hath served, proportionable to that which is given to a hired servant for so long service, because his condition is in this like theirs; that it is not properly his person, but his work and labour that was sold.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

Thou shalt not suffer this to be done, but whether thou art a magistrate, or a private person, thou shalt take care according to thy capacity to get it remedied.

‖ Or, *by these means.* [b] ver. 41. Ex. 21. 2, 3. 54 And if he be not redeemed ‖ in these *years*, then [b] he shall go out in the year of jubile, *both* he, and his children with him.

[c] ver. 42. 55 For [c] unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

God commands them to shun idolatry, 1, *keep his sabbaths, and reverence his sanctuary,* 2, *and walk in his statutes,* 3; *promising plenty, peace, victory, fruitfulness, his tabernacle and presence,* 4—13. *Dreadful threatenings against the despisers, haters, and breakers of his commands; he will give them over to diseases, their enemies, drought, pestilence, sword, famine; they who remain shall fall one upon another, and pine away in their sins,* 14—39. *But if they confess their sins, and are humbled under God's judgments, God will remember his covenant, and show them favour in their enemies' land,* 40—45. *These statutes the Lord gave to Israel in Mount Sinai by Moses,* 46.

[a] Ex. 20. 4, 5. Deut. 5. 8. & 16. 22. & 27. 15. Dan. 3. 1. ‖ Or, *pillar.* ‖ Or, *figured stone.* † Heb. *stone of picture.* YE shall make you [a] no idols nor graven image, neither rear you up a ‖ standing image, neither shall ye set up *any* ‖ † image of stone in your land, to bow down unto it: for I *am* the LORD your God.

A standing image, or, *pillar,* to wit, to worship it, or bow down to it, as it follows. Otherwise this was not simply prohibited, being practised by holy men both before and after this law. Compare Exod. xxiii. 24; Deut. xvi. 22. So Exod. xx. 4. They are forbidden to make images, not simply or for any use, but for worship.

[b] ch. 19. 30. 2 ¶ [b] Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

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Reverence my sanctuary, by purging and preserving it from all uncleanness, by approaching to it, and managing all the services of it, with reverence, and in such manner only as God hath appointed.

c Deut. 11. 13, 14, 15. & 28. 1,—14. d Is. 30. 23. Ezek. 34. 26. Joel 2. 23, 24. e Ps. 67. 6. & 85. 12. Ezek. 34. 27. & 36. 30. Zech. 8. 12.

3 ¶ [c] If ye walk in my statutes, and keep my commandments, and do them;
4 [d] Then I will give you rain in due season, [e] and the land shall yield her increase, and the trees of the field shall yield their fruit.

I will give you rain; therefore God placed them not in a land where there were such rivers as Nilus to water it and make it fruitful, but in a land which depended wholly upon the rain of heaven, the key whereof God kept in his own hand, that so he might the more effectually oblige them to obedience, in which their happiness consisted.

f Amos 9. 13. g ch. 25. 19. Deut. 11. 15. Joel 2. 19, 26. h ch. 25. 18. Job 11. 18. Ezek. 34. 25, 27, 28.

5 And [f] your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and [g] ye shall eat your bread to the full, and [h] dwell in your land safely.

Your threshing shall reach unto the vintage, i. e. you shall have so plentiful a harvest, that you shall not be able to thresh out your corn in a little time, but that work will last till the vintage.

i 1 Chr. 22. 9. Ps. 29. 11. & 147. 14. Is. 45. 7. Hag. 2. 9. k Job 11. 19. Ps. 3. 5. & 4. 8. Is. 35. 9. Jer. 30. 10. Ezek. 34. 25. Hos. 2. 18. Zeph. 3. 13. † Heb. *cause to cease.* l 2 Kings 17. 25. Ezek. 5. 17. & 14. 15. m Ezek. 14. 17.

6 And [i] I will give peace in the land, and [k] ye shall lie down, and none shall make *you* afraid: and I will †rid [l] evil beasts out of the land, neither shall [m] the sword go through your land.

Neither shall the sword go through your land, i. e. war, as the *sword* is oft taken, as Numb. xiv. 3; 2 Sam. xii. 10. Otherwise there is the sword of justice. It shall not enter into it, nor have passage through it, much less shall your land be made the seat of war.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

n Deut. 32. 30. Josh. 23. 10.

8 And [n] five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

Five of you, i. e. a small number; a certain number for an uncertain.

o Ex. 2. 25. 2 Kin. 13. 23. p Gen. 17. 6. 7. Neh. 9. 23. Ps. 107. 38.

9 For I will [o] have respect unto you, and [p] make you fruitful, and multiply you, and establish my covenant with you.

i. e. Actually perform all that I have promised you in my covenant made with you,

q ch. 25. 22.

10 And ye shall eat [q] old store, and bring forth the old because of the new.

Bring forth the old, or, *cast out*, throw them away, as having no occasion to spend them, or give them to the poor, or even to your cattle, that you may make way for the new corn, which also is so plentiful, that of itself it will fill up your barns.

r Ex. 25. 8. & 29. 45. Josh. 22. 19. Ps. 76. 2. Ezek. 37. 26, 27, 28. Rev. 21. 3. s ch. 20. 23. Deut. 32. 19.

11 [r] And I will set my tabernacle among you: and my soul shall not [s] abhor you.

As I have placed it, so I will continue it among you, and not remove it from you, as once I did upon your miscarriage, Exod. xxxiii. 7.

t 2 Cor. 6. 16. u Ex. 6. 7. Jer. 7. 23. & 11. 4. & 30. 22. Ezek. 11. 20. & 36. 28.

12 [t] And I will walk among you, and [u] will be your God, and ye shall be my people.

I will walk among you, as I have hitherto done, both by my pillar of cloud and fire, and by my tabernacle, which have walked or gone along with you in all your journeys, and stayed among you in all your stations, to protect, conduct, instruct, and comfort you. *Ye shall be my people;* I will own you for that peculiar people which I have singled out of the mass of mankind, to bless you here, and to save you hereafter.

v ch. 25. 38, 42, 55.

13 [v] I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; [x] and I have broken the bands of your yoke, and made you go upright.

x Jer. 2. 20. Ezek. 34. 27.

With heads lifted up, not pressed down with a yoke. It notes their liberty, security, confidence, and glory. See Exod. xiv. 8; Numb. xxxiii. 3.

y Deut. 28. 15. Lam. 2. 17. Mal. 2. 2.

14 ¶ [y] But if ye will not hearken unto me, and will not do all these commandments;

z ver. 43. 2 Kin. 17. 15.

15 And if ye shall [z] despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

i. e. Break your part or conditions of that covenant made between me and you, and thereby discharge me from the blessings promised on my part.

† Heb. upon you. a Deut. 28. 65, 66, 67. & 32. 25. Jer. 15. 8. b Deut. 28. 22. c 1 Sam. 2. 33. d Deut. 28. 33, 51. Job 31. 8. Jer. 5. 17. & 12. 13. Mic. 6. 15.

16 I also will do this unto you; I will even appoint † over you [a] terror, [b] consumption, and the burning ague, that shall [c] consume the eyes, and cause sorrow of heart: and [d] ye shall sow your seed in vain, for your enemies shall eat it.

I will even appoint over you; I will give them power over you, that you shall not be able to avoid or resist them. *Shall consume the eyes*, by the decay of spirits, and affluence of ill humours.

e ch. 17. 10. f Deut. 28. 25. Judg. 2. 14. Jer. 19. 7. g Ps. 106. 41. h ver. 36. Ps. 53. 5. Prov. 28. 1.

17 And [e] I will set my face against you, and [f] ye shall be slain before your enemies: [g] they that hate you shall reign over you; and [h] ye shall flee when none pursueth you.

i 1 Sam. 2. 5. Ps. 119. 164. Prov. 24. 16. k Is. 25. 11. & 26. 5. Ezek. 7. 24. & 30. 6. l Deut. 28. 23.

18 And if ye will not yet for all this hearken unto me, then I will punish you [i] seven times more for your sins.
19 And I will [k] break the pride of your power; and I [l] will make your heaven as iron, and your earth as brass:

The pride of your power, i. e. your strength, of which you are proud, your numerous and united forces, your kingdom, yea, your ark and sanctuary. *Your earth as brass;* the heavens shall yield you no rain, nor the earth fruits.

m Ps. 127. 1. Is. 49. 4. n Deut. 11. 17. & 28. 18. Hag. 1. 10.

20 And your [m] strength shall be spent in vain: for [n] your land shall not yield her increase, neither shall the trees of the land yield their fruits.

Your strength shall be spent in vain; ploughing, and sowing, and tilling the ground.

‖ Or, *at all adventures with me*, And so ver. 24.

21 ¶ And if ye walk ‖ contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

Contrary unto me, or, *carelessly* or *heedlessly with me*, or *before me*, i. e. so as to be careless and unconcerned whether you please me or offend me. This is opposed to exact and circumspect walking with God, as Abraham did, Gen. xvii. 1, and all are to do, Eph. v. 15.

o Deut. 32. 24. 2 Kings 17. 25. Ezek. 5. 17. & 14. 15. p Judg. 5. 6. 2 Chron. 15. 5. Is. 33. 8. Lam. 1. 4. Zech. 7. 14.

22 [o] I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and [p] your *high* ways shall be desolate.

By reason of the fewness of travellers and people, and the terror of wild beasts growing more numerous thereby.

q Jer. 2. 30. & 5. 3. Amos 4. 6,—12.

23 And if ye [q] will not be reformed by me by these things, but will walk contrary unto me;

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r 2 Sam. 22. 27. Ps. 18. 26.

24 [r]Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

Contrary unto you, or, *carelessly with you* or *towards you*, i. e. I will put you out of my care and protection.

s Ezek. 5. 17. & 6. 3. & 14. 17. & 29. 8. & 33. 2.

t Num. 14. 12. Deut. 28. 21. Jer. 14. 12. & 24. 10. & 29. 17, 18. Amos 4. 10.

25 And [s]I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, [t]I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

The quarrel of my covenant, i. e. my quarrel with you for your breach of your faith and covenant made with me. *Into the hand of the enemy;* because those few that shall be left of the pestilence will be unable to defend you in your cities or strong holds.

u Ps. 105. 16. Isa. 3. 1. Ezek. 4. 16. & 5. 16. & 14. 13.

v Isa. 9. 20. Mic. 6. 14. Hag. 1. 6.

26 [u]*And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and [v]ye shall eat, and not be satisfied.

Broken the staff of your bread; either, 1. By taking away that power and virtue of nourishing which I have put into bread or food, which when I withdraw it will be unable to nourish. Or rather, 2. By sending a famine, or scarcity of bread, which is the staff and support of man's present life, Psal. civ. 15; for so this phrase is commonly used, and elsewhere explained, as Psal. cv. 16; Ezek. iv. 16, and so the following words expound it here. *Ten women*, i. e. ten or many families, for the women took care for the bread and food of all the family. *Bread by weight:* this is a sign and consequence both of a famine, and of the baking of the bread of several families together in one oven, wherein each family took care to weigh their bread, and to receive the same proportion which they put in. Compare Ezek. iv. 16.

w ver. 21, 24.

27 And [w]if ye will not for all this hearken unto me, but walk contrary unto me;

x Isa. 59. 18. & 66. 15. & 66. 15. Jer. 21. 5. Lam. 2. 3, 4. & 4. 11.

28 Then I will walk contrary unto you also [x]in fury; and I, even I, will chastise you seven times for your sins.

Contrary unto you in fury; or, *in fury of rashness* or *carelessness with you* or *among you*, like a raging lion breaking into a multitude of people, and destroying all he meets with promiscuously, or without any distinction, both righteous and wicked together, as is threatened Ezek. xxi. 3. Or, *in fury of contrariety*, or *meeting with you*, or *against you*, like a man that meets his enemy in the fury of battle.

y Deut. 28. 53. 2 Kings 6. 28. Isa. 9. 20. Lam. 4. 10. Ezek. 5. 10.

29 [y]And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

Through extreme hunger. See Lam. iv. 10.

z 2 Chron. 34. 3, 4, 7. Isa. 17. 8. Ezek. 6. 3, 4, 5, 6, 13. & 20. 28. 2 Chron. 34. 5. a Lev. 26. 23. Ps. 78. 50. & 89. 30. Jer. 14. 19.

30 And [z]I will destroy your high places, and cut down your images, and [a]cast your carcases upon the carcases of your idols, and my soul shall [a]abhor you.

Your high places, in which you will sacrifice after the manner of the heathens. See Lev. xix. 26; Numb. xxxiii. 52. *Your images;* or, *your images of the sun*, made for the honour and worshipping of the sun, and having some resemblance to it. See 2 Chron. xxxiv. 7. Under this one kind of idolatry, famous and frequent in those times and places, he contains all the rest. *The carcasses of your idols;* so he calls them, either to signify that their idols, how specious soever or glorious in their eyes, were in truth but lifeless and contemptible carcasses, *having eyes, but see not*, &c., Psal. cxv. 5, or to show that their idols should be so far from helping them, that they should be thrown down and broken with them, and both should lie together in a forlorn and loathsome state.

c Neh. 2. 3. Jer. 4. 7. Ezek. 6. 6. f Ps. 74. 7. Lam. 1. 10. Ezek. 9. 6. & 21. 7.

31 [c]And I will make your cities waste, and [f]bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

Your sanctuaries; either, 1. God's sanctuary, called *sanctuaries* here, as also Psal. lxxiii. 17; lxxiv. 7; Jer. li. 51; Ezek. xxviii. 18, because there were divers apartments in it, each of which was a sanctuary, or, which is all one, a holy place, as they are severally called. And *your* emphatically, not mine, for I disown and abhor it, and all the services you do in it, because you have defiled it. Or, 2. The temples built by you to idols, therefore called *their sanctuaries*, in opposition to God's. Or, 3. Your synagogues. But the first is most probable, because he speaks of the place where they used to offer their *sweet odours* here following. *I will not smell*, i. e. not own or accept them. See Gen. viii. 21; Isa. i. 11, &c. *Of your sweet odours;* either of the incense, or of your sacrifices, which when offered with faith and obedience, are very sweet and acceptable to me.

g Jer. 9. 11. & 25. 11, 18. h Deut. 28. 37. 1 Kings 9. 8. Jer. 18. 16. & 19. 8. Ezek. 5. 15.

32 [g]And I will bring the land into desolation: and your enemies which dwell therein shall be [h]astonished at it.

Having driven you out and possessed your places. See Lam. v. 2.

i Deut. 28. 37. & 28. 64. Isa. 44. 11. Jer. 9. 16. Ezek. 12. 15. & 20. 23. & 22. 15. Zech. 7. 14.

33 And [i]I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

The sword shall follow you into strange lands, and you shall have no rest there.

k 2 Chron. 36. 21.

34 [k]Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

Either, 1. Because it shall be rid of you, who were the unprofitable and heavy burdens thereof, under whom it in a manner groaned. Or rather, 2. Because it shall now enjoy those sabbatical years of rest from tillage, which you through covetousness ofttimes would not give it, as the next verse informs us, though God commanded it, Lev. xxv. 4.

l Ch. 25. 2.

35 As long as it lieth desolate it shall rest; because it did not rest in your [l]sabbaths, when ye dwelt upon it.

m Ezek. 21. 7, 12, 15.

n ver. 17. Job 15. 21. Prov. 28. 1. † Heb. *driven.*

36 And upon them that are left *alive* of you [m]I will send a faintness into their hearts in the lands of their enemies; and [n]the sound of a †shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

Faintness: the word notes a tenderness and softness of mind, whereby they are disenabled from bearing the present miseries, and are in continual dread of further and sorer miseries.

o Is. 10. 4. See Judg. 7. 22. 1 Sam. 14. 15, 16. p Josh. 7. 12, 13. Judg. 2. 14.

37 And [o]they shall fall one upon another, as it were before a sword, when none pursueth: and [p]ye shall have no power to stand before your enemies.

They shall fall one upon another, as soldiers use to do when their ranks are broken, and they forced to flee away hastily from their pursuers. *When none pursueth;* your guilt and fear causing you to imagine that they do pursue you when indeed they do not.

q Deut. 4. 27. & 28. 65. Neh. 1. Jer. 3. 25. & 29. 12, 13. Ezek. 4. 17. & 6. 9. & 20. 43. & 24. 23. & 33. 10. & 36. 31. Hos. 5. 15. Zech. 10. 9.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you [q]shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

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Shall pine away, be consumed and melt away by degrees, through diseases, oppressions, griefs, and manifold miseries.

r Num. 5. 7. 1 Kings 8. 33, 35, 47. Neh. 9. 2. Dan. 9. 3, 4. Prov. 28. 13. Luke 15. 18. 1 John 1. 9.

40 [r]If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

If they shall confess, Heb. *And they shall confess*, where our translation and many others understand the particle *if*, which is also wanting and understood, Exod. iv. 23; Mal. i. 2; iii. 8. So here, *And* if *they shall confess*, &c. But there seems no necessity of any such supplement, but these and the following words may be taken as they lie in their plain and proper signification, to this purpose, ver. 40, *And* through the heaviness and extraordinariness of their affliction, their consciences will force them to *confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me*, i. e. with their prevarication with me and defection from me to idolatry, which by way of eminency he calls *their trespass; and that also they have walked contrary to me*, ver. 41, *and* that *I also have walked contrary unto them, and have brought them into the land of their enemies*; i. e. that they are not come into these calamities by chance, nor by the misfortune of war, but by my just judgment upon them. All which confession is no more than Pharaoh made in his distresses, and than hypocrites in their affliction use to make. And therefore he adds, *if then their uncircumcised*, i. e. impure, carnal, profane, and impenitent *hearts be humbled*, i. e. subdued, purged, reformed; if to this confession they add sincere humiliation and reformation, I will do what follows.

s See Jer. 6. 10. & 9. 25, 26. Ezek. 44. 7. Acts 7. 51. Rom. 2. 29. Col. 2. 11. t 1 Kin. 21. 29. 2 Chr. 12. 6, 7, 12. & 32. 26. & 33. 12, 13.

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their [s]uncircumcised hearts be [t]humbled, and they then accept of the punishment of their iniquity:

The Hebrew word *avon* commonly signifies *iniquity*, but it is oft used for *the punishment of iniquity*, as here and 1 Sam. xxviii. 10; Psal. xxxi. 10; Isa. liii. 6, 11. The meaning is, if they sincerely acknowledge the righteousness of God, and their own wickedness, and patiently submit to his correcting hand, and would rather be in their present suffering condition than in their former sinful, though prosperous estate: if with David they are ready to say, *it is good for them that they are afflicted, that they may learn God's statutes*, and obedience to them for the future, which is a good evidence of true repentance.

u Exod. 2. 24. & 6. 5. Psa. 106. 45. Ezek. 16. 60.

42 Then will I [u]remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will

x Ps. 136. 23.

[x]remember the land.

I will remember my covenant, to wit, so as to perform it, and make good all that I have promised in it. For words of knowledge or remembrance in Scripture do most commonly connote affection and kindness; of which there are many instances, some given before, and more hereafter. *I will remember the land*, which now seems to be forgotten, and neglected, and despised, as if I had never chosen it to be the peculiar place of my presence and blessing.

y ver. 34, 35.

43 [y]The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they

z ver. 15.

[z]despised my judgments, and because their soul abhorred my statutes.

a Deut. 4. 31. 2 Kin. 13. 23. Rom. 11. 2.

44 And yet for all that, when they be in the land of their enemies, [a]I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

Neither the desperateness of their condition, nor the greatness of their sins, shall make me wholly make void my covenant with them and their ancestors, but I will in due time remember them for good, and for my covenant's sake return to them in mercy. From this place the Jews take great comfort, and assure themselves of deliverance out of their present servitude and misery. And from this, and such other places, St. Paul concludes that the Israelitish nation, though then rejected and ruined, should be gathered again and restored.

b Rom. 11. 28. c ch. 22. 33. & 25. 38.

45 But I will [b]for their sakes remember the covenant of their ancestors, [c]whom I brought forth out of the land of Egypt

d Ps. 98. 2. Ezek. 20. 9, 14, 22.

[d]in the sight of the heathen, that I might be their God: I *am* the LORD.

For their sakes, or rather, *to* or *for them*, i. e. for their good or benefit; for surely, if one considers what is said before concerning the wickedness of this people, he cannot say this deliverance was given them for their sakes, but must rather say with the prophet, Ezek. xxxvi. 22, 32, *not for your sake, O house of Israel*, &c.

e ch. 27. 34. Deut. 6. 1. & 12. 1. & 33. 4. John 1. 17.

46 [e]These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel

f ch. 25. 1.

[f]in mount Sinai by the hand of Moses.

CHAP. XXVII.

Laws touching the redeeming of men devoted to God, 1—8, *or of beasts*, 9—13; *of houses*, 14, 15; *of fields or grounds*, 16—25. *What things might not be vowed; and being so, what redeemable, and what not*, 26—29. *Of redeeming the tenths both of fruit and cattle*, 30—33.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a]When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

a Num. 6. 2. See Judg. 11. 30, 31, 39. 1 Sam. 1. 11, 28.

A singular vow, or, *an eminent* or *hard* or *wonderful vow*; not concerning things, which was not strange, but customary; but concerning persons, as it here follows, which he vowed, or by vow devoted unto the Lord, which indeed was unusual and difficult: yet there want not instances of such vows, and of persons which devoted either themselves or their children to the service of God, and that either more strictly and particularly, as the Nazarites and the Levites, 1 Sam. i. 11, and for these there was no redemption admitted, but they were in person to perform the service to which they were devoted; or more largely and generally, as some who were not Levites, nor intended themselves or their children should be Nazarites, might yet, through zeal to God and his service, or to obtain God's help in giving them some mercy which they wanted and desired, or in freeing them from some evil felt or feared, devoted themselves or their children to the service of God and of the sanctuary, though not in such a way as the Levites, which they were forbidden to do, yet in some kind of subserviency to them. And because there might be too great a number of persons thus dedicated, which might be burdensome and chargeable to the sanctuary, therefore an exchange is allowed, and the priests are directed to impose and require a tax for their redemption.

For the Lord, i. e. dedicated to the Lord, and consequently to the priest. By whose estimation? *Answ.* Either, 1. Thine, O priest, to whom the valuation of things belonged, and here is ascribed, ver. 12. Or rather, 2. Thine, O man that vowest, as appears from ver. 8, where his estimation is opposed to the priest's valuation. Nor was there any fear of his partiality in his own cause, for the price is particularly limited. But where the price is undetermined, there, to avoid that inconvenience, the priest is to value it, as ver. 8, 12.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels

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[b] Ex. 30. 13. of silver, [b]after the shekel of the sanctuary.

From twenty years old to sixty years old is the best time for strength and service, and therefore is prized at the highest rate.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

Less than the man's price, because she is inferior to him both in strength and serviceableness.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

From five years old, at what age they might be vowed by their parents, as appears from 1 Sam. i., though not by themselves; and the children were obliged by their parents' vow, which is not strange, considering the parents' power and right to dispose of their children so far as is not contrary to the mind of God.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

If he be poorer than thy estimation; if after his vow he be decayed and impoverished, and not able to pay the price which thou, according to the rules here given, requirest of him. *According to his ability;* which God also considered in other cases, as Lev. xii. 8. Compare 2 Cor. viii. 12.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

Whereof men bring, to wit, usually and according to God's appointment. *Giveth*, i. e. voweth to give. *Shall be holy*, i. e. consecrated to God, either to be sacrificed, or to be given to the priest according to the manner of the vow, and the intention of him that voweth.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

He shall not alter it, nor change it; two words expressing the same thing more emphatically: q. d. He shall in no wise change it, neither for one of the same, nor of another kind. *A good for a bad, or a bad for a good;* partly because God would preserve the sanctity and reverence of consecrated things, and therefore would not have them alienated; and partly to prevent abuses of them who on this pretence might exchange it for the worse, as reserving the judgment to himself. *The exchange thereof*, i. e. both the thing first vowed, and thing offered or given in exchange. This was inflicted upon him as a just penalty for his rashness and levity in such weighty matters.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

If it be unclean, either for the kind, or for the quality of it, if it were such a one as might not be offered. The dog only may seem to be excepted, for his price might not be offered. See Deut. xxiii. 18.

12 And the priest shall value it, whether it be good or bad: †as thou valuest it, *who art* the priest, so shall it be.

† Heb. *according to thy valuation, O priest, be it so.*

13 [c]But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

[c] ver. 15, 19.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

Sanctify his house, to wit, by a vow, for of that way and manner of sanctification he speaks in this whole chapter. *Holy unto the Lord;* in which case the benefit of it redounded either to the priests, for their maintenance, Numb. xviii. 4, or to the sanctuary, for its reparations or expenses. *So shall it stand;* supposing that the priest's estimation doth not notoriously swerve from the rules of valuation prescribed by God. For if the priest determined most unrighteously and unreasonably, as suppose a hundred times more than the true value of it, I presume no man is so void of sense as to say they were all bound to stand to the priest's determination in that case. Even as in case a man's leprosy was notorious and unquestionable, if a priest should through partiality pronounce him clean, this did not make him clean. And therefore all those passages of Scripture which leave things to, and command men to acquiesce in, the determination of the priest or priests, are to be understood with this exception, that their determinations be not evidently contrary to the revealed will of God, to whom priests are subject and accountable. Otherwise, if the priests had commanded men to profane the sabbath, this would have acquitted them from the obligation of God's command of keeping it holy, which is impious and absurd to affirm. And this consideration will give light to many scriptures.

15 [d]And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

[d] ver. 13.

He shall add the fifth part, which he might the better do, because the priests did usually put a moderate rate upon it.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: ‖an homer of barley seed *shall be valued* at fifty shekels of silver.

‖ Or, the land of an homer, &c.

A field of his possession, i. e. which is his by inheritance, because particular direction is given about purchased lands, ver. 22. And he saith *part of it*, because it was unlawful to vow away all his possessions, because thereby he had disenabled himself from the performance of divers duties by way of sacrifice, almsgiving, &c., and made himself burdensome to his brethren. *According to the seed thereof*, i. e. according to the quantity and quality of the land, which is known by the quantity of seed which it can receive and return. *Fifty shekels of silver*, not to be paid yearly, till the year of jubilee, as some would have it, but once for all, as is most probable, 1. Because here is no mention of any yearly payment, but only of one payment, and we must not add to the text. 2. Because it is most probable that lands and all things were favourably and moderately valued, so that men might be rather encouraged to make such vows upon just occasions, than to be deterred from them by excessive impositions. But if this were yearly rent, it was an excessive rate, and much more than the land ordinarily yielded. For an *omer* is but the *tenth part of an ephah*, Exod. xvi. 36, and therefore not above a pottle of our measure, which quantity of seed would not extend very far, and in some lands would yield but an inconsiderable crop, especially in barley, which was cheaper than wheat, and which for that reason, among others, may seem to be here mentioned rather than wheat.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

From the year of jubilee, i. e. immediately after the year of jubilee is past. *According to thy estimation*, now mentioned, to wit, of fifty shekels for an homer of barley seed. *It shall stand*, i. e. that price shall be paid without diminution.

18 But if he sanctify his field after the jubile, then the priest shall [e]reckon unto

[e] ch. 25. 15, 16.

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him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

After the jubilee, i. e. some considerable time after the jubilee, as appears from the following words. *Unto the year of the jubilee;* the defalcation from the full price of fifty shekels being to be more or less, as the years are more or fewer. See Lev. xxv. 15—17.

f ver. 13. 19 [f]And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

If he will not redeem the field, to wit, when the priest shall set a price upon it, and offer it to him in the first place to redeem it. *If he have sold; he*, who? Either, 1. The man that vowed it; if he after such a vow made shall neglect to pay his vow, and shall sacrilegiously sell the same land to another man; or, if he sell it, i. e. suffer it to be sold to another, and will not prevent that by redeeming it to himself. Or rather, 2. The priest, or some in his name, who, though not expressed, is sufficiently understood out of the foregoing clause, *If he will not redeem* or buy again *the field*, to wit, of the priest, who is now the seller of it; *or*, or rather *and*, for this seems to be added by way of accumulation, *if he*, i. e. the priest, of whom he might have redeemed it, upon his refusal, offers it to sale, and *have sold the field to another man*. Add to this, that none but the priest could sell this land, after it was once vowed and declared to be so, and offered by the priest to him again to redeem it, which is apparently the present case. *It shall not be redeemed any more*, i. e. he shall for ever lose the benefit of redemption.

g ch. 25. 10, 28, 31. 21 But the field, [g]when it goeth out in the jubile, shall be holy unto the LORD, h ver. 28. i Num. 18. 14. Ezek. 44. 29. as a field [h]devoted; [i]the possession thereof shall be the priest's.

When it goeth out, i. e. out of the possession of the other man to whom the priest sold it. *The priests'*, for their maintenance. Nor is this repugnant to that law, that the priests should *have no inheritance in the land*, Numb. xviii. 20; for that is only spoken of them and the whole tribe of Levi in general, and in reference to the first division of the land, wherein the Levites were not to have a distinct part of land, as other tribes had; but this doth not hinder but some particular lands might be vowed and given to the priests, either for their own benefit, or for the service of the sanctuary.

22 And if a *man* sanctify unto the LORD a field which he hath bought, which k ch. 25. 10, 25. *is* not of the fields of [k]his possession;

Which is not his patrimony or inheritance.

l ver. 18. 23 [l]Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

The worth of thy estimation, i. e. the price or sum at which thou, O priest, shalt reckon it. So it is only a change of the person, which is frequent; or, the price which thou, O Moses, by my direction hast set in such cases. *Unto the year of the jubilee*, i. e. as much as it is worth for that space of time between the making of the vow and the year of jubilee; for he had no right to it for any longer time, as the next verse tells us. *He shall give thine estimation*, without the addition of the fifth part, which he was to pay for his lands of inheritance, ver. 19, as being of a better and more durable tenure than purchased lands, which were his only till the jubilee. *As a holy thing;* as that which is to be consecrated to God instead of the land redeemed by it.

m ch. 25. 28. 24 [m]In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

By original right, which no other person by vow or otherwise could give away from him.

25 And all thy estimations shall be according to the shekel of the sanctuary: n Exod. 30. 13. Num. 3. 47. & 18. 16. Ezek. 45. 12. [n]twenty gerahs shall be the shekel.

26 ¶ Only the † [o]firstling of the beasts, † Heb. *firstborn*, &c. o Ex. 13 2, 12. & 22. 30. Num. 18. 17. Deut. 15. 19. which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD's.

No man shall sanctify it, to wit, by vow; because it is not his own, but the Lord's already, and therefore to vow such a thing to God is a tacit derogation from and a usurpation of the Lord's right, and a mocking of God by pretending to give him what we cannot withhold from him. *Ox or sheep:* under these two eminent kinds he comprehends all other beasts which might be sacrificed to God, the firstlings whereof could not be redeemed, but were to be sacrificed; whereas the firstlings of men were to be redeemed, and therefore were capable of being vowed, as we see 1 Sam. i. 11.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, [p]and shall add a fifth *part* of it p ver. 11, 12, 13. thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

If it be of an unclean beast, i. e. if it be the first-born of an unclean beast, as appears from ver. 26, which could not be vowed, because it was a first-born, nor offered, because it was unclean, and therefore is here commanded to be redeemed or sold. Others understand it of all unclean beasts in general, and not of the first-born of them, because the first-born of such were to be redeemed by a sheep, Exod. xiii. 13, without the addition of any such fifth part as is here enjoined; which is true of the first redemption of them, but then as after they were redeemed they might be again vowed unto God, so when the owners would redeem them a second time, it was but reasonable they should pay a better price for them. And if this were meant of unclean beasts in general, this were the very same law which is mentioned before, ver. 11—13; which, it is not probable, would after a few verses be unnecessarily repeated again like a distinct law. *It shall be sold*, and the price thereof was given to the priests, or brought into the Lord's treasury.

28 [q]Notwithstanding no devoted thing, q ver. 21. Josh. 6. 17, 18, 19. that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

No devoted thing, i. e. nothing which is absolutely devoted to God, with a curse upon themselves or others if they disposed not of it according to their vow; as the Hebrew word implies. *Of all that he hath*, to wit, in his power or possession. *Is most holy unto the Lord*, i. e. only to be touched or employed by the priests, and by no other persons; no, not by their own families, for that was the state of the *most holy* things.

29 [r]None devoted, which shall be de- r Num. 21. 2, 3. voted of men, shall be redeemed; *but* shall surely be put to death.

Of men, not *by men*, as some would elude it; but *of men*, for it is manifest both from this and the foregoing verses, that *men* here are not the persons devoting, but devoted. *Quest.* Was it then lawful for any man or men thus to devote another person to the Lord, and in pursuance of such vow to put him to death? *Answ.* This was unquestionably lawful, and a duty in some cases, when persons have been devoted to destruction either by God's sentence, as idolaters, Exod. xxii. 20; Deut. xiii. 15, the Canaanites, Deut. xx. 17, the Amalekites, Deut. xxv. 19, 1 Sam. xv. 3, 26, Benhadad, 1 Kings xx. 42; or by men,

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in pursuance of such a sentence of God, as Numb. xxi. 2, 3; xxxi. 17; or for any crime of a high nature, as Judg. xxi. 5; Josh. vii. 15. But this is not to be generally understood, as some have taken it, as if a Jew might by virtue of this text devote his child or his servant to the Lord, and thereby oblige himself to put them to death, which peradventure was Jephthah's error. For this is expressly limited *to all that* a man *hath*, or *which is his*, i. e. which he hath a power over. But the Jews had no power over the lives of their children or servants, but were directly forbidden to take them away, by that great command, *Thou shalt do no murder*. And seeing he that killed his servant casually by a blow with a rod was *surely* to be *punished*, as is said Exod. xxi. 20, it could not be lawful wilfully and intentionally to take away his life upon pretence of any such vow as this. But for the Canaanites, Amalekites, &c., God, the undoubted Lord of all men's lives, gave to the Israelites a power over their persons and lives, and a command to put them to death. And this verse may have a special respect to them, or such as them. And although the general subject of this and the former verse be one and the same, yet there are two remarkable differences to this purpose: 1. The verb is active ver. 28, and the agent there expressed, *that a man shall devote*; but it is passive ver. 29, and the agent undetermined, *which shall be devoted*, to wit, by God, or men in conformity to God's revealed will. 2. The devoted person or thing is only to be sold or redeemed, and said to be most holy, ver. 28; but here it is to be *put to death*, and this belongs only to men, and those such as either were or should be devoted in manner now expressed.

30 And [s] all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD. [s] Lev. 27. 30. Neh. 10. 37. 2 Chron. 31. 5. 6. 12. Neh. 13. 12. Mal. 3. 8, 10

There are divers sorts of tithes, but this seems to be understood only of the ordinary and yearly tithes belonging to the Levites, &c., as the very expression intimates, and the addition of the fifth part in case of redemption thereof implies.

31 [t] And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof. [t] ver. 13

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [u] passeth under the rod, the tenth shall be holy unto the LORD. [u] See Jer. 33. 13. Ezek. 20. 37. Mic. 7. 14.

Under the rod; either, 1. The tither's rod, it being the manner of the Jews in tithing to cause all their cattle to pass through some gate or narrow passage, where the tenth was marked by a person appointed for that purpose, and reserved for the priest. Or, 2. The shepherd's rod, under which the herds and flocks passed, and by which they were governed and numbered. See Jer. xxxiii. 13; Ezek. xx. 37.

33 He shall not search whether it be good or bad, [x] neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. [x] ver. 10.

34 [y] These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai. [y] ch. 26. 46.

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

THE ARGUMENT.

THIS Book giveth us a history of almost forty years travel of the children of Israel through the wilderness, where we have an account of their journeys, and what happened to them therein, with their government, and how they were managed thereby; called NUMBERS by reason of the several numberings of the people, as at the offerings of the princes, and at their several journeys, &c. But especially two: one, chap. i., out of which the priests and Levites were excepted, but numbered by themselves, viz. in the second year after they were come out of Egypt, in the first month whereof the passover was instituted; with the order about the tabernacle, both of the Levites and people, and their several marches, encampings, and manner of pitching their tents, the priests' maintenance and establishment, by the miraculous budding of Aaron's rod, with the several impediments in their marches, both among themselves by several murmurings, seditions, and conspiracies; and from their enemies, viz. the Edomites, Canaanites, over whom having obtained a victory, and afterwards murmuring, they were stung with fiery serpents, and cured by the brazen one; Amorites, whose kings, Sihon and Og, they overcame and slew; and Moabites, where by the allurements of Balaam, who was hired by Balak to curse Israel, they joined themselves to Baal-peor, and are plagued for it; that openly opposed them. The other chief numbering is in chap. xxvi., where they are found almost as many as at the first, though among them were none of the first numbering, (according to what God had threatened, chap. xiv.,) save Moses, Joshua, and Caleb, by reason of their desire to return back into Egypt upon the discouraging report of ten of those twelve that Moses sent to spy out the land; whereupon they were forced to wander above thirty-eight years in the wilderness; where he gave them several laws, civil, ecclesiastical, and military; as also particular directions about women's inheriting, occasioned by the case of Zelophehad's daughters, and concerning vows; and then brings them back to the borders of Canaan, where, after divers victories obtained against their enemies, they were directed how the land of Canaan was to be divided among the tribes, and what portion the Levites were to have among them, together with six cities of refuge set apart for the manslayer. At length Aaron being dead, and Eleazar placed in his stead, and Moses also having received the sentence of death, doth, by God's appointment, deliver up the people unto the charge and conduct of Joshua.

CHAP. I.

God commands Moses and Aaron to number the people that were fit for war, 1—3. Twelve captains chose, of every tribe one; their names; the number of each tribe, 4—46. The Levites exempted; to take care of the tabernacle; the other tribes camping round it, 47—54.

AND the LORD spake unto Moses [a] in the wilderness of Sinai, [b] in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying, [a] Ex. 19. 1. ch. 10. 11, 12. [b] Ex. 25. 22 B. C. 1490.

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They now had been *in the wilderness* a full year, or near it, as may be gathered by comparing this place with Exod. xix. 1; xl. 17, and other places. *In the tabernacle;* from the mercy-seat.

c Ex. 30. 12. & 38. 26. ch. 26. 2, 63, 64. 2 Sam. 24. 2. 1 Chro. 21. 2.

2 c Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

This is not the same muster with that Exod. xxxviii. 26, as plainly appears, because that was before the building of the tabernacle, which was built and set up *on the first day of the first month*, Exod. xl. 2; but this was after it, to wit, *on the first day of the second month*, as is said ver. 1. And they were for differing ends; that was to tax them for the charges of the tabernacle, but this was for other ends; partly, that the great number of the people might be known to the praise of God's faithfulness, in making good his promises of multiplying them, and to their own comfort and encouragement; partly, for the better ordering of their camp and march, for they were now beginning their journey; and partly, that this account might be compared with the other in the close of the book, where we read that not one of all this vast number, except Caleb and Joshua, were left alive; which was an evident discovery of the mischievous nature of sin, by which so vast a company were destroyed, and a fair warning to all future generations to take heed of rebelling against the Lord, for which their ancestors had been so dreadfully plagued even to extirpation. It is true, the sums and numbers agree in this and that computation, which is not strange, because there was not much time between the two numberings, and no eminent sin among the people in that interval whereby God was provoked to diminish their numbers. Some conceive, that in that number, Exod. xxx., xxxviii., the Levites were included, which are here excepted, ver. 47, and that in that interval of time there were grown up as many more men of those years as there were Levites of the same age. *Of the children of Israel;* so the strangers mixed with them were not numbered. The people were divided into twelve tribes, the tribes into great families, Numb. xxvi. 5; these great families into lesser families, called *the houses of their fathers*, because they were distinguished one from another by their fathers.

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

To inspect the work, that it might be faithfully and impartially done.

5 ¶ And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

With you, to wit, with Moses and Aaron, who were the chief managers of the work. The tribes are here numbered according to the order or quality of their birth, first the children of Leah, then of Rachel, and then of the handmaids.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

d ch. 2. 14, he is called *Reuel.*

14 Of Gad; Eliasaph the son of d Deuel.

Called *Reuel*, Numb. ii. 14, the Hebrew letters *daleth* and *resh* being very like, and oft changed.

15 Of Naphtali; Ahira the son of Enan.

e ch. 7. 2. 1 Chron. 27. 16. f Ex. 18. 21, 25.

16 e These *were* the renowned of the congregation, princes of the tribes of their fathers, f heads of thousands in Israel.

The renowned, Heb. *the named* or *called*, to wit, by Moses and by God's appointment, to manage this affair, and others as there was occasion. Compare Numb. xvi. 2; xxvi. 9. *Heads of thousands.* See Exod. xviii. 21; Numb. x. 4.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

By their generations, Heb. to wit, *their generations*, i. e. the persons begotten of Reuben's immediate children, who are here subdivided into families, and they into houses, and they into particular persons.

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

Far more than any other tribe, in accomplishing of Jacob's prophecy, Gen. xlix.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the

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names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

Above eight thousand more than Manasseh, towards the accomplishment of that promise, Gen. xlviii. 20, which the devil in vain attempted to defeat by stirring up the men of Gath against them, 1 Chron. vii. 21, 22.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

The smallest number, except one, though Benjamin had more immediate children than any of his brethren, Gen. xlvi. 21; whereas Dan had but one immediate son, Gen. xlvi. 23, yet now his number is the biggest but one of all the tribes, and is almost double to that of Benjamin. Such great and strange changes God easily can, and frequently doth, make in families, 1 Sam. ii. 5. And therefore let none boast or please themselves too much in their numerous offspring.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 [s]These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were [h]six hundred thousand and three thousand and five hundred and fifty.

h Ex. 38. 26. See Ex. 12. 37. ch. 2. 32. & 26. 51.

47 ¶ But [i]the Levites after the tribe of their fathers were not numbered among them.

i ch. 2. 33. See ch. 3, & 4. & 26. 57. 1 Chron. 6. & 21. 6.

48 For the LORD had spoken unto Moses, saying,

49 [k]Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

k ch. 2. 33. & 26. 62.

Because they were not generally to go out to war, which was the thing principally eyed in this muster, ver. 3, 20, 45, but were to attend upon the service of the tabernacle, and therefore are reserved to another distinct muster, Numb. iii. 15; iv. 2, &c. And lest this should be thought to be designed and done through Moses's ambition to give his own tribe the pre-eminence, he assures them it was done by God's express command.

50 [l]But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, [m]and shall encamp round about the tabernacle.

l Ex. 38. 21. ch. 3. 7, 8. & 4. 15, 25, 26, 27, 33.

m ch. 3. 23, 29, 35, 38.

The tabernacle of testimony; so called here, and Exod. xxxviii. 21, because it was made chiefly for the sake of the ark of the testimony, 2 Sam. vii. 2, which is oft called *the testimony*, as hath been observed before.

51 [n]And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: [o]and the stranger that cometh nigh shall be put to death.

n ch. 10. 17, 21.

o ch. 3. 10, 38. & 18. 22.

The *stranger* elsewhere is one of another nation, here one of another tribe, one no Levite. *That cometh nigh*, so as to do the offices mentioned ver. 50.

52 And the children of Israel shall pitch their tents, [p]every man by his own camp, and every man by his own standard, throughout their hosts.

p ch. 2. 2, 34.

53 [q]But the Levites shall pitch round about the tabernacle of testimony, that there be no [r]wrath upon the congregation of the children of Israel: [s]and the Levites shall keep the charge of the tabernacle of testimony.

q ver. 50.
r Lev. 10. 6. ch. 8. 19. & 16. 46. & 18. 5. 1 Sam. 6. 19.
s ch. 3. 7, 8. & 8. 24, 25, 26. & 18. 3, 4, 5. & 31. 30, 47. 1 Chron. 23. 32. 2 Chron. 13. 10.

No wrath, to wit, from God, who is very tender of his worship, and will not suffer the profaners of it to go unpunished; whose wrath is called simply *wrath* by way of eminency, as the most terrible kind of wrath. *Shall keep the charge*, i. e. shall suffer no stranger to approach through curiosity, or any other motive.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAP. II.

Order for the marches and camping of the tribes, 1, 2. *Judah on the east side, with Issachar and Zebulun, who led the van*, 3—9. *Reuben on the south side, with Simeon*

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and Gad; then the tabernacle was to follow, the Levites camping round it, 10—17. *Ephraim on the west side, with Manasseh and Benjamin,* 18—24. *Dan on the north quarter, with Asher and Naphtali,* 25—31.

AND the LORD spake unto Moses and unto Aaron, saying,

2 [a]Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: †[b]far off about the tabernacle of the congregation shall they pitch.

a ch. 1. 52.
† Heb. over against.
b Josh. 3. 4.

By his own standard, or *ensign*, by that to which he is allotted by the following order. It is manifest that there were four great standards or ensigns, which here follow, distinguished by their colours or figures, or otherwise; also that there were other particular ensigns belonging to each of their father's houses or families, as is here said. *Far off;* partly out of reverence to God and his worship, and the portion allotted to it, and partly for caution, lest their vicinity to it might tempt them to make too near approaches to it. It it is supposed they were at two thousand cubits distance from it, which was the space between the people and the ark, Josh. iii. 4, and it is not improbable, because the Levites encamped round about it between them and the tabernacle.

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and [c]Nahshon the son of Amminadab *shall be* captain of the children of Judah.

c ch. 10. 14. Ruth 4. 20. 1 Chr. 2. 10. Matt. 1. 4. Luke 3. 32, 33.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

Issachar and Zebulun were Leah's two youngest sons, and therefore would more contentedly submit to Judah.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. [d]These shall first set forth.

d ch. 10. 14.

This was the most numerous camp, because they marched first, as being placed on the east and going towards the east, and because they guarded the sanctuary.

10 ¶ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

Reuben being the first-born, was the leader of the second camp.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of ‖Reuel.

‖ *Deuel*, ch. 1. 14. & 7. 42, 47. & 10. 20.

Called *Deuel*, Numb. i. 14, the Hebrew letters *daleth* and *resh* being very like, and oft changed, as appears by comparing Gen. x. 3, with 1 Chron. i. 6; Gen. xxxvi. 26, 38, with 1 Chron. i. 41, 50.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. [e]And they shall set forth in the second rank.

e ch. 10. 18.

17 ¶ [f]Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

f ch. 10 17, 21.

In the midst of the camp, which is not to be understood strictly or exactly, but largely; for in their march they were divided, and part of that tribe marched next after Judah, Numb. x. 17, and the other part exactly in the midst of the camp.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

Ephraim is here preferred before his brother, according to the prophecy, Gen. xlviii. 19, 20.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. [g]And they shall go forward in the third rank.

g ch. 10. 22.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 ¶ Then the tribe of Naphtali: and the

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captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. [h] They shall go hindmost with their standards.

h ch. 10. 25.

The strongest camp next after Judah, and therefore he comes in the rear, as Judah marched in the front, that the tabernacle might be best guarded where there was most danger.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: [i] all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

i Ex. 38. 26. ch. 1. 46. & 11. 21.

k ch. 1. 47. 33 But [k] the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

Because their warfare was of another kind.

34 And the children of Israel did according to all that the LORD commanded Moses: [l] so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

l ch. 2. 2, 3, 6.

By their standards, i. e. each of them under his principal standard.

CHAP. III.

The genealogy of Moses, Aaron, and his sons, Nadab and Abihu, 1—4. *The Levites are joined with them in the administration of the tabernacle*, 5—10, *instead of all the first-born*, 11—13. *The three families of the Levites numbered*, 14—39. *The first-born numbered*, 40—43. *Being more than the Levites, some of them are redeemed, and the money given to Aaron and his sons*, 44—51.

1491. THESE also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai.

These which follow in this chapter *are the generations*, i. e. either, 1. The things done by them; as the word *generation* is sometimes used, as Gen. vi. 9; xxv. 19; xxxvii. 2. Or rather, 2. The kindred or family, for that is the subject of this chapter, and not their events or actions. *Object.* Aaron's family indeed is here mentioned, but not Moses's family. *Answ.* Moses's family and children are here included under the general name of the *Amramite*, ver. 27, which includes all the children and grandchildren of *Amram*, the persons only of Aaron and Moses being excepted. And the generations of Moses are thus obscurely mentioned, because they were but common Levites, the priesthood being given solely to Aaron's posterity, whence Aaron is here put before Moses, who elsewhere is commonly named after him. *In the day that the Lord spake with Moses in Mount Sinai:* this seems to be added, because Nadab and Abihu, mentioned ver. 2, were then alive, though dead at the time of taking this account.

2 And these *are* the names of the sons of Aaron; Nadab the [a] firstborn, and Abihu, Eleazar, and Ithamar.

a Ex. 6. 23.

3 These *are* the names of the sons of Aaron, [b] the priests which were anointed, † whom he consecrated to minister in the priest's office.

b Ex. 28. 41. Lev. 8. 30. † Heb. whose hand he filled.

4 [c] And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father. 1490.

c Lev. 10. 1. ch. 26. 61. 1 Chro. 24. 2.

In the time of Aaron's life, as this phrase is taken, Numb. iii. 4; see also Psal. lxxii. 5, 17; and under their father's inspection and direction, and as their father's servants or ministers in the priest's office; for servants are oft described by this phrase of *being*, or *standing*, or *serving in the sight* or *presence* of their master.

5 ¶ And the LORD spake unto Moses, saying,

6 [d] Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

d ch. 8. 6. & 18. 2.

Present them; offer them to the Lord for his special service. This was promised to them before, and now actually conferred upon them.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do [e] the service of the tabernacle.

e See ch. 1. 50. & 8. 11, 15, 24, 25.

His charge, i. e. Aaron's charge, or those things which are committed principally to Aaron's care and oversight, and under him and his direction to the Levites. *Of the whole congregation*, i. e. of all the sacrifices and services which are due to the Lord from all the people, and because all the people could not and might not perform them, or at least divers of them, in their own persons, therefore they were to be performed by some particular persons in their name and stead; formerly by the first-born, Numb. viii. 16, and now by the Levites. See Numb. i. 53; xvi. 9. *Before the tabernacle*, emphatically; not within the tabernacle, for the care of these things within the holy place was appropriated to the priests, as the care of the most holy place was peculiar to the high priest.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

The charge of the children of Israel; those things which all the children of Israel are in their several places and stations obliged to take care of, though not in their persons, yet by others in their stead.

9 And [f] thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

f ch. 8. 19. & 18. 6.

Given unto him, to attend upon him and observe his orders, and ease him of part of his burden in things hereafter mentioned.

10 And thou shalt appoint Aaron and his sons, [g] and they shall wait on their priest's office: [h] and the stranger that cometh nigh shall be put to death.

g ch. 18. 7. h ver. 38. ch. 1. 51. & 16. 40.

They shall wait, in their own persons, not by the Levites. *The stranger*, i. e. every one who is of another family than Aaron's, yea, though he be a Levite. See Numb. i. 53; xvi. 40. *That cometh nigh*, to wit, to execute any part of the priest's office.

11 And the LORD spake unto Moses, saying,

12 And I, behold, [i] I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

i ver. 41. ch. 8. 16. & 18. 6.

Instead of all the first-born, who were God's propriety by right of redemption, Exod. xiii. 12, and to whom the

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administration of holy things was formerly committed, which now was taken away from them, either because they had forfeited this privilege by joining with the rest of their brethren in the idolatrous worship of the calf, or because they were to be mainly concerned in the distribution and management of the inheritances which now they were going to possess, and therefore could not be at leisure to attend upon the service of the sanctuary; which made it fit that this work should be committed to other hands. And God would not commit it to some other persons in each tribe, which might be an occasion of idolatry, confusion, division, and contempt of sacred things, but to one distinct tribe, which might be entirely devoted to that service, and particularly to the tribe of Levi; partly, out of his respect to Moses and Aaron, branches of this tribe; partly, as a recompence of their zeal for God and against idolaters; see Exod. xxxii. 26, 29; Deut. xxxiii. 9; and partly, because it was the smallest of the tribes, and therefore most likely to find both employment in and maintenance for the work.

k Ex. 13. 2. Lev. 27. 26. ch. 8. 16. Luke 2. 23. l Ex. 13. 12, 15. ch. 8. 17.

13 Because [k]all the firstborn *are* mine; [l]*for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* LORD.

Who may appoint whom I please for my service.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: m every male from a month old and upward shalt thou number them.

m ver. 39. ch. 26. 62.

From a month old, because at that time the first-born, in whose stead the Levites came, Numb. viii. 16, were offered to God, Luke ii. 22, and to be redeemed, Numb. xviii. 16. And from that time the Levites were consecrated to God, and were, as soon as they were capable, to be instructed in their work. Elsewhere they are numbered from twenty-five years old, when they were entered as novices to part of their work, Numb. viii. 24; and from thirty years old, when they were completely admitted to their whole office.

† Heb. mouth.

16 And Moses numbered them according to the †word of the LORD, as he was commanded.

n Gen. 46. 11. Ex. 6. 16. ch. 26. 57. 1 Chro. 6. 1, 16. & 23. 6.

17 [n]And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons

o Ex. 6. 17.

of Gershon by their families; [o]Libni, and Shimei.

19 And the sons of Kohath by their

p Ex. 6. 18.

families; [p]Amram, and Izehar, Hebron, and Uzziel.

q Ex. 6. 19.

20 [q]And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

21 Of Gershon was the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

r ch. 1. 53.

23 [r]The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And [s]the charge of the sons of Gershon in the tabernacle of the congregation *shall be* [t]the tabernacle, and [u]the tent, [x]the covering thereof, and [y]the hanging for the door of the tabernacle of the congregation,

s ch. 4. 24, 25, 26. t Ex. 25. 9. u Ex. 26. 1. x Ex. 26. 7, 14. y Ex. 26. 36.

The tabernacle; not the boards, which belonged to Merari, ver. 36, but the ten curtains mentioned Exod. xxvi. 1. *The tent*, to wit, the curtains of goats' hair. *The covering thereof*, i. e. the coverings of rams' skins and badgers' skins. See Numb. iv. 25.

26 And [z]the hangings of the court, and [a]the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and [b]the cords of it for all the service thereof.

z Ex. 27. 9. a Ex. 27. 16. b Ex. 35. 18.

The cords, by which the tabernacle was fastened to the pins, and stretched out, Exod. xxxv. 18.

27 ¶ [c]And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

c 1 Chron. 26. 23.

This family had many privileges above the others; of that were Moses and Aaron, and all the priests; they had the chief place about the tabernacle, and the care of the most holy things here below, ver. 31; and in the land of Canaan they had twenty-three cities, which were almost as many as both their brethren received. See Josh. xxi.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

Keeping, or *keepers*, &c., i. e. appointed for that work, as soon as they were capable of it. *Of the sanctuary*, i. e. of those holy things contained in or nearly belonging to the sanctuary, expressed ver. 31.

29 [d]The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

d ch. 1. 53.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And [e]their charge *shall be* [f]the ark, and [g]the table, and [h]the candlestick, and [i]the altars, and the vessels of the sanctuary wherewith they minister, and [k]the hanging, and all the service thereof.

e ch. 4. 15. f Ex. 25. 10. g Ex. 25. 23. h Ex. 25. 31. i Ex. 27. 1. & 30. 1. k Ex. 26. 32.

The hanging, which covered the most holy place, for all other hangings belonged to the Gershonites. *All the service thereof*, i. e. all the other furniture belonging to it, of which see Numb. iv. 7, 9, 14.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

Eleazar shall be chief, next under the high priest; whence he is called *the second priest*, 2 Kings xxv. 18; and in case of the high priest's absence by sickness or other necessary occasions, he was to perform his work, 1 Kings iv. 4; and he had a superiority over all the rest of the priests and Levites. *Over the chief of the Levites*, i. e. over those three persons, who were each the chief of their several families; of whom see here, ver. 24, 31, 35.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

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35 And the chief of the house of the father of the families of Merari *was* Zuriel
1 ch. 1. 53. the son of Abihail: [1]*these* shall pitch on the side of the tabernacle northward.

+ Heb. the office of the charge. 1 ch. 6. 31, 32.
36 And †[m]*under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

Therefore these were for another use than those mentioned ver. 26.

n ch. 1. 53.
38 ¶ [n]But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and
o ch. 18. 5. his sons, [o]keeping the charge of the
p ver. 7, 8. sanctuary [p]for the charge of the children
q ver. 10. of Israel; and [q]the stranger that cometh nigh shall be put to death.

For the charge of the children of Israel; either in their stead, that charge which they were obliged to keep either by themselves, or by others appointed by them, if God had not committed it to those; or for their good, and service, and benefit; *for* their *preservation*, as the word may be rendered.

r See ch. 26. 62.
39 [r]All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

Object. But if the particular numbers, mentioned ver. 22, 28, 34, be put together, they make exactly 22,300. *Answ.* The odd 300 are omitted here, either according to the use of the Holy Scripture, where in so great numbers small sums are commonly neglected, or because they were the first-born of the Levites, and therefore belonged to God already, and so could not be given to him again instead of the other first-born. See Lev. xxvii. 26. If this number of first-born seem very small to come from 22,000 Levites, it must be considered, that only such first-born are here named as were males, and such as continued in their parents' families, not such as had erected new families of their own. Add to this, that God so ordered things by his wise providence for divers weighty reasons, that this tribe should be much the least of all the tribes, as is evident by comparing the numbers of the other tribes from twenty years old. Numb. i., with the number of this from a month old; and therefore it is not strange if the number of their first-born be less than in other tribes. Although if the other tribes had been computed from a month old, as this was, their number of 600,000 had probably been double or treble to that; and consequently the number of their first-born being 22,273 ver. 43, would have been as unproportionable to their whole sum, as this of 300 first-born Levites seems to their whole number. And some add, that only those first-born are numbered, both in this and in the other tribes, which were born since they came out of Egypt, when God challenged all the first-born to be his.

40 ¶ And the LORD said unto Moses,
s ver 15. [s]Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

That they may be compared with the number of the Levites for the reason here following.

t ver. 12, 45.
41 [t]And thou shalt take the Levites for me (I *am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

Instead of all the first-born, to wit, such are now alive of them, but those which should be born of them hereafter are otherwise disposed. *The cattle of the Levites;* not that they were to be taken from the Levites, or to be sacrificed to God, any more than the Levites themselves were, but that they together with the Levites were to be presented before the Lord by way of acknowledgment, that the Levites might be set apart for God's service, and their cattle for themselves as God's ministers, and for their support in God's work.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 [u]Take the Levites instead of all the u ver. 12, 41.
firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

Take the Levites, to wit, the 22,000 reckoned up ver. 39, of which see the notes there.

46 And for those that are to be [x]re- x Ex. 13. 13. ch. 18. 15.
deemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, [y]which are more than y ver. 39, 43.
the Levites;

47 Thou shalt even take [z]five shekels z Lev. 27. 6. ch. 18. 16.
apiece by the poll, after the shekel of the
a Ex. 30. 13. Lev. 27. 25. ch. 18. 16. Ezek. 45. 12.
sanctuary shalt thou take *them:* ([a]the shekel *is* twenty gerahs:)

Five shekels apiece was the price to be paid for the redemption of a first-born a month old, Numb. xviii. 15, 16; but this money, though paid for these 273 persons, was probably paid out of the common stock of all, except lots were cast who should pay, which is not probable in so small a concern accompanied with so much trouble.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

To whom all the Levites were given, and therefore the money which came in their stead.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; [b]a thousand b ver. 46, 47.
three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses [c]gave the money of them c ver. 48.
that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. IV.

God commands the Levites to be numbered from thirty till fifty years old, fit for the service of the tabernacle; their charge, 1—16. *Of the Kohathites*, 17—20. *Of the Gershonites*, 21—28. *Of the sons of Merari*, 29—33. *The number of each*, 34—45. *Of all in general*, 46—49.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from

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among the sons of Levi, after their families, by the house of their fathers,

3 [a] From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

a See ch. 8. 24. 1 Chron. 23. 3, 24, 27.

From thirty years old: this age was prescribed, as the age of full strength of body, and therefore most proper for their present laborious work of carrying the parts and vessels of the tabernacle; and of maturity of judgment, which is necessary for the right management of holy services; whence even John and Christ entered not upon their ministry till that age. And it may still seem to be the fittest season for men's undertaking the ministry of the gospel, except in case of extraordinary abilities, or the church's pressing necessity. *Object.* They might enter upon this work at their twenty-fifth year, Numb. viii. 24, and in David's time and afterward at their twentieth year. *Answ.* 1. Their first entrance upon their work was at their twenty-fifth year, when they began as learners, and acted only under the inspection and direction of their brethren; but in their thirtieth year they were completely admitted to a full discharge of their whole office. 2. David, being a prophet, and particularly directed by God in the affairs of the temple, might and did make a change in this matter, which he might the better do, both because it was but a change in a circumstance, and because the magnificence of the temple, and the great multitude of sacred utensils and sacrifices, required a greater number of attendants than formerly was necessary. *Until fifty years old,* when they were exempted from the toilsome work of carrying burdens, but not discharged from the honourable and easy work done within the tabernacle, Numb. viii. 26. *All that enter,* i. e. that do and may enter, having no defect, Lev. xxi. 17, nor other impediment. The society of sacred ministers he calls a *host,* because of that excellent order which was among them, as to persons, place, time, the matter and manner of their services.

4 [b] This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* [c] the most holy things:

b ver. 15. c ver. 19.

Hereafter mentioned, as the ark, table, altar, &c. Compare Numb. iii. 31.

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down [d] the covering vail, and cover the [e] ark of testimony with it:

d Ex. 26. 31. e Ex. 25. 10, 16.

For upon this necessary occasion the inferior priests are allowed to come into the holy of holies, which otherwise was peculiar to the high priest, Heb. ix. 7. *The covering veil;* the second veil; of which see Exod. xxvi. 31, &c. Lev. iv. 6; Heb. ix. 3; wherewith the ark was covered while the tabernacle stood, Exod. xl. 3. *And cover the ark;* because the Levites, who were to carry the ark, might neither see nor immediately touch it.

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in [f] the staves thereof.

f Ex. 25. 13.

By *the covering of badgers' skins* the ark was secured from the injuries of the weather.

Object. How could these staves be *put in,* when they were never to be taken out, Exod. xxv. 15, compared with 1 Kings viii. 8. *Answ.* 1. These places may speak of the staves while the ark and tabernacle stood, but when they were to be removed the posture of all things was altered. 2. The Hebrew verb doth not signify *putting in,* but barely *putting,* or *placing,* or *disposing,* and may be understood not of putting the staves into the rings, wherein they constantly remained, but of the putting of them either upon their shoulders to try and fit them for carriage, or into the holes or receptacles which probably were made in these coverings for the receiving and covering of these gilded staves, to keep them both from the touch of the Levites, and from the inconveniences of bad weather.

7 And upon the [g] table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to ‖ cover withal: and the continual bread shall be thereon:

g Ex. 25. 23, 29, 30. Lev. 24. 6, 8. ‖ Or, pour out withal.

Of shew-bread, Heb. *of faces* or *presence,* for *of the bread of faces* or *presence,* i. e. of the bread which was continually standing in the presence of the Lord. *The dishes,* upon which the shew-bread was put. *The continual bread,* i. e. shew-bread; so called because it was continually to be there, even in the wilderness; where though they had only manna for themselves, yet they reserved corn for the weekly making of these loaves, which they might with no great difficulty procure from some of the people bordering upon the wilderness in the innermost parts whereof they were.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the [h] candlestick of the light, [i] and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

h Ex. 25. 31. i Ex. 25. 37, 38.

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

So contrived that this cloth containing the candlestick, &c., might be either laid upon it, or some other way fastened to it.

11 And upon [k] the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

k Ex. 30. 1, 2.

The golden altar; all covered with plates of gold.

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:

The instruments of ministry; the sacred garments used by the priests in their holy ministrations. See Exod. xxxi. 10.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

From the altar of burnt-offerings; whereby it may seem probable, though it be denied by most, that they did offer some sacrifices in the wilderness, though it may not be so frequently nor orderly as afterwards they did. Whence else were these ashes? And there are some undeniable instances of their sacrificing there, as Exod. xviii. 12; xxiv. 4; Numb. vii. &c.; from which it seems rational to conclude that they did offer sacrifices at other times, though not so constantly and diligently as they did in Canaan. And for the argument against it from Amos v. 25, that may be easily dissolved, as we shall there see, if the Lord please. Moreover the taking away of the ashes only doth sufficiently imply that the fire was preserved, which as it came down from heaven, Lev. ix., so it was by God's command to be continually fed and kept burning, and therefore doubtless was put into some vessel, which might be either fastened to the altar and put within this covering, or carried by some person appointed thereunto.

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the ‖ basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

‖ Or, bowls.

Amongst all these vessels here and above named there is no mention of the brazen laver, though that be elsewhere reckoned among the holy things, as Exod. xxxv. 16; xxxviii. 8; xxxix. 39; xl. 30, whereof possibly the reason may be

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because it was not covered, as not being capable of much hurt by the weather; though some ancient translations of the Bible do here add these words, *They shall take a purple covering, and cover the laver*, &c.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, [l] the sons of Kohath shall come to bear *it*: [m] but they shall not touch *any* holy thing, lest they die. [n] These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

l ch. 7. 9. & 10. 21. Deut. 31. 9. 2 Sam. 6. 13. 1 Chro. 15. 2, 15.
m 2 Sam. 6. 6, 7. 1 Chro. 13. 9, 10.
n ch. 3. 31.

The sons of Kohath shall bear it, to wit, upon their shoulders, not upon carts or waggons, as appears from Numb. vii. 9, the neglect of which order did provoke the Lord, 2 Sam. vi. 6, 7; 1 Chron. xiii. 7; xv. 12, &c. Afterward the priests themselves, being multiplied, carried these things, as appears from Deut. xxxi. 9; Josh. iii. 6; viii. 33; 1 Sam. iv. 4, though the Levites also were not excluded, 2 Chron. v. 5. *They shall not touch any holy thing*; immediately, or before they be covered. *Lest they die*, as some did for that sin. See 1 Sam. vi. 19; 2 Sam. vi. 6, 7.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* [o] the oil for the light, and the [p] sweet incense, and [q] the daily meat offering, and the [r] anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

o Ex. 25. 6. Lev. 24. 2.
p Ex. 30. 34.
q Ex. 29. 40.
r Ex. 30. 23.

i. e. He himself is to carry these things, and not to commit them to the sons of Kohath. *The daily meat-offering* of fine flour, which was to be offered every morning and evening with the daily burnt-offering. See Exod. xxix. 38, 39. *The oversight of all the tabernacle*, i. e. the care that all the things above mentioned be carried by the persons and in the manner expressed.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

i. e. Do not by your neglect provoke God to cut them off for touching the holy things.

19 But thus do unto them, that they may live, and not die, when they approach unto [s] the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

s ver. 4.

To his service; to that which is peculiarly allotted to him, the services and burdens being equally distributed among them.

20 [t] But they shall not go in to see when the holy things are covered, lest they die.

t See Ex. 19. 21. 1 Sam. 6. 19.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 [u] From thirty years old and upward until fifty years old shalt thou number them; all that enter in †to perform the service, to do the work in the tabernacle of the congregation.

u ver. 3.
† Heb. to war the warfare.

24 This *is* the service of the families of the Gershonites, to serve, and for ‖ burdens:

‖ Or, carrying of wood.

25 And [x] they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

x ch. 3. 36, 37.

The curtains of the tabernacle, i. e. the curtains or covering of goats' hair. *The tabernacle of the congregation*, i. e. the ten curious curtains which covered the boards of the tabernacle; for the boards themselves were carried by the Merarites. *His covering*, i. e. the covering of rams' skins which was put next over those ten curtains.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

The gate of the court, i. e. which court compassed both the tabernacle and the altar, Exod. xxvii. 16.

27 At the †appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

† Heb. mouth.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

Under his conduct and direction. Thus *the hand of Hege*, Esth. ii. 3, is his care and custody.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 [y] From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the †service, to do the work of the tabernacle of the congregation.

y ver. 3.
† Heb. warfare.

31 And [z] this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; [a] the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

z ch. 3. 36, 37
a Ex. 26. 15.

Which were as the feet upon which the pillars stood; of which see Exod. xxxviii. 27.

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall [b] reckon the instruments of the charge of their burden.

b Ex. 38. 21.

Every part and parcel therefore shall be put in an inventory; which is required here rather than in the foregoing particulars, partly, because these were much more numerous than the former; partly, because being meaner things, and such as might easily be supplied, they might otherwise have been neglected; and partly, to teach us that God esteems nothing small in his worship and service, and that he expects his will should be observed in the minutest circumstances.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ [c] And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

c ver. 2.

35 From thirty years old and upward even

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unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

d ver. 22. 41 [d] These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

Here appears the wisdom of Divine Providence, that whereas in the Kohathites and Gershonites, whose burdens were fewer and easier, there were but about a third part of them which were fit for service, the Merarites, whose burdens were more and heavier, had above one half of them fit for this work.

45 These *be* those that were numbered of the families of the sons of Merari,

e ver. 29. whom Moses and Aaron numbered [e] according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

f ver. 3, 23, 30. 47 [f] From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

Which number was much inferior to any other tribe, for the reasons mentioned on Numb. iii. 39.

49 According to the commandment of the LORD they were numbered by the

g ver. 15, 24, 31. hand of Moses, [g] every one according to his service, and according to his burden: thus were they numbered of him, [h] as the LORD commanded Moses.

h ver. 1, 21

CHAP. V.

God commands to put away all unclean persons from the camp; it is executed, 1—4. *Restitution commanded, and an offering, especially of hallowed things, which belong to the priest,* 5—10. *Laws in case of jealousy, bitter water ordained,* 11—31.

AND the LORD spake unto Moses, saying,

a Lev. 13. 3, 46. & ch. 12. 14. b Lev. 15. 2. c Lev. 21. 1. ch. 9. 6, 10. & 19. 11, 13. & 31. 19.

2 Command the children of Israel, that they put out of the camp every [a] leper, and every one that hath an [b] issue, and whosoever is defiled by the [c] dead:

Out of the camp, in which the people dwelt; as afterward out of the cities and towns, that they might not converse with others, and infect them. *An issue*, to wit, of genital seed in men, or of blood in women in their seasons. *By the dead*, i. e. by the touch of the dead. See Lev. xxi. 1; Numb. vi. 6.

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, [d] in the midst whereof I dwell.

d Lev. 26. 11, 12. 2 Cor. 6. 16.

By which caution God would intimate the possibility and danger of men's being made guilty by other men's sins, and the necessary duty of avoiding intimate converse with wicked men. *In the midst whereof I dwell*, by my special and gracious presence; and therefore the permission of such impurities is the greater injury and provocation to me, as being done in my sight, and reflecting dishonour upon my name.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, [e] When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

e Lev. 6. 2, 3.

Any sin that men commit, Heb. *any sins of men*, i. e. either, 1. Of common infirmity, or such sins as men commit through human frailty; for if this were done knowingly and willingly, a greater punishment was appointed. See Lev. vi. 5, 6. Or rather, 2. Sins against men, or belonging to men, to wit, deceits or wrongs, whereby other men are injured, of which he manifestly speaks, as appears from ver. 7, 8; so this is a genitive case of the object, as Matt. xii. 31, *blasphemy of the Spirit* (for so it is in the Greek) is *blasphemy against the* Holy *Ghost*, as it is called Mark iii. 29; Luke xii. 10; and *power of all flesh*, John xvii. 2, is *power over all flesh*; and *power of spirits*, Matt. x. 1, is *power over* or *against spirits*, Luke ix. 1; and *prayer of God*, Luke vi. 12, is prayer directed unto God; and *the spoil of the poor*, Isa. iii. 14, is the spoil taken from the poor; and *violence of the children of Judah*, Joel iii. 19, is *violence against* them, as we translate it. *To do a trespass against the Lord;* which words may be added, either, 1. To express a new sin, of prevaricating or dealing falsely with God, either by a false oath, which is a special injury to God, or by a lie or simple denial that he hath taken any thing of his neighbour's, which also God takes as a sin especially concerning himself, who in such cases is the only judge of what is falsely said or sworn. See Acts v. 3, 4. Or, 2. To aggravate the former sin, and to show that such injuries done to men are also sins against God, who hath commended justice to men as well as religion to himself. But the former is more probable, both because here is a ram of atonement to be offered to God for the special injury done to him, as well as satisfaction is to be made to the man whom he injured; and especially by comparing this with the parallel place, Lev. vi. 2, &c. *And that person be guilty*, i. e. shall be sensible of his guilt, or be convicted in his con-

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science of his sin; for otherwise this might seem a mere tautology, if it were only meant of being really guilty of sin, which was expressed before in those words, *when* one *shall commit any sin*, i. e. be guilty of any sin.

f Lev. 5. 5. & 26. 40. Josh. 7. 19.

7 [f]Then they shall confess their sin which they have done: and he shall re-

g Lev. 6. 5.

compense his trespass [g]with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

They shall not continue in the denial of the fact, as such persons oft do, but shall give glory to God, and take shame to themselves, by acknowledging their sin with grief and remorse. See Lev. v. 5; vi. 4. *With the principal thereof*, i. e. the thing he took away, or what is equivalent to it. *The fifth part thereof* is added both as a compensation to the injured person for the want of his goods so long, and for his trouble for the supposed utter loss of them, and as a penalty upon the injurious dealer to discourage others from such attempts. *Quest.* How doth this agree with that law, Exod. xxii. 1? *Answ.* That law was made against notorious and obstinate thieves, who were legally convicted of their crime, and this against more modest thieves, whose necessities might induce them to steal, and whose consciences are affected with their sin.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD,

h Lev. 6. 6, 7. & 7. 7.

even to the priest; beside [h]the ram of the atonement, whereby an atonement shall be made for him.

If the man have no kinsman, which might be the case commonly with proselytes, if not with Israelites. This also supposeth the person injured to be dead or gone away into some unknown place, and the person injured to be known to the injurer.

God appointed *the priest* as his deputy to receive his dues, and take them to his own use, that so he might more cheerfully and entirely devote himself to the ministration of holy things. This is an additional explication to that law, Lev. vi. 2, and for the sake thereof it seems here to be repeated.

i Or, *heave offering.* Exod. 29. 28. Lev. 6. 17. 10. 12, 13, 14. & 7. 6, 7, 9, 10, 14. ch. 18. 8, 9, 19. Deut. 18. 3, 4. Ezek. 44. 29, 30.

9 And every ‖ [i]offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

Heb. *every heave-offering*, the *heave-offering* being here taken largely, so as to comprehend also *the wave-offering*, for both these were Aaron's portion. See Exod. xxix. 26—28. *Unto the priest*, to wit, to offer unto the Lord by his hands. *Shall be his*, i. e. the priest's. See Lev. vi. 16.

10 And every man's hallowed things shall be his: whatsoever any man giveth

k Lev. 14. 13.

the priest, it shall be [k]his.

Every man's hallowed things; understand this not of the sacrifices, no, not of such of them as were voluntary or vowed, as most understand it, because these were not the priest's peculiar, but a good part of them was offered to God, and the remainder was eaten by the offerer as well as by the priest, as is manifest; but of such other things as were devoted to God, and were such as could not be offered in sacrifice; as suppose a man consecrated a house, or rent of it, to the Lord, this was to be the priest's. And this restriction may be easily collected from the nature of the thing, because he speaketh in this and the other branches here of such things as were appropriated to the priest as his portion, which none of the sacrifices were.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

This law was given partly to deter wives from adulterous practices, and partly to secure wives against the rage of their hard-hearted husbands, who otherwise might upon mere suspicions destroy them, or at least put them away. *Quest.* Why was there not the same law for the trial of the husband, when the wife was jealous of him? *Answ.* This might be either, 1. Because the woman's sin is greater, because there is not only filthiness and falseness in it, which is also in the man's sin, but also peculiar unrighteousness in dishonouring his name and family, and transferring his estate to strangers and other men's children. Or, 2. Because there was not like fear of inconveniences to the husband from the jealousy of the wife, who had not that authority, and power, and opportunity for the putting away or killing of the husband as the husband had over the wife. Or, 3. Because being the inferior and the weaker sex, and more subject to jealousies and groundless suspicions, it was not thought expedient to trust them with such a power or privilege. *Go aside*, from the way of religion and justice, or from her faith given to her husband, or to the by-paths of falsehood and filthiness, and that either in truth, or in appearance, and in her husband's opinion.

13 And a man [l]lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*

l Lev. 18. 20.

She utterly denying it, Prov. xxx. 20, and none being able and willing to discover it; for if it was witnessed, she was to die for it, Lev. xx. 10; Deut. xxii. 22.

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

The spirit of jealousy, i. e. a strong opinion or suggestion or inward motion of that kind, whether from a good or evil spirit. Thus we read of *the spirit of wisdom*, Isa. xi. 2, *of perverseness*, Isa. xix. 14, *of fornication*, Hos. iv. 12, *of fear*, 2 Tim. i. 7, *of slumber*, Rom. xi. 8.

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, [m]bringing iniquity to remembrance.

m 1 Kings 17. 18. Ezek. 29. 16.

Then, she persisting in her denial, and her husband requiring her submission to this way of trial. *Her offering* was partly because none were to appear before God empty, Exod. xxiii. 15; partly, by way of solemn appeal to God, whom hereby she desired to judge between her and her husband; and partly, by way of atonement to appease God, who had for her sins stirred up her husband against her, and sent an evil spirit between them. See 1 Sam. xxvi. 19. *No oil nor frankincense*, both because it was a kind of sin-offering, from which these were excluded, Lev. v. 11, and to testify her sorrowful sense of the hand of God, and of her husband's displeasure, and because she came thither as a delinquent, or one suspected of delinquency, and under an ill fame, and unpleasing both to God and men; as one that wanted that grace and amiableness and joy which *oil* signified, and that acceptance with God which *frankincense* designed, Psal. cxli. 2. *Bringing iniquity to remembrance;* both to God, before whom she appeared as a sinner, and to her own conscience, if she were guilty, and, if she were not guilty of this, yet it reminded her of her other sins, for which this might be a punishment.

16 And the priest shall bring her near, and set her before the LORD:

i. e. the woman; but of her he speaks, ver. 18; or *it*, i. e. the offering, which is last spoken of, so the feminine gender is put for the masculine or the neuter, of both which we have instances. *Before the Lord*, i. e. before the sanctuary where the ark was.

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

Holy water; either water out of the holy laver, Exod.

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xxx. 18, or rather the water of purification appointed for such kind of uses, Numb. xix. 9. This was used, that if she were guilty, she might be afraid to add profaneness and the pollution of holy things to her other crime. *In an earthen vessel;* either to signify that frailty and vileness of which she stood accused, or express her sorrowful and shameful condition, or because, after this use, it was to be broken in pieces, that the remembrance of it might be blotted out as far as possible. Compare Lev. vi. 28; xi. 33; xv. 12. *And of the dust;* an emblem of vileness and misery, as appears from Job ii. 12; Psal. xxii. 15; Lam. iii. 29; and the serpent's food, Gen. iii. 14; very proper for her who had been seduced to folly by the serpent's instigation. *In the floor of the tabernacle;* which made it holy dust, and struck the greater terror into the woman, if she were guilty. *Put it into the water,* to make it more unpleasant and bitter, which was suitable to one in that sorrowful state.

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

Before the Lord; before the tabernacle, with her face towards the ark. *Uncover the woman's head;* partly, that she might be made sensible how manifest she and all her ways were to God, and that she might be more visible to the congregation, that her shame might be greater if she were guilty; partly, in token of her sorrow either for her sin, or at least for any cause of suspicion which she had given; partly, as a sign that she was after a sort deprived of the help and protection of her husband, which the covering of the woman's head signified, 1 Cor. xi. 5—7, 10, and that she was neither virgin nor loyal wife, for the heads of both these used to be covered. *In her hands,* that she herself might offer it, and therefore call God to be witness of her innocency. *Bitter;* so called either from the bitter taste which the dust gave it, or from the bitter effects of it upon her if she were guilty. Compare Exod. xxxii. 20. *That causeth the curse;* not by any natural power, but by a supernatural efficacy ordained and wrought by God for her punishment, and for the terror and caution of others.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness ‖ †*with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

‖ Or, being *in the power of thy husband.* Rom. 7. 2.
† Heb. *under thy husband.*

Charge her by an oath, to answer truly to his question, or to declare by oath whether she be guilty or no, and after such oath shall say as follows. *If no man,* to wit, except thy husband, as is manifest from the whole context; or *no* other *man,* the word *another* being understood here, as it is thought to be also Gen. xiv. 1; xxxvi. 6; Exod. xxii. 20. *With another,* or, *with him,* i. e. the man now mentioned. So it is an ellipsis easily supplied out of the text.

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

n Josh. 6. 26. 1 Sam. 14. 24. / Neh. 10. 29.
o Jer. 29. 22.
† Heb. *fall.*

21 Then the priest shall [n]charge the woman with an oath of cursing, and the priest shall say unto the woman, [o]The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to †rot, and thy belly to swell;

An oath, i. e. a form of cursing or imprecatory oaths, that when they would curse a person, they may wish that they may be as cursed and miserable as thou wast upon this occasion. See the phrase Isa. lxv. 15; Jer. xxix. 22; and compare Gen. xlviii. 20; Ruth iv. 11, 12. *Thy thigh;* a modest signification of the genital parts, used both in Scripture, as Gen. xlvi. 26; Exod. i. 5, and other authors, that the sin might be evident in the punishment. *To rot,* Heb. *to fall,* i. e. to die or waste away, as the word is used, 1 Chron. xxi. 14, compared with 2 Sam. xxiv. 15. *To swell,* suddenly and violently till it burst, which the Jews note was frequent in this and like cases, as Exod. xxxii. 20. And it was a clear evidence of the truth of their religion.

22 And this water that causeth the curse [p]shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: [q]And the woman shall say, Amen, amen.

p Ps. 109. 18.
q Deu. 27. 15.

i. e. So let it be if I be guilty. The word is doubled by her as an evidence of her innocency, and ardent desire that God would deal with her according to her desert.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

These curses, wherewith she cursed herself, to which peradventure her name was added. *In a book,* i. e. in a scroll of parchment, which the Hebrews commonly call a *book,* as Deut. xxiv. 1; 2 Sam. xi. 14; Isa. xxxix. 1. *Blot them out with the bitter water,* or, *rase* or *scrape* them *out,* and cast them *into the bitter water.* Whereby it was signified, that if she was innocent, the curses should be blotted out and come to nothing, and if she were guilty, she should find in her the effects of this water which she drunk, after the words of this curse had been scraped and put in.

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

To drink, to wit, after the jealousy-offering was offered, as is affirmed, ver. 26.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall [r]wave the offering before the LORD, and offer it upon the altar:

r Lev. 8. 27.

26 [s]And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

s Lev. 2. 2, 9.

The memorial thereof, of which see Lev. ii. 2.

27 And when he hath made her to drink the water, then it shall come to pass, *that,* if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman [t]shall be a curse among her people.

t Deu. 28. 37. Ps. 83. 9, 11. Jer. 24. 9. & 29. 18, 22. & 42. 18. Zech. 8. 13.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

She shall be free, to wit, from these bitter curses and miseries. *Shall conceive seed,* i. e. shall bring forth children, as the Jews say, in case of her innocency, infallibly she did, yea, though she was barren before; or shall be as capable of bearing children as other women.

29 This *is* the law of jealousies, when a wife goeth aside *to another* [u]instead of her husband, and is defiled;

u ver. 19.

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman [x]shall bear her iniquity.

x Lev. 20. 17, 19, 20.

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Guiltless from iniquity; which he should not have been, if he had either dissembled or indulged her in so great a wickedness, and not endeavoured to bring her either to repentance or punishment; see Matt. i. 19; or cherished suspicions in his breast, and thereupon proceeded to hate her or cast her off. Whereas now, whatsoever the consequent is, the husband shall not be blamed or censured, either for bringing such curses and mischiefs upon her, or for defaming her, if she appear to be innocent. *Her iniquity*, i. e. the punishment of her iniquity, whether she was false to her husband, or by any light and foolish carriage gave him occasion to suspect her to be so.

CHAP. VI.

The law of the Nazarites; from what they should abstain; how, becoming unclean, they were to be purified, 1—12. *The vow of separation being fulfilled, the ceremonies to be observed,* 13—21. *The form of blessing to be used by the priest in the congregation,* 22—27.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall ‖ [a] separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

‖ Or, make themselves Nazarites. [a] Lev. 27. 2. Judg. 13. 5. Acts 21. 23. Rom. 1. 1.

Either man or woman; for both sexes might make this vow, if they were free and at their own dispose, for otherwise their parents or husbands could disannul the vow, Numb. xxx. 5, and in that case they sinned in taking God's name in vain, and vowing what they could not perform. *A vow of a Nazarite;* whereby they did sequester themselves in a great part from worldly employments and enjoyments, that they might entirely consecrate themselves to God's service; and this either for their whole lifetime, of which see Judg. xiii. 5; xvi. 17; 1 Sam. i. 11; Luke i. 15; or for a less and limited space of time, of which in this chapter.

[b] Amos 2. 12. Luke 1. 15.

3 [b] He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

Lest they should either inflame or dispose him to luxury, and consequently to the breaking of his vow; or cloud his reason, and thereby occasion some mistake or miscarriage in the rules to which he had bound himself. Compare Lev. x. 9. *Nor eat moist grapes, or dried;* which was forbidden him for greater caution to keep him at the further distance from wine.

‖ Or, Nazariteship. † Heb. fruit of the vine.

4 All the days of his ‖ separation shall he eat nothing that is made of the † vine tree, from the kernels even to the husk.

The days were sometimes more, sometimes fewer, as he thought fit to appoint.

[c] Judg. 13. 5. & 16. 17. 1 Sam. 1. 11.

5 All the days of the vow of his separation there shall no [c] razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

No razor, nor scissars, or other instrument to cut off any part of his hair. This was appointed, partly, as a sign of his mortification to worldly delights, and vain affectation of outward beauty, which is promoted by the polling or cutting off the hair; partly, as a testimony of that purity which hereby he professed, because the cutting off the hair was a sign of uncleanness, as appears from ver. 9, and Lev. xiv. 8, 9; partly, that by the notorious length of his hair he might be constantly minded of his vow, and the exquisite holiness it required, and that others might thereby be admonished and stirred up to the imitation of his holy example; and partly, that he might reserve his hair entirely for God, to whom it was to be offered, ver. 18. *He shall be holy*, i. e. wholly consecrated to God and his service, whereby he shows that inward and substantial holiness was the great thing which God required and valued in these, and consequently in other rites and ceremonies.

6 All the days that he separateth *himself* unto the LORD [d] he shall come at no dead body.

[d] Lev. 21. 11. ch. 19. 11, 16.

7 [e] He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the † consecration of his God *is* upon his head.

[e] Lev. 21. 1, 2, 11. ch. 9. 6. † Heb. *separation.*

For his father, or for his mother; wherein he was equal to the high priest, Lev. xxi. 11, being, in some sort, as sacred a person, and as eminent a type of Christ, Heb. vii. 26, and therefore justly required to prefer the service of God, to which he had so fully and peculiarly given himself, before the expressions of his affections to his dearest and nearest relations. *The consecration*, i. e. the token of his consecration, to wit, his long hair. *Of his God*, i. e. whereby he hath devoted himself to his God in an eminent manner. The genitive case of the object.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall [f] shave his head in the day of his cleansing, on the seventh day shall he shave it.

[f] Acts 18. 18. & 21. 24.

He shall shave his head, because his whole body, and especially his hair, was defiled by such an accident, which he ought to impute either to his own heedlessness, or at least to God's providence, so ordering the matter possibly for the punishment of his other sins, or for the quickening of him to more caution and purity, and detestation of all dead works whereby he would be defiled. *On the seventh day*, to be reckoned from the time of his pollution; for uncleanness contracted by the dead continued for seven days, and the seventh day was the day of cleansing for it, Lev. xv. 13; Numb. xix. 11, 12.

10 And [g] on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

[g] Lev. 5. 7. & 14. 22. & 15. 14, 29.

As in the case of him that had a running issue, Lev. xv. 14.

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

Shall offer, Heb. *make*, which is oft put for *sacrificing* or *offering*, as Exod. xxix. 36; 1 Chron. xxi. 23, compared with 2 Sam. xxiv. 22. *For a sin-offering*, because such a pollution was, though not his sin, yet the chastisement of his sin, and had an appearance of sin, to wit, of negligence in not standing sufficiently upon his guard, which in such persons was in a manner equivalent to a sin. *For that he sinned*, i. e. contracted a ceremonial uncleanness, which is called *sinning*, because it was a type of sin, and a violation of a law, though through ignorance and inadvertency, as many other sins were. *Shall hallow;* begin again to hallow or consecrate it.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year [h] for a trespass offering: but the days that were before shall † be lost, because his separation was defiled.

[h] Lev. 5. 6. † Heb. *fall.*

The days of his separation; as many days as he had before separated or vowed unto God. *Lost*, i. e. not reckoned or imputed to him. Heb. *fall*, to wit, to the ground, i. e. be void or of none effect.

13 ¶ And this *is* the law of the Nazarite, [i] when the days of his separation are

[i] Acts 21. 26.

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fulfilled: he shall be brought unto the door of the tabernacle of the congregation.

By the priest's appointment and direction.

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without
k Lev. 4. 2, 27, 32. blemish [k] for a sin offering, and one ram
l Lev. 3. 6. without blemish [l] for peace offerings,

For a sin-offering, whereby he confessed and bewailed his frailties and miscarriages, notwithstanding the strictness of his vow and all the diligence and care which he could use, and consequently acknowledged his need of the grace of God in Christ Jesus the true Nazarite. *For peace-offerings;* for thankfulness to God, who had given him grace to make and in some measure to keep such a vow. So he offered all the three sorts of offerings, that he might so far fulfil all righteousness, and profess his obligation to observe the will of God in all things.

15 And a basket of unleavened bread,
m Lev. 2. 4. [m] cakes of fine flour mingled with oil,
n Ex. 29. 2. and wafers of unleavened bread [n] anointed with oil, and their meat offering, and
o ch. 15. 5, 7, 10. their [o] drink offerings.

Such as did generally accompany the sacrifices; of which see Lev. ii. 1; Numb. xxviii.

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering:

17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

p Acts 21. 24. 18 [p] And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

Of his separation; or, *of his Nazariteship*, i. e. in which the chief of his Nazariteship or separation to God consisted. *At the door of the tabernacle;* publicly, that it might be known that his vow was ended; and therefore he was at liberty as to those things from which he had restrained himself for a season, otherwise some might have been scandalized at his use of his liberty. See Acts xxi. 26. *In the fire;* either, 1. The fire of the altar. But why then is this restrained to the peace-offerings, seeing it was common to the burnt-offerings and to the sin-offerings? Or rather, 2. To the fire of the kitchen, upon which the flesh of the peace-offerings was boiled.

q 1 Sam. 2. 15. 19 And the priest shall take the [q] sodden shoulder of the ram, and one unleavened cake out of the basket, and one
r Ex. 29. 23, 24. unleavened wafer, and [r] shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

The sodden shoulder; the left shoulder, as it appears from ver. 20, where this is joined with the *heave-shoulder*, which was the right shoulder, and which was the priest's due in all sacrifices, Lev. vii. 32, and in this also. But here the other shoulder was added to it, as a special token of thankfulness from the Nazarites for God's singular favours vouchsafed unto them. *Upon the hands of the Nazarite*, that he may give them to the priest, as his peculiar gift.

20 And the priest shall wave them *for*
s Ex. 29. 27, 28. a wave offering before the LORD: [s] this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

And return to his former freedom and manner of living; he is discharged from his vow. Of the wave-offering and heave-offering, see Lev. vii. 30, 32.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

Besides that that his hand shall get, i. e. besides what he shall voluntarily promise and give according to his ability.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise [t] ye shall bless the
t Lev. 9. 22. 1 Chr. 23. 13. children of Israel, saying unto them,

On this wise, Heb. *Thus*, in this manner, or in these words; yet so as that they were not tied to these very words, because after this we have examples of Moses and David and Solomon and others blessing the people in other words. *Ye shall bless the children of Israel*, to wit, in the public assembly.

24 The LORD bless thee, and [u] keep
u Ps. 121. 7. John 17. 11. thee:

Bless thee, i. e. bestow upon you all manner of blessings, temporal and spiritual. Compare Gen. xii. 2. *Keep thee*, i. e. continue his blessings to thee, and preserve thee in and to the use of them; keep thee from sin and its bitter effects.

25 The LORD [w] make his face shine
w Ps. 31. 16. & 67. 1. & 80. 3, 7, 19. & 119. 135. Dan. 9. 17. upon thee,

i. e. Smile upon thee: this is opposed to the hiding of his face, and to the covering himself or his face with a cloud; and it is explained by the following words. *be gracious unto thee.* Others expound it of illumination or direction, and the revelation of himself and of his will to them.

—and [x] be gracious unto thee:
x Gen. 43. 29.

26 [y] The LORD lift up his countenance
y Ps. 4. 6. upon thee,

i. e. Look upon thee with a cheerful and pleasant countenance, as one that is reconciled to thee, and well pleased with thee and thy offerings and services. See of this phrase Psal. iv. 6; Prov. xvi. 15. To this is opposed the *falling* and the *casting down of the countenance*, of which see Gen. iv. 5, 6; Job xxix. 24. Or, regard, protect, and help thee. Compare Psal. xxxiii. 18.

—and [z] give thee peace.
z Joh. 14. 27. 2 Thess. 3. 16.

Peace with God, and with thy own conscience, and with all men, and all prosperity, which is comprehended under this word.

27 [a] And they shall put my name upon
a Deu. 28. 10. 2 Chro. 7. 14. Is. 43. 7. Dan. 9. 18, 19. the children of Israel; and [b] I will bless
b Ps. 115. 12. them.

i. e. Shall call them by my name, shall recommend them to me as my own people, and bless them and pray unto me for them as such; which is a powerful argument to prevail with God for them, and therefore hath been oft used by the prophets interceding for them, as Jer. xiv. 9; Dan. ix. 18, 19: compare 1 Sam. xii. 22. *I will bless them;* I will ratify their blessings, and give those blessings to the people which the priests pray for.

CHAP. VII.

The tabernacle being fully finished, the twelve princes offer gifts; which are delivered to the Gershonites and the Merarites, 1—11. What they offered in particular of silver, gold, vessels, and beasts, 12—83. The sum thereof, 84—88. God spake to Moses from the mercy-seat, 89.

AND it came to pass on the day that Moses had fully [a] set up the tabernacle,
a Ex. 40. 18. Lev. 8. 10, 11. and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

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On the day; either, 1. Precisely; and so this history, as many others, is put out of its proper place, and this chapter, and the 8th, 9th, 10th, and 11th, should follow next after Exod. xl., and this day is the same on which the tabernacle was erected, which was the first day of the first month of the second year, Exod. xl. 17, 18. Or, 2. Largely, *day* being put for time, and *on the day* for *about the time*, or, a little after the time. And thus it seems to be taken here, because all the princes did not offer these things upon one and the same day, but on several days, as here it follows. And so there is no disorder in the history, and this chapter comes in its proper place, and those things were done in the second month of the second year after the tabernacle, and altar, and all other instruments thereof were anointed, as is here expressed; and after the Levites were separated to the service of the tabernacle, and appointed to their several works, as is manifest from ver. 5—9, which was done about a month after the tabernacle was erected, &c.; and after the numbering of the people, Numb. i., when the princes here employed in the offerings were first constituted; and after the disposal of the tribes about the tabernacle, the order of which is here observed in the time of their offerings. *Anointed it*, Lev. viii. 10.

[b] ch. 1. 4, &c.

2 That [b] the princes of Israel, heads of the house of their fathers, who *were* the

[†] Heb. *who stood.*

princes of the tribes, [†] and were over them that were numbered, offered:

To wit, in the manner and days hereafter mentioned.

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

Covered wagons, for the more convenient and safe carriage of such things as were most cumbersome.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

i. e. More or fewer of them, as the nature of their service and of the things to be carried required.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

[c] ch. 4. 25.

7 Two wagons and four oxen [c] he gave unto the sons of Gershon, according to their service:

[d] ch. 4. 31.

8 [d] And four wagons and eight oxen he gave unto the sons of Merari, according

[e] ch. 4. 28, 33.

unto their service, [e] under the hand of Ithamar the son of Aaron the priest.

i. e. Under his care and inspection. See Gen. xxxix. 22. And it must be noted that these words belong both to the *Merarites* here, and to the *Gershonites*, ver. 7, because both of them were under his hands, as is affirmed, Numb. iv. 28, 33.

9 But unto the sons of Kohath he gave

[f] ch. 4. 15.

[g] ch. 4. 6, 8, 10, 12, 14. [h] 1 Sam. 6. 13.

none: because [f] the service of the sanctuary belonging unto them [g] *was that* they should bear upon their shoulders.

Because of the greater worth and holiness of the things which they carried. See Numb. iv. 6, 8, 10, 12, 14; 2 Sam. vi. 6, 13.

[h] See Deut. 27. 5. 1 Kin. 8. 64. 2 Chr. 7. 9. Ezra 6. 16. Neh. 12. 27. Ps. 51. title.

10 ¶ And the princes offered for [h] dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

The altar, to wit, of burnt-offerings, and incense too, as appears from the matter of their offerings. The singular number for the plural. Not for the first dedication of them, for it is apparent they were dedicated or consecrated before this time by Moses and Aaron for divers days together, Lev. viii., ix.; but for a further dedication of them, these being the first offerings that were made for any particular persons or tribes. *In the day*, i. e. about the time, as soon as it was anointed. See on ver. 1.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

As well for the greater solemnity and splendour of the work, as for the prevention of confusion. And in this offering they follow the order of their camp, and not of their birth.

12 ¶ And he that offered his offering the first day was [i] Nahshon the son of Amminadab, of the tribe of Judah:

[i] ch. 2. 3.

In whose name and behalf this offering was made, and so in the rest.

13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after [k] the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a [l] meat offering:

[k] Ex. 30. 13.

[l] Lev. 2. 1.

One silver charger, a large dish or platter; of which see Exod. xxv. 29, to be employed about the altar of burnt-offering, or in the court, not in the sanctuary, for all its vessels were of gold.

14 One spoon of ten *shekels* of gold, full of [m] incense:

[m] Ex. 30. 34.

Ten shekels of gold, and therefore belonging to the altar of incense.

15 [n] One young bullock, one ram, one lamb of the first year, for a burnt-offering:

[n] Lev. 1. 2.

16 One kid of the goats for a [o] sin offering:

[o] Lev. 4. 23.

17 And for [p] a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

[p] Lev. 3. 1.

Peace-offerings are more numerous, because the princes and priests, and some of the people, did make a feast before the Lord out of them, and celebrated it with great rejoicing.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

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29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer:*

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:*

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered:*

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

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77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

When it was anointed: this is again repeated, to show why it is called the dedication of the altar, because it was the first offering made by any particular persons or tribes.

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

The meat-offering was not mentioned before, because it was sufficiently understood from the law which required it, Numb. xv. 3—5, but for greater assurance is here expressed.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was [q]anointed.

[q] ver 1.

Which words are very conveniently added to explain in what sense he had so oft said that this was done *in the day when it was anointed*, to wit, not exactly, but in a latitude, to wit, a little *after that it was anointed*, as is here said.

89 And when Moses was gone into the tabernacle of the congregation [r]to speak with ‖him, then he heard [s]the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

[r] Exod. 25. 22. Lev. 1. 1. Numb. 7. 89. [s] Ex. 25. 22.

Into the tabernacle of the congregation; into which Moses, though no priest, was permitted to enter by God's special licence. *To speak with him*, i. e. to consult God upon occasion. *From off the mercy-seat*, which Moses standing without the veil could easily hear. And this seems to be added in this place, to show that when men had done their part in the dedication of the tabernacle, altars, &c., God was not wanting in the performance of his part, and promise made, Exod. xxv. 22.

CHAP. VIII.

How the lamps are to be lighted, 1—4. *God commands the Levites to be cleansed,* 5—15; *that they may serve with Aaron and his sons instead of the first-born,* 16—22. *Their age and service,* 23—26.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a]lightest the lamps, the seven lamps shall give light over against the candlestick.

[a] Ex. 25. 37. & 40. 25.

i. e. Either, 1. On every side of the candlestick. So the *candlestick* is here put for the bulk or shaft of the candlestick, as Exod. xxv. 34, 35, and the lamps, when they were lighted, were put into the branches of the candlestick, and taken out upon occasion. Thus the meaning is, that all the lamps were to be lighted on that part which was towards the middle, looking that way whence they had their light; for the middle lamp was lighted with the fire of the altar, and from that the other lamps received light. But against this sense it is objected, that the lamps could not be otherwise ordered, but that they must give light round about the candlestick, and therefore that sense seems to make this direction idle and frivolous. Or, 2. On that part which is before the candlestick, Heb. *over against the face of the candlestick*, i. e. in that place towards which the candlestick looked, or where the candlestick stood in full view, i. e. upon the north side, where the table of shewbread stood, as appears from hence, because the candlestick stood close to the boards of the sanctuary on the south side, Exod. xxvi. 35. And thus the lights were on both sides of the sanctuary, which was fit and necessary, because it was wholly dark in itself, and had no window in it.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 [b]And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* [c]beaten work: [d]according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

[b] Ex. 25. 31. [c] Ex. 25. 18. [d] Ex. 25. 40.

Beaten gold, not hollow, but solid and massive gold, beaten out of one piece, and not of several pieces joined or soldered together. See Exod. xxv. 18, 31; xxxvii. 17.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

Or, *wash* or *purify* them, which was also done with the priests and others when they were to approach to God and his service. See Exod. xix. 10, 14; Lev. xiv. 9.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle [e]water of purifying upon them, and †[f]let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

[e] ch. 19. 9, 17, 18. †Heb. *let them cause a razor to pass over, &c.* [f] Lev. 14. 8, 9.

Of purifying, Heb. *of sin*, i. e. for the expiation of sin. This water was mixed with the ashes of a red heifer, Numb. xix. 9, which therefore may seem to have been prescribed before, though it be mentioned after; such kind of transplacings of passages being frequent in Scripture. *Shave all their flesh;* which external rite signified the cutting off their inordinate concupiscences of earthly things, and that singular purity of heart and life which is required in the ministers of God. See Isa. lii. 11; 2 Tim. ii. 21.

8 Then let them take a young bullock with [g]his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

[g] Lev. 2. 1.

The same sacrifice which was offered for a sin-offering for the whole congregation, Lev. iv., because the Levites came in the stead of all the first-born, which did in a manner represent the whole congregation.

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h See Ex. 29. 4. & 40. 12.

9 h And thou shalt bring the Levites before the tabernacle of the congregation:

i Lev. 8. 3.

i and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of

k Lev. 1. 4.

Israel k shall put their hands upon the Levites:

The children of Israel; not all of them, which was impossible, but some in the name and stead, and by the appointment of all, to wit, either the first-born, or rather the princes or chiefs of each tribe, who used to transact things in the name of their tribes. *Put their hands upon the Levites;* whereby they signified their transferring of that right of ministering to God from the first-born, in whose hands it formerly was, unto the Levites, and their renouncing of their interest in the Levites, from whom they might otherwise have expected help by their persons or purses, as they did from other tribes, in their common concernments, and their entire resignation and dedication of them to God's service; as the person offering, by laying his hand upon the head of his sacrifice, Lev. i. 4, signified his translation of his guilt upon the beast, and his dedication of it unto God.

† Heb. wave.

11 And Aaron shall † offer the Levites

† Heb. wave offering.

† Heb. they may be to execute, &c.

before the LORD *for* an † offering of the children of Israel, that † they may execute the service of the LORD.

For an offering, Heb. *for a wave-offering.* Of which see Exod. xxix. 24. Not that Aaron did so wave them, which he could not do, but that he caused or commanded them to imitate that motion, and to wave themselves towards the several parts of the world; whereby they might signify their readiness to serve God according to their capacity wheresoever they should be; though the word may be taken more generally for any offering made to God, as Exod. xxxv. 22.

l Ex. 29. 10.

12 l And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

Upon the heads of the bullocks; to signify, that they were offered by them and for them. See Exod. xxix. 15, 19; Lev. i. 4; iii. 2; iv. 4.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

Before Aaron and his sons, i. e. put them into the power of Aaron and his sons, to employ them in holy ministrations; for so that phrase is sometimes used, as Gen. xiii. 9, *the land is before thee,* i. e. in thy power, to use or enjoy it. Or setting the Levites before them did signify the giving the Levites to them, or to their service. *For an offering unto the Lord;* for to him they were first properly offered, and by him given to the priests in order to his service.

14 Thus shalt thou separate the Levites from among the children of Israel:

m ch. 3. 45. & 16. 9.

and the Levites shall be m mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse

n ver. 11, 13.

them, and n offer them *for* an offering.

The Levites go in, to wit, into the court, where they were to wait upon the priests at the altar of burnt-offering; and, at present, into the tabernacle, to take it down and set it up.

16 For they *are* wholly given unto me

o ch. 3. 12, 45.

from among the children of Israel; o instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

They are given unto me by the people's consent, as well as *taken* (as it follows) by my choice and command. See Numb. iii. 9.

17 p For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

p Ex. 13. 2, 12, 13, 15. ch. 3. 13. Luke 2. 23.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And q I have given the Levites *as*

q ch. 3. 9.

† a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: r that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

† Heb. given.

r ch. 1. 53. & 16. 46. & 18. 5. 2 Chr. 26. 18.

The service of the children of Israel, i. e. to serve God in their stead and behalf, to do what otherwise they had been obliged to do in their own persons. *In the tabernacle:* how in it, see on ver. 15. *To make an atonement for the children of Israel;* not by offering sacrifices, which the priests alone might do, but by assisting the priests in that expiatory work, and by a diligent performance of all the parts of their office, whereby God was pleased both with them and with the people. *That there be no plague:* this is added as a reason why God appointed them to serve in or about the tabernacle, that they might watch and guard it, and not suffer any of the people to come near it, or meddle with holy things, which if they did, it would certainly bring a plague upon them.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 s And the Levites were purified, and

s ver. 7.

they washed their clothes; t and Aaron

t ver. 11, 21.

offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

The Levites were purified by washing and sprinkling and sacrifices. See Lev. xv. 13—15; Numb. xix. 11, &c.

22 u And after that went the Levites

u ver. 15.

in to do their service in the tabernacle of the congregation before Aaron, and before his sons: x as the LORD had commanded Moses concerning the Levites, so did they unto them.

x ver. 3, &c.

Before Aaron and his sons; in their presence, and by their direction and appointment.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: y from twenty and five years old and upward they shall go in † to wait upon the service of the tabernacle of the congregation:

y Num. 4. 3, 23, 30, 35, 39, 43, 47. 1 Chr. 23. 3.

† Heb. to war the warfare, &c. 1 Tim. 1. 18.

From twenty and five years old. See on Numb. iv. 3.

25 And from the age of fifty years they

† Heb. return from the warfare of the service.

shall † cease waiting upon the service *thereof,* and shall serve no more:

i. e. Upon the difficult and cumbersome part of their work.

26 But shall minister with their brethren in the tabernacle of the congregation, z to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

z ch. 1. 53.

With their brethren, by way of advice, and assistance in lesser and easier works.

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CHAP. IX.

The passover kept in the wilderness on the fourteenth day of the first month, 1—5. *By those who were then unclean or journeying, the fourteenth day of the second month,* 6—12. *They who otherwise neglect it to be put to death,* 13. *Proselytes are to observe the same,* 14. *God manifests himself to Israel in a cloud by day, and fire by night, by which they knew when and where to camp,* 15—23.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

In the first month; and therefore before the numbering of the people, which was not till the second month, Numb. i. 1, 2. But it is placed after it, because of a special case relating to the passover, which happened after it, and which is here related, upon occasion whereof he mentions the command of God for the keeping of the passover in the wilderness, which was done but once, and without this command they had not been obliged to keep it at all till they came to the land of Canaan. See Exod. xii. 25.

2 Let the children of Israel also keep [a] the passover at his appointed season.

[a] Ex. 12. 1, &c. Lev. 23. 5. ch. 28. 16. Deut. 16. 1, 2.

3 In the fourteenth day of this month, † at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

† Heb. *between the two evenings.* Ex. 12. 6.

So far as concerned the lamb and the unleavened bread, &c., for there were some things peculiar to the first passover in Egypt, as that they were to eat it *in haste, with their loins girded,* their *shoes on their feet, and their staff in their hand,* which were not properly rites or ceremonies of the passover, but circumstances of their present condition, being then travellers and ready to depart, &c. *Quest.* Whence had they meal to make unleavened bread? *Answ.* They were not now in haste, and so had time enough to procure it out of the land of Midian by the help of Moses's father-in-law, who lived there, which land was not far from Horeb or Sinai, as appears from Exod. iii. 1.

4 And Moses spake unto the children of Israel, that they should keep the passover.

[b] Josh. 5. 10.

5 And [b] they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were [c] defiled by the dead body of a man, that they could not keep the passover on that day: [d] and they came before Moses and before Aaron on that day:

[c] ch. 5. 2. & 19. 11, 16. See Lev. 21. 1, &c. [d] Ex. 18. 15, 19. 25. ch. 27. 2.

By the dead body of a man; by the touch of a dead body, or something belonging to it; (see Numb. xix. 11;) because unclean persons were prohibited to eat of holy things. See Lev. vii. 20; xxii. 3. *They came before Moses,* for resolution of their difficulty.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

Which if we neglect, we must be cut off; and if we keep it in these circumstances, we must also be cut off. What shall we do? The passover is called *an offering of the Lord,* because it was both killed and eaten in obedience to God's command, and to God's honour, and as a thank-offering to God for his great mercies.

8 And Moses said unto them, Stand [e] still, and [e] I will hear what the LORD will command concerning you.

[e] ch. 27. 5.

God having promised to answer and direct him upon his address to him in difficult cases.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

Under these two instances the Hebrews think that other hinderances of like nature are comprehended; as if one be hindered by a disease, or by any other such kind of uncleanness; which may seem probable both from the nature of the thing, and the reason of the law, which is the same in other cases, and from the application of this rule to other cases, 2 Chron. xxx. *Afar off;* in some remote country, whence he cannot return sooner.

11 [f] The fourteenth day of the second month at even they shall keep it, *and* [g] eat it with unleavened bread and bitter *herbs.*

[f] 2 Chro. 30. 2, 15. [g] Ex. 12. 8.

12 [h] They shall leave none of it unto the morning, [i] nor break any bone of it: [k] according to all the ordinances of the passover they shall keep it.

[h] Ex. 12. 10. [i] Ex. 12. 46. John 19. 36. [k] Ex. 12. 43.

Leave none of it unto the morning, but either eat or burn it before that time.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul [l] shall be cut off from among his people: because he [m] brought not the offering of the LORD in his appointed season, that man shall [n] bear his sin.

[l] Gen. 17. 14. Ex. 12. 15. [m] ver. 7. [n] ch. 5. 31.

The man that forbeareth to keep the passover, through contempt or neglect, without these or any other just impediments, as before.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: [o] ye shall have one ordinance, both for the stranger, and for him that was born in the land.

[o] Ex. 12. 49.

A stranger, to wit, a proselyte.

15 ¶ And [p] on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely,* the tent of the testimony: and [q] at even there was upon the tabernacle as it were the appearance of fire, until the morning.

[p] Ex. 40. 34. Neh. 9. 12, 19. Ps. 78. 14. 1490. [q] Ex. 13. 21. & 40. 38.

Of *the cloud,* see Exod. xiii. 21. *The tabernacle, namely, the tent of the testimony,* or, *the tabernacle towards* or *above the tent of the testimony,* i. e. that part of the tabernacle in which was the testimony, or the ark of the testimony; for there the cloudy pillar stood, Lev. xvi. 2. This was an evident token of God's special presence with and providence over them. See Exod. xiv. 20, 24; Psal. cv. 39. And this cloud was easily distinguished from other clouds, both by its peculiar figure and by its constant residence in that place. *The appearance of fire;* that they might better discern it, and direct themselves and their journeys or stations by it.

16 So it was alway: the cloud covered it *by day,* and the appearance of fire by night.

17 And when the cloud [r] was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

[r] Ex. 40. 36. ch. 10. 11, 33. 34. Ps. 80. 1.

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Was taken up, or, ascended on high, above its ordinary place, by which it became more visible to all the camp.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they
a 1 Cor. 10. 1. pitched: [a]as long as the cloud abode upon the tabernacle they rested in their tents.

The motion or stay of the cloud is fitly called the command of God, because it was a signification of God's will and their duty, which a command properly is.

† Heb. *prolonged.*
19 And when the cloud † tarried long upon the tabernacle many days, then the
t ch. 1. 53. & 3. 8. children of Israel [t]kept the charge of the LORD, and journeyed not.

The charge of the Lord, i. e. the command of God mentioned before, that they should stay as long as the cloud staid, as the same phrase is manifestly taken below, ver. 23. And this, saith he, they did, though it were long in one place, which was tedious to them, who desired to change places, and to make haste to Canaan, yet they obeyed God herein against their own inclinations; which because it was remarkable in so obstinate a people, it is so largely and particularly mentioned here, as an instance of their obedience, and as an aggravation of the many following instances of their apostacy and disobedience.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud
† Heb. was. † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon,
u Ex. 40. 36, 37. the children of Israel [u]abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed:
x ver. 19. they [x]kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAP. X.

Two trumpets of silver commanded to be made; with a direction to what end, when, how, by whom, and with what success they should be used, 1—10. *The Israelites remove to Paran: the order in which they go*, 11—28. *Moses endeavours to get Hobab his father-in-law along with him*, 29—32. *Moses's prayer and blessing when the ark was removed and set down again*, 33—36.

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them:
a Is. 1. 13. that thou mayest use them for the [a]calling of the assembly, and for the journeying of the camps.

Two trumpets, for Aaron's two sons; though afterwards the number of the trumpets was much increased, as the number of the priests also was. See 2 Chron. v. 12. These trumpets were ordained, both for signification of the great duty of ministers, to wit, to preach the word; and for use, as here follows. *Silver* is a metal pure and precious, and giving a clear sound. *A whole piece.* See Exod. xxv. 31; Numb. viii. 4.

3 And when [b]they shall blow with them, b Jer. 4. 5. Joel 2. 15. all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

When they, i. e. the priests, by comparing this with ver. 8, *shall blow with them*, i. e. with both of them, by comparing this with the next verse.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* [c]heads c Ex. 18. 21. ch. 1. 16. & 7. 2. of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then [d]the d ch. 2. 2. camps that lie on the east parts shall go forward.

To wit, *when ye blow* once, as appears from ver. 6.

6 When ye blow an alarm the second time, then the camps that lie [e]on the e ch. 2. 18. south side shall take their journey: they shall blow an alarm for their journeys.

As a sign for them to march forward, and consequently for the rest to follow them, which is easily understood out of these words.

7 But when the congregation is to be gathered together, [f]ye shall blow, but ye f ver. 3. shall not [g]sound an alarm. g Joel 2. 1.

8 [h]And the sons of Aaron, the priests, h ch. 31. 6. Josh. 6. 4. 1 Chron. 15. 24. 2 Chron. 13. 12. 1 Mac. 16. 6. shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

The sons of Aaron shall blow, to oblige them to the greater regard and observance, as if God himself had called them.

9 And [i]if ye go to war in your land i ch. 31. 6. Josh. 6. 5. against the enemy that [k]oppresseth you, 2 Chr. 13. 14. k Judg. 2. 18. & 4. 3. & 6. 6. & 10. 8. 1. then ye shall blow an alarm with the trumpets; and ye shall be [l]remembered 1 Sam. 7. 10. Ps. 106. 4. before the LORD your God, and ye shall 1 Chron. 5. 1. Ps. 106. 4. be saved from your enemies.

Which was practised accordingly. See Numb. xxxi. 6; 2 Chron. xiii. 12. *Ye shall be saved from your enemies*, if you use this ordinance of God with trust and dependence upon God for help, which condition is necessarily to be understood from divers others scriptures, where it is expressed.

10 Also [m]in the day of your gladness, m ch. 29. 1. Lev. 23. 24. 1 Chron. 15. 24. & 16. 6. 2 Chron. 5. 12. & 7. 6. & 29. 26. Ezra 3. 10. Neh. 12. 35. Ps. 81. 3. and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you [n]for n ver. 8. a memorial before your God: I *am* the LORD your God.

Days of your gladness, i. e. days appointed for rejoicing and thanksgiving to God, either for former mercies, or for succeeding deliverances, as Esth. ix. 18, &c. Compare Hos. ii. 11. *Your solemn days*; your stated and constant festivals. *The beginnings of months*, of which see Psal. lxxxi. 3. *A memorial before your God*; that God may remember you for good to accept and bless you; as that phrase oft signifies.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud [o]was taken o ch. 9. 17. up from off the tabernacle of the testimony.

12 And the children of Israel took [p]their journeys out of the [q]wilderness of p Ex. 17. 1. ch. 33. 1. & 33. 2. & 34. 11. Deut. 9. 23. q Ex. 19. 1. ch. 33. 15. Sinai; and the cloud rested in the [r]wilderness of Paran. r ch. 12. 16. & 13. 3. Deut. 1. 1.

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From which they travelled to other places, and then returned into it again, Numb. xii. 16.

13 And they first took their journey [s] according to the commandment of the LORD by the hand of Moses.

[s] ver. 5, 6. ch. 2. 34.

14 ¶ [t] In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* [u] Nahshon the son of Amminadab.

[t] ch. 2. 3, 9. [u] ver. 17.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And [x] the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, [y] bearing the tabernacle.

[x] ch. 1. 51. [y] ch. 4. 24, 31. & 7. 6, 7, 8.

18 ¶ And [z] the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

[z] ch. 2. 10, 18.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the [a] sanctuary: and ‖ *the other* did set up the tabernacle against they came.

[a] ch. 4. 4, 15. & 7. 9. That is, the Gershonites and the Merarites. See ver. 17. ch. 1. 51.

The other, i. e. the Gershonites and Merarites, as is evident both from their work and office, which was to take down and set up the tabernacle, Numb. iii. 25, 26; iv. 22—33; and from ver. 17, who therefore marched after the first camp, a good distance from and before the Kohathites, that they might prepare the tabernacle for the reception of its utensils, which the Kohathites brought some time after them.

22 ¶ And [b] the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

[b] ch. 2. 18, 24.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And [c] the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

[c] ch. 2. 25, 31. Josh. 6. 9.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 † [d] Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

[d] ver. 14. Thence. ch. 2. 34.

Thus, i. e. in this manner and order they marched.

29 ¶ And Moses said unto Hobab, the son of [e] Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, [f] I will give it you: come thou with us, and [g] we will do thee good: for [h] the LORD hath spoken good concerning Israel.

[e] Ex. 2. 18. [f] Gen. 12. 7. [g] Gen. 24. 49. & 32. 9. [h] Gen. 12. 2. & 46. 3.

Raguel, called also *Reuel*, Exod. ii. 18, who seems to be the same who is called *Jethro*, Exod. iii. 1, it being usual in Scripture for one person to have two or three names. And therefore this Hobab is not Jethro, but his son, which may seem more probable, because Jethro was old and unfit for travel, and desirous, as may well be thought, to die in his own country, whither he returned, Exod. xviii. 27; but Hobab was young and fitter for these journeys, and therefore entreated by Moses to stay and bear them company. *Moses's father-in-law*; which words are ambiguous, but seem to belong to Raguel, or Reuel, not to Hobab, though others are of another mind.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

So he might truly and sincerely say, though after this speech he was overcome by the entreaties and persuasions of Moses. Or he did go and settle his affairs, and afterwards return; for we find his posterity settled among the Israelites. See Judg. i. 16; iv. 11, 18, &c.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [i] instead of eyes.

[i] Job 29. 15.

To direct and guide us; for though the cloud determined them to a general place, yet many particulars might be uncertain and unknown to Moses, wherein Hobab, having long lived in those parts, might be able to advise him, as concerning the conveniences of water for their cattle, concerning the safety or danger of the several parts by reason of serpents or wild beasts, or enemies, in the parts adjoining to them, that so they might guard themselves better against them. Or this is to be understood of his directing them not so much in their way, as about great and difficult matters, wherein the counsel he had from God did not exclude the advice of men, as we see in Hobab's father Jethro, Exod. xviii. And it is probable this was the wise son of a wise father.

32 And it shall be, if thou go with us, yea, it shall be, that [k] what goodness the LORD shall do unto us, the same will we do unto thee.

[k] Judg. 1. 16.

33 ¶ And they departed from [l] the mount of the LORD three days' journey: and the ark of the covenant of the LORD [m] went before them in the three days' journey, to search out a resting place for them.

[l] See Ex. 3. 1 [m] Deu. 1. 33. Josh. 3. 3, 4, 6. Ps. 132. 8. Jer. 31. 2. Ezek. 20. 6.

Three days' journey, with continued journeys, only it seems most probable that the cloud made little pauses, that they might have time for sleep and necessary refreshments, which their natures required. And thus all writers, when they relate the continued journeys of persons for many days together, are to be understood with this exception. *Before them*; not so much in place, say some, for so it went in the midst, or at least after the first camp, as may seem from ver. 21, as in office and authority, as a general who is said to go before or lead his army, though he do not go in the very first place. But others more probably think that the ark, which indeed is not mentioned ver. 21, albeit in their stations it was in the middle, where also the cloud was, yet in their marches it went before them, as also the cloud did, and so the cloud was constantly over the ark, whether it stood or went; and therefore the ark is said to go before and direct them, not as if the ark could be seen of all the camps, which being carried only upon men's shoulders was impossible, but because the cloud, which always attended upon the ark, and did together with the ark constitute in a manner one sign of God's presence, did lead and direct them. *To search out a resting-place*, where they might safely and commodiously rest. But this is a metaphorical expression for discovering to them; for otherwise the ark could not search, and God, who knew all places and things, needed not to search.

34 And [n] the cloud of the LORD *was* upon them by day, when they went out of the camp.

[n] Ex. 13. 21. Neh. 9. 12, 19.

And by night too, as was expressed before. So we must

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learn to compare places of Scripture, and to supply the defects of one out of another, as we do in all authors.

35 And it came to pass, when the ark
o Ps. 68. 1, 2. & 132. 8. set forward, that Moses said, °Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the †many thousands
† Heb. *ten thousand thousands.* of Israel.

Or, *give rest*, i. e. a safe and quiet place, free from enemies and dangers.

CHAP. XI.

The murmuring of the people, for which the fire breaketh in upon them, 1. *Moses prayeth to God; the fire is quenched*, 2. *The name of the place, and why called*, 3. *The people murmur again, and lust after flesh*, 4—6. *Manna described*, 7—9. *Moses's complaint and prayer*, 10—15. *God commandeth him to gather seventy of the elders of Israel to help him*, 16, 17; *promising them flesh to eat*, 18—20. *Moses' unbelief*, 21, 22. *God is angry with him*, 23. *Moses having gathered seventy of the elders of Israel together, rehearseth the words of the Lord to them*, 24. *God coming down in a cloud, taketh of Moses's spirit and giveth to the seventy; the effects thereof*, 25. *Eldad and Medad prophesy in the camp*, 26—29. *God giveth them quails to eat*, 30—32; *and smiteth the people with a very great plague*, 33, 34.

a Deu. 9. 22. ‖ Or, *were as it were complainers.* † Heb. *it was evil in the ears of, &c.* b Ps. 78. 21. c Lev. 10. 2. ch. 16. 35. 2 Kin. 1. 12. Ps. 106. 18. AND a*when* the people ‖complained, †it displeased the LORD: and the LORD heard *it*; band his anger was kindled; and the cfire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

Complained, or, *murmured;* the occasion whereof seems to be their last three days' journey in a vast howling wilderness, without any benefit; and thereupon the remembrance of their long abode in the wilderness, and the prospect and fear of many other tedious, and fruitless, and dangerous journeys, whereby they were like to be long delayed from coming to that rest, that land of milk and honey, which God had promised them, and which they thirsted after. *The fire of the Lord*, i. e. a fire sent from God in an extraordinary manner, possibly from the pillar of cloud and fire, or from heaven, as 2 Kings i. 12. *In the uttermost parts of the camp;* either because the sin began there among the mixt multitude, who probably had their place there; or amongst those who were feeble and weary with their last journey, and therefore hindmost in the march; or in mercy to the people, whom he would rather awaken to repentance than utterly destroy, and therefore he sent it into the skirts, and not the heart and midst of the camp.

2 And the people cried unto Moses;
d Jam. 5. 16. and when Moses dprayed unto the LORD,
† Heb. *sunk.* the fire †was quenched.

The people, the murmurers, being penitent; or others for fear. *Unto Moses*, whom they knew to be very prevalent with God.

3 And he called the name of the place
‖ That is, *A burning.* Deut. 9. 22. ‖Taberah: because the fire of the LORD burnt among them.

Taberah, from this fire; as it was called *Kibroth-hattaavah* from another occasion, ver. 34, 35; Numb. xxxiii. 16; as it is no new thing in Scripture for persons and places to have two names. Both these names were imposed as monuments of the people's sin, and of God's just judgment. See Deut. ix. 7, 22, 24.

e As Ex. 12. 38. † Heb. *lusted a lust.* ‡ Heb. *returned and wept.* f Ps. 78. 18. & 106. 14. 1 Cor. 10. 6. 4 ¶ And the emixt multitude that *was* among them †fell a lusting: and the children of Israel also †wept again, and said, fWho shall give us flesh to eat?

The mixt multitude, consisting of Egyptians or other people, which being affected with God's miraculous works in Egypt, and thereupon believing the promise of God to carry them to a land of milk and honey, for their own advantage joined themselves to the Israelites, Exod. xii. 38, and now finding themselves sadly disappointed, they discover their evil minds. *The children of Israel*, whose special relation and obligation to God should have restrained them from such carriages. *Wept again:* this word relates either to their former murmuring upon this occasion a twelvemonth before, Exod. xvi. 2, or rather to their complaining mentioned ver. 1, to note the aggravation of their sin, that having just now sinned in the same kind, and sorely smarted for their sin, and being but newly delivered from their fears and dangers caused thereby, they forthwith return to their vomit and murmur again, and that more passionately than before, expressing themselves in tears and bitter words. *Flesh:* this word is here taken generally, so as to include fish, as the next words show, and as it is used 1 Cor. xv. 39. They had indeed flesh and cattle which they brought with them out of Egypt, but these were reserved for breed to be carried into Canaan, and were so few that they would scarce have served them for a month, as may be gathered from ver. 20—22.

5 gWe remember the fish, which we g Ex. 16. 3. did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

Freely; either without price, for fish was very plentiful, and fishing was there free; or with a very small price; for *nothing* is sometimes put for a *little*, as John xviii. 20; Acts xxvii. 33; and *none* for *few*, as Jer. viii. 6; 1 Cor. ii. 8. And this is the more probable, because the Egyptians might not taste of fish, nor of the leeks and onions, which they worshipped for gods, and therefore the Israelites, who speak these words, might have them there upon cheaper terms.

6 But now hour soul *is* dried away: h ch. 21. 5. *there is* nothing at all, beside this manna, *before* our eyes.

Our soul; either, 1. Our life, as the *soul* signifies, Gen. ix. 5; Psal. xxxiii. 19; Job xxxvi. 14; or, 2. Our body, which is oft signified by the *soul*, as Psal. xvi. 10; xxxv. 12; cv. 18. So Lev. xix. 28; xxi. 1; Numb. v. 2. *Is dried away;* is withered, and pines away; which possibly might be true through envy and discontent, and inordinate appetite, as 2 Sam. xiii. 4; Prov. xiv. 30. *Before our eyes;* Heb. *our eyes* see or look to *nothing but this manna*. They speak as if the *manna* were only useful to please their eyes with its fine colour and shape, but not to satisfy their appetites, or sustain their natures.

7 And ithe manna *was* as coriander i Ex. 16. 14, 31. seed, and the †colour thereof as the † Heb. *eye of it as the eye of.* colour of kbdellium. k Gen. 2. 12.

As coriander seed; not for colour, for that is black, but for shape and figure. *Bdellium* is either, 1. The gum of a tree, of a white and bright colour; or rather, 2. A gem or precious stone, as the Hebrew doctors take it; and particularly a *pearl*, as some render it, wherewith the *manna* doth manifestly agree both in its colour, which is white, Exod. xvi. 14, and in its figure, which is round. See more on Gen. ii. 12.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and ithe taste of it was i Ex. 16. 31. as the taste of fresh oil.

Or, *of the most excellent oil;* or, *of the flour of oil;* or, as others, of *cakes* or *paste made with the best oil*, the word *cakes* being easily supplied out of the foregoing member of the verse; or, which is not much differing, *like wafers made with honey*, as it is said Exod. xvi. 31. The nature and use of manna is here thus particularly described, to show the greatness of their sin in despising such excellent food as this was.

9 And mwhen the dew fell upon the m Ex. 16. 13, 14. camp in the night, the manna fell upon it.

And then the dew fell again upon it and covered it, as we

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see Exod. xvi. 13, 14; so the manna lay hid as it were between two beds of dew. Hence the phrase of *hidden manna* Rev. ii. 17.

10 ¶ Then Moses heard the people weep throughout their families, every
a Ps. 78. 21. man in the door of his tent: and [a] the anger of the LORD was kindled greatly; Moses also was displeased.

In the door of his tent; to note, that they were not ashamed of their sin. *Moses was displeased;* partly, for their great unthankfulness; partly, foreseeing the dreadful judgments coming upon them, and partly, for his own burden expressed in the following verses.

e Deut. 1. 12. 11 [e] And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

Why didst thou not hear my prayer, when I desired thou wouldst excuse me, and commit the care and government of this unruly people to some other person? See Exod. iii. 11; iv. 10.

12 Have I conceived all this people? have I begotten them, that thou shouldest
p Is. 49. 22. say unto me, [p] Carry them in thy bosom,
q 1 Kin. 19. 21. 1 Thess. 2. 7. r Gen. 26. 3. & 50. 24. Ex. 13. 5. as a [q] nursing father beareth the sucking child, unto the land which thou [r] swarest unto their fathers?

Have I begotten them; are they my children, that I should be obliged to provide food and all things for their necessity and desire? *As a nursing-father beareth the sucking-child;* which expression shows the tender care and affection that governors by the command of God ought to have towards their people.

s Ver. 18, 21. Matt. 8. 4. 13 [s] Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

t Ex. 18. 18. 14 [t] I am not able to bear all this people alone, because *it is* too heavy for me.

All this people, i. e. the burden of providing for and satisfying of them. *Object.* How was he alone, when there were others added to help him, Exod. xviii. 21, 24? *Answ.* Those were only assistant to him in civil causes and smaller matters, but the harder and greater affairs, such as this unquestionably was, were brought to Moses and determined by him alone, Exod. xviii. 22.

u See 1 Kin. 19. 4. Jonah 4. 3. 15 And if thou deal thus with me, [u] kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not
x Jer. 3. 13. [x] see my wretchedness.

Heb. *my evil,* i. e. my intolerable anguish and torment, arising from the insuperable difficulty of my office and work of ruling this people, and from the dread of their utter extirpation which they will bring upon themselves, and the dishonour which thence will accrue to God and to religion; as if not I only, but God also, were an impostor. *Seeing* is here put for feeling, as to *see death,* Psal. lxxxix. 48; Luke ii. 26, is to suffer it; and to *see the salvation of God,* Psal. l. 23; xci. 16, is to enjoy it.

16 ¶ And the LORD said unto Moses,
y See Ex. 24. 1, 9. Gather unto me [y] seventy men of the elders of Israel, whom thou knowest to
z Deut. 16. 18. be the elders of the people, and [z] officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

Of whom see Exod. iii. 16; v. 6; Lev. iv. 15; Deut. xvi. 18. *Whom thou knowest to be the elders;* whom thou by experience discernest to be elders not only in years, and name, and place, but also in wisdom, and gravity, and authority with the people.

17 And I will [a] come down and talk
a ver. 25. Gen. 11. 5. & 18. 21. Ex. 19. 20. with thee there: and [b] I will take of the
b 1 Sam. 10. 6. 2 Kin. 2. 15. Neh. 9. 20. Is. 44. 3. Joel 2. 28. spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

I will come down, not by local motion, but by my powerful presence and operation. See Gen. xi. 5; Exod. xxxiv. 5. *Will put it upon them,* i. e. I will give the same Spirit to them which I have given to thee. But as the Spirit was not conveyed to them from or through Moses, but immediately from God, so the Spirit or its gifts were not by this means impaired in Moses. The *Spirit* is here put for the gifts of the Spirit, as it is Numb. xxvii. 18; Joel ii. 28; John vii. 39; Acts xix. 2, 6; 1 Cor. xiv. 12, 32; and particularly for the Spirit of prophecy, ver. 25, whereby they were enabled, as Moses had been and still was, to discern hidden and future things, and resolve doubtful and difficult cases, which made them fit for government. It is observable, that God would not, and therefore men should not, call any persons to any office for which they were not sufficiently fit and qualified.

18 And say thou unto the people,
c Ex. 19. 10. [c] Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept
d Ex. 16. 7. [d] in the ears of the LORD, saying, Who shall give us flesh to eat? [e] for *it was* well
e ver. 5. Acts 7. 39. with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

Sanctify yourselves, i. e. prepare yourselves, either to receive the miraculous blessings of God, the flesh you desire; or rather, *Prepare to meet thy God, O Israel,* in the way of his judgments, and to receive the punishment which God will inflict upon you; for it is evident, from ver. 20, that God answered them with a curse instead of a blessing. Prepare yourselves by true repentance, that you may either obtain some mitigation of the plague, or, whilst your bodies are destroyed by the flesh you desire and eat, ver. 33, 34, your souls may be saved from the wrath of God. *Sanctifying* is oft used for *preparing,* as Jer. vi. 4; xii. 3; li. 28. *In the ears of the Lord;* not secretly in your closets, but openly and impudently in the doors of your tents, ver. 10, calling heaven and earth to witness your cries and complaints.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 [f] *But* even a † whole month, until it
f Ps. 78. 29. & 106. 15. † Heb. *month of days.* come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, [g] Why
g ch. 21. 5 came we forth out of Egypt?

Till it come out at your nostrils; which meat loathed and violently vomited up frequently doth; *and it be loathsome unto you,* being glutted with the abundance of it. Thus God destroys them by granting their desires, and turns even their blessings into curses; whilst he deals much more favourably with Moses, though he also fell into the same sin with the people, i. e. impatience and murmuring. But God will make a great difference between persons and persons, and between Moses's sins of infirmity and the people's presumptuous and oft-repeated provocations. *Ye have despised the Lord,* i. e. you have lightly esteemed his bounty and manifold blessings in *manna* and other things, and have preferred the leeks, onions, &c. of Egypt before them all; you have slighted and distrusted his promises and providence after so long and large experience of it. *Which is among you;* who is present and resident with you to observe all your carriages, and to punish your offences. This is added as a great aggravation of the crime, to sin in the presence of the Judge. *Why came we forth out of Egypt?* Why did God do us such an injury? Why did we so foolishly follow and obey him in coming forth?

21 And Moses said, [h] The people,
h Gen. 12. 2. Ex. 12. 37. & 38. 26. ch. 1. 46. among whom I *am, are* six hundred thousand footmen; and thou hast said,

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I will give them flesh, that they may eat a whole month.

Six hundred thousand footmen, fit for war, Exod. xii. 37, besides women, children, &c. That Moses speaks this as doubting or distrusting God's words is evident enough from ver. 22, 23. And that Moses was not remarkably punished for this as he was afterward for the same sin, Numb. xx., next to God's good pleasure may be imputed to the different circumstances of this and that sin: this was the first great offence of this kind, and therefore more easily passed by; that was after warning, and against more light and experience. This seems to have been spoken secretly in Moses's breast; that openly and publicly before the people, and to their scandal, and therefore it was fit to be openly and severely punished to prevent the contagion of that example.

i See 2 Kin. 7. 2. Matt. 15. 33. Mark 8. 4. John 6. 7, 9.

22 [i]Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

Will they be sufficient for them? or where shall they have more?

k Is. 50. 2. & 59. 1.

23 And the LORD said unto Moses, [k]Is the LORD's hand waxed short? thou shalt see now whether [l]my word shall come to pass unto thee or not.

l ch. 23. 19. Ezek. 12. 25. & 24. 14.

Waxed short, i. e. less able to work such great and glorious miracles as I have done.

24 ¶ And Moses went out, and told the people the words of the LORD, and [m]gathered the seventy men of the elders of the people, and set them round about the tabernacle.

m ver. 16.

Moses went out of the tabernacle, into which he entered to receive God's answers from the mercy-seat, Numb. vii. 89. *The seventy men:* either they are called *seventy* from the stated number, though two of them were lacking, ver. 26, as the apostles are called *the twelve*, Matt. xxvi. 20, when one of that number was absent; or he is said to have *gathered* them, when he gave command to gather them. *Round about the tabernacle;* partly, that the awe of God might be imprinted upon their hearts, that they might more seriously undertake and more faithfully manage their high employment; partly, to gain them the more authority and respect from the people; and principally, because that was the place where God manifested himself, and gave his blessings, and therefore there he would bestow his Spirit upon them.

n ver. 17. ch. 12. 5.

25 And the LORD [n]came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, [o]when the spirit rested upon them, [p]they prophesied, and did not cease.

o See 2 Kin. 2. 15.
p See 1 Sam. 10. 5, 6, 10. & 19. 20, 21, 23. Joel 2. 29. Acts 2. 17, 18. 1 Cor. 14. 1, &c.

Rested upon them, i. e. not only moved them for a time, but took up his settled abode with them, because the use and end of this gift was not temporary, but perpetual; *they prophesied*, i. e. discoursed of the word and works of God in a singular and marvellous manner, as the prophets did. So this word is used 1 Sam. x. 5, 6; Joel ii. 28; Acts ii. 17; 1 Cor. xiv. 3. Yet were they not hereby constituted prophets or teachers, but civil magistrates and rulers, who together with the Spirit of government, which is here sufficiently implied, received also the Spirit of prophecy, as a sign and seal, both to themselves and to the people, that God had called them to that employment, and would be with them in it, as it was with Saul upon the same occasion, 1 Sam. x. 10. *Did not cease*, either for that day; they continued in that exercise all that day, and, it may be, all the night too, as it is said of Saul, 1 Sam. xix. 24; or afterwards also, to note that this was a continued gift conferred upon them, to enable them the better to discharge their magistracy; which was more expedient for them than for the rulers of other people, because the Jews were under a theocracy, or the government of God, and even their civil controversies were decided out of that word of God which the prophets expounded; and in their wilderness condition they had frequent occasions of seeking counsel from God, which was the work of prophets, and they were to determine all things agreeably to the mind and will of God, which therefore they were obliged to study. Others translate the words, *and they added not;* so the sense is, They prophesied only this day for an assurance of vocation to and due qualification for their work, but afterwards they prophesied no more; the gift of prophecy ceased in them, and only the Spirit of government rested upon them.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but [q]went not out unto the tabernacle: and they prophesied in the camp.

q See 1 Sam. 20. 26. Jer. 36. 5.

In the camp; not going to the tabernacle, as the rest did; either modestly declining that high employment from a humble sense of their own insufficiency, as Saul did, 1 Sam. x. 22; or not having sufficient or seasonable notice to repair thither; or, being detained in the camp and in their dwellings, whether by uncleanness, or sickness, or some urgent occasion, not without God's special providence, that so the miracle might be more evident, and their call and authority more unquestionable, to all the people. *Were written*, to wit, in a book or paper, by Moses, who by God's direction nominated the fittest and worthiest persons.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

Fearing lest his authority should be diminished by their prophesying; and thereby, as by the signal given at this time, taking authority to themselves without his knowledge and consent.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, [r]forbid them.

r See Mark 9. 38. Luke 9. 49. John 3. 26.

One of his young men, or one *of his choice* ministers, *a chosen* or excellent person; which may be emphatically added, to note that even great and good men may mistake and misjudge about the works of God. Or, *from his youth*, as the words will bear, and the Chaldee, Syriac, &c. render it. So it may be added as a reason why Joshua above others were concerned for Moses's honour and authority. He feared either schism or sedition, or that by their usurpation of authority independently upon Moses, and separately from him, his power and esteem might be lessened, as the next words show.

29 And Moses said unto him, Enviest thou for my sake? [s]would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them!

s 1 Cor. 14. 5.

Enviest thou; art thou grieved because the gifts and graces of God are imparted to others besides me? Compare John iii. 26. He saith *prophets*, not *rulers*, for that he knew was absurd and impossible.

30 And Moses gat him into the camp, he and the elders of Israel.

Among the people, to exercise the gifts and authority now or formerly received.

31 ¶ And there went forth a [t]wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, † as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

t Ex. 16. 13. Ps. 78. 26, 27, 28. & 105. 40.
† Heb. *as it were the way of a day.*

A wind from the Lord, i. e. an extraordinary and miraculous wind, both for its vehemency and for its effects

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Quails; a delicious and very nourishing food, which, considering their greedy appetite, and the newness and plenty of it, disposed them to surfeits and other distempers of body, and prepared the way for the following plague. God gave them quails once before, Exod. xvi. 13, but neither in the same quantity, nor with the same design and effect as now. *From the sea;* principally from the Red Sea, and both sides of it; where, by the report of ancient heathen writers, they were then in great numbers, and, no doubt, were wonderfully increased by God's special providence for this very occasion. *Two cubits high;* not as if the quails did cover all the ground two cubits high for a day's journey on each side of the camp, for then there had been no place left where they could *spread* them *all abroad round about the camp*, as it is said they did, ver. 32; but the meaning is, that the quails came and fell down round about the camp for a whole day's journey on each side of it, and that in all that space they lay here and there in great heaps, which were oftimes two cubits high.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he
[y] Ex. 16. 36. Ezek. 45. 11. that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

Stood up, or rather *rose up*, which word is oft used for attempting or beginning to do any business. *All night;* some at one time, and some at the other, and some, through their greediness or diffidence, at both times. *Ten homers*, i. e. ten ass loads; which if it seem incredible, you must consider, 1. That the *gatherers* here were not all the people, which could not be without great confusion and other inconveniences; but some on the behalf of all, possibly one for each family, or the like, while the rest were exercised about other necessary things. So the meaning is not that every Israelite had so much for his share, but that every collector gathered so much for the family or others by whom he was intrusted. 2. That the people did not gather for their present use only, but for a good while to come, as we shall see; and being greedy and distrustful of God's goodness, it is not strange if they gathered much more than they needed. 3. That the word rendered *homers* may signify *heaps*, as it doth Exod. viii. 14; Judg. xv. 16; Hab. iii. 15, and *ten* is oft put for *many;* and so the sense is, that every one gathered several heaps. If yet the number seems incredible, it must be further known, 4. That heathen and other authors affirm, that in those eastern and southern countries quails are innumerable, so that in one part of Italy, within the compass of five miles, there were taken about a hundred thousand of them every day for a month together; and that sometimes they fly so thick over the sea, that being weary they fall into ships, sometimes in such numbers that they sink them with their weight, as Varro and Solinus affirm. And Athenæus relates, that in Egypt, a country prodigiously populous, as all agree, they were in such plenty, that all those vast numbers of people could not consume them, but were forced to salt and keep them for their future use. So that there is no need at all that God should create innumerable quails for this purpose; which yet if it were affirmed he did, atheists and antiscripturists have no occasion of triumph, since they must either own the creation of the world, which is a far greater miracle, or ascribe the production of the world to a casual jumble of atoms, which is more senseless and ridiculous than all the fables of the poets. *Spread them all abroad*, that so they may dry them, and salt them, and preserve them for their future use, according to what they had seen and learned in Egypt.

[z] Ps. 78. 30, 31. 33 And while the [z]flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

Chewed, Heb. *cut off*, to wit, from their mouths, which is here understood, and expressed Joel i. 5, i. e. ere it was taken away, as the *flocks* are said to be *cut off from the fold*, Hab. iii. 17, when they are lost and perished. The sense is, before they had done eating their quails, which lasted for a month, as appears from ver. 20. *A very great plague;* whether it was leanness sent into them, Psal. cvi. 15, whereby the food was deprived of its nourishing power, which it hath only from God's blessing; or surfeit, a punishment most suitable to their sin, and most likely to follow their intemperate desire and use of this food; or the pestilence; it is not much material: but a great and sore plague unquestionably it was. *Quest.* Why did God so sorely punish the people's murmuring and complaining for lack of flesh here, when he spared them after the same sin, Exod. xvi.? *Answ.* Because this sin was a far greater sin than that, and aggravated with worse circumstances; as proceeding not from necessity, as that did, when as yet they had no food, but from mere lust and wantonness, when they had manna constantly given them; as committed after large experience of God's care and kindness, after God had pardoned their former sins, and after God had in a solemn and terrible manner made known his laws and duty to them.

34 And he called the name of that place ‖ Kibroth-hattaavah: because there they buried the people that lusted. ‖ That is, *The graves of lust.* Deut. 9. 22.

Kibroth-hattaavah, Heb. *The graves of lust*, i. e. of the men that lusted, as it here follows. The abstract for the concrete, which is frequent; as *poverty*, 2 Kings xxiv. 14, *pride*, Psal. xxxvi. 11, *deceit, sins*, Prov. xiii. 6, &c., *dreams*, Jer. xxvii. 9, are put for men who are *poor*, or *proud*, or *deceitful*, or *sinful*, or *dreamers*. And it notes that this plague did not seize upon all that did eat of the quails, for then all had been destroyed, but only upon those who were inordinate both in the desire and use of them.

35 [y] *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and † abode at Hazeroth. [y] ch. 33. 17. † Heb. *they were in*, &c.

Of which place see on Numb. xxxiii. 17; Deut. i. 1.

CHAP. XII.

Miriam and Aaron murmur against Moses, 1—3. *God commandeth him, Aaron, and Miriam to come to the tabernacle, which they did*, 4, 5. *God rebuketh Aaron and Miriam*, 6—9. *Miriam becometh leprous*, 10. *Aaron humbling himself before Moses*, 11, 12; *he intercedeth for him*, 13. *Miriam remains without the camp seven days*, 14, 15.

AND Miriam and Aaron spake against Moses because of the ‖ Ethiopian woman whom he had married: for [a] he had † married an Ethiopian woman. ‖ Or, *Cushite.* [a] Ex. 2. 21. † Heb. *taken.*

God permitted *Miriam and Aaron* to murmur against their brother, partly to exercise and discover his admirable meekness and patience for the instruction of after-ages; and partly, that by this shaking Moses's authority might take the deeper root, and the people might be deterred from all sedition and rebellion against him by this example. *Miriam* seems to be first named, because she was the chief instigator or first mover of the sedition; wherefore she also is more eminently punished. *The Ethiopian woman* was either, 1. Zipporah, who is here called an *Ethiopian*, in the Hebrew a Cushite, because she was a Midianite; the word Cush being generally used in Scripture, not for Ethiopia properly so called below Egypt, but for Arabia, as some late learned men have evidently proved from 2 Kings xix. 9; 2 Chron. xxi. 16; Ezek. xxix. 10; xxx. 8, 9; Hab. iii. 7, and other places. If she be meant, as it is commonly conceived, I suppose they did not quarrel with him for marrying her, because that was done long since, but for indulging her too much, and being swayed by her and her relations, by whom they might think he was persuaded to make this innovation, and to choose seventy rulers, as he had been formerly, Exod. xviii.; by which copartnership in government they thought their authority and reputation much diminished, especially when no notice was taken nor use made of them in the choice, but all was done by the direction of Moses, and for his assistance in the government. And because they durst not accuse God, who was the chief Agent in it, they charge Moses, his instrument, as the manner of men is.

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Or, 2. Some other woman, though not named in Scripture, whom he married either whilst Zipporah lived, or rather because she was now dead, though that, as many other things, be not recorded. For as the quarrel seems to be about his marrying a stranger, so it is probable it was a late and fresh occasion about which they contended, and not a thing done forty years ago. And it was lawful for him as well as any other to marry an Ethiopian or Arabian woman, provided she were, as doubtless this woman was, a sincere proselyte, which were by the law of God admitted to the same privileges with the Israelites, Exod. xii. 48; so there might be many reasons why Moses might choose to marry such a person rather than an Israelite, or why God so ordered it by his providence, either because she was a person of eminent worth and virtue, or because God intended that the government should not be continued in the hands of Moses's children, and therefore would have some political blemish to be upon the family, as being strangers by one parent. And this they here urge as a blemish to Moses also.

b Ex. 15. 20. Mic. 6. 4. c Gen. 29.33. ch. 11. 1. 2 Kin. 19. 4. Is. 37. 4. Ezek. 35. 12, 13.

2 And they said, Hath the LORD indeed spoken only by Moses? [b]hath he not spoken also by us? And the LORD [c]heard *it*.

Are not we prophets as well as he? so Aaron was made, Exod. iv. 15, 16, and so Miriam is called, Exod. xv. 20. See also Micah vi. 4. And Moses hath debased and mixed the holy seed, which we have not done. Why then should he take all power to himself, and make rulers as he pleaseth, without consulting us in the case? *The Lord heard it*, i. e. observed their words and carriage to Moses.

d Ecclus. 45. 4.

3 (Now the man Moses *was* [d]very meek, above all the men which *were* upon the face of the earth.)

This is added as the reason why Moses took no notice of their reproach, but was one that heard it not, and why God did so speedily and severely plead Moses's cause, because he did not avenge himself. *Quest.* 1. Did it become Moses thus to commend himself? *Answ.* 1. The holy penmen of Scripture are not to be measured or censured by other profane writers, because they are guided by special instinct in every thing they write; and as they ofttimes publish their own and their near relations' greatest faults, where it may be useful to the honour of God, and the edification of the church in after-ages; so it is not strange if for the same reasons sometimes they commend themselves, especially when they are forced to it by the insolence and contempt of their adversaries, which was Moses's case here, in which case St. Paul also commends himself, 2 Cor. xi. 5, &c.; xii. 11, 12; which they might the better do, because all their writings and carriage made it evident to all men that they did not this out of vain-glory, and that they were exalted above the affectation of men's praises, and the dread of men's reproaches. 2. This might be added, as some other clauses were, by some succeeding prophet, which was no disparagement to the authority of the Holy Scriptures, seeing it is all written by one hand, though divers pens be used by it. *Quest.* 2. How was Moses so meek, when we ofttimes read of his anger, as Exod. xi. 8; xvi. 20; xxxii. 19; Lev. x. 16; Numb. xvi. 15; xx. 10, 11, compared with Psal. cvi. 32, 33? *Answ.* 1. The meekest men upon earth are provoked sometimes, yea, oftener than Moses was. 2. True meekness doth not exclude all anger, but only such as is unjust, or immoderate, or implacable. Moses was and ought to be angry where God was offended and dishonoured, as he was in almost all the places alleged.

e Ps. 76. 9.

4 [e]And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

Suddenly; partly to show his great respect unto Moses, and unto the grace of meekness; and partly to stifle the beginnings of the sedition, that this example might not spread amongst the people, who had too much of that leaven among them. *Come out*, to wit, out of your private dwellings, and from amongst the people, both that you may not infect them by such scandalous words, and partly that you may know my pleasure and your own doom.

f ch. 11. 25. & 16. 19.

5 [f]And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

In the door of the tabernacle, where they stood without, not being admitted into the tabernacle, as Aaron used to be; which is noted as a sign of God's displeasure.

g Gen. 15. 1. & 46. 2. Job 33. 15. Ezek. 1. 1. Dan. 8. 2. & 10. 5, 16, 17. Luke 1. 11, 22. Acts 10. 11, 17. & 22. h Gen. 31. 10, 11. 1 Kings 3. 5. Matt. 1. 20.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him [g]in a vision, *and* will speak unto him [h]in a dream.

If you be prophets, as you pretend, yet know there is a difference among prophets, nor do I put equal authority and honour upon all of them. By *a vision* God represents things to the mind of a prophet when he is awake, as Gen. xv. 1; xlvi. 2; Dan. viii. 18; x. 8. By *a dream* God manifests his mind to them when aleep, as Gen. xx. 3; xxviii. 12.

i Ps. 105. 26. k Heb. 3. 2, 5. 1 1 Tim. 3. 15.

7 [i]My servant Moses *is* not so, [k]who *is* faithful in all [l]mine house.

i. e. Whom I have set over all my house, i. e. my church and people, and therefore over you, and who hath discharged his office faithfully, and not partially and self-seekingly, as you falsely accuse him.

m Ex. 33. 11. Deut. 34. 10. n 1 Cor. 13. 12. o Ex. 33. 18. p 2 Pet. 2. 10. Jude 8.

8 With him will I speak [m]mouth to mouth, even [n]apparently, and not in dark speeches; and [o]the similitude of the LORD shall he behold: wherefore then [p]were ye not afraid to speak against my servant Moses?

Mouth to mouth, i. e. distinctly, by an articulate voice; immediately, not by an interpreter, nor by shadows and representations in his fancy, as it is in visions and dreams; and familiarly. This is called *speaking face to face*, 2 Epist. of John, ver. 12, and 3 Epist. ver. 14. *Apparently;* plainly and certainly. *Not in dark speeches;* not in parables, similitudes, riddles, dark resemblances; as by showing a *boiling pot*, an *almond tree*, &c. to Jeremiah, *a chariot* with wheels, &c. to Ezekiel. *The similitude of the Lord;* not the face or essence of God, which no man can see and live, Exod. xxxiii. 20; it being invisible, Col. i. 15, and never seen by man, John i. 18; but some singular manifestation of his glorious presence, as Exod. xxxiii. 11, 20, &c.; xxxiv. 5, &c.; Deut. xxxiv. 10. Yea, the Son of God appeared to him in a human shape, which he took up for a time, that he might give him a foretaste of his future incarnation. *My servant;* who is so in such an eminent and extraordinary manner.

9 And the anger of the LORD was kindled against them; and he departed.

From the door of the tabernacle, in token of his great displeasure, not waiting for their answer, and judging them unworthy of any further discourse.

q Deu. 24. 9. r 2 Kings 5. 27. & 15. 5. 2 Chron. 26. 19, 20.

10 And the cloud departed from off the tabernacle; and, [q]behold, Miriam *became* [r]leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

From off the tabernacle; not from the whole tabernacle, for then they must have removed, but from that part of the tabernacle whither it was come, to that part which was directly over the mercy-seat, where it constantly abode. *Miriam became leprous;* she, and not Aaron, either because she was first or chief in the transgression, or because God would not have his worship either interrupted or dishonoured, which it must have been if Aaron had been leprous. *White as snow:* this kind of leprosy was the most virulent and incurable of all. See Exod. iv. 6; 2 Kings v. 27. It is true, when the leprosy began in a particular part, and thence spread itself over all the flesh by degrees, and at last made it all white, that was an evidence of the cure of the leprosy, Lev. xiii 12, 13; but it was

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otherwise when one was suddenly and extraordinarily smitten with this universal whiteness, which showed the great corruption of the whole mass of blood, as it was here.

11 And Aaron said unto Moses, Alas,
[a] 2 Sam. 19. 19. & 24. 10. Prov. 30. 32. my lord, I beseech thee, [a]lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

Let not the guilt and punishment of this sin rest upon us, upon her in this kind, upon me in any other kind, but pray to God for the pardon and removal of it.

[t] Ps. 88. 4. 12 Let her not be [t]as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

As one dead; either naturally, because part of her flesh was putrefied and dead, and not to be restored but by the mighty power of God; or morally, because she was cut off from all converse with others, Lev. xiii. 46. *When he cometh out of his mother's womb;* like an untimely birth, without due shape and proportion, or like a still-born child that hath been for some time dead in the womb, which when it comes forth is white and putrefied, and part of it consumed.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses,
[u] See Heb. If her father had but spit in her face, should she not be ashamed seven days?
[x] Lev. 13. 46. ch. 5. 2, 3. let her be [x]shut out from the camp seven days, and after that let her be received in *again*.

Spit in her face, i. e. expressed some eminent token of indignation and contempt, which this was, Job xxx 10; Isa. l. 6. *Should she not be ashamed*, and withdraw herself from her father's presence? as Jonathan did upon a like occasion, 1 Sam. xx. 34. So though God healed her according to Moses's request, yet he would have her publicly bear the shame of her sin, and be a warning to others to keep them from the same transgression. *Seven days*, the time appointed for cleansing the unclean. See Numb. vi. 9; xxxi. 19.

[y] Deut. 24. 9. 2 Chron. 26. 20, 21. 15 [y]And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

Which was a testimony of respect to her both from God and from the people, God so ordering it, partly lest she should be overwhelmed by such a public rebuke from God, and partly lest, she being a prophetess, together with her person, the gift of prophecy should come into contempt.

16 And afterward the people removed
[z] ch. 11. 35. & 33. 18. from [z]Hazeroth, and pitched in the wilderness of Paran.

Hazeroth, where they *abode*, as is said, Numb. xi. 35, for Miriam's sake. *In the wilderness of Paran*, i. e. in another part of the same wilderness, as may be gathered from Numb. x. 12: see also Deut. xxxiii. 2. It is possible they might have removed out of one part of that wilderness into another wilderness, and then returned again into another part of it, as we know the Israelites had many strange windings and turnings in their wilderness travels. And this part was more especially called *Rithmah*, Numb. xxxiii. 18, and *Kadesh-barnea*, Numb. xiii. 26; Deut. i. 19, which were two noted places in that part, both which seem to be comprehended within their camp, or near adjoining to it.

CHAP. XIII.

God commandeth Moses to send spies to search out the land of Canaan, 1—3. *Their names*, 4—16. *Moses's commandment where to go, and what to do*, 17—20. *Their return with the fruits of the land, and their report*, 23—29. *They are encouraged by Caleb*, 30; *but ten others dishearten them by their false report*, 31—33.

AND the LORD spake unto Moses, saying,

In answer to the people's petition about it, as is evident from Deut. i. 22. And it is probable from the following story, that the people desired it out of diffidence of God's promise and providence, though Moses liked of it as a prudent course to learn where or how to make the first invasion. And God granted their desire for their trial and punishment, as well knowing from what root it came.

2 [a]Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.
[a] ch. 32. 8. Deut. 1. 22.

Do as the people press thee to do. *Of every tribe of their fathers*, i. e. which comes from their several parents or patriarchs. *A ruler;* a person of wisdom and authority, which might make his witness more considerable with the people.

3 And Moses by the commandment of the LORD sent them [b]from the wilderness of Paran: all those men *were* heads of the children of Israel.
[b] ch. 12. 16. & 32. 8. Deut. 1. 19. & 9. 23.

4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 [c]Of the tribe of Judah, [d]Caleb the son of Jephunneh.
[c] ch. 34. 19. 1 Chr. 4. 15. [d] ver. 30. ch. 14. 6, 30. Josh. 14. 6, 7, 13, 14. Judg. 1. 12.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, [e]Oshea the son of Nun.
[e] ver. 16.

Called also *Joshua*, ver. 16.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

i. e. Of that part of the tribe of Joseph which is peculiarly called *the tribe of Manasseh*, as the other part of it was called *the tribe of Ephraim*, ver. 8. The name of Joseph is elsewhere appropriated to Ephraim, as Ezek. xxxvii. 16, 19; Rev. vii. 8; here to Manasseh; possibly to aggravate the sin of the ruler of this tribe, who did so basely degenerate from his noble ancestor, Joseph.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called [f]Oshea the son of Nun Jehoshua.
[f] ver. 8. Exod. 17. 9. ch. 14. 6, 30.

Oshea notes a desire of salvation, signifying, *Save, we pray thee*, but *Jehoshua*, or *Joshua*, includes a promise of salvation, that he should save, or that God by his hands should save the people. So this was a prophecy of his succession to Moses in the government, and of the success of his arms.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* [g]southward, and go up into [h]the mountain:
[g] ver. 21. [h] Gen. 14. 10 Judg. 1. 9, 19.

Southward, i. e. into the southern part of Canaan, which was the nearest part, and the worst too, being dry and desert, Josh. xv. 1, 3; Judg. i. 15; Psal. cxxvi. 4, and therefore fittest for them to enter and pass through with less observation. *Into the mountain*, i. e. into the mountainous

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country, and thence into the valleys, and so take an exact survey of the whole land.

18 And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

What it is, both for largeness, and for nature and quality; as is more particularly expressed, ver. 19, 20.

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

Good or bad, healthful or unwholesome, fruitful or barren. *In tents*, as the Arabians did; or in unwalled villages, which, like tents, are exposed to an enemy.

20 And what the land *is*, whether it *be* [i]fat or lean, whether there be wood therein, or not. And [k]be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

i Neh. 9. 25, 35. Ezek. 34. 14.
k Deut. 31. 6, 7, 23.

Fat; rich and fertile. *Be ye of good courage*; doubt not but God will preserve you in this dangerous journey, and be not dismayed nor discouraged if you find the people numerous, potent, and well fortified.

21 ¶ So they went up, and searched the land [l]from the wilderness of Zin unto [m]Rehob, as men come to Hamath.

l ch. 34. 3. Josh. 15. 1.
m Josh. 19. 28.

The wilderness of Zin, in the south of Canaan, Numb. xxxiv. 3; Josh. xv. 3; differing from *the wilderness of Sin*, which was nigh unto Egypt, Exod. xvi. 1. *To Hamath*; i. e. from the south they passed through the whole land even to the northern parts of it, *Rehob*, a city in the north-west part, Josh. xix. 28; Judg. i. 31; and *Hamath*, a city in the north-east part, Josh. xix. 35; Ezek. xlvii. 17. And that they might more expeditiously and securely perform this office, it is probable that they divided themselves into several small parties, and informed themselves not only by their eye, but also by their ear, and the information of persons, of whom they inquired about the nature and condition of their land.

22 And they ascended by the south, and came unto Hebron; where [n]Ahiman, Sheshai, and Talmai, [o]the children of Anak, *were*. (Now [p]Hebron was built seven years before [q]Zoan in Egypt.)

n Josh. 11. 21, 22. & 15. 13, 14. Judg. 1. 10.
o ver. 33.
p Josh. 21. 11.
q Ps. 78. 12. Is. 19. 11. & 30. 4.

Here Moses having generally described their progress and course from south to north, now returns more particularly to relate some memorable places and passages, as that having entered the land in the southern parts, they travelled then till they came to *Hebron*. *Came*, Heb. *he came*, to wit, Caleb, as appears from Josh. xiv. 9, 12, 14; for, as was now intimated, the spies distributed their work among them, and went either severally, or by pairs; and, it seems, the survey of this part was left to Caleb. *Anak*; a famous giant so called, whose children these are called, either more generally, as all giants sometimes were, or rather more specially, because Arba, from whom Hebron was called Kirjath-arba, was the father of Anak, Josh. xv. 13. And this circumstance is mentioned as an evidence of the goodness of that land and soil, because the giants chose it for their habitation. *Before Zoan in Egypt*: this seems to be noted to confront the Egyptians, who vainly boasted of the antiquity of their city Zoan above all places.

23 [r]And they came unto the ‖ brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

r Deut. 1. 24, 25.
‖ Or, *valley*.
ch. 32. 9. Judg. 16. 4.

Upon a staff; either for the weight of it, considering the length of the way they were to carry it, or for the preservation of it whole and entire. In those eastern and southern countries there are vines and grapes of an extraordinary bigness, as Strabo and Pliny affirm.

24 The place was called the ‖ brook ‖ Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

‖ Or, *valley*
‖ That is, *a cluster of grapes*.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, [s]unto the wilderness of Paran, to [t]Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

s ver. 3.
t ch. 20. 1, 16. & 33. 36. & 33. 36. Deut. 1. 19. Josh. 14. 6.

Kadesh; so called by way of abbreviation, which is frequent in Hebrew names, for *Kadesh-barnea*, Deut. i. 19, which some rashly confound with *Kadesh* in the wilderness of *Zin*, Numb. xx. 1; xxvii. 14; xxxiii. 36; into which they came not till the fortieth year after their coming out of Egypt, as appears from Numb. xxxiii. 37, 38; whereas they were in this *Kadesh* in the second year, and before they received the sentence of their forty years' abode in the wilderness.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with [u]milk and honey; [x]and this *is* the fruit of it.

u Ex. 3. 6. & 33. 3.
x Deut. 1. 25.

They told him in the audience of the people, as appears from ver. 30. They craftily begin their relation with commendations, that their following slanders might be more easily believed.

28 Nevertheless [y]the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw [z]the children of Anak there.

y Deut. 1. 28. & 9. 1, 2.
z ver. 33.

Strong; potent for the strength of their body, and the valour of their minds.

29 [a]The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

a Ex. 17. 8. ch. 14. 43. Judg. 6. 3. 1 Sam. 14. 48. & 15. 3, &c.

The south, where we are to enter the land; and they who were so eager and fierce against us that they came into the wilderness to fight with us, will without doubt oppose us when we come close by their land, and are about to settle in their neighbourhood, the rather, to revenge themselves for their former loss and shame received by us. Therefore they mention them, though they were no Canaanites. *In the mountains*, i. e. in the mountainous country in the south-east part of the land; so that you cannot enter there without great difficulty, both because of the noted strength and valour of those people, and because of the advantage they have from the mountains. *By the sea*; not the midland sea, which is commonly understood by that expression, but the Salt or Dead Sea, as appears, 1. Because it is that sea which is next to Jordan, as here follows. 2. Because the Canaanites dwelt principally in those parts, and not near the midland sea. So these guard the entrance on the east side, as the others do on the south.

30 And [b]Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

b See ch. 14. 6, 24. Josh. 14. 7.

Caleb, together with Joshua, as is manifest from Numb. xiv. 6, 7, 30; but Caleb alone is here mentioned, possibly because he spake first and most, which he might better do, because he might be presumed to be more impartial than Joshua, who being Moses's minister might be thought to speak only what he knew his master would like. *Stilled the people*; which implies either that they had began to murmur, or that by their looks and carriages they discovered that grief and anger which boiled in their breasts. *Before Moses*, or *towards Moses*, against whom they were incensed, as the man who had brought them into such sad

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circumstances. *We are well able;* partly in moral probability, because we are one people united under one head, whereas they are divided into several nations, and governments of differing counsels, and interests, and inclinations; and principally because of the assistance of the Almighty God.

c ch. 32. 9. Deut. 1. 28. Josh. 14. 8.

31 [c] But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

The men that went up with him; all of them, Joshua excepted. *They are stronger than we,* both in stature of body and numbers of people. Thus they wickedly question the power, and truth, and goodness of God, of all which they had such ample testimonies.

d ch. 14. 36, 37.

32 And they [d] brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and [e] all the people that we saw in it *are* † men of a great stature.

e Amos 2. 9. † Heb. men of stature.

They brought up, Heb. *brought forth,* to wit, out of their mouths; they uttered a reproach, or reproachful words. *Of the land,* i. e. against, or concerning the land. It is the genitive case of the object, as Matt. x. 1; xiv. 1. *Eateth up the inhabitants;* not so much by civil wars, as most think, for that was likely to make their conquest more easy; nor by the barrenness of the soil, which consumed the people with the excessive pains it required to make it fruitful, as others think, for they confessed the excellency of the land, ver. 27; but rather by the unwholesomeness of the air and place, which they guessed from the many funerals which, as some Hebrew writers, not without probability, affirm, they observed in their travels through it; though that came to pass from another cause, even from the singular providence of God, which, to facilitate the Israelites' conquest, cut off vast numbers of the Canaanites, either by a plague, or by the *hornet* sent *before them,* as is expressed Josh. xxiv. 12, or some other way.

f Deut. 1. 28. & 2. 10. & 9. 2.

33 And there we saw the giants, [f] the sons of Anak, *which come* of the giants: and we were in our own sight [g] as grasshoppers, and so we were [h] in their sight.

g Is. 40. 22. h 1 Sam. 17. 42.

i. e. Small and contemptible.

CHAP. XIV.

The children of Israel murmur against Moses and Aaron, 1—4. *Moses, Aaron, Caleb, and Joshua go to appease the people,* 5—9; *wherefore the people would have stoned them,* 10. *The Lord threateneth them with the pestilence,* 11, 12. *Moses entreateth the Lord for the people,* 13—19. *The Lord heareth Moses,* 20, 21; *yet promiseth that the murmurers shall never enter into the land of Canaan,* 22, 23. *Judgments on the murmurers,* 26—35. *They that brought an evil report on the land die of the plague,* 36, 37. *They who would take possession of the land contrary to God's command are smitten,* 40—45.

AND all the congregation lifted up their voice, and cried; and [a] the people wept that night.

a ch. 11. 4.

Except Caleb and Joshua, and some few others. A synecdochical expression, the whole for the greatest part.

b Ex. 16. 2. & 17. 3. Ps. 106. 25.

2 [b] And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or [c] would God we had died in this wilderness!

c See ver. 28.

Against Moses and against Aaron, as the instruments and occasions of their present calamity. *That we had died in this wilderness:* it was not long before they had their desire, and did die in the wilderness.

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

From the instruments they rise higher, and strike at God the chief cause and author of their journey; by which we see the prodigious growth and progress of sin when it is not resisted. *Should be a prey* to the Canaanites, whose land we were made to believe we should possess.

4 And they said one to another, [d] Let us make a captain, and [e] let us return into Egypt.

d Neh. 9. 17. e See Deut. 17. 16. Acts 7. 39.

A captain, instead of Moses, one who will be more faithful to our interest than he. This was but a purpose or a desire, and yet it is imputed to them as if they had done it, Neh. ix. 16, 17, they *appointed a captain,* &c., even as Abraham's purpose to offer up Isaac is reckoned for the deed, Heb. xi. 17. *Let us return into Egypt.* Stupendous madness! Whence should they have protection against the many hazards, and provision against all the wants of the wilderness? Could they expect either God's cloud to cover and guide them, or manna from heaven to feed them? Who should conduct them over the Red Sea? or, if they went another way, who should defend them against those nations whose borders they were to pass? What entertainment could they expect from the Egyptians, whom they had deserted and brought to so much ruin?

5 Then [f] Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

f ch. 16. 4, 22.

As humble and earnest suppliants, either to the people, to entreat them to desist from their wicked and pernicious enterprise; or rather, to God, by comparing this with Numb. xvi. 4; xx. 6, the only refuge to which Moses resorted in all such straits, and who alone was able to still and govern this tumultuous and stiff-necked people. *Before all the assembly,* that they might be awaked to apprehend their sin and danger, when they saw Moses at his prayers, whom God never used to deny, and never failed to defend, even with the destruction of his enemies.

6 ¶ [g] And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

g ver. 24, 30, 38. ch. 13. 6, 8.

To testify their hearty grief for the people's blasphemy against God and sedition against Moses, and that dreadful judgment which they easily foresaw this must bring upon the congregation and people of God.

7 And they spake unto all the company of the children of Israel, saying, [h] The land, which we passed through to search it, *is* an exceeding good land.

h ch. 13. 27. Deut. 1. 25.

8 If the LORD [i] delight in us, then he will bring us into this land, and give it us; [k] a land which floweth with milk and honey.

i Deu. 10. 15. 2 Sam. 15. 25, 26. & 22. 20. 1 Kings 10. 9. 1 Is. 22. 8. & 147. 10. 11. Is. 62. 4. k ch. 13. 27.

If by our rebellion and ingratitude we do not provoke God to loathe and forsake us.

9 Only [l] rebel not ye against the LORD, [m] neither fear ye the people of the land; for [n] they *are* bread for us: their † defence is departed from them, [o] and the LORD *is* with us: fear them not.

l Deut. 9. 7, 23, 24. m Deut. 7. 18. & 20. 3. n ch. 24. 8. † Heb. *shadow.* Ps. 121. 5. Is. 30. 2, 3. Jer. 48. 45. o Gen. 48. 21. Ex. 33. 16. Deut. 20. 1, 3, 4. & 31. 6, 8. Josh. 1. 5. Judg. 1. 22. 2 Chron. 13. 12. & 15. 2. & 20. 17. & 32. 8. Ps. 46. 7, 11. Is. 41. 10. Amos 5. 14. Zech. 8. 23.

They are bread for us; we shall destroy them as easily as we do our bread or common food. Compare Numb. xxiv. 8; Psal. xiv. 4. *Their defence,* i. e. their counsel, conduct, and courage, and especially God, who was pleased to afford them his protection till their iniquities were full, Gen. xv. 16, is utterly departed from them, and hath given them up as a prey to us. *The Lord is with us,* by his special grace and almighty power, to save us from them and from all our enemies.

10 [p] But all the congregation bade

p Ex. 17. 4.

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stone them with stones. And [q] the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

q Ex. 16. 10. & 24. 16, 17. & 40. 34. Lev. 9. 23. ch. 16. 19, 42. & 20. 6.

Now in the extremity of danger, to rescue his faithful servants, and to stop the rage of the people. *In the tabernacle*, i. e. upon or above the tabernacle, where the cloud usually resided, in which the glory of God did appear upon occasion, and now in a more illustrious manner, as the state of things required.

11 ¶ And the LORD said unto Moses, How long will this people [r] provoke me? and how long will it be ere they [s] believe me, for all the signs which I have shewed among them?

r ver. 23. Deut. 9. 7, 8, 22. Ps. 95. 8. Heb. 3. 8, 16. s Deut. 1. 32. & 9. 23. Ps. 78. 22, 32, 42. & 106. 24. John 12. 37. Heb. 3. 18.

12 I will smite them with the pestilence, and disinherit them, and [t] will make of thee a greater nation and mightier than they.

t Ex. 32. 10.

This was not an absolute determination, as the event showed, but only a commination, like that of Nineveh's destruction within forty days, with a condition implied, except there be speedy repentance, or powerful intercession.

13 ¶ And [u] Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

u Ex. 32. 12. Ps. 106. 23. Deut. 9. 26, 27, 28. & 32. 27. Ezek. 20. 9, 14.

Then, i. e. in case thou dost utterly destroy them. *Thou broughtest up this people*, whereby thou didst get great honour to thyself, which now thou wilt certainly lose.

14 And they will tell *it* to the inhabitants of this land: [x] *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* [y] thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

x Ex. 15. 14. Josh. 2. 9, 10. & 5. 1. y Ex. 13. 21. & 40. 38. ch. 10. 34. Neh. 9. 12. Ps. 78. 14. & 105. 39.

To the inhabitants of this land, for there was much intercourse between these two nations.

15 ¶ Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

As one man, i. e. altogether, or to a man; and suddenly as it were by one blow, as if all had but one neck.

16 Because the LORD was not [z] able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

z Deut. 9. 28. Josh. 7. 9.

His power was quite spent in bringing them out of Egypt, and could not finish the work he had begun and had sworn to do.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

Be great, i. e. appear to be great, discover its greatness; a real verb put for a declarative, or the thing for the manifestation of the thing. And this may be understood either, 1. Of God's power in preserving the people, and carrying them on into Canaan, which sense may seem to be favoured by the foregoing verse, where the Egyptians deny that God had power to do so. And according to that sense he adds the following words, not as an explication of this power, but as an argument to move him to show forth his power for his people notwithstanding their *sins*, *according as*, or rather *because*, (as the Hebrew word is oft rendered,) he had *spoken*, *saying*, &c., and so he should maintain the honour and the truth of his own name, or of those titles which he had ascribed to himself. Or, 2. The power of his grace and mercy, or the *greatness of his mercy*, as he calls it, ver. 19, in pardoning of this and their other sins; for to this the following words manifestly restrain it, *according as thou hast spoken*, &c., where the pardon of their sins is the only instance of this power both described in God's titles, ver. 18, and prayed for by Moses, ver. 19, *pardon, I beseech thee*, &c., and granted by God in answer to him, ver. 20, *I have pardoned*, &c. Nor is it strange that the pardon of sin, especially of such great sins, be spoken of as an act of power in God, because undoubtedly it is an act of omnipotent and infinite goodness; whence despairing sinners sometimes cry out that their sins are greater than God can pardon, as some translate Cain's words, Gen. iv. 13. And since *power* is applied to God's wrath in punishing sin, Rom. ix. 22, why may it not as well be attributed to God's mercy in forgiving it? especially if it be considered that even in men revenge is an act of impotency, and consequently it must needs be an act of power to conquer their passions and inclinations to revenge, and to pardon those enemies whom they could destroy.

18 The LORD *is* [a] longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, [b] visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

a Ex. 34. 6, 7. Ps. 103. 8. & 145. 8. Jonah 4. 2. b Ex. 20. 5. & 34. 7.

These words may seem to be very improperly mentioned, as being a powerful argument to move God to destroy this wicked people, and not to pardon them. It may be answered, that Moses useth these words together with the rest, partly because he would not sever what God had put together, and partly to show that he did not desire a full and absolute pardon, (but was willing that God should execute his vengeance upon the principal authors of this rebellion, and leave some character of his displeasure upon all the people, as God did,) but only that God would not disinherit them, ver. 12, nor *kill* all *the people as one man*, ver. 15, nor destroy them both root and branch, because he had promised not to extend his wrath against them in punishing their sins beyond the third and fourth generation. But the truer answer seems to be, that these words are to be translated otherwise, *and in destroying he will not utterly destroy, though he visit the iniquity of the fathers upon the children, unto the third and fourth generation*. Of which see the notes on Exod. xxxiv. 7, where all this verse is explained.

19 [c] Pardon, I beseech thee, the iniquity of this people [d] according unto the greatness of thy mercy, and [e] as thou hast forgiven this people, from Egypt even ‖ until now.

c Ex. 34. 9. d Ps. 106. 45. e Ps. 78. 38. ‖ Or, *hitherto*.

After many and great provocations; show thyself still to be the same sin-pardoning God.

20 And the LORD said, I have pardoned [f] according to thy word:

f Ps. 106. 23. Jam. 5. 16. 1 John 5. 14, 15, 16.

So far as not utterly to destroy them, as I threatened, ver. 12, and thou didst fear, and beg the prevention of it, ver. 15.

21 But *as* truly *as* I live, [g] all the earth shall be filled with the glory of the LORD.

g Ps. 72. 19.

i. e. With the report of the glorious and righteous acts of God in punishing this rebellious people in manner following. That this is the true sense, appears both from the particle of opposition, and the solemn introduction of them, *But truly as I live*, and from the following verses, *because all these men*, &c., which come in without any note of opposition, and have a manifest relation to and connexion with this verse.

22 [h] Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now [i] these ten times, and have not hearkened to my voice;

h Deut. 1. 35. Ps. 95. 11. & 106. 26. Heb. 3. 17, 18. i Gen. 31. 7.

My glory, i. e. my glorious appearances in the cloud, and in the tabernacle. *Ten times*, i. e. many times. A certain number for an uncertain, as Gen. xxxi. 7; Lev. xxvi. 8; Job xix. 3. Though some reckon ten times precisely, wherein they did eminently provoke God.

23 [k] † Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

k ch. 32. 11. Ezek. 20. 15. † Heb. *If they see the land.*

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[l] Deut. 1. 36. Josh. 14. 6, 9, 14. [m] ch. 32. 12.

24 But my servant [l] Caleb, because he had another spirit with him, and [m] hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

Joshua is not here named, because he was not now among the people, but a constant attendant upon Moses; nor was he to be reckoned as one of them, any more than Moses and Aaron were, because he was to be their chief commander. *Another spirit with him*, i. e. was a man of another temper and carriage, faithful and courageous, not acted by that evil spirit of cowardice, unbelief, unthankfulness, disobedience, which ruled in his brethren, but by the Spirit of God. *Fully*, i. e. universally and constantly, in and through difficulties and dangers, which made his partners halt. *The land whereinto he went;* in general, Canaan, and particularly Hebron, and the adjacent parts, Josh. xiv. 9. *Shall possess it*, or, *shall expel it*, i. e. its inhabitants, the land being oft put for the people of it. Compare Josh. viii. 7; xiv. 12.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, [n] and get you into the wilderness by the way of the Red sea.

[n] Deut. 1. 40.

In the valley; beyond the mountain at the foot whereof they now were, ver. 40. And this clause is added, either, 1. As an aggravation of Israel's misery and punishment, that being now ready to enter and take possession of the land, they are forced to go back into the wilderness; or, 2. As an argument to oblige them more willingly to obey the following command of returning into the wilderness, because their enemies were very near them, and severed from them only by that Idumean mountain, and if they did not speedily depart, their enemies would hear of them and fall upon them, and so the evil which before they causelessly feared would come upon them; they, their wives, and their children would become a prey to the Amalekites and Canaanites, because God had forsaken them, and would not assist nor defend them. The verse may be rendered thus, *And*, or *But*, for the present, *the Amalekite and the Canaanite dwell in the valley;* therefore (which particle is here understood, as it is in other places) *to-morrow turn ye*, &c. Though some knit these words to the former, and read the place thus, *Caleb—and his seed shall possess it*, to wit, the land near Hebron, *and* also the land of *the Amalekites and* of *the Canaanites that dwell in the valley. Quest.* But how are the Canaanites said to dwell in the valley here, when they *dwelt in the hill*, ver. 45, and by the sea-coasts, Numb. xxi. 1? *Answ.* 1. Part of them dwelt in one place, and part in other places. 2. The word *Canaanite* may here be understood more generally of all the inhabitants of Canaan. *By the way of the Red Sea*, i. e. that leadeth to the Red Sea, and to Egypt, the place whither you desire to return, ver. 3, 4.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

[o] ver. 11. [p] Ex. 16. 7, 8. Matt. 17. 17. [q] Ex. 16. 12.

27 [o] How long *shall I bear with* this evil congregation, which murmur against me? [p] I have heard the murmurings of the children of Israel, which they murmur against me.

Bear with, or *pardon*, as ver. 19, 20, or *spare;* which words are necessarily and easily understood. It is a short and imperfect speech, which is frequent in case of anger, as Exod. xxxii. 32; Psal. vi. 3; xc. 13.

[q] ver. 21, ch. 26. 65. Heb. 3. 11. Rev. 1. 17. [r] ver. 2.

28 Say unto them, [q] *As truly as* I live, saith the LORD, [r] as ye have spoken in mine ears, so will I do to you:

As you wickedly wished you might have died in the wilderness, ver. 2, I will bring your imprecations upon your heads.

[s] ch. 26. 64.

29 Your carcases shall fall in this wilderness; and [s] all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I † sware to make you dwell therein, [t] save Caleb the son of Jephunneh, and Joshua the son of Nun.

† Heb. *lifted up my hand.* Gen. 14. 22. [t] ver. 38. ch. 26. 65. & 32. 12. Deut. 1. 36, 38.

To make you, i. e. your nation; for God did not swear to do so to these particular persons.

31 [u] But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which [x] ye have despised.

[u] Deut. 1. 39. [x] Ps. 106. 24.

32 But *as for* you, [y] your carcases, they shall fall in this wilderness.

[y] 1 Cor. 10. 5. Heb. 3. 17.

33 And your children shall ‖ [z] wander in the wilderness [a] forty years, and [b] bear your whoredoms, until your carcases be wasted in the wilderness.

‖ Or, *feed.* [z] ch. 32. 13. Ps. 107. 40. [a] See Deut. 2. 14. [b] Ezek. 23. 35.

Wander, like sheep feeding in the deserts; or, *shall be shepherds*, i. e. shall live like the shepherds of Arabia, in tents, and removing from place to place, having no certain dwelling. *Forty years*, i. e. so long as to make up the time of your dwelling in the wilderness forty years, as appears from Numb. xxxiii. 8; Deut. i. 3; ii. 14. Compare Amos v. 25. It is manifest that one whole year and part of another were past before this sin or judgment. *Your whoredoms*, i. e. the punishment of your whoredoms, to wit, of your apostacy from, and perfidiousness against, your Lord, who was your Husband, and had married you to himself. See Jer. iii. 14. Whence idolatry is called whoredom.

34 [c] After the number of the days in which ye searched the land, *even* [d] forty days, each day for a year, shall ye bear your iniquities, *even* forty years, [e] and ye shall know ‖ my breach of promise.

[c] ch. 13. 25. 1490. [d] Ps. 95. 10. Ezek. 4. 6. [e] See 1 Kin. 8. 56. Ps. 77. 8. & 105. 42. Heb. 4. 1. ‖ Or, *altering of my purpose.*

Each day for a year; so there should have been forty years to come, but God was pleased mercifully to accept of the time past as a part of that time. *My breach of promise*, that as you have first broken the covenant between you and me, by breaking the terms or conditions of it, so I will make it void on my part, by denying you the blessings promised in that covenant, and to be given to you in case of your obedience. So you shall see that the breach of promise wherewith you charged me, ver. 3, lies at your door, and was forced from me by your perfidiousness. Or, *my breach;* either passively, i. e. your breaking off from me, as such pronouns are oft used, as Gen. l. 4; Isa. liii. 11; lvi. 7; or actively, i. e. my breaking off or departing from you, and stopping the current of my blessings towards you; you shall feel by experience how sad your condition is when I withdraw my grace and favour from you.

35 [f] I the LORD have said, I will surely do it unto all [g] this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

[f] ch. 23. 19. [g] ver. 27, 29. ch. 26. 65. 1 Cor. 10. 5.

36 [h] And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

[h] ch. 13. 31, 32.

37 Even those men that did bring up the evil report upon the land, [i] died by the plague before the LORD.

[i] 1 Cor. 10. 10. Heb. 3. 17. Jude 5.

Either by the pestilence threatened ver. 12, or by some other sudden and extraordinary judgment, sent from the cloud in which God dwelt, and from whence he spake to Moses, and wherein his glory at this time appeared before all the people, ver. 10, who therefore were all, and these spies among the rest, before the Lord.

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k ch. 26. 65. Josh. 14. 6, 10.

38 [k]But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto

l Ex. 33. 4. all the children of Israel: [l]and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of

m Deut. 1. 41. the mountain, saying, Lo, [m]we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

Gat them up, i. e. designed, or attempted, or prepared themselves to go up; for that they were not yet actually gone up, plainly appears from ver. 42, 44, and from Deut. i. 41. Things designed or endeavoured in Scripture phrase are oft said to be done. See on Gen. xxxvii. 21, 22; Exod. viii. 18.

41 And Moses said, Wherefore now do

n ver. 25. 2 Chron. 24. 20. ye transgress [n]the commandment of the LORD? but it shall not prosper.

The commandment of the Lord; either that command, *Go not up*, &c., which, though in this place mentioned after, yet may seem to have gone before their transgression, by comparing this place with Deut. i. 42, 43; or that command above, ver. 25, *Turn ye, and get ye into the wilderness*, &c., which was a course directly contrary to that which they took.

o Deut. 1. 42. 42 [o]Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye

p 2 Chron. 15. 2. shall fall by the sword: [p]because ye are turned away from the LORD, therefore the LORD will not be with you.

q Deut. 1. 43. 44 [q]But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

They presumed; guilty both of rashness and rebellion; thus running from one extreme to another.

r ver. 43. Deut. 1. 44. 45 [r]Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited

s ch. 21. 3. Judg. 1. 17. them, *even* unto [s]Hormah.

The Canaanite; largely so called, but strictly the Amorite, as appears from Deut. i. 44. *Which dwelt;* so they were a part and branch of those that dwelt in the valley, ver. 25. Or, *sat*, i. e. placed themselves, lay in ambush, expecting your coming. *Hormah;* a place so called afterwards, Numb. xxi. 3, from the great slaughter or destruction of the Israelites at this time.

CHAP. XV.

Of meat and drink offerings, 1—16. *The law of the first of the dough for a heave-offering*, 17—21. *The sacrifice for sins of ignorance of the whole congregation*, 22—26; *or when a single soul is guilty*, 27—29. *Punishments for presumptuous sinners*, 30, 31. *Of the man that gathered sticks on the sabbath day, and his death*, 32—36. *God commandeth them to wear fringes on their garments*, 37, 38. *The use thereof*, 39—41.

AND the LORD spake unto Moses, saying,

a ver. 18. Lev. 23. 10. Deut. 7. 1. 2 [a]Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

i. e. Will certainly give you, notwithstanding this great provocation, and my unchangeable commination. And for their better assurance hereof, he repeats and amplifies the laws of sacrifices, whereby through Christ he was or would be reconciled to them and theirs upon their repentance.

3 And [b]will make an offering by fire unto the LORD, a burnt offering, or a sacrifice [c]in †performing a vow, or in a freewill offering, or [d]in your solemn feasts, to make a [e]sweet savour unto the LORD, of the herd, or of the flock:

b Lev. 1. 2, 3. c Lev. 7. 16. & 22. 18, 21. † Heb. *separating.* Lev. 27. 2. d Lev. 23. 8, 12, 36. ch. 28. 19, 27. & 29. 2, 8, 13. Deut. 16. 10. e Gen. 8. 21 Ex. 29. 18.

A sacrifice, i. e. a peace-offering, as appears, 1. Because that word put by itself is oft so taken, as Exod. xviii. 12; Lev. xvii. 5, 8; xxiii. 37; Deut. xii. 27. 2. Because the offerings for sins and trespasses had no meat-offerings and drink-offerings attending upon them, excepting only the case of the *leper's* cleansing, Lev. xiv. 10. 3. Because this is explained by and called *peace-offerings*, ver. 8. 4. From the words here following, because peace-offerings were commonly offered either in performance of a vow, or freely, or by God's command in their solemn feasts, all which are here expressed.

4 Then [f]shall he that offereth his offering unto the LORD bring [g]a meat offering of a tenth deal of flour mingled [h]with the fourth *part* of an hin of oil.

f Lev. 2. 1. & 6. 14. g Ex. 29. 40. Lev. 23. 13. h Lev. 14. 10. ch. 28. 5.

A tenth deal, or *tenth part*, to wit, of an ephah, i. e. an omer, Exod. xvi. 36. *Mingled with oil;* wherein it seems to differ from such meat-offerings as were solitary, and not accessories to other sacrifices.

5 [i]And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

i ch. 28. 7, 14.

6 [k]Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

k ch. 28. 12, 14.

Two tenth deals; because this belonged to a better sacrifice than the former; and therefore in the next sacrifice of a bullock there are three tenth deals. So the accessory sacrifice grows proportionably with the principal.

7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or [l]peace offerings unto the LORD:

l Lev. 7. 11.

i. e. Or any other peace-offerings, to wit, such as were offered either freely or by command, which may be called *peace-offerings* or thank-offerings, by way of eminency, because such are offered purely by way of gratitude to God, and with single respect to his command and honour; whereas the peace-offerings made in performance of a vow were made and offered by way of contract, and with design of getting some advantage by them.

9 Then shall he bring [m]with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

m ch. 28. 12, 14.

10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, [n]of a sweet savour unto the LORD.

n Eccles. 39. 15.

11 [o]Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

o ch. 28.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

i. e. As many cattle as ye sacrifice, so many meat and drink offerings ye shall offer.

13 All that are born of the country shall do

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these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

A stranger, to wit, proselyte, for such offerings were not accepted from others.

p ver. 29. Ex. 12. 49. ch. 9. 14.

15 [p]One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

i. e. As to the worship of God; his sacrifices shall be offered in the same manner, and accepted by God upon the same terms, as yours; which was a presage of the future calling of the Gentiles. And this is added by way of caution and distinction, to show that strangers were not upon this pretence to partake of their civil privileges.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

q ver. 2. Deut. 26. 1.

18 [q]Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat

r Josh. 5. 11, 12.

of [r]the bread of the land, ye shall offer up an heave offering unto the LORD.

When ye eat, i. e. when you are about to eat it; for before they did eat it, they were to offer this offering to God. *Of the bread*, i. e. the bread-corn, as that word is used, Job xxviii. 5; Psal. civ. 15; Isa. xxviii. 28. *Unto the Lord*, i. e. to the priest of the Lord, as appears from Ezek. xliv. 30.

s Deut. 26. 2, 10. Prov. 3. 9, 10.

20 [s]Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* [t]the heave offering of the threshingfloor, so shall ye heave it.

t Lev. 2. 14. & 23. 10, 16.

i. e. Of the corn in the threshing-floor, as Deut. xvi. 13, when you have gathered in your corn. *So shall ye heave it*, i. e. you shall offer this in the same proportion, to the same persons, i. e. the priests, and with the same rites.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

u Lev. 4. 2.

22 ¶ And [u]if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

To wit, those now spoken of, those which concern the outward worship and service of God, or the rites or ceremonies belonging to it. And herein principally this law may seem to differ from that Lev. iv. 13, which speaks of some positive miscarriage, or doing that which ought not to have been done about the holy things of God, whereas this speaks only of an omission of something which ought to have been done about holy ceremonies. But besides this, that law, Lev. iv. 13, concerns *the whole congregation of Israel*, as it is there expressed, but this concerns only *the congregation*, or *a congregation*, as it is here expressed, ver. 24, i. e. any particular congregation of Israelites, whether of a whole tribe meeting together by their representatives, or a lesser congregation, such as there were to be many in Canaan; and the words rendered *all the congregation* may be, and are by some here, rendered *every congregation*. And by virtue of this law, as some suppose, the Israelites newly after their return from the captivity offered twelve bullocks, one for each tribe, Ezra viii. 35.

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, [x]if *ought* be committed by ignorance † without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, [y]with his meat offering, and his drink offering, according to the ‖ manner, and [z]one kid of the goats for a sin offering.

x Lev. 4. 13. † Heb. *from the eyes.*

y ver. 8, 9, 10. ‖ Or, *ordinance.* z See Lev. 4. 23. ch. 28. 15. Ezra 6. 17. & 8. 35.

In Lev. iv. the bullock is for a sin-offering, here it is for a burnt-offering, either because they are different laws, as hath been said; or because here is added a new penalty, to breed the greater caution and diligence in the Israelites, who had given many instances, and now a fresh and eminent instance, of their heedlessness in observing the commands of God; and so, besides that bullock for a sin-offering, which he leaves to be gathered out of Lev. iv. 14, he now requires another bullock for a burnt-offering.

25 [a]And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

a Lev. 4. 20.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And [b]if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

b Lev. 4. 27, 28.

28 [c]And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

c Lev. 4. 35

29 [d]Ye shall have one law for him that † sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

d ver. 15. † Heb. *doth.*

30 ¶ [e]But the soul that doeth *ought* † presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

e Deut. 17. 12. Ps. 19. 13. Heb. 10. 26. 1 Pet. 2. 10. † Heb. *with an high hand.*

Ought; understand such things as ought not to be done, and things relating to the worship of God; *presumptuously*, Heb. *with a high*, or *lifted up hand*, i. e. knowingly, wilfully, boldly, resolvedly, deliberately, designedly. So this phrase is elsewhere used. See Exod. xiv. 8; Lev. xxvi. 21; Numb. xxxiii. 3; Job xv. 26; Psal. xix. 13. *Reproacheth the Lord*, i. e. he sets God at defiance, and exposeth him to contempt, as if he were unworthy of any regard, and unable to punish transgressors.

31 Because he hath [f]despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; [g]his iniquity *shall be* upon him.

f 2 Sam. 12. 9. Prov. 13. 13.

g Lev. 5. 1. Ezek. 18. 20.

i. e. The punishment shall be confined to himself, and not fall upon the congregation, as it will do, if they neglect to cut him off.

32 ¶ And while the children of Israel were in the wilderness, [h]they found a man that gathered sticks upon the sabbath day.

h Ex. 31. 14, 15. & 35. 2, 3.

This seems to be added as an example of a presumptuous sin; for as the law of the sabbath was plain and positive, so this transgression of it must needs be a known and wilful sin.

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33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

i. e. To the rulers of the congregation, who, as they represented and governed the congregation, are called by the name of the congregation.

34 And they put him [i] in ward, because it was not declared what should be done to him.

[i] Lev. 24. 12.

i. e. Moses and Aaron, and the seventy rulers last mentioned. *What should be done to him*, i. e. in what manner he was to be cut off, or by what kind of death he was to die, which therefore God here particularly determines; otherwise it was known in general that sabbath-breakers were to be put to death, from Exod. xxxi. 14; xxxv. 2.

35 And the LORD said unto Moses, [k] The man shall be surely put to death: all the congregation shall [l] stone him with stones without the camp.

[k] Exod. 31. 14, 15. [l] Lev. 24. 14. 1 Kin. 21. 13. Acts 7. 58.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid [m] them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

[m] Deut. 22. 12. Matt. 23. 5.

Fringes were certain threads or ends of their garments, standing out a little further than the rest of their garments, left there for this use. *In the borders*, i. e. *in the four borders* or *quarters*, as it is Deut. xxii. 12. Heb. *wings*, which is oft used for borders or ends, as Ruth iii. 9; 1 Sam. xv. 27; xxiv. 5, &c. *Of their garments*, i. e. of their upper garment, or that *wherewith they covered themselves*, as is expressed Deut. xxii. 12. This was practised by the Pharisees in Christ's time, who are noted for making their borders larger than ordinary, Matt. xxiii. 5; and by Christ himself, as may gathered from Luke viii. 44. *A riband*, to make it more obvious to the sight, and consequently more serviceable to the use here mentioned. *Of blue*, or, of a *purple* colour, as the Jewish writers agree, whose opinion is the more considerable, because it was matter of constant practice among them.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye [n] seek not after your own heart and your own eyes, after which ye use [o] to go a whoring:

[n] See Deut. 29. 19. Job 31. 7. Jer. 9. 14. Ezek. 6. 9. [o] Ps. 73. 27. & 106. 39. James 4. 4.

It, i. e. the riband, *shall be unto you*, i. e. shall serve you *for the fringe*, to wit, to render it more visible and notorious by its certain, and remarkable, and distinct colour, whereas the fringe without this was of the same piece and colour with the garment, and therefore less observable. Or, *it*, i. e. the riband, *shall be in your fringes*, or, *put to your fringes*, fastened to them, that by looking upon it you may remember, that your eye may affect your mind and heart. *That ye seek not*, or, *inquire not*, for other rules or ways of serving me than I have prescribed you. *After your own heart, and your own eyes*, i. e. neither after the devices and inventions of your own minds or hearts, as Nadab and Abihu did when they offered strange fire, and as you now did, when you pretended to serve and please me by going up the hill and towards Canaan without and against my command; nor after the examples or inventions of others which your eyes see, as you did when you were set upon worshipping a calf after the manner of Egypt. *To go a whoring*, i. e. to depart from me, and to prefer your own fancies before my commands, and to live only by present sight or sense, and not at all by faith in my promises.

40 That ye may remember, and do all my commandments, and be [p] holy unto your God.

[p] Lev. 11. 44, 45. Rom 12. 1. Col. 1. 22. 1 Pet. 1 15, 16.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

Though I am justly displeased with you for your frequent and horrid rebellions, for which also I will keep you forty years in the wilderness, yet I will not utterly cast you off, but will continue to be your God, to preserve and provide for you there, and after that time to bring you into Canaan.

CHAP. XVI.

Korah, Dathan, and Abiram raise sedition against Moses and Aaron, 1—3. *Moses reproving them*, 4—11, *sends for Dathan and Abiram; their refusal and answer*, 12—14. *The manner of their punishment*, 15—35. *Their perfuming censers are kept for a memorial and warning*, 36—40. *The people murmur against Moses and Aaron, for which they are consumed by the plague, which Aaron by Moses's order stays*, 41—50.

NOW [a] Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men:*

cir. 1471. [a] Ex. 6. 21. ch. 26. 9. & 27. 3. Ecclus. 45. 18. Jude 11.

Korah, the first and chief author of this rebellion, ver. 11; Jude 11. *Izhar* was Amram's brother, Exod. vi. 18, therefore Moses and he were cousin-germans. Moreover Izhar was the second son of Kohath, whereas Elizaphan, whom Moses had preferred before him, and made prince or ruler of the Kohathites, Numb. iii. 30, was the son of Uzziel, the fourth son of Kohath. This, the Jewish writers say, made him malcontent, which at last broke forth into sedition. *Sons of Reuben:* these are drawn into confederacy with Korah, partly because they were his next neighbours, both being encamped on the south side, and therefore could easily communicate counsels; partly in hopes to recover their rights of primogeniture, in which the priesthood was comprehended, which was given away from their father. *Took men*, to wit, those two hundred and fifty mentioned ver. 2. In the Hebrew there is nothing but *took*, and the Hebrew words are placed and may well be rendered thus, *Now Korah—took both Dathan and Abiram*, &c., or *took Dathan*, &c., the particle *vau* being here superfluous, as it is Gen. viii. 6, and elsewhere.

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [b] famous in the congregation, men of renown:

[b] ch. 26. 9.

They, i. e. Korah, Dathan, and Abiram, last mentioned. *Rose up*, i. e. conspired together, and put their seditious design in execution. *Before Moses;* not privily and obscurely, but openly and boldly, not fearing nor regarding the presence of Moses, who was an eye-witness of their conspiracy. *Famous*, for place and birth.

3 And [c] they gathered themselves together against Moses and against Aaron, and said unto them, † *Ye take* too much upon you, seeing [d] all the congregation *are* holy, every one of them, [e] and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

[c] Ps. 106. 16. † Heb. It is much for you. [d] Ex. 19. 6. [e] Ex. 29. 45. ch. 14. 14. & 35. 34.

They, i. e. either Korah, and the two hundred and fifty princes, which may seem probable by comparing this with ver. 12, 25, 27, where we find Dathan and Abiram in another place, even in their tents, whither it is likely they were gone by consent to form and strengthen their party there, while Korah and the rest went to Moses. Or, Korah, Dathan, and Abiram, and the rest, who were all together when Moses

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spake those words, ver. 5—7; but after that Dathan and Abiram retired to their tents, and then Moses sent for Korah and the Levites, who had more special and more colourable pretences to the priesthood, and treats with them apart, and speaks what is mentioned ver. 8—11; and then having despatched them, he sends for Dathan and Abiram, ver. 12, that he might reason the case with them also apart.

Against Aaron, to whom the priesthood was confined, and against Moses, both because this was done by his order, and because before Aaron's consecration Moses appropriated it to himself. For whatever they intended, they seem not now directly to strike at Moses for his supreme civil government, but only for his interest and influence in the disposal of the priesthood, as may appear by the whole context, and particularly by ver. 5, 10, 15, &c. *Ye take too much upon you*, by perpetuating the priesthood in yourselves and family, with the exclusion of all others from it. *Are holy; a kingdom of priests, a holy nation*, as they are called Exod. xix. 6; a people separated to the service of God, and therefore no less fit to present themselves before God, and to offer sacrifice and incense for themselves, than you are. *The Lord is among them*, by his tabernacle and cloud, the tokens of his special and gracious presence, and therefore ready to receive all their sacrifices and services from their own hands. *Wherefore lift ye up yourselves;* thou, Moses, by prescribing what laws thou pleasest about the priesthood, and confining it to thy brother; and thou, Aaron, by usurping it as thy peculiar privilege?

f ch. 14. 5. & 20. 6.

4 And when Moses heard *it*, [f]he fell upon his face:

Humbly begging that God would direct him, and defend and vindicate him from this false and odious imputation. See Numb. xiv. 5. Accordingly God answers his prayers, and inspires him with this following answer to Korah, and strengthens him with new courage, and confidence of good success.

g ver. 7. Lev. 10. 3. 1 Chr. 15. h Ex. 28. 1. ch. 17. 5. 1 Sam. 2. 28. Ps. 105. 26. Isa. 5. 16. Jer. 30. 21. A. 1. 24. Ex. 19. 22. & 24. 15, 16.

5 And he spake unto Korah and unto all his company, saying, Even to morrow the Lord will shew who *are* his, and *who is* [g]holy; and will cause *him* to come near unto him: even *him* whom he hath [h]chosen will he cause to [i]come near unto him.

To-morrow, Heb. *in the morning*, the time appointed by men for administering justice, Psal. ci. 8; Jer. xxi. 12; and chosen by God for that work, Psal. lxxiii. 14; Isa. xlvii. 11; Zeph. iii. 5. Some time is allowed, partly that Korah and his company might prepare themselves and their censers; and partly to give them space for consideration and repentance. *And will cause him*, or, *and* whom *he will cause*. *To come near unto him*, i. e. he will by some evident and miraculous token declare his approbation of him and his ministry.

6 This do; Take you censers, Korah, and all his company;

Since ye will be priests, take your censers, and act as priests, at your peril.

7 And put fire therein, and put incense in them before the Lord to morrow: and it shall be *that* the man whom the Lord doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

Doth choose, i. e. declare his choice and appointment of them for that work.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

Consider what I say before it be too late, and repent of your great wickedness.

i 1 Sam. 16. 7. 1 Chr. 7. 13. 1 Tim. 2. 6. k Ex. 3. 18. Deut. 12. 5.

9 *Seemeth it but* [k]a small thing unto you, that the God of Israel hath [l]separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?

Near to himself; nearer than the other tribes, though not so near as the priests. *Unto them*, i. e. in their stead and for their good. So they were the servants both of God and of the church, which was a high dignity, though not sufficient for their ambitious minds.

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

There being at this time but very few priests, and the profits and privileges belonging to them being many and great, they thought it but fit and reasonable that they, or some of the chief of them, should be admitted to share in their work and advantages.

11 For which cause *both* thou and all thy company *are* gathered together against the Lord: [m]and what *is* Aaron, that ye murmur against him?

m Ex. 16. 8. 1 Cor. 3. 5.

Against the Lord, whose minister and chosen servant Aaron is. You strike at God through Aaron's sides. Compare 1 Sam. viii. 7; Luke x. 16; John xiii. 20.

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

Moses sent, to treat with them, and give them, as he had done Korah and his company, a timely admonition. *Which said* unto the messengers sent to them by Moses, *We will not come up*, to Moses's tabernacle, whither the people used to go up for judgment. Men are said in Scripture phrase to *go up* to places of judgment. See Deut. xxv. 7; Ruth iv. 1; Ezra x. 7, 8. But because they would not now *go up*, therefore they *went down quick into the pit*, ver. 33.

13 [n]*Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou [o]make thyself altogether a prince over us?

n ver. 9. o Ex. 2. 14. Acts 7. 27, 35.

i. e. Out of Egypt, a place indeed of great plenty, but to them a place of torment and intolerable slavery. They invidiously and scoffingly use the same words wherewith God by Moses commended the land of Canaan.

14 Moreover thou hast not brought us into [p]a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou † put out the eyes of these men? we will not come up.

p Exod. 3. 8. Lev. 20. 24. † Heb. *bore out.*

Of these men, i. e. of those who are confederate with us, and of all the people who are of our mind. Wilt thou make them blind, or persuade them that they are blind, and that they do not see what is visible to all that have eyes, to wit, that thou hast deceived them, and broken thy faith and promise given to them? or wilt thou lead them about like blind men whither thou pleasest, one time towards Canaan, another time towards Egypt again? *We will not come up;* we will not obey thy summons, nor own thy authority.

15 And Moses was very wroth, and said unto the Lord, [q]Respect not thou their offering: [r]I have not taken one ass from them, neither have I hurt one of them.

q Gen. 4. 4, 5. r 1 Sam. 12. 3. Acts 20. 33. 2 Cor. 7. 2.

Moses was very wroth, not so much for his own sake, for he had learnt to bear indignities, Numb. xii., as for God's sake, who was highly dishonoured, blasphemed, and provoked by these speeches and carriages, in which case he ought to be angry, as Christ was, Mark iii. 5. *Respect not thou their offering*, i. e. accept not their incense which they are now going to offer, but show some eminent dislike of it. He calls it *their offering*, though it was offered by Korah and his companions, because it was offered in the name and by the consent of all the conspirators, for the decision of the present controversy between them and Moses. *Not one ass*, i. e. not any thing of the smallest value, as an ass was; (see 1 Sam. xii. 3;) neither have I injured them, nor used my power to defraud or oppress them, as I might have done; but, which is here implied, I

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have done them many good offices, but no hurt; therefore their crime is inexcusable, because without any cause or provocation on my part.

a ver. 6, 7. t 1 Sam. 12. 3, 7.

16 And Moses said unto Korah, [a] Be thou and all thy company [t] before the LORD, thou, and they, and Aaron, to morrow:

Not in the tabernacle, which was not capable of so many persons severally offering incense, but at the door of the tabernacle, ver. 18, which place is oft said to be *before the Lord*, as Exod. xxix. 42; Lev. i. 11, &c.; where they might now lawfully offer it by Moses's direction upon this extraordinary occasion and necessity, because this work could not be done in that place, which alone was allowed for the offering up of incense, not only for its smallness, but also because none but priests might enter to do this work. Here also the people, who were to be instructed by this experiment, might see the proof and success of it.

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

They could easily make censers in a slight manner, which would suffice for the present purpose. The *fire* was taken from the altar which stood in that place, Lev. i. 3, 5, for Aaron might not use other fire, Lev. x. 1. And it is likely the remembrance of the death of Nadab and Abihu deterred them from offering any strange fire.

u ver. 42. Ex. 16. 7, 10. Lev. 9. 6, 23. ch. 14. 10.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and [u] the glory of the LORD appeared unto all the congregation.

Korah gathered the congregation, that they might be witnesses of the event, and, upon their success, which they doubted not of, might fall upon Moses and Aaron with popular rage, and destroy them. And it seems by this that the people were generally incensed against Moses, and inclined to Korah's side. *The glory of the Lord appeared* in the cloud, which then shone with greater brightness and majesty, as a token of God's approach and presence. See Exod. xvi. 7, 10; Lev. ix. 6, 23; Numb. xx. 6.

x ver. 45. See Gen. 19. 17, 22. Jer. 51. 6. Acts 2. 40. Rev. 18. 4. y ver. 45. Exod. 32. 10. & 33. 5.

20 And the LORD spake unto Moses, and unto Aaron, saying,

21 [x] Separate yourselves from among this congregation, that I may [y] consume them in a moment.

To wit, Korah and his two hundred and fifty men, and the people whom he gathered against Moses and Aaron, ver. 19.

z ver. 45. ch. 14. 5. a ch. 27. 16. Job 12. 10. Eccles. 12. 7. Is. 57. 16. Zech. 12. 1. Heb. 12. 9.

22 And they [z] fell upon their faces, and said, O God, [a] the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

Of the spirits, i. e. of souls, as the word *spirit* in Scripture is oft used, as Psal. xxxi. 5; lxxvii. 3; Prov. xvii. 22; Eccl. xii. 7; Luke xxiii. 46; Acts vii. 59. And this is no empty title here, but very emphatical and argumentative, thus, Thou art the Maker of spirits, Zech. xii. 1, destroy not thy own workmanship, Isa. lxiv. 8. O thou who art the Preserver of men, and of their spirits; the Lord of spirits, Job xii. 10; who as thou mayst justly destroy this people, so thou canst preserve whom thou pleasest: *the Father of spirits*, Heb. xii. 9; O deal mercifully with thy own children: the Searcher of spirits, thou canst distinguish between those who have maliciously raised this tumult, and those whose ignorance and simple credulity hath made them a prey to crafty seducers. *Of all flesh*, i. e. of all mankind: the word *flesh* is put for men, as Gen. vi. 13; Job xii. 10; Isa. xl. 5, 6; Ezek. xx. 48; xxi. 4, 5. *One man*, to wit, Korah, the ringleader of this sedition.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

Speak unto the congregation, whom for your sakes I will spare upon the condition here following. *Korah, Dathan, and Abiram;* and On too, who is mentioned ver. 1, though some think he desisted and repented, and therefore is not now mentioned.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

Because they refused to come to him, he goes to them to their cost. *The elders of Israel;* the seventy rulers, whom he carried with him for the greater solemnity of the action, and for his own better vindication, because he lay under such calumnies, and to encourage them in their work, notwithstanding the obstinate and intractable nature of the people they were to govern.

b Gen. 19. 12, 14, 15. 2 Cor. 6. 17. Rev. 18. 4.

26 And he spake unto the congregation, saying, [b] Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins.

Show your dislike of them and their wicked ways by a speedy removal of your persons and tents from about them. *Touch nothing of theirs;* because they and all that was theirs was under a curse, and therefore not to be touched. See Deut. xiii. 16, 17. *In all their sins;* lest, being guilty of their sins, you perish together with them.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

Their tents were not far asunder, being both on the south side of the tabernacle, as appears from Numb. ii. 10; iii. 29. *Stood in the door of their tents;* an argument of their foolish confidence, pride, and impudence, obstinacy, and impenitency, whereby they declared that they neither feared God nor reverenced man, and made themselves ripe for the approaching judgment.

c Ex. 3. 12. Deut. 18. 22. Zech. 2. 9, 10. & 4. 9. John 5. 36. d ch. 24. 13. Jer. 23. 16. Ezek. 13. 17. John 5. 30. & 6. 38.

28 And Moses said, [c] Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* [d] of mine own mind.

All these works, to wit, which I have done, and for which I am traduced by these and such like wicked men, as the bringing of the people out of Egypt; the conducting of them through, and the keeping of them so long in, the wilderness; the exercising of power and authority among and over them; giving of laws to them, as about other things, so concerning the priesthood, which is the ground of the present quarrel; and, that which vexeth them most, that when they were upon the borders of Canaan, and ready to enter in, I should cause them to go back into this vast howling wilderness, and fix them there for forty years. *Of mine own mind;* by pretending or usurping an authority which God gave me not; by feigning words or messages from God to establish my own inventions, and to comply with my own will or lust or interest, as I am now accused to have done. For this phrase, see Numb. xxiv. 13; Ezek. xiii. 2.

† Heb. *as every man dieth.* e 1 Sam. 20. 3. & 25. 38. Job 33. 19. Is. 10. 3. Jer. 5. 9.

29 If these men die † the common death of all men, or if they be [e] visited after the visitation of all men; *then* the LORD hath not sent me.

i. e. *If these men die* by a natural death, or by plague, or sword, or some usual judgment, I am content that you take me for an impostor, falsely pretending to be sent of God. This he might well say, because he was inspired by God to say this, and infallibly assured by God that this should be done.

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† Heb. *create a creature.* Is. 45. 7. f Deut. 11. 6. h. 26. 10. g ver. 33. Ps. 55. 15.

30 But if the LORD † make f a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they g go down quick into the pit; then ye shall understand that these men have provoked the LORD.

Make a new thing, i. e. do such a work as was never heard before. *Into the pit*, i. e. into the grave which God thereby makes. The Hebrew word *scheol* sometimes signifies *hell*, and sometimes the *grave*, as Gen. xxxvii. 35; Psal. lv. 15. *Have provoked the Lord*, by making his words and works to be nothing but my devices and artifices.

h ch. 26. 10. & 17. 5. Deut. 11. 6. Ps. 106. 17.

31 ¶ h And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and i all the men that *appertained* unto Korah, and all *their* goods.

i See ver. 17. & ch. 26. 11. 1 Chron. 6. 22, 37.

i. e. All his family which were there, women, children, and servants; but his sons, who were spared, Numb. xxvi. 11. 58; 1 Chron. vi. 22, 37, were absent, either upon some service of the tabernacle, or upon some other occasion; God so ordering it by his providence, either because they disliked their father's act, or upon Moses's intercession for them, or for some other reason. This expression may seem to intimate that Korah himself was not here, but that he continued with his two hundred and fifty men before the Lord, ver. 18, 19, where they were waiting for God's decision of the controversy; nor is it probable that their chief captain would desert them, and leave them standing there without a head, especially when Aaron, his great adversary, abode there still, and did not go with Moses to Dathan, &c., ver. 25. And Korah may seem to have been consumed with those two hundred and fifty, ver. 35, though he be not mentioned there, but is easily understood by comparing that verse with ver. 16—18, and from the nature of the thing itself, there being no cause of doubt but that destruction which befell the accessaries did much more involve the principal. And so much is intimated ver. 40, *that no stranger come near to offer incense before the Lord, that he be not as Korah, and as his company*, i. e. destroyed, as they were, by fire from the Lord. And when the psalmist relates this history, Psal. cvi., the earth's swallowing them up is confined to Dathan and Abiram, ver. 17; and for all the rest of that conspiracy, it is added, ver. 18, *and a fire was kindled in their company; the flame burnt up the wicked.* As for Numb. xxvi. 10, which seems to oppose this opinion, we shall see more on that place, if God permit.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

Into the pit, i. e. into the earth, which first opened itself to receive them, and then shut itself to destroy them, and transmit them to further punishment.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

k Lev. 10. 2. ch. 11. 1. Ps. 106. 18. Deut. 17.

35 And there k came out a fire from the LORD, and consumed l the two hundred and fifty men that offered incense.

From the Lord; i. e. from the cloud, wherein the glory of the Lord appeared, ver. 19, to give sentence in this cause.

36 ¶ And the Lord spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for m they are hallowed.

m See Lev. 27. 9.

Unto Eleazar, rather than to Aaron, partly because the troublesome part of the work was more proper for him, and partly lest Aaron should be polluted by going amongst those dead carcasses; for it is probable this fire consumed them, as lightning sometimes doth others, by taking away their lives, and leaving their bodies dead upon the place. *Out of the burning*, i. e. from among the dead bodies of those men who were burnt. *Burning* put for those who are burnt, as *captivity* for the *captives*, Numb. xxi. 1, and *poverty* for the *poor*, 2 Kings xxiv. 14. *The fire*, i. e. the cinders or ashes which are left in or near their censers. *Yonder*, i. e. far from the altar and sanctuary, into an unclean place, where the ashes were wont to be cast; by which God shows his rejection of their services. *They are hallowed*; either, 1. By God's appointment, because they were presented before the Lord by his express order, ver. 16, 17. Or, 2. By God's just judgment, because they, together with the persons that used them, were accursed and devoted by God, and therefore were the Lord's, and not to be employed in any profane or common use, as appears from Lev. xxvii. 28. But the first reason is the chief, and is rendered by God himself, ver. 38.

38 The censers of these n sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: o and they shall be a sign unto the children of Israel.

n Prov. 20. 2. Hab. 2. 10.

o ch. 17. 10. & 26. 10. Ezek. 14. 8.

Against their own souls, i. e. their own lives; who were the authors of their own death and destruction. Compare 1 Kings ii. 23; Prov. xx. 2. This he saith for the vindication of God's justice and his own ministry in this severe dispensation. *The altar*, to wit, of burnt-offerings, which was made of wood, but covered with brass before this time, Exod. xxvii. 1, 2, to which this other covering was added for further ornament and security against the fire, which was continually burning upon it. *A sign*; a monument or warning to all strangers to take heed of invading the priesthood, as it follows, ver. 40.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, p that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

p ch. 3. 10. 2 Chron. 26. 18.

As Korah, and as his company, i. e. that he do not imitate them in their sin, and therefore bring upon himself the same plague. *To him*, i. e. to Eleazar. These words belong to ver. 38; the meaning is, that Eleazar did as God bade him.

41 ¶ But on the morrow q all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

q ch. 14. 2. Ps. 106. 25.

Prodigious wickedness and madness, so soon to forget such a terrible instance of Divine vengeance! *Ye have killed*; you, who should have preserved them, and interceded for them, have pulled down God's wrath upon them, for the maintenance of your own authority and interest. *The people of the Lord*; so they call those wicked wretches, and rebels against God; which shows the power of passion and prejudice to corrupt men's judgment.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, r the cloud covered it, and s the glory of the LORD appeared.

r Ex. 40. 34. s ver. 19. ch. 20. 6.

They looked, i. e. Moses and Aaron, who in all their distresses made God their refuge.

43 And Moses and Aaron came before the tabernacle of the congregation.

To hear what God, who now appeared, would say to him.

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44 ¶ And the LORD spake unto Moses, saying,
t ver. 21, 24. 45 'Get you up from among this congregation, that I may consume them as
u ver. 22. ch. 20. 6. in a moment. And "they fell upon their faces.

To beg pardon and mercy for the people, as they oft did; thus rendering good to them for evil, which the people requited with evil for their kindness.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make
x Lev. 10. 6. ch. 1. 53. & 8. 19. & 11. 33. & 18. 5. 1 Chr. 27. 24. Ps. 106. 29. an atonement for them: *for there is wrath gone out from the LORD; the plague is begun.

Put on incense; which was a sign of intercession, Psal. cxli. 2, and was to be accompanied with it, Luke i. 9, 10. *Go quickly unto the congregation,* with the incense, to stir up the people to repentance and prayer to prevent their utter ruin. This he might do upon this extraordinary occasion, having God's command for his warrant, though ordinarily incense was to be offered only in the tabernacle. *The plague is begun,* in cutting off the people by a sudden and miraculous stroke.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

Ran into the midst of the congregation; hazarding his own life to obey God, and to do this wicked people good.

48 And he stood between the dead and the living; and the plague was stayed.

Whereby it may seem that this plague, like that fire, Numb. xi. 1, began in the uttermost parts of the congregation, and so proceeded, destroying one after another in an orderly manner, which gave Aaron occasion and direction so to place himself as a mediator to God on their behalf.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAP. XVII.

God confirming Aaron's calling by the budding and the blossoming of his rod, 1—9, *commandeth it to be laid up for a memorial and terror to rebels,* 10. *The people being terrified thereby, seek to Moses for succour,* 11—13.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

Speak unto the children of Israel, that I may fully and finally satisfy all their scruples, and take away all pretence and cause of murmuring. *Of every one of them;* not of every person, but of every tribe, as it follows. *A rod;* either an ordinary walking staff; or rather, that staff or rod which the princes carried in their hand as tokens of their dignity and authority, as may be gathered from Numb. xxi. 18, compared with Psal. cx. 2; Jer. xlviii. 16, 17. *According to the house of their fathers,* i. e. according to each family proceeding from the patriarch or father of that tribe. *Every man's name,* i. e. every prince's; for they being the first-born, and the chief of their tribes, might above all others pretend to the priesthood, if it was communicable to any of their tribes, and besides each prince represented and acted for all his tribe; so that this was a full decision of the whole question. And this place seems to confirm what was before observed, that not only Korah and the Levites, but also those of other tribes, contested with Moses and Aaron about the priesthood, as that which belonged to all the congregation, they being all holy, as they said, Numb. xvi. 3.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

Aaron's rather than Levi's name, for that would have left the controversy undecided between Aaron and the other Levites, whereas this would justify the appropriation of the priesthood to Aaron's family. *For the head of the house of their fathers;* i. e. there shall be in this, as there is in all the other tribes, only one rod, and that for the head of their tribe, who is Aaron in this tribe; whereas it might have been expected that there should have been two rods, one for Aaron, and another for his competitors of the same tribe. But Aaron's name was sufficient to determine both the tribe, and that branch or family of the tribe, to whom this dignity should be affixed.

4 And thou shalt lay them up in the tabernacle of the congregation before the
a Ex. 25. 22. & 29. 42. & 30. 36. testimony, *where I will meet with you.

Before the testimony, i. e. before the ark of the testimony: either mediately, close by the veil behind which the ark stood; or rather immediately, within the veil in the most holy place, close by the ark, as may be gathered by comparing this place with ver. 10, and with Heb. ix. 4. *I will meet with you,* and manifest my mind to you for the ending of this dispute.

5 And it shall come to pass, *that* the man's rod, bwhom I shall choose, shall
b ch. 16. 5. blossom: and I will make to cease from me the murmurings of the children of Israel, cwhereby they murmur against
c ch. 16. 11. you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him †a rod apiece, for each
† Heb. a rod for one prince, one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

i. e. Was laid up with the rest, being either one of the twelve, as the Hebrews affirm, or the thirteenth, as others think.

7 And Moses laid up the rods before
d Ex. 25. 16. & 30. 6. & 40. 20. the LORD in dthe tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

Into the tabernacle of witness; into the most holy place which he might safely do under the protection of God's command, though otherwise none but the high priest might enter there, and that once in a year. *Yielded almonds,* this being, as Josephus with great probability affirms, a staff of an almond tree, as the rest also were.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring eAaron's rod again before the tes-
e Heb. the rod of Aaron. timony, to be kept fbefore a token against
f ch. 16. 38. the †rebels; gand thou shalt quite take
† Heb. children of rebellion. g Heb. make an end of. away their murmurings from me, that they die not.

For if after all these warnings and prohibitions, backed with such miracles and judgments, they shall usurp the priesthood, they shall assuredly die for it.

11 And Moses did *so:* as the LORD commanded him, so did he.

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12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

Words of consternation arising, partly, from the remembrance of these severe and repeated judgments; partly, from the threatening of death upon any succeeding murmurings; partly, from the sense of their own guilt and weakness, which made them fear lest they should relapse into the same miscarriages, and thereby bring the vengeance of God upon themselves.

h ch. 1. 51. & 3. 4, 7. 13 [h]Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

Any thing near, i. e. nearer than he should do; an error which we may easily commit. *Shall we be consumed?* will God proceed with us in these severe courses, according to his strict justice? will he show us no mercy nor pity, till all the people be cut off and destroyed with dying one after another.

CHAP. XVIII.

God showing to Aaron, his sons, and the Levites their office, 1—7; appointeth to Aaron and his sons their maintenance, 8—20; and also to the Levites, 21—24. He commandeth them by Moses to give tenths of their tenths to the chief priests, 25—32.

a ch. 17. 13. AND the LORD said unto Aaron, [a]Thou and thy sons and thy father's house with b Ex. 28. 38. thee shall [b]bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

The iniquity of the sanctuary, i. e. shall suffer the punishment of all the usurpations or pollutions of the sanctuary, or the holy things, by the Levites or any of the people, because you have authority and power from me to keep them all within their bounds, and I expect you use it to that end. Thus the people are in good measure secured against their fears expressed Numb. xvii. 12, 13. Also they are informed that Aaron's high dignity was attended with great burdens, having not only his own, but the people's sins to answer for; and therefore they had no such reason to envy him as they might think, if the benefits and encumbrances and dangers were equally considered. *Of your priesthood*, i. e. of all the errors committed by yourselves, or by you permitted in others in things belonging to your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring c See Gen. 29. 34. thou with thee, that they may be [c]joined d ch. 3. 6, 7. unto thee, and [d]minister unto thee: but e ch. 3. 10. [e]thou and thy sons with thee *shall minister* before the tabernacle of witness.

Minister unto thee, about sacrifices and offerings and other things, according to the rules and limits I have prescribed them. The Levites are said to minister to Aaron here, to the church, Numb. xvi. 9, and to God, Deut. x. 8. They shall not contend with thee for superiority, as they have done, but they shall be subordinate and servants to thee. *Thou and thy sons with thee*, or, *both to thee, and to thy sons with thee*; which translation may seem to be favoured by the following words, *before the tabernacle*, which was the proper place where the Levites ministered, whereas the priests did minister to God both before and in the tabernacle. Besides, both the foregoing words, and the two following verses, do entirely speak of the ministry of the Levites, and the ministry of the priests is distinctly spoken of ver. 5.

3 And they shall keep thy charge, and f ch. 3. 25, 31. [f]the charge of all the tabernacle: [g]only g ch. 16. 40. they shall not come nigh the vessels of h ch. 4. 15. the sanctuary and the altar, [h]that neither they, nor ye also, die.

Thy charge, i. e. that which thou shalt command them and commit unto them. *Of all the tabernacle*, i. e. of the boards and hangings and utensils of the tabernacle, to take them down, and carry them, and set them up again. *The vessels*, which therefore were to be covered by the priests before the Levites might meddle with them. *They, nor ye, they* for presuming to touch them, and *you* for your negligence in not covering them well, or not looking to them.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: [i]and a stranger shall not come nigh unto you. i ch. 3. 10.

5 And ye shall keep [k]the charge of the sanctuary, and the charge of the altar: [l]that there be no wrath any more upon the children of Israel. k Ex. 27. 21. & 30. 7. Lev. 24. 3. ch. 8. 2. l ch. 16. 46.

Of the sanctuary, i. e. of the holy, and of the most holy, place. *Upon the children of Israel*, for coming too near the holy place, or for usurping any part of your sacred function, or for any other miscarriage which they may be guilty of through your carelessness or remissness, in which case they shall perish for their error, but their blood will I require at your hands, who should have advised them better, or overruled them.

6 And I, behold, I have [m]taken your brethren the Levites from among the children of Israel: [n]to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation. m ch. 3. 12, 45. n ch. 3. 9. & 8. 19

For the Lord, i. e. for the service of the Lord, to assist you therein, in the servile and troublesome parts of it.

7 Therefore [o]thou and thy sons with thee shall keep your priest's office for every thing of the altar, and [p]within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death. o ver. 5. ch. 3. 10. p Heb. 9. 3, 6.

The altar, to wit, of burnt-offering, as appears from the following words. *Within the veil.* This phrase elsewhere signifies the inward or second veil, but here it signifies either the outward veil only, or rather both the veils, the singular number being put for the plural, as when the *altar* is put for both the altars, as hath been noted; and so this phrase comprehends both the holy and the most holy place. *As a service of gift;* as a gift which I have freely conferred upon you, and upon you alone; and therefore let no man henceforth dare either to charge you with arrogance and usurpation in appropriating this to yourselves, or to invade your office.

8 ¶ And the LORD spake unto Aaron, Behold, [q]I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them [r]by reason of the anointing, and to thy sons, by an ordinance for ever. q Lev. 6. 16, 18, 26. & 7. 6, 32. ch. 5. 9. r Ex. 29. 29. & 40. 13, 15.

Unto thee have I given them; not only the charge of them, but the use of them for thyself and family, in such manner as I have elsewhere expressed. *The anointing*, to wit, to the priestly office, i. e. because thou art priest, and art to devote thyself wholly to my service; which, that thou mayst perform more diligently and cheerfully, I give thee this recompence.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of their's, every [s]meat offering of their's, and every [t]sin offering of their's, and every [u]trespass offering of their's, which they shall render unto me, *shall be* most holy for thee and for thy sons. s Lev. 2. 2, 3 & 10. 12, 13. t Lev. 4. 22, 27. & 6. 25, 26. u Lev. 5. 1. & 7. 7. & 10. 12. & 14. 13.

The most holy things; such as were to be eaten only by the priests, and that in the sanctuary. How these differ

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from *the holy things*, see on Lev. vi. 17. *Reserved from the fire*, i. e. such sacrifices or such parts of sacrifices as were not burnt in the fire. *Every oblation;* which may be understood either, 1. Of the wave-loaves, Lev. xxiii. 17, and the shew-bread, which were *most holy things*, Lev. xxiii. 20; xxiv. 9, and which did belong to the priest; nor was there any other such oblation besides what is here particularly expressed; for the peace-offerings were not most holy, and the burnt-offerings were not the priest's. Or, 2. Of oblations in general; and so the following particulars are mentioned by way of explication and restriction of that general word, to show what oblations are here meant, and to exclude peace-offerings and burnt-offerings. *Which they shall render unto me*, by way of compensation for a trespass committed against me, in which case a ram was to be offered, Lev. vi. 2, 6, which was a most holy thing, and may be particularly designed here. *Shall be most holy;* thou shalt esteem it a most holy thing, and shalt use it accordingly, in manner following. Or, these are *most holy*, and therefore shall be *for thee, and for thy sons*, to wit, exclusively, none else may eat them.

x Lev. 6. 16, 18, 26, 29. & 7. 6.

10 [x]In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

In the most holy place, to wit, in the court of the priests, where there were places for this use; see Lev. vi. 16, 17, 26; vii. 6; viii. 31; xiv. 13; Neh. xiii. 5, 9; Ezek. xlii. 13; which is called *the most holy place*, not simply and absolutely, as the place within the veil was, but in respect of the thing he speaks of, because this was the most holy of all the places appointed for eating of holy things, whereof some might be eaten in any clean place in the camp, Lev. x. 14, or in their own houses. And as the most holy place is sometimes called simply *holy*, so it is not strange if a holy place be called *most holy*, especially this place which was near to the altar of burnt-offerings, which is called *most holy*, and made all that touched it holy, Exod. xxix. 37. And God would have these things eaten by them in a holy place, as in God's presence, that they might be obliged to the greater caution, and not to abuse God's good creatures, and especially holy things, to intemperance; and that they might learn to eat this and their other food with thankfulness to God the giver of it, and with respect to his service and glory, which was afterward prescribed to Christians, 1 Cor. x. 31; 1 Tim. iv. 3. *Every male*, and they only; whereas of peace-offerings the females might eat their share, Deut. xii. 18.

y Ex. 29. 27, 28. Lev. 7. 30, 34.

11 And this *is* thine; [y]the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto [z]thee, and to thy sons and to thy daughters with thee, by a statute for ever: [a]every one that is clean in thy house shall eat of it.

z Lev. 10. 14. Deut. 18. 3.

a Lev. 22. 2, 3, 11, 12, 13.

The heave-offering, i. e. the right shoulder, which was the priest's. *Of their gift*, to wit, of their peace-offerings, as may appear, because here is an enumeration of all that belonged to the priest in the several oblations, and therefore it is not likely that he would omit the peace-offerings, wherein the priest had a share, and the very share here spoken of and called a *heave-offering*, which was *the right shoulder*, Lev. vii. 32, which also might be eaten by the daughters, Lev. vii. 34; x. 14, as is here said. See Numb. vi. 17, &c. *The wave-offerings*, to wit, the breasts of the peace-offerings, which were waved, Lev. vii. 30, 31, 34. *With thee*, i. e. who are with thee in thy house; for if they were married to strangers, they might not eat of them, Lev. xxii. 12, 13. *In thy house*, to wit, as fixed members of thy house, though they be bond-slaves; for strangers and hired servants were excepted, Lev. xxii. 10, 11.

b Ex. 23. 19. Deut. 18. 4. Neh. 10. 35, 36.

† Heb. *fat.* ver. 29.

c Ex. 22. 29.

12 [b]All the † best of the oil, and all the best of the wine, and of the wheat, [c]the firstfruits of them which they shall offer unto the LORD, them have I given thee.

The best, Heb. *the fat* for the best: the *fat of wheat* is the best of it, Deut. xxxii. 14; Psal. lxxxi. 16; cxlvii. 14. *The first-fruits of them;* as well those which were offered in the name and behalf of the body of the people at the solemn feasts, Lev. xxiii. 10, 17, as those which were required of particular persons, Exod. xxii. 29; xxiii. 19; whereof the precise quantity is not determined, but left free to the giver, as an exercise for his piety and charity, only they are enjoined to give the first and the best of them.

d Ex. 22. 29. & 23. 19. & 34. 26. Lev. 2. 14. ch. 15. 19. Deut. 26. 2.

e ver. 11.

13 *And* whatsoever is first ripe in the land, [d]which they shall bring unto the LORD, shall be thine; [e]every one that is clean in thine house shall eat *of* it.

i. e. Not only the first-fruits of the oil, and wine, and wheat now mentioned, but all other first-fruits of all other grains, and all fruit-trees, &c. *Every one that is clean;* and none else, because these were first offered to God, and by consequent given to the priests; but for those which were directly and immediately given to the priests, the clean and unclean might eat of them.

f Lev. 27. 28.

14 [f]Every thing devoted in Israel shall be thine.

Dedicated to God by vow or otherwise, provided it be such a thing as might be eaten or consumed by use; for the vessels or treasures of gold and silver which were devoted or dedicated by Joshua, David, or others, were not the priests' but were appropriated to the uses of the temple.

g Ex. 13. 2. & 22. 29. Lev. 27. 26. ch. 3. 13.

15 Every thing that openeth [g]the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless [h]the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

h Ex. 13. 13. & 34. 20.

Whether it be of men, which were offered to God in his temple, Exod. xiii. 12; Luke ii. 22, and to his service and disposal.

i Lev. 27. 2, 6. ch. 3. 47.

k Ex. 30. 13. Lev. 27. 25. ch. 3. 47. Ezek. 45. 12.

16 And those that are to be redeemed from a month old shalt thou redeem, [i]according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [k]which *is* twenty gerahs.

Those that are to be redeemed, to wit, of men only, not of unclean beasts last mentioned, as is manifest from the time and price of redemption here mentioned, both which agree to men; the time, Numb. xviii. 16; the price, Numb. iii. 46, 47; but neither agree to unclean beasts, which were to be redeemed with a sheep, Exod. xiii. 13, and that after it was eight days old. *According to thine estimation:* this belongs either, 1. To the foregoing clause, to this purpose, that whereas women newly delivered of a child continued in their uncleanness either a longer or shorter time, according to the quality of the birth, as it was male or female, Lev. xii. 4, 5, and the temper of the mother, the priest was to take that time when he judged the mother to be clean, that so the mother might be purified and the child redeemed at the same time. Or rather, 2. To the following clause, to wit, the price which was to be paid, as appears by comparing this place with Lev. xxvii. 2, 3. And both there and here it is said to be done according to the priest's estimation, though a certain rule be added to guide his estimation, and a certain price set, because the priest was to apply that general rule to each person, and to put that price upon him.

l Deut. 15. 19.

17 [l]But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: [m]thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

m Lev. 3. 2, 8.

They are holy, to wit, in a peculiar manner, and higher degree than other beasts, consecrated to a holy use, even to be sacrificed unto God, and not to be redeemed nor alienated to any other use. Compare Deut. xv. 19.

n Ex. 29. 26, 28. Lev. 7. 31, 32, 34.

18 And the flesh of them shall be thine, as the [n]wave breast and as the right shoulder are thine.

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The flesh; all the flesh of them, and not only some parts, as in other sacrifices.

[o] ver. 11. 19 [o]All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by [p] Lev. 2. 13. 2 Chro. 13. 5. a statute for ever: [p]it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

A covenant of salt, i. e. a durable and perpetual covenant; so called here and 2 Chron. xiii. 5, either because salt is a sign of incorruption, as being of singular use to preserve things from corruption; or because it is confirmed and ratified on their part by salt, which is therefore called *the salt of the covenant*, for which the priests were obliged to take care that it should never be *lacking from any meat-offering*, Lev. ii. 13. And this promise or privilege conferred upon the priests is called a *covenant* because it is given them conditionally, upon condition of their service, and care about the worship of God, and sacrifices, which were commonly accompanied with meat-offerings, and therefore with salt.

[q] Deut. 10. 9. & 12. 12. & 14. 27, 29. & Josh. 13. 14, 33. & 14. 3. & 18. 7. Ps. 16. 5. Ezek. 44. 28. 20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: [q]*I am* thy part and thine inheritance among the children of Israel.

In their land, i. e. in the land of the children of Israel, mentioned ver. 13. You shall not have a distinct and separate portion of land, as the other tribes shall. The reason of this law was, partly, because God would have them wholly devoted to and employed in his service, and therefore free from worldly encumbrances and businesses; partly, because God had abundantly provided for them otherwise by tithes and first-fruits and oblations of all sorts; partly, because God would have their worldly comfort and happiness depend singly upon him and his service, and so would oblige them to use more zeal and diligence in the advancement of piety, even for their own interest, which was either better or worse as true religion flourished or decayed; see Judg. xvii. 9. 10; xix. 18; 2 Chron. xiii. 9; xxx. 22; xxxi. 4; partly, that this might be a firm bond of hearty love and affection between the people and their teachers, the Levites, who, as they performed religious services for the people, so they received their subsistence from them; and partly, that by this means being dispersed among the several tribes, they might have the better opportunity for teaching and watching over the people, which was their duty, Deut. xxxiii. 10; 2 Chron. xxx. 22; Mal. ii. 4—7. *I am thy part*, i. e. I have appointed thee a liberal maintenance out of my oblations.

[r] ver. 24. Lev. 27. 30. Num. 26. 62. & 35. 2. Heb. 7. 5, 8, 9. 21 And, behold, [r]I have given the children of Levi all the tenth in Israel for an inheritance, for their service which [s] ch. 3. 7, 8. they serve, *even* [s]the service of the tabernacle of the congregation.

For the tithes were all given to the Levites, and out of their tithes the tenth was given to the priests, here ver. 26, &c., and Neh. x. 37, 38.

[t] ch. 1. 51. 22 [t]Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, [u] Lev. 22. 9. [u]lest they bear [†] Heb. *to die.* sin, † and die.

i. e. So nigh as to do any act proper to the priests or Levites.

[x] ch. 3. 7. 23 [x]But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

Their iniquity, i. e. the punishment due not only for their own, but also for the people's miscarriage, if it be committed through their connivance or negligence. And this was the reason why the priests withstood king Uzziah, when he would have burnt incense to the Lord, 2 Chron. xxvi. 17, 18.

[y] ver. 21. 24 [y]But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, [z] ver. 20. Deut. 10. 9. & 14. 27, 29. & 18. 1. [z]Among the children of Israel they shall have no inheritance.

As an heave-offering unto the Lord, i. e. as a rent charge or an acknowledgment that they have and hold all their lands, and the fruits of it, from God's bounty. Note that the word *heave-offering*, which is for the most part understood of a particular kind of offerings heaved or lifted up to the Lord, is here used for any offering in general, as before, ver. 8.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* [a] Neh. 10. 38. [a]a tenth *part* of the tithe.

27 [b]And *this* your heave offering shall [b] ver. 30. be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

It shall be accepted of you as much as if you offered it out of your own lands and labours.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest.

And to his children, which were one with him, and were all to have their share herein.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the † best thereof, *even* the hallowed part † Heb. *fat.* ver. 12. thereof out of it.

Out of all your gifts; not only out of your tithes, but out of the other gifts which you receive from the people, and out of those fields which shall belong to your cities. *Ye shall offer*, to wit, to the priest. *Every heave-offering*, i. e. as many gifts, so many heave-offerings; you shall reserve a part out of each of them for the priest. *The hallowed part thereof:* this may describe either, 1. The nature and proportion of this offering, and so peradventure he means the tenth part, which was the part or proportion that God hallowed or sanctified to himself as his proper portion, both here and elsewhere; or, 2. The reason or ground of this offering, because it is a thing hallowed or appropriated by God to himself, and given by him to the priest, and because the payment of this due doth hallow all the rest, so as they may use it with comfort and good conscience, as it follows, ver. 31, 32.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, [c] ver. 27. [c]then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your housholds: for it *is* [d] your [d] Matt. 10. 10. Luke 10. 7. 1 Cor. 9. 13. 1 Tim. 5. 18. reward for your service in the tabernacle of the congregation.

In every place, i. e. in every clean place, and not in the holy place only.

[e] Lev. 19. 8. & 22. 16. 32 And ye shall [e]bear no sin by reason of it, when ye have heaved from it the

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f Lev. 22. 2, 15. best of it: neither shall ye [f]pollute the holy things of the children of Israel, lest ye die.

The best of it; implying, that if they neglected this duty, they sinned in the use of such unhallowed food. *Neither shall ye pollute the holy things,* as you will do, if you abuse their holy offerings, by reserving that entirely to yourselves which they offer to God to be disposed as he hath appointed, to wit, part to you, and part to the priests.

CHAP. XIX.

The manner of making the water of separation, and of what, 1—10. *The use of it, wherewith the unclean are to be purified,* 11—13. *Laws concerning despisers of cleansing,* 14—22.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot,

a Deut. 21. 3. 1 Sam. 6. 7. wherein *is* no blemish, [a]*and* upon which never came yoke:

The ordinance of the law, or, *the constitution of the law,* i. e. that which God hath ordained or established by law. *That they bring thee,* at their common charge, because it was for the common good. *Red;* a fit colour to shadow forth both the bloody nature and complexion of sin, Isa. i. 8, and the human nature, and especially the blood, of Christ, from which this water and all other rites had their purifying virtue. *Wherein is no blemish;* a fit type of Christ, who was such, Heb. vii. 26; 1 Pet. i. 19. *Upon which never came yoke;* whereby may be signified, either that Christ in himself was free from all the yoke or obligation of God's command, till for our sakes he took up our yoke, and put himself under the law; or that Christ was not drawn or forced to undertake our burden and cross, but that he did voluntarily choose it. See John x. 17, 18.

3 And ye shall give her unto Eleazar

b Lev. 4. 12, 21. & 16. 27. Heb. 13. 11. the priest, that he may bring her [b]forth without the camp, and *one* shall slay her before his face:

Unto Eleazar, who was the second priest, and, in some cases, the vicegerent or deputy of the high priest. To him, not to Aaron, because this service made him unclean for a season, ver. 7, and consequently unfit for holy ministrations; whereas the high priest was, as far as possibly he could, to be preserved from all sorts of defilement, and constantly fit for his high and holy work. *Without the camp;* partly because it was reputed an unclean and accursed thing, being ceremoniously laden with the sins of all the people; and partly to signify that Christ should suffer without the camp, as he did, Heb. xiii. 12, in the place where malefactors suffered, Lev. xxiv. 14. *One;* a person appointed by Eleazar for this work.

4 And Eleazar the priest shall take of

c Lev. 4. 6. & 16. 14, 19. Heb. 9. 13. her blood with his finger, and [c]sprinkle of her blood directly before the tabernacle of the congregation seven times:

Directly before the tabernacle, or, *towards* or *over against the tabernacle;* either, 1. Near to it; and so we must suppose that he took some of the blood in a basin, and carried it from without the camp to the tabernacle, and then returned to this place again; which might be done, though it be not here expressed. And this seems to agree best with other places, where this sprinkling seven times was performed in or near the tabernacle, as Lev. iv. 17. Or, 2. Standing at a good distance from it, even without the camp, yet turning and looking towards it. For here is no intimation that he went into the camp before this work was done, but rather the contrary is implied, ver. 7. And because being defiled by this work he could not come near to the tabernacle, it was sufficient for him to turn and look towards it. Either way this posture signified his presenting of this blood before the Lord by way of atonement and satisfaction for his and the people's sins, and his expectation of acceptance and pardon only from God, and from his mercy-seat in the tabernacle.

5 And *one* shall burn the heifer in his sight; [d]her skin, and her flesh, and her blood, with her dung, shall he burn:

d Ex. 29. 14. Lev. 4. 11, 12.

To signify the sharp and grievous sufferings of Christ for our sins. *Her blood;* all of it but what was spent in sprinkling.

6 And the priest shall take [e]cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

e Lev. 14. 4, 6, 49.

All which are here burnt, and as it were offered to God, that they might be sanctified to this holy use for the future; for of these kinds of things was the sprinkle made wherewith the unclean were sprinkled, Lev. xiv. 4.

7 [f]Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

f Lev. 11. 25. & 15. 5.

Partly to teach us the imperfection of the Levitical priesthood, in which the priest himself was defiled by some parts of his work, and the absolute necessity of a better and holier priesthood; and partly to show that Christ himself, though he had no sin of his own, yet was reputed by men, and judged by God, as an unclean and sinful person, by reason of our sins which were laid upon him, Isa. liii. 12; 2 Cor. v. 21.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up [g]the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel [h]for a water of separation: it *is* a purification for sin.

g Heb. 9. 13.

h ver. 13, 20, 21. ch. 31. 23.

For the congregation of the children of Israel, i. e. for their use, and therefore in a fit place or places, whence any of them might easily procure it. *For a water,* or, *to the water,* i. e. to be put to the water, or mixed with it. *Of separation,* i. e. appointed for the cleansing of them that are in a state of separation, who for their uncleanness are separated from the congregation. Either the heifer thus managed, or the water thus made and sprinkled, *is a purification for sin,* Heb. *a sin,* i. e. a kind of an offering for sin, or rather a mean for the expiation or cleansing of sin. The name of *sin* is sometimes given to the punishment of sin, and sometimes to the sacrifice or offering for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

The stranger that sojourneth, to wit, a proselyte, not any stranger, as some understand it. For since it is confessed all the other ceremonial laws do not oblige them, and that where the name of *stranger* is put, as here it is, it generally speaks of a proselyte, it is more reasonable to take it so here, than without any reason or evidence to make this a particular exception from the general rule.

11 ¶ [i]He that toucheth the dead body of any † man shall be unclean seven days.

i ver. 16. Lev. 21. 1. ch. 5. 2 & 9. 6, 10. & 31. 19. Deut. 21. 6. 16. Hag. 2. 13. † Heb. *soul of man.*

Whereas the touch of a dead beast made a man unclean only till even, Lev. xi. 24.

12 [k]He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not him-

k ch. 31. 19.

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self the third day, then the seventh day he shall not be clean.

With it, i. e. with the water of separation. *On the third day*, to typify Christ's resurrection on that day, by which we are cleansed or sanctified. *On the seventh day he shall be clean*, to teach us that our purification in this life is gradual, and not perfect till we come to that eternal sabbath, which the seventh day respected. *He shall not be clean*; but was first to purify himself, and four days after that to be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not
l Lev. 15. 31. himself, [l]defileth the tabernacle of the LORD; and that soul shall be cut off from
m vers. 9. ch. 8. 7. Israel: because [m]the water of separation was not sprinkled upon him, he shall be
n Lev. 7. 20. & ver. 3. unclean; [n]his uncleanness *is* yet upon him.

Whosoever toucheth, to wit, if this transgression be done presumptuously; for if it was done ignorantly, he was only to offer sacrifice, Lev. v. 3, 6, 17. *Defileth the tabernacle of the Lord*, by approaching to it in his uncleanness; for holy things or places were ceremonially defiled with the touch of any unclean person or thing. See Lev. xv. 31; xvi. 16; Hag. ii. 13. *His uncleanness is yet upon him*; he continues in his guilt and filth, not now to be washed away by this water, but to be punished by cutting off.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

o Lev. 11. 32. ch. 31. 20. 15 And every [o]open vessel, which hath no covering bound upon it, *is* unclean.

Every open vessel, because it receives the air of the tent, by which it is ceremonially polluted. Compare Lev. xi. 32, 33.

p ver. 11. 16 And [p]whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

With a sword, or by any other violent way.

† Heb. dead. ‡ Heb. Running waters made by grave. Gen. 26. 19. 17 And for an unclean *person* they shall take of the †[q]ashes of the burnt heifer of purification for sin, and ‡running water shall be put thereto in a vessel:

Running water, i. e. waters flowing from a spring or river, which are the purest. These manifestly signify God's Spirit, which is oft compared to water, John vii. 38, 39, and by which alone true purification is obtained. *In a vessel*, where they were to be mixed, and then the water was to be strained out and kept for this use.

r Ps. 51. 7. 18 And a clean person shall take [r]hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

A clean person, to wit, a priest; for to such the work of cleansing was appropriated. See Lev. xiii. *Upon all the vessels*; even those which were in part purified by the fire. See Numb. xxxi. 23.

19 And the clean *person* shall sprinkle upon the unclean on the third day, and
s Lev. 14. 9. on the seventh day: [s]and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congre-
t ver. 13. gation, because he hath [t]defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

Shall not purify himself, i. e. shall contemptuously refuse to submit to this way of purification.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

Shall wash his clothes, because he is unclean, as it here follows. It is strange that the same water should cleanse one person, and defile another; but God would have it so, partly, to teach us that it did not cleanse by any virtue in itself, or in the work done, but only by virtue of God's appointment; partly, to mind the Jews of the imperfection of their priesthood, and their ritual purifications and expiations, and consequently of the necessity of a better priest and sacrifice and way of purifying, which these outward rites did point at; and partly, to show that the efficacy of God's ordinances doth not depend upon the person or quality of his ministers, because the same person who was polluted himself could and did cleanse others. *He that toucheth the water of separation*; either by sprinkling of it, or by being sprinkled with it; for even he that was cleansed by it, was not fully cleansed as soon as he was sprinkled, but only at the even of that day, as is said here and above, ver. 19.

22 And [u]whatsoever the unclean *per-* u Hag. 2. 13.
son toucheth shall be unclean; and [x]the x Lev. 15. 5.
soul that toucheth *it* shall be unclean until even.

The unclean person; not he who is so only by touching the water of separation, ver. 21, but he who is so by the greater sort of uncleanness, which lasted seven days, of which ver. 11, 16, and which was not removed without the use of this water of purification, as is manifest from the context and other places of Scripture, and from the nature of the thing; for the lesser sort of uncleanness, mentioned in the foregoing verse, lasted only till even, and was cleansed by the sole washing of his clothes and flesh in water, ver. 7, without any use of this water of purification, which, if it had been necessary, must have been used on the third and on the seventh day, according to the rule, ver. 12, 19, and so the uncleanness of one day had been made an uncleanness of seven days, which is a contradiction. Besides it is unreasonable, that he who immediately touched the defiling thing, should be no more and longer unclean than he who touched that person only; and it was contrary to other rules in like cases, as Lev. xv., where the man or woman having an issue, are thereby made unclean for seven days, ver. 13, 28, but he who toucheth them is made unclean only till even, ver. 7, 27. And therefore this cannot be meant of him who was unclean by touching this water, who himself was unclean only till even, ver. 21, as also he who toucheth him is in this place. *Shall be unclean*, to signify to us the very infectious nature of sin and of sinful company. *Until even*, because as his defilement was less, so it was fit the duration of it should be shorter.

CHAP. XX.

The people journey in the wilderness of Zin; they murmur against Moses for want of water, 2—5. God commandeth Moses to speak to the rock, that it might yield water, 7, 8. Moses striking the rock twice, 9—11, displeaseth God, 12. Moses desiring passage through Edom, 14—17, is denied, 18—21. Aaron by God's command delivering up his office to Eleazar his son, dieth, 21—28. All the congregation bemoan him, 29.

THEN [a]came the children of Israel, *even* 1453.
the whole congregation, into the desert a ch. 33. 36.
of Zin in the first month: and the people abode in Kadesh; and [b]Miriam died b Ex. 15. 20. ch. 26. 59.
there, and was buried there.

Then, to wit, after many other stations and long journeys here omitted, but particularly described Numb. xxxiii. *The desert of Zin*; a place near the land of Edom, distinct and distant from that *Sin*, Exod. xvi. 1. *In the first month*,

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to wit, of the fortieth year, as is evident, because the next station to this was in Mount Hor, where Aaron died, ver. 22, 23, &c., who died in the fifth month of the fortieth year, Numb. xxxiii. 38. Moses doth not give us an exact journal of all their occurrences in the wilderness, but only of those which were most remarkable, and especially of those which happened in the first and second, and in the fortieth year. *Kadesh;* whether the same place called *Kadesh-barnea*, where they were long since, Numb. xiii. 26, and to which they now return after thirty-eight years' tedious travels and wanderings in the desert, Deut. ii. 14, or another place more southerly, it is not material. *Miriam died* four months before Aaron, and but a few more before Moses.

c Ex. 17. 1. d ch. 16. 19, 42.

2 [c]And there was no water for the congregation: [d]and they gathered themselves together against Moses and against Aaron.

The water having followed them through all their former journeys, began now to fail them here, because they were now come near Canaan and other countries, where waters might be had by ordinary means, and therefore God would not use extraordinary, lest he should seem to prostitute the honour of miracles. This story, though like that Exod. xvii., is different from it, as appears by divers circumstances.

e Ex. 17. 2. ch. 14. 2. f ch. 11. 1, 33. & 14. 37. & 16. 32, 35. 49.

3 And the people [e]chode with Moses, and spake, saying, Would God that we had died [f]when our brethren died before the LORD!

i. e. Suddenly, rather than to die such a lingering and painful death. Their sin was much greater than their parents' in like case, because they should have taken warning by their miscarriages, and by the terrible effects of them, which their eyes had seen.

g Ex. 17. 3.

4 And [g]why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

h ch. 14. 5. & 16. 4, 22, 45. i ch. 14. 10.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and [h]they fell upon their faces: and [i]the glory of the LORD appeared unto them.

Moses and Aaron went from the presence of the assembly; partly to avoid the growing rage of the people, for God's singular protection of them did not exclude the use of ordinary means; and partly to go to God for relief and redress.

7 ¶ And the LORD spake unto Moses, saying,

k Ex. 17. 5. l Neh. 9. 15. Ps. 78. 15, 16. & 105. 41. & 114. 8. Is. 43. 20. & 48. 21.

8 [k]Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and [l]thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

The rod; that rod which was laid up before the Lord in the tabernacle, as appears from ver. 9. But whether it was Aaron's rod, which was undoubtedly laid up there, Numb. xvii. 10, or Moses's rod, by which he wrought so many miracles, it is not considerable; or whether it was not one and the same rod, which was commonly called Moses's rod, as here, ver. 11, and elsewhere, and sometimes *Aaron's rod*, as Exod. vii. 12, which may seem most probable. For it is likely, though not related elsewhere in Scripture, that wonder-working rod, called *the rod of God*, Exod. iv. 20, was laid up in some part of the tabernacle, though not in or near the ark, where Aaron's blossoming rod for a particular reason was put. *Speak ye unto the rock*, which will sooner hear and obey my commands than these sottish and stubborn people.

9 And Moses took the rod [m]from before the LORD, as he commanded him.

m ch. 17. 10.

i. e. Out of the tabernacle.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, [n]Hear now, ye rebels; must we fetch you water out of this rock?

n Ps. 106. 33.

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and [o]the water came out abundantly, and the congregation drank, and their beasts *also*.

o Ex. 17. 6. Deut. 8. 15. 1 Cor. 10. 4.

To the men it was a sacrament, 1 Cor. x. 3, 4, but to the beasts it was no holy, but a common thing. So that the elements in the sacraments have no inherent and inseparable holiness, but only a relative holiness with respect to their use, out of which they are unholy and common.

12 ¶ And the LORD spake unto Moses and Aaron, Because [p]ye believed me not, to [q]sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

p ch. 27. 14. Deut. 1. 37. & 3. 26. & 32. 51. q Lev. 10. 3. Ezek. 20. 41. & 28. 22. & 36. 23. 1 Pet. 3. 15.

Ye believed me not, but showed your infidelity; which they did either by their looks and gestures, or rather by the matter and manner of their expressions and actions; either, 1. By smiting the rock, and that twice, which is emphatically noted, as if he doubted whether once smiting would have done it, whereas he was not commanded to smite so much as once, but only to speak to it; or, 2. By the doubtfulness of these words, ver. 10, *Must we fetch water out of the rock?* which implies a suspicion of it, as the like words do, Gen. xviii. 13, whereas they should have spoken positively and confidently to the rock to give forth waters. And yet they did not doubt of the power of God, but of his will, whether he would gratify these *rebels* with this further miracle, after so many of the like kind. And besides the words themselves, it is considerable, both with what mind they were spoken, which God saw to be distrustful, and in what manner they were delivered, which the people might discern to come from misbelief or doubt. And there might be divers other unbelieving words used by them at this time and place, though they be not here recorded, it being usual in Scripture to give only the sum or principal heads of discourses or events, leaving the rest to be gathered out of them. See Psal. cvi. 32, 33. *To sanctify me*, i. e. to give me glory of my power in doing this miracle, and of my truth in punctually fulfilling my promise so to do, and of my goodness in doing it notwithstanding the people's perverseness. *In the eyes of the children of Israel:* this made their sin scandalous to the Israelites, who of themselves were too prone to infidelity, and little needed such an example; to prevent the contagion whereof God leaves a monument of his great displeasure upon them, and inflicts a punishment as public and manifest as their sin was.

13 [r]This *is* the water of ‖ Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

r Deut. 32. 51. Ezek. 47. 19. & 48. 28.

Meribah, called *Meribah Kadesh*, to distinguish it from another *Meribah*, Exod. xvii. 7. *Sanctified in them, among them*, to wit, *the children of Israel* last mentioned, in the demonstration of his omnipotency, veracity, and clemency towards the Israelites, and of his impartial holiness and severity against sin even in his greatest friends and favourites, as Moses was.

14 ¶ [s]And Moses sent messengers from Kadesh unto the king of Edom, [t]Thus saith thy brother Israel, Thou knowest all the travel that hath †befallen us:

s Judg. 11. 16, 17. t Deut. 2. 4. & 23. 7. † Heb. found us.

Moses sent messengers, by God's direction, Deut. ii. 1-

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Thy brother; for *was not Esau (who is Edom*, Gen. xxxvi. 1) *Jacob's brother?* Mal. i. 2. *All the travel*; all the wanderings and afflictions of our parents, and of us their children, which doubtless have come to thine ears.

15 [u]How our fathers went down into Egypt, [w]and we have dwelt in Egypt a long time; [x]and the Egyptians vexed us, and our fathers:

16 And [y]when we cried unto the LORD, he heard our voice, and [z]sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

An angel, to wit, the Angel of the covenant, Christ Jesus, who first appeared to Moses in the bush, Exod. iii. 2, and afterward in the cloudy pillar, who conducted Moses and the people out of Egypt, and through the wilderness, as appears from Exod. xiv. 19; xxiii. 20; xxxiii. 14; 1 Cor. x. 4. For though Moses may be called an *angel* or *messenger*, a title given to Phinehas, Judg. ii. 1; and to the prophets, 2 Chron. xxxvi. 16; and to Haggai, Hag. i. 13; yet it is not probable that he is meant, partly, because Moses was the person that sent this message; partly, because there was no reason why he should express himself by such a dark and doubtful title to them; and partly, because another Angel besides and above Moses did conduct them, and the mention hereof to the Edomites was likely to give more authority and efficacy to their present message. *In Kadesh*, i. e. near the city Kadesh, the particle *in* being oft so used, as we have showed.

17 [a]Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

Wells, or *pits*, which any of you have digged for your private use, to wit, without paying for it, ver. 19; Deut. ii. 6; but only of the waters of common rivers, which are free to all passengers, and will not be prejudicial to thee.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

i. e. Through my country, as thou desirest; I will not suffer thee to do so: which was an act of common policy to secure themselves from so numerous a host.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, [b]then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

Children of Israel said unto him, i. e. their messengers replied unto them what here follows. *I will pay for it*; for Water was a scarce commodity in those parts.

20 And he said, [c]Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom [d]refused to give Israel passage through his border: wherefore Israel [e]turned away from him.

Through his border, but permitted them to go by their border, Deut. ii. 4, 8; Judg. xi. 18, and furnished them with victuals for their money, Deut. ii. 29. *Israel turned away*, according to God's command, Deut. ii. 5.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from [f]Kadesh, [g]and came unto mount Hor.

Whose inhabitants were then called *Horims*, Deut. ii. 12, and *Esau the Horite*, Gen. xxxvi. 20.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be [h]gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because [i]ye rebelled against my † word at the water of Meribah.

This was one, but not the only reason. God would not have Moses and Aaron to carry the people into Canaan, for this reason also, to signify the insufficiency of the Mosaical and Aaronical priesthood to make them happy, and the necessity of a better, and so to keep the Israelites from resting in them so as to be taken off from their expectation of Christ, and from the entertainment of him when he should come.

25 [k]Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

Of his garments, to wit, of his priestly garments, Exod. xxviii. 2; Lev. viii. 7—9, in token of his resignation of his office. See the like Isa. xxii. 15, 19—21. *Put them upon Eleazar*, by way of admission and inauguration of him to his office.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

That their hearts might be more affected with their loss of so great a pillar, and that they all might be witnesses of the translation of the priesthood from Aaron to Eleazar, and therefore might give him the honour due to him.

28 [l]And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and [m]Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

1452.

Aaron died there, to wit, in Mount Hor. *Object.* He died in Mosera, Deut. x. 6. *Answ.* Mosera was the general name of the place where that station was, and Mount Hor is a particular place in it, where he died, and was buried also, Deut. x. 6.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron [n]thirty days, *even* all the house of Israel.

i. e. *When the congregation* understood by the relation of Moses and Eleazar, and by other signs. So *seeing* is used Gen. xlii. 1; Acts vii. 12. *Thirty days*; the time of public and solemn mourning for great persons. See Deut. xxxiv. 8.

CHAP. XXI.

The Canaanites fight against Israel, and take some of them prisoners, 1. *Through God's assistance they overcome them, and destroy their cities*, 2, 3. *The people murmur*, 4, 5; *are plagued with fiery serpents*, 6. *They repent*, 7. *A brazen serpent erected, to which they look, and are healed*, 8, 9. *They journey*, 10—16. *Their hymn for water given at Beer*, 17. *They sue for passage to the Amorites; are denied; fight them; overcome, and dwell in their cities*, 18—26. *Proverbial sayings concerning it*, 27—30. *Og king of Bashan, his sons, and all his people, are killed by the Israelites, and their land possessed by them*, 33—35.

AND *when* [a]king Arad the Canaanite, which dwelt in the south, heard tell that Israel came [b]by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

1452.

King Arad the Canaanite; or rather, *the Canaanite king of Arad*; for *Arad* is not the name of a man, but of a city or territory, as may seem from Josh. xii. 14; Judg. i. 16, if at least this was the same place with that. And he seems

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to be called a *Canaanite* in a general sense, as the Amorites and others sometimes are. *In the south*, to wit, of Canaan, as appears from Numb. xxxiii. 40, towards the east, and near the Dead Sea. *By the way of the spies;* not of those spies which Moses sent to spy the land, Numb. xiii. 17, for that was done thirty-eight years before this, and they went so privately, that the Canaanites took no notice of them, nor knew which way they came or went; but of the spies which he himself sent out to observe the marches and motions of the Israelites. But the words may be otherwise rendered; either thus, *in the manner of spies*, so the sense is, when he heard that divers of the Israelites came into or towards his country in the nature of spies, to prepare the way for the rest; or thus, *by the way of Atharim*, a place so called, as the seventy interpreters here take it, and it seems not improbable. *Took some of them prisoners;* which God permitted for Israel's humiliation and punishment, and to teach them not to expect the conquest of that land from their own wisdom or valour, but wholly from God's favour and assistance. See Deut. ix. 4; Psal. xliv. 3, 4.

c Gen. 28. 20. Judg. 11. 30. d Lev. 27. 28.

2 [c] And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then [d] I will utterly destroy their cities.

Being sensible of their own weakness, they endeavour to engage God to help them in the war, which they intended to renew. *I will utterly destroy their cities;* I will reserve no person nor thing for my own use, but devote them all to total destruction, which was the consequent of such vows. See Lev. xxvii. 29; Deut. xiii. 15.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place ‖ Hormah.

‖ That is, *utter destruction.*

They utterly destroyed them: when? *Answ.* Either, 1. Some time after this, under Joshua, who subdued, among others, the *king of Arad*, Josh. xii. 14. And so this is mentioned here by anticipation, that the vow being now made and mentioned, the effect or performance of it might be recorded, though out of its place; and so this verse must be supposed to be added by some of the prophets, and inserted into Moses's history, as some other passages seem to be. Or, 2. At this time; and so this is not the same Arad with that, Josh. xii. 14, nor this the same Hormah with that there mentioned, but another of the same name, which is most frequent in persons and places in Scripture. And this is the more probable, because that Arad and Hormah, Josh. xii. 14, are two distinct places, and had divers kings, whereas here the same place is called both Arad and Hormah; and because that Arad seems to be at some good distance from this, and more within the country, and more northward, as may be gathered from the other places joined with it, Josh. xii. whereas this Arad was near Edom, ver. 4, and in the south, ver. 1. *Quest.* 1. How could this be done in the land of Canaan, when Moses neither entered himself, nor led the people into that land? *Answ.* Neither Moses nor the whole body of the people did this exploit, but a select number sent out for this purpose to punish that king and people, who were so fierce and malicious that they came out of their own country to fight with the Israelites in the wilderness; and these, when they had done this work, returned to their brethren into the wilderness. *Quest.* 2. Why did they not all now go into Canaan, when some of them had once entered it, and pursue this victory? *Answ.* Because God would not permit it, there being several works yet to be done, other people must be conquered, the Israelites must be further humbled and tried and purged, Moses must die, and then they shall enter, and that in a more glorious manner, even over Jordan, which shall be miraculously dried up, and give them passage.

e ch. 20. 22. & 33. 41. f Judg. 11. 18.

4 ¶ And [e] they journeyed from mount Hor by the way of the Red sea, to [f] compass the land of Edom: and the soul of the people was much ‖ † discouraged because of the way.

‖ Or, *grieved.* † Heb. *shortened.* Ex. 6. 9.

By the way of the Red Sea, i. e. which leadeth to the Red Sea, as they must needs do to compass the land of Edom. *Because of the way;* by reason of this journey, which was long, and troublesome, and preposterous, (for they were now going towards Egypt,) and unexpected, either because they doubted not but their brethren the Edomites would grant them their reasonable request of passing through their land, which disappointment made it worse; or because the successful entrance and victorious progress which some of them had made in the borders of Canaan, made them think they might have speedily gone in and taken possession of it, and so have saved their tedious travels and further difficulties, into which Moses had again brought them.

5 And the people [g] spake against God, and against Moses, [h] Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and [i] our soul loatheth this light bread.

g Ps. 78. 19. h Ex. 16. 3. & 17. 3. i ch. 11. 6.

Against God; against Christ, their chief Conductor, whom they tempted, 1 Cor. x. 9. *This light bread*, i. e. of small substance and virtue. Thus contemptuously do they speak of *manna*, whereas it appears it yielded excellent nourishment, because in the strength of it they were able to go so many and such tedious journeys.

6 And [k] the LORD sent [l] fiery serpents among the people, and they bit the people; and much people of Israel died.

k Wisd. 16. 1, 5. 1 Cor. 10. 9. l Deut. 8. 15.

Such there were many in this wilderness, Deut. viii. 15, which having been hitherto restrained by God, are now let loose and sent among them. They are called *fiery* from their effects, because their poison caused an intolerable heat, and burning, and thirst in the bodies of the Israelites, which was aggravated with this circumstance of the place, that here was *no water*, ver. 5.

7 ¶ [m] Therefore the people came to Moses, and said, We have sinned, for [n] we have spoken against the LORD, and against thee; [o] pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

m Ps. 78. 34. n ver. 5. o Ex. 8. 8. 2 Sam. 12. 19. 1 Kings 13. 6. Acts 8. 24.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

A fiery serpent, i. e. the figure of a serpent in brass, which is of a fiery colour. This would require some time: God would not speedily take off the judgment, because he saw they were not thoroughly humbled. *Set it upon a pole*, that the people might see it from all parts of the camp; and therefore the pole must be high, and the serpent large.

This method of cure was prescribed, partly that it might appear to be God's own work, and not the effect of nature or art; and partly that it might be an eminent type of our salvation by Christ. See John iii. 14, 15. The serpent signified Christ, who was *in the likeness of sinful flesh*, Rom. viii. 3, though without sin, as this brazen serpent had the outward shape, but not the inward poison of the other serpents: the pole resembled the cross upon which Christ was lift up for our salvation; and looking up to it designed our believing in Christ.

9 And [p] Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

p 2 Kings 18. 4. John 3. 14, 15.

He was delivered from death, and cured of his disease.

10 ¶ And the children of Israel set forward, and [q] pitched in Oboth.

q ch. 33. 43.

Not immediately, but after two other stations, mentioned Numb. xxxiii.

11 And they journeyed from Oboth, and [r] pitched at ‖ Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

r ch. 33. 44. ‖ Or, *heaps of Abarim.*

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Moab is called *the wilderness of Moab*, Deut. ii. 8.

[a] Deut. 2. 13. 12 ¶ [a]From thence they removed, and pitched in the valley of Zared.

Or rather, *by the torrent* or *brook of Zared*, as we render it. Deut. ii. 13; which ran into the Dead Sea, and from which the valley also might be so called.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for [b]Arnon *is* the border of Moab, between Moab and the Amorites.

[b] ch. 22. 36. Judg. 11. 18.

On the other side of Arnon, or rather, *on this side of Arnon*, for so it now was to the Israelites, who had not yet passed over it, as appears from Deut. ii. 24. But the same words, Judg. xi. 18, are to be rendered *on the other side of Arnon*, for so it was to Jephthah; and the same preposition signifieth *on this side*, or *beyond*, according to the circumstances of the place. *Between Moab and the Amorite*, i. e. though formerly it and the land beyond it belonged to Moab, yet afterwards it had been taken from them by Sihon, ver. 26, 28. This is added to reconcile two seemingly contrary commands of God, the one that of not meddling with the land of the Moabites, Deut. ii. 9, the other that of going over Arnon and taking possession of the land beyond it, Deut. ii. 24, because, saith he, it is not now the land of the Moabites, but of the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, ‖What he did in the Red sea, and in the brooks of Arnon,

‖ Or, *Vaheb in Suphah*

The book of the wars of the Lord seems to have been some poem or narration of the wars and victories of the Lord, either by or relating to the Israelites; which may be asserted without any prejudice to the integrity of the Holy Scripture, because this book doth not appear to have been written by a prophet, or to be designed for a part of the canon, but by some other ingenious person, who intended only to write an historical relation of these matters, which yet Moses might quote, as St. Paul doth some of the heathen poets. And as St. Luke assures us that many did write a history of the things done and said by Christ, Luke i. 1, whose writings were never received as canonical, the like may be justly conceived concerning this and some few other books mentioned in the Old Testament; though the words may be thus rendered, *Wherefore it shall be said in the relation* or *narration* (for so the Hebrew *sepher* is confessed to signify) *of the wars of the Lord. In the Red Sea*; or, *at Vaheb in Suphah*, or *in the land of Suph*. *Vaheb* seems to be the name not of a man, but of a city or place, and *Suphah* the name of the country where it was; and the Hebrew particle *eth* is oft rendered *at*. And whereas the sense seems to be imperfect, it must be noted, that he quotes only a fragment or piece of the book, and that principally to prove the situation of Arnon, which he had asserted ver. 13, for which end the passage quoted is sufficient. And the sense is easily to be understood, for it is plain enough that this poet or writer is describing the wars and works of God by the several places where they were done; and having begun the sentence before, and mentioned other places, he comes to these here mentioned, *at Vaheb in Suphah, and at the brooks of Arnon*, &c. And it seems probable that the war here designed was that of Sihon against the Moabites, mentioned below, ver. 26, which is fitly ascribed to the Lord, because it was undertaken and perfected by the singular direction and assistance of God, and that for the sake of the Israelites, that by this means that country might be invaded and possessed by them, without taking it away from the Moabites, which they were forbidden to meddle with or to disturb, Deut. ii. 9. and so their title to it might be more just and unquestionable. See Judg. xi. 12, 13, 27. *In the brooks of Arnon*, i. e. the *brook*, the plural number for the singular, as the plural number *rivers* is used concerning Jordan, Psal. lxxiv. 15. and concerning Tigris, Nah. ii. 6, and concerning Euphrates, Psal. cxxxvii. 1, and concerning Thermodoon in Virgil. all which may be so called because of the several little streams into which they were divided.

15 And at the stream of the brooks that goeth down to the dwelling of Ar, [c]and †lieth upon the border of Moab.

[c] Deut. 2. 18, 29. † Heb. *leaneth.*

Ar; a chief city in Moab, as appears from Isa. xv. 1, of which ver. 28.

16 And from thence *they went* [x]to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

[x] Judg. 9. 21.

Beer, and *Mattanah*, *Nahaliel*, and *Bamoth* named here, ver. 19, are not mentioned among those places where they pitched or encamped, Numb. xxxiii. Either therefore they did not pitch or encamp in these places, but only pass by or through them, nor indeed is it here said they pitched or encamped in these places, which is said of those places, Numb. xxxiii., but only that they *went* to them, ver. 18; or, these are stations omitted there, and to be supplied from hence; for though it be there said they went from such a place, and pitched in such a place, yet it is not said they went immediately from the one place to the other, and therefore they might take these places in their way. *Will give them water*, to wit, in a miraculous manner.

17 ¶ [y]Then Israel sang this song, † Spring up, O well; ‖ sing ye unto it:

[y] Ex. 15. 1. Ps. 105. 2. & 106. 12. † Heb. *Ascend.* ‖ Or, *answer.*

Israel sang this song, to praise God for giving them such a seasonable blessing, before they asked it, or complained for the want of it. *Spring up*; give forth thy waters that we may drink. Heb. *Ascend*, i. e. let thy waters, which now lie hid below in the earth, ascend for thy use. It is either a prediction that it should spring up, or a prayer that it might, or a command in the name of God directed to the well, by a usual prosopopœia, as when God bids the *heavens hear*, and *the earth give ear*, Isa. i. 2. Any of these ways it shows their faith. *Sing ye unto it*; or, *sing ye of it*; or, *answer to it* or *concerning it*; it being the manner of the Jewish singers that one should answer to another, of which see Exod. xv. 21; 1 Sam. xviii. 7.

18 The princes digged the well, the nobles of the people digged it, by *the direction of* [z]the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

[z] Is. 33. 22.

The princes digged; either by themselves, or by others whom they commanded to do it. *By the direction of the lawgiver*, or, *with the lawgiver*, i. e. Moses; they together with Moses, or they by Moses's direction and appointment, which is signified ver. 16. *Their staves* are here mentioned, either, 1. As the ensigns of their authority, Judg. v. 14, by which they gave this command of digging. 2. As the instruments of their work; not that they did formally and effectually dig the well or receptacle for the water, for which spades were more proper than staves, but that as Moses smote the rock with his rod, so they struck the earth with their staves, making only some small impression for form sake, or as a sign that God would cause the water to flow forth out of the earth where they smote it, as he did before out of the rock.

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

See the notes on ver. 16.

20 And from Bamoth *in* the valley, that *is* in the †country of Moab, to the top of ‖Pisgah, which looketh [a]toward ‖Jeshimon.

† Heb. *field.* ‖ Or, *the hill.* [a] ch. 23. 28. ‖ Or, *the wilderness.*

In the valley; or, *the valley*, which might be called *Bamoth*, not because it was a place naturally high, but from divers other reasons, which may be easily guessed. Or, *to the valley*, or *to that valley*, that famous or rather infamous valley, to wit, of *Abel-shittim*, Numb. xxxiii. 49, where they committed those foul abominations recorded Numb. xxv. *Pisgah* was the top of those high hills of Abarim; of which see Deut. iii. 17, 27; xxxii. 49; xxxiv. 1, 6.

21 ¶ And [b]Israel sent messengers unto Sihon king of the Amorites, saying,

[b] Deut. 2. 26, 27. Judg. 11. 19.

By God's allowance, that so Sihon's malice might be the more evident and inexcusable, and that their title to his

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country more clear in the judgments of all men, as being gotten by a just war, into which they were forced for their own defence.

c ch. 20. 17. 22 [c] Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

They spoke what they seriously intended and would have done, if he had given them quiet passage; but withal they knew that Sihon would not do it, and that he would withstand them, and that they should subdue him and take his land, as God had told them before they sent this message, as appears from Deut. ii. 24, 26, 27; and accordingly *God hardened his spirit, and made his heart obstinate*, for this end, *that he might deliver him into Israel's hand* there, ver. 30. And no wonder, for he and his people were Amorites, and therefore devoted to destruction, as all that people were.

d Deut. 29. 7. 23 [d] And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: [e] and he came to Jahaz, and fought against Israel.

e Deut. 2. 32. Judg. 11. 20.

Jahaz, a city, of which see Deut. ii. 32; Jer. xlviii. 21.

f Deut. 2. 33. & 29. 7. Josh. 12. 1, 2. & 24. 8. Neh. 9. 22. Ps. 135. 10, 11. & 136. 19. Amos 2. 9. 24 And [f] Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

From Arnon; or, which reached *from Arnon*, &c.; such supplements being very usual; and so here is contained a description or limitation of Sihon's conquest and kingdom, that it extended only *from Arnon—unto the children of Ammon;* and then the following words, *for the border of the children of Ammon* was *strong*, come in very fitly, not as a reason why the Israelites did not or could not conquer the Ammonites, for they were absolutely forbidden to meddle with them, Deut. iii. 8; but as a reason why Sihon could not enlarge his conquests and empire to the Ammonites, as he had done to the Moabites. *Jabbok;* a river by which the countries of Ammon and Moab were in part bounded and divided. *Was strong;* either by the advantage of the river, or by their strong holds in their frontiers.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the † villages thereof.

† Heb. *daughters.*

Having destroyed the ancient inhabitants, Deut. ii. 34.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

The city of Sihon: this is added as a reason why Israel took possession of this land, notwithstanding God's prohibition of meddling with them or their land, Deut. ii. 9, because it was not now the land of the Moabites, but had been some time since taken from them, and in the possession of the Amorites. *The former king of Moab*, i. e. the predecessor of Balak, who was the present king.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

That speak in proverbs; the poets, or other ingenious persons, to wit, of the Amorites or Canaanites, who made this following song of triumph over the vanquished Moabites; which is here brought in partly as a proof that this was now Sihon's land, and partly as an evidence of the just judgment of God in spoiling the spoilers, and subduing those who insulted over their conquered enemies. *Come into Heshbon:* these are the words either of Sihon speaking thus to his people, or of the people exhorting one another to come and possess and repair the city which they had taken. *The city of Sihon;* that which once was the royal city of the king of Moab, but now is the city of Sihon.

28 For there is [g] a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed [h] Ar of Moab, *and* the lords of the high places of Arnon.

g Jer. 48. 45, 46.

h Deut. 2. 9, 18. Is. 15. 1.

A fire, i. e. the fury of war, which is oft and fitly compared to fire here, as Isa. xlvii. 14; Amos i. 7, 10, 12, 14; ii. 2, 5. *Heshbon;* that city which before was a refuge and defence to all the country, now is turned into a great annoyance and a public mischief. *Ar of Moab. Quest.* How can this be, since *Ar* was yet in the hands of the Moabites, Deut. ii. 9, 18, 29? *Answ.* 1. This may be understood not of the city *Ar*, but of the people or the country subject or belonging to that great and royal city, as the Chaldee understands it. 2. Possibly *Ar* was taken by Sihon of the Moabites, but afterwards was either recovered by the Moabites, or upon the Israelites' approach quitted by Sihon, gathering all his forces together that he might fight with the Israelites, and so repossessed by the Moabites. 3. This place may be thus rendered, *It shall consume Ar of Moab*, the past tense being put for the future, as is usual in prophetical passages; and so this may be the Amorites' prediction or presage, that having taken Heshbon and its territories, they should now extend their victories to *Ar* of *Moab*, though they fell short of that hope, as ordinarily men do. *The lords of the high places;* either, 1. The princes or governors of the strong holds, which were frequently in high places, especially in that mountainous country, and which were in divers parts all along the river of Arnon; and having taken some of these, they promised to themselves that they should take all the rest, and so proceed further and further, till they had taken *Ar* itself. Or rather, 2. The priests and people that worshipped their god in their high places; which may seem more probable, 1. Because as the Israelites worshipped God, so the heathens worshipped Baal, in high places, Numb. xxii. 41, and particularly the Moabites are noted for so doing, Jer. xlviii. 35. 2. Because amongst the eminent places of Moab there is mention of Bamoth-baal, or, of *the high places of Baal*, Josh. xiii. 17.

29 Woe to thee, Moab! thou art undone, O people of [i] Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

i Judg. 11. 24. 1 Kings 11. 7, 33. 2 Kin. 23. 13. Jer. 48. 7, 13.

Alas, poor Moab! thou couldst not save thyself from Sihon's sword. *People of Chemosh*, i. e. the worshippers of Chemosh: so the god of the Moabites was called, 1 Kings xi. 7, 33; 2 Kings xxiii. 13; Jer. xlviii. 46. *He*, i. e. their god, hath delivered up his own people to his and their enemies; he could not defend them, but suffered many of them to be killed; nor could he secure even those that had escaped the sword, but suffered them to fall into their enemies' hands, and by them to be carried into captivity. *Unto Sihon king of the Amorites.* Now the words of this and the following verse seem to be not a part of that triumphant song or poem made, as I suppose, by some Amoritish bard or poet, which seems to be concluded, ver. 28; but of the Israelites making their observation upon it. And here they scoff at the impotency not only of the Moabites, but of their god also, who could not save his people from the sword of Sihon and the Amorites.

30 We have shot at them; Heshbon is perished even [k] unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto [l] Medeba.

k Jer. 48. 18, 22.

l Is. 15. 2.

Though you feeble Moabites, and your god too, could not resist Sihon, *we Israelites*, by the help of our God, *have shot*, to wit, with success and victory, as the following words show, *at them*, to wit, at Sihon and his Amorites; which is easily and plainly understood, both from the foregoing and following words. *Heshbon*, the royal city of Sihon, and by him lately repaired, *is perished*, is taken away from Sihon, and so is all his territory or country, even as far as *Dibon*, which, as some think, is called *Dibon-gad*, Numb. xxxiii. 45. *Which reached unto Medeba*, i. e. whose ter-

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ritory extendeth to Medeba. Or, *yea, even to Medeba;* for the Hebrew word *asher* is sometimes used for *yea*, or *moreover*, as 1 Sam. xv. 20; Psal. x. 6; xcv. 11. The sense is, the whole country of Sihon, taken by him from the Moabites, is wasted and perished.

31 ¶ Thus Israel dwelt in the land of the Amorites.

m ch. 32. 1. Jer. 48. 32. 32 And Moses sent to spy out [m]Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

Jaazer; one of the cities of Moab, formerly taken from them by Sihon, and now taken from him by the Israelites, Numb. xxxii. 1, 3, 35; and after the decay or destruction of the kingdom of the ten tribes, repossessed by the Moabites, Jer. xlviii. 32.

n Deut. 3. 1. & 29. 7. 33 ¶ [n]And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and

o Josh. 13. 12. all his people, to the battle [o]at Edrei.

Og also was a king of the Amorites, of whom see Deut. iii. 1, 11. And it may seem that Sihon and Og were the leaders or captains of two great colonies which came out of Canaan, and drove out the former inhabitants of these places. *Bashan*, a rich country, famous for its pastures and breed of cattle, Deut. xxxii. 14; Psal. xxii. 12; Jer. l. 19, and for its oaks, Ezek. xxvii. 6.

34 And the LORD said unto Moses,

p Deut. 3. 2. [p]Fear him not: for I have delivered him into thy hand, and all his people, and his

q ver. 24. Ps. 135. 10, 11. & 136. 20. land; and [q]thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

Fear him not; a necessary caution, for he was a great giant, Deut. iii. 11, likely to strike them with terror.

r Deut. 3. 3, 4, &c. 35 [r]So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

CHAP. XXII.

The Israelites pitch in the plains of Moab, 1. *Balak the king sends for Balaam to curse Israel*, 2—8. *He inquires of the Lord, who forbids him to go: he goes not*, 9—14. *Balak sends again: the Lord permits Balaam to go*, 15—21. *An angel stands in the way; which his ass perceives: his eyes are at length opened to see the angel, who rebukes him*, 22—33. *He confesses his fault, and offers to go back; he is commanded to go on, and speak as should be revealed to him*, 34, 35. *Balak comes to meet him; receives him; expostulates with him; he declares he has no power but to speak the word which God should put into his mouth*, 36—41.

a ch. 33. 48. AND [a]the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

The plains of Moab still retained their ancient title, though they had been taken away from the Moabites by Sihon, and from him by the Israelites. *By Jericho*, i. e. over against Jericho; or, *near the passage over Jordan to Jericho*, or its territories.

b Judg. 11. 25. 2 ¶ And [b]Balak the son of Zippor saw all that Israel had done to the Amorites.

Balak, the son or successor of him whom Sihon had spoiled of part of his kingdom, Numb. xxi. 26. Of him see Judg. xi. 25; Micah vi. 5.

c Ex. 15. 15. 3 And [c]Moab was sore afraid of the people, because there *were* many: and Moab was distressed because of the children of Israel.

As it was foretold both in general of all nations, Deut. ii. 25, and particularly concerning Moab, Exod. xv. 15.

d ch. 31. 8. Josh. 13. 21 4 And Moab said unto [d]the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

The elders of Midian, called *the kings of Midian*, Numb. xxxi. 8, and *princes of Midian*, Josh. xiii. 21; who though divided into their kingdoms, yet were now united upon the approach of the Israelites their common enemy; and being, as it seems, a potent and crafty people, and neighbours to the Moabites, these seek confederacy with them. We read of Midianites near Mount Sinai, Exod. ii., iii., which seem to have been a part or colony of this people that went out to seek new quarters, as the manner of those times was, but the body of that people were seated in those parts, as is evident from many scriptures. *Lick up*, i. e. consume and utterly destroy, in which sense the fire is said to *lick up* the water and sacrifices, 1 Kings xviii. 38. The meaning is, we can expect no mercy from them, they will utterly root us out as they did the Amorites, if we do not make a stout and timely opposition. *All that are round about us*, i. e. all our people, who lived in the country and territory adjoining to each city, where the princes resided.

e Deut. 23. 4. Josh. 13. 22. & 24. 9. Neh. 13. 1, 2. Mic. 6. 5. 2 Pet. 2. 15. Jude 11. Rev. 2. 14. f See ch. 23. 7. Deut. 23. 5 ¶ [e]He sent messengers therefore unto Balaam the son of Beor to [f]Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the

† Heb. *eye.* † face of the earth, and they abide over against me:

Balaam is called a *prophet*, 2 Pet. ii. 16, because God was pleased to inspire and direct him to speak the following prophecy, as he did inspire Caiaphas to speak those words, John xi. 51, 52, and as sometimes he did for a time inspire other wicked men; but in truth he was *a soothsayer*, as he is called, Josh. xiii. 22. See Numb. xxiv. 1. *Beor*, or *Bosor*, 2 Pet. ii. 15; for he had two names, as many others had. *Pethor;* a city in Mesopotamia or Aram: see Numb. xxiii. 7; Deut. xxiii. 4. *By the river*, i. e. by Euphrates, which is oft called *the river*, by way of eminency, as Gen. xv. 18; Josh. xxiv. 2, 15, and here *the river of* Balaam's *land* or country, to wit, of Mesopotamia or Aram, Numb. xxiii. 7. *They abide over against me;* they are encamped in my neighbourhood, ready to invade my kingdom.

g ch. 23. 7. 6 Come now therefore, I pray thee, [g]curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

Curse me this people, i. e. curse them for my sake and benefit; use thy utmost power, which thou hast with thy gods or infernal spirits, to blast and ruin them. *That we may smite them;* thou by thy magical imprecations, and I by my sword joined with them. He had some experience of, or, at least, a great confidence in, Balaam's skill and power in these matters.

h 1 Sam. 9. 7, 8. 7 And the elders of Moab and the elders of Midian departed with [h]the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

With the rewards of divination, Heb. *with divinations;* by which he understands not the instruments of divination, which it was needless and absurd to bring to so eminent a diviner, who doubtless was thoroughly furnished for his own trade; but the rewards of it, as it is explained 2 Pet. ii. 15, and as in the Hebrew, 2 Sam. iv. 10, *good tidings* is put for *the reward of good tidings*. Nor is it probable they would go to, or could expect to prevail with such a person,

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especially being noted for his covetousness, as appears from the story, without that powerful engine.

[1] ver. 19.

8 And he said unto them, [1] Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

The night was the time when God used to reveal his mind by dreams. Here is the first discovery of his wickedness, that he takes time to consider, and doth his endeavour to effect that wicked motion of cursing the Israelites, which he should have rejected and abhorred at the first mention of it. *As the Lord shall speak*, Heb. *Jehovah*, the true God, whom he here mentions, either for his own greater reputation, as if he consulted not with inferior spirits, as other soothsayers did, but with the supreme God; or rather because this was Israel's God, and the only possible way of ruining them was by engaging their God against them; as the known way of the Romans and other heathens, when they went to besiege any city, they used enchantments to call forth that god under whose peculiar protection they were. *The princes of Moab*, and of Midian too, as is manifest from ver. 7, which was needless to repeat here.

[k] Gen. 20. 3. ver. 20.

9 [k] And God came unto Balaam, and said, What men *are* these with thee?

God came unto Balaam, not to gratify his covetous desire, but to advance his own honour and service, even by the counsels of his enemies. He asketh not for his own information, but partly that Balaam by repeating the thing in God's presence might be convinced and ashamed of his sin and folly in offering his service in such a cursed business; and partly for a foundation to the following answer.

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure † I shall be able to overcome them, and drive them out.

† Heb. *I shall prevail to fighting against him.*

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for [l] they *are* blessed.

[l] ch. 23. 20. Rom. 11. 29.

God revealeth his mind to Balaam, not for any love to him, but for the sake of his people concerned in it, as he did to Pharaoh, Gen. xli. 25, and to Nebuchadnezzar, Dan. ii. 45. *They are blessed* by my irrevocable decree and sentence, and therefore it is in vain for men to curse them.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

He conceals the principal things, to wit, the reason of God's prohibition, which might have given a stop to their further course and counsels in this matter, and secretly intimates his own good will and readiness to comply with them, if God had not hindered him.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

Thus they lay the blame upon Balaam, which he imputed to God.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, † Let nothing, I pray thee, hinder thee from coming unto me:

† Heb. *Be not thou letted from, &c.*

No counsel nor suggestion either of God or man.

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: [m] come therefore, I pray thee, curse me this people.

[m] ver. 6.

Before he wrought upon his covetousness, now upon his ambition.

18 And Balaam answered and said unto the servants of Balak, [n] If Balak would give me his house full of silver and gold, [o] I cannot go beyond the word of the LORD my God, to do less or more.

[n] ch. 24. 13. [o] 1 Kings 22. 14. 2 Chron. 18. 13.

You desire and expect that from me which is out of my power, to resist the will of the great God. He slyly insinuates, that he wanted not will, but power only. *The Lord my God;* so he calls him, partly, to magnify himself as the servant of the great Jehovah; partly, that by professing this respect unto God he might the sooner induce him to grant his desire; and partly, because he worshipped the true God, together with idols, as many in those times and places did.

19 Now therefore, I pray you, [p] tarry ye also here this night, that I may know what the LORD will say unto me more.

[p] ver. 8.

Possibly he may change his mind, or yield to my renewed suit. Thus he sought to make God and his conscience stoop to the service of his pride and covetousness, which was abominable.

20 [q] And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but [r] yet the word which I shall say unto thee, that shalt thou do.

[q] ver. 9. [r] ver. 35. ch. 23. 12, 26. & 24. 13.

Go with them, since this is thy great desire and purpose; as far as thou canst, take thy course; I will, according to thy wish, withdraw my restraint, and leave thee to thyself and thy own choice. Compare Psal. lxxxi. 11, 12. *That shalt thou do:* these words signify not so much his duty as the event and his disappointment, Thou shalt not do what thou desirest, to wit, curse my people, and so enrich and advance thyself; but I will so overrule thy mind, and bridle thy tongue, that thou shalt speak nothing but what is contrary to thy desire and interest; and therefore though I permit thee to go, thou shalt lose thy design in it.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: [s] and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

[s] Ex. 4. 24.

God's anger was kindled; either, 1. Because he went of his own accord with the princes of Moab, and did not wait till *they came to call* him, i. e. urged him to go, which was the sign and condition of God's permission, ver. 20, but rather himself rose and called them, as it may seem from ver. 21. Or, 2. Because those words, ver. 20, did contain no approbation nor licence, but a bare permission, and that in anger, as Balaam might easily have understood, if he had considered his own heart, or the circumstances of his concession. This was no more an approbation than that passage of Christ to Judas, John xiii. 27, *That thou doest, do quickly.* Or, 3. Because he went with ill design, and desire to do contrary to what God had charged him, to wit, to curse the people, as plainly appears from the following story, and from Deut. xxiii. 5; for God hath been oft and justly angry with those who have done what God bade them, when they did it in evil manner, or for evil ends, as appears from Isa. x. 6, 7, and many other places. *The Lord stood in the way*, i. e. to oppose and terrify, if not to kill him. *His two servants were with him;* the rest of the company being probably gone before them. For in those ancient times there was more of simplicity, and less of ceremony; and therefore it is not strange that Balaam came at some distance after the rest, and attended only by his own servants.

23 And [t] the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned

[t] See 2 Kin. 6. 17. Dan. 10. 7. Acts 22. 9. 2 Pet. 2. 16. Jude 11.

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aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

Balaam saw not *the angel* because God withheld his eyes, as he did the eyes of Daniel's companions, Dan. x. 7. It is a truth, which mere philosophers own, that when God withdraws his concourse or help from any of his creatures, they cannot perform their natural acts and offices; the eye cannot see, as Gen. xix., nor the ear hear, nor the fire burn, as Dan. iii.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

u 2 Pet. 2. 16. 28 And the LORD [u]opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

i. e. *The Lord* conferred upon *the ass* the power of speech and reasoning for that time. Impudent are those heathens that disbelieve and scoff at the Scripture for this and some such relations contained in it, when there are examples of the same kind of prodigies, to wit, of oxen and other brute creatures speaking some few words, in the greatest and most approved writers of the Roman history, as Plutarch, Polybius, Livy, and others. See the particulars in my Latin Synopsis on this place.

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, [x]for now would I kill thee.

x Prov. 12. 10.

Balaam was not much terrified with the ass's speaking, because he was much accustomed to converse with evil spirits, which oft appeared to him and discoursed with him in the shape of such creatures.

y 2 Pet. 2. 16. † Heb. who hast ridden upon me, ever since I was, &c. 30 [y]And the ass said unto Balaam, *Am* not I thine ass, †upon which thou hast ridden ‖ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

z See Gen. 21. 19. 2 Kings 6. 17. Luke 24. 16, 31. 31 Then the LORD [z]opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he [a]bowed down his head, and ‖fell flat on his face.

a Ex. 34. 8. ‖ Heb. bowed himself. In token of reverence and submission.

† Heb. to be an adversary unto thee. 1 Sam. 29. 4. 2 Sam. 19. 22. 1 Kings 5. 4. 11. 14, 23, 25. 32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out †to withstand thee, because *thy* way is [b]perverse before me:

Howsoever thou mayst deceive thyself or others, I see the perverseness of thy heart and way, the wickedness of thy design and desires in this journey, which thou hast undertaken, not to please me, but to gratify Balak, and, if it be possible, to curse my people.

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

I had slain thee alone, and not her; and therefore her turning aside and falling down was wholly for thy sake and benefit, not for her own, and thy anger against her was unjust and unreasonable.

c 1 Sam. 15. 24, 30. & 26. 21. 2 Sam. 12. 13. Job 34. 31, 32. † Heb. *be evil in thine eyes.* 34 And Balaam said unto the angel of the LORD, [c]I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it †displease thee, I will get me back again.

A frivolous supposition; for it was apparently displeasing to God, who had now said that his way was perverse, and had therefore opposed him and sought to slay him: but hereby he shows how loth he was to go back and lose the hopes he had conceived; and besides he speaks of desisting from the outward action, but shows no sense of the plague of his heart, his vile affections, which were the root of this ill-designed journey.

d ver. 20. 35 And the angel of the LORD said unto Balaam, Go with the men: [d]but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

Go with the men: this may be either, 1. A mere permission; Since neither the convictions of thy own conscience, nor the experience of thy danger, have weaned thee from thy base designs and inclinations, I shall no further restrain thee; my angel shall give thee no more disturbance; go on and prosper. Or, 2. A concession; I allow thee to go upon the following terms; for the words here are more absolute and unconditional than those ver. 20. *That thou shalt speak:* these words may express either, 1. The event; or, 2. His duty. See above on ver. 20.

e Gen. 14. 17. f ch. 21. 13. 36 ¶ And when Balak heard that Balaam was come, [e]he went out to meet him unto a city of Moab, [f]which *is* in the border of Arnon, which *is* in the utmost coast.

That by this great honour he might give him a taste and earnest of those great rewards he designed him, and thereby oblige him to use his utmost skill and interest for him. *The utmost coast;* not far from the camp of the Israelites, whom he desired him to curse.

g ver. 17. ch. 24. 11. 37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed [g]to promote thee to honour?

h ch. 23. 26. & 24. 13. 1 Kings 22. 14. 2 Chron. 18. 13. 38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? [h]the word that God putteth in my mouth, that shall I speak.

Any thing, to wit, agreeable to thy expectation or my own inclination. *That shall I speak;* I am forced to do so by his superior power, and therefore be not offended with me, if I speak things unpleasing to thee.

‖ Or, *a city of streets.* 39 And Balaam went with Balak, and they came unto ‖ Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

Or, *killed*, either for sacrifice, or rather for a feast; for the sacrifices were offered after this, Numb. xxiii. 1, 2. *Sent to Balaam*, to invite him to the feast. The king had left *the princes* to accompany him and attend upon him.

i Deut. 12. 2. 41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the [i]high places of Baal, that thence he might see the utmost *part* of the people.

The high places of Baal, i. e. consecrated to the worship of Baal, i. e. of *Baal-peor*, who was their Baal or god, Numb. xxv. 2, 3, or of Chemosh. *The utmost part of the people*, i. e. all that people, even to the utmost and remotest

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of them, as appears by comparing this with Numb. xxiii. 13. He hoped that the sight of such a numerous host ready to break in upon his country would stir up his passion and further his charms.

CHAP. XXIII.

Balak and Balaam sacrifice: God meets him, and he blesses Israel, 1—10. *Balak is troubled: they go to another place to curse them: they sacrifice again: Balaam consults God, who meets him, and he again blesses Israel,* 11—24. *They go to a third place, and sacrifice again,* 27—30.

[a] ver. 29. AND Balaam said unto Balak, [a]Build me here seven altars, and prepare me here seven oxen and seven rams.

The altars were either, 1. To Baal, in whose high places this was done, and to whom alone Balak used to sacrifice. Or rather, 2. To the true God, otherwise he would not have mentioned it to God as an argument why he should grant his requests, as he doth, ver. 4. And though Balak was averse from God and his worship, yet he would be easily overruled by Balaam, who doubtless told him that it was in vain to make an address to any other than the God of Israel, who alone was able either to bless or curse them, as he pleased. And therefore when Balaam lost his design this way, he tried it another way with greater success, but still used the same method, in provoking their own God to destroy the Israelites, Numb. xxv. But though he direct his sacrifices to a right object, he chooseth a wrong place, and, to comply with Balak's desire, makes use of the high places of Baal for this end, and mingles his own superstitions with the worship of God, in erecting divers altars, according to the manner of heathens and idolaters, 2 Kings xviii. 22; Isa. xvii. 8; Jer. xi. 13; Hos. viii. 11; x. 1; xii. 11; whereas God appointed and holy men used but one altar, though many sacrifices were to be offered upon it, Gen. viii. 20; Exod. xvii. 15; xxiv. 4. Seven was the solemn and usual number in sacrifices, 1 Chron. xv. 26; 2 Chron. xxix. 21; Job xlii. 8.

[b] ver. 14, 30. 2 And Balak did as Balaam had spoken; and Balak and Balaam [b]offered on *every* altar a bullock and a ram.

Balak by procuring them, and Balaam by offering them; though in ancient times kings were priests also, and so might perform a priestly work, as this was.

[c] ver. 15. 3 And Balaam said unto Balak, [c]Stand by thy burnt offering, and I will go: per-

[d] ch. 24. 1. adventure the LORD will come [d]to meet me: and whatsoever he sheweth me I will tell thee. And ‖ he went to an high place.

‖ Or, *he went solitary.*

By thy burnt-offering; as in God's presence, as one that offers thyself as well as thy sacrifices to obtain his favour. *I will go* to some solitary and convenient place, where I may by my enchantments prevail with God to appear to me, and to answer thy and my desires in cursing this people. *Whatsoever he showeth me,* i. e. reveals to me, either by word or sign. *To an high place;* or, *into the plain,* as that word properly signifies, for he was now in a high place, Numb. xxii. 41. But this is not material, it was doubtless some solitary place, where he might use some gestures and ceremonies which he would not have others see, and where he might more reasonably expect to meet with God; for both good and evil spirits most commonly appeared to persons in such places.

[e] ver. 16. 4 [e]And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

God met Balaam, not to comply with Balaam's charms, nor to gratify, but to oppose, his wicked desires, and to force him against his own inclination and interest to utter the following words. *A bullock and a ram,* which I pray thee accept, and give me leave to curse thy people, as their abundant wickedness deserves.

[f] ver. 16, ch. 22. 38, Deut. 18. 18, Jer. 1. 9. 5 And the LORD [f]put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

He suggested what he should say, even those words, ver. 8—10.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

[g] ver. 18, ch. 24. 3, 15, 23, Job 27. 1. & 29. 1, Ps. 78. 2, Ezek. 17. 2, Mic. 2. 4, Hab. 2. 6, [h] ch. 22. 6, 11, 17, [i] 1 Sam. 17. 10. 7 And he [g]took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying,* [h]Come, curse me Jacob, and come, [i]defy Israel.

He took up, to wit, into his mouth; he expressed or spoke. *His parable,* i. e. his oracular and prophetical speech; which he calls a *parable,* because of the weightiness of the matter, and the majesty and smartness of the expressions which is usual in parables. *From Aram;* from *Aram, Naharaim,* or *Mesopotamia,* Deut. xxiii. 4. See Gen. x. 22. Aram lay towards *the mountains of the east:* the east was infamous for charmers or soothsayers, Isa. ii. 6. *Jacob;* the posterity of Jacob, i. e. Israel, as it here follows.

[k] Is. 47. 12, 13. 8 [k]How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

God hath not cursed, but blessed Israel, and therefore it is a vain and ridiculous attempt for me to curse them in spite of God.

[l] Deut. 33. 28, [m] Ex. 33. 16, Ezra 9. 2, Ephes. 2. 14. 9 For from the top of the rocks I see him, and from the hills I behold him: lo, [l]the people shall dwell alone, and [m]shall not be reckoned among the nations.

From the top of the rocks, upon which I now stand, I see the people, according to thy desire, chap. xxii. 41, but cannot improve that sight to the end for which thou didst design it, to wit, to curse them. This people are of a distinct kind from others, God's peculiar people, separated from all other nations, as in religion and laws, so also in Divine protection; and therefore my enchantments cannot have that power against them which they have against other persons and people. See Exod. xix. 5; Lev. xx. 24, 26.

[n] Gen. 13. 16. & 22. 17. 10 [n]Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let †me die [o]the death of the righteous, and let my last end be like his!

† Heb. *my soul,* or *my life.* [o] Ps. 116. 15.

The dust of Jacob, i. e. the numberless people of Jacob or Israel, who, according to God's promise, Gen. xiii. 16; xxviii. 14, are now become as the dust of the earth. *Of the fourth part of Israel,* i. e. of one of the camps of Israel; for they were divided into four camps, Numb. ii., which Balaam from this height could easily discover; much less can any man number all their host. *Of the righteous,* i. e. of this righteous and holy people, the Israelites, called *Jeshurun,* Deut. xxxii. 15, which word signifies *upright* or *righteous.* The sense is, they are not only happy above other nations in this life, as I have said, and therefore in vain should I curse them, but they have this peculiar privilege, that they are happy after death; their happiness begins where the happiness of other people ends; and therefore I heartily wish that my soul may have its portion with theirs when I die. But it was a vain wish; for as he would not live as God's people did, so he died by the sword, as others of God's enemies did, Numb. xxxi. 8; Josh. xiii. 22. *My last end,* i. e. my death, as the word is used. Or, *my posterity,* as this Hebrew word signifies, Psal. cix. 13; Dan. xi. 4; Amos iv. 2. And as the covenant and blessing of God given to Abraham did reach to his posterity, so this might not be unknown to Balaam, which might give him occasion for this wish. Or, *my reward,* as the word is taken, Prov. xxiii. 18; xxiv. 20. But the first sense seems the most true, because it agrees best with the usage of Scripture to repeat the same thing in other words, and this includes the third sense, to wit, the reward, which is here supposed to follow death; and for posterity, it doth not appear that he had any, or, if he

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had, that he was so very solicitous for them; or that he knew the tenor of God's covenant with Abraham and his posterity. Nay, he rather seems to have had some hope of ruining Abraham's posterity, which he attempted both here and afterwards.

11 And Balak said unto Balaam, What hast thou done unto me? [p] I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

[p] ch. 22. 11, 17. & 24. 10.

12 And he answered and said, [q] Must I not take heed to speak that which the LORD hath put in my mouth?

[q] ch. 22. 38

I speak not these words by my own choice, but by the constraint of a higher power, which I cannot resist.

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

He thought the sight of the people necessary both to excite Balaam's passions, and to strengthen and direct his conjurations; but he would now have him see but a part of the people, and not all, because the sight of all of them might dismay and discourage him, and, as it did before, raise his fancy to an admiration of the multitude and of the felicity of the people, ver. 9, 10.

14 ¶ And he brought him into the field of Zophim, to the top of ‖ Pisgah, [r] and built seven altars, and offered a bullock and a ram on *every* altar.

‖ Or, the hill. [r] ver. 1, 2.

Zophim, a place so called from the spies and watches which were kept there. *Pisgah*, a high hill in the land of Moab, so called Deut. iii. 27; xxxiv. 1.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the* LORD yonder.

To consult him, and to receive an answer from him, if peradventure those renewed sacrifices will melt him into some compliance with our desires.

16 And the LORD met Balaam, and [s] put a word in his mouth, and said, Go again unto Balak, and say thus.

[s] ver. 5. ch. 22. 38.

See above on ver. 4, and Numb. xxii. 35.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, [t] Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

[t] Judg. 3. 20.

Rise up: this word implies, either, 1. The reverence wherewith he should hear and receive God's message, as Eglon did, Judg. iii. 20, which might have been probable, if Balak had been now sitting, as Ehud there was; but he was standing, ver. 15: or rather, 2. The diligent attention required; Rouse up thyself, and carefully mind what I say.

19 [u] God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

[u] 1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29. James 1. 17. Tit. 1. 2.

That he should lie, i. e. break his faith and promises made to his people for their preservation and benediction. *That he should repent*, i. e. change his counsels or purposes; which men do, either because they are not able to execute them, or because they are better informed and their minds changed by some unexpected occurrent, or by their lusts and passions, none of which have place in God. And therefore I plainly see that all our endeavours and repeated sacrifices are to no purpose, and can make no impression in God, nor induce him to curse those whom he hath purposed, and solemnly and frequently promised, to bless. *Shall he not do it?* is he like a man that oft speaks and promises what he either never intends, or cannot or will not perform?

20 Behold, I have received *commandment* to bless: and [x] he hath blessed; and I cannot reverse it.

[x] Gen. 12. 2. & 22. 17 Num. 22. 12.

Or, *I have received a blessing*, to wit, a sentence of blessing, which God hath put into my mind and mouth, and which I cannot forbear to utter. Heb. *I have received to bless*. The infinitive put for the noun, as is frequent.

21 [y] He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: [z] the LORD his God *is* with him, [a] and the shout of a king *is* among them.

[y] Rom. 4. 7, 8.

[z] Ex. 13. 21. & 29. 45, 46. & 33. 14.

[a] Ps. 89. 15.

He, i. e. God, understood ver. 20, and expressed ver. 19, *hath not* or doth not *behold* or *see iniquity* or *perverseness*, i. e. any sin, *in Jacob* or *Israel*; which cannot be meant of a simple seeing or knowing of him, for so God did see and observe, yea, and chastise their sins, as is manifest, Exod. xxxii. 9; Deut. ix. 13; but of such a sight of their sins as should provoke God utterly to forsake and curse and destroy them, which was Balak's desire, and Balaam's hope and design. For as Balaam knew that none but Israel's God could curse or destroy Israel, so he knew that nothing but their sin could move him so to do; and therefore he took a right, though wicked, course afterwards to tempt them to sin, and thereby to expose them to ruin, Numb. xxv. And Balaam had now hoped that God was incensed against Israel for their sins, and therefore would be prevailed with to give them up to the curse and spoil. But, saith he, I was mistaken, I see God hath a singular favour to this people, and though he sees and punisheth sin in other persons and people with utter destruction, as he hath now done in Sihon and Og and the Amorites, yet he will not do so with Israel; he winks at their sins, forgets and forgives them, and will not punish them as their iniquities deserve. In this sense God is said *not* to *see* sins, as elsewhere he is said to forget them, Isa. xliii. 25; Jer. xxxi. 34, and to *cover* them, Psal. xxxii. 1, which keeps them out of sight, and so out of mind; and to *blot* them out, Psal. li. 1, 9, and to *cast* them *behind his back*, Isa. xxxviii. 17, or *into the depth of the sea*, Micah vii. 19, in which cases they cannot be seen nor read. And men are oft said *not to know* or *see* those sins in their children or others, which they do not take notice of so as to punish them. And this sense best agrees with the context; God hath decreed and promised to bless this people, and *he hath blessed* them, *and I cannot reverse it*, ver. 20, and he will not reverse it, though provoked to do so by their sins, which he will take no notice of. Others thus, *He hath not beheld*, as hitherto he hath not, so for the future he will not behold, i. e. so as to approve it, as that word is oft used, as Gen. vii. 1; Isa. lxvi. 2; Hab. i. 13, or so as to suffer it, *injury against Jacob*, &c. For *aven*, here rendered *iniquity*, is oft used in that sense, as Job v. 6, 7; Prov. xii. 21; xxii. 8. And the other word, *amal*, rendered *perverseness*, oft notes *vexation* and *trouble*, as Job v. 6, 7; Psal. xxv. 17; xxxvi. 4; and the particle *beth*, rendered *in*, is oft used for *against*, as Exod. xiv. 25; xx. 16; Numb. xii. 1. So the sense is, God will not see them wronged or ruined by any of their adversaries, whereof the following words may be a good reason, for *God is with him*, &c. *The Lord his God is with him*, i. e. he hath a favour for this people, and will defend and save them. So the phrase of *God's being with* a person or people signifies, as Judg. vi. 13; Psal. xlvi. 7; Isa. viii. 10. *The shout of a king is among them*, i. e. such joyful and triumphant shouts as those wherewith a people congratulate the approach and presence of their king when he appears among them upon some solemn occasion, or when he returns from battle with victory and spoils. The expression implies God's being their King and Ruler, and their abundant security and just confidence in him as such. And here is an allusion to the silver trumpets which were made by God's command, and used upon great solemnities, in which God their King was present in a special manner, Numb. x. 9; Josh. vi. 16, 20; 1 Sam. iv. 5; 2 Chron. xiii. 12.

22 [b] God brought them out of Egypt; [b] ch. 24. 8

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c Deut. 33. 17. Job 39. 10, 11.

he hath as it were c the strength of an unicorn.

God brought them out of Egypt, to wit, by a strong hand, and in spite of all their enemies, and therefore it is in vain to seek or hope to overcome them. *He;* either, 1. God, last mentioned. But so the comparison is mean and unbecoming. Or rather, 2. Israel, whom God brought out of Egypt; such change of numbers being very common in the Hebrew language. The sense is, Israel is not now what he was in Egypt, a poor, weak, dispirited, unarmed people, but high, and strong, and invincible. The great strength and fierceness *of a unicorn* is celebrated in Scripture, Numb. xxiv. 8; Deut. xxxiii. 17; Job xxxix. 9; Psal. xxii. 21; xcii. 10. But whether it be a unicorn, or a rhinoceros, or a strong and fierce kind of wild goat, which is here called *reem*, it is not needful here to determine.

23 Surely *there is* no enchantment ‖ Or, in. ‖against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, d What hath God wrought!

d Ps. 31. 19. & 44. 1.

I find by experience and serious consideration that all mine and thine endeavours to enchant Israel are in vain, being frustrated by their omnipotent God. I can do thee no service by my art against them. *According to this time;* not only in succeeding times and ages, of which he speaks, chap. xxiv. 17, &c., but even now, in this time and age, and so forward. *What hath God wrought!* i. e. how wonderful and glorious are those works which God is now about to do for Israel, by drying up Jordan, by subduing the Canaanites, &c.! These things will be matter of discourse and admiration to all ages.

e Gen. 49. 9.

24 Behold, the people shall rise up e as a great lion, and lift up himself as a young lion: f he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

f Gen. 49. 27.

As a lion rouseth up himself to fight, or to go out to the prey; so shall Israel stir up themselves to warlike attempts against all their enemies, as occasion shall offer itself. *He shall not lie down*, i. e. not rest or cease from fighting and pursuing.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, g All that the LORD speaketh, that I must do?

g ver. 12. ch. 22. 38. 1 Kings 22. 14.

27 ¶ And Balak said unto Balaam, h Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

h ver. 13.

28 And Balak brought Balaam unto the top of Peor, that looketh i toward Jeshimon.

i ch. 21. 20.

Peor, a high place called *Beth-peor*, Deut. iii. 29, i. e. the house or temple of *Peor*, because there they worshipped *Baal-peor*.

29 And Balaam said unto Balak, k Build me here seven altars, and prepare me here seven bullocks and seven rams.

k ver. 1.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

Balaam lays aside his sorceries, and the Spirit of God comes upon him; his eyes are open; hears the words of God, and sees the vision of the Almighty, 1—4; *prophesies of Israel's prosperity*, 5—9. *Balak is angry; commands him to flee; his answer*, 10—14. *He prophesies of the Messias the King, and of the destruction of the nations*, 15—24. *He returns to his place; and Balak goes his way*, 25.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at a other times, † to seek for enchantments, but he set his face toward the wilderness.

a ch. 23. 3, 15. † Heb. *to the meeting of enchantments.*

To seek for enchantments, i. e. to use enchantments, which he is said to have done, either because when he consulted and sacrificed to God, he did also use enchantments and consult with the devil, that if one would not, the other might help him; or because he consulted God in a magical and superstitious way, by using such postures or instruments or forms of words as enchanters used. *Toward the wilderness*, where Israel lay encamped, either with intent to curse Israel without God's leave; or rather, expecting what God of his own accord would suggest to him concerning this matter.

2 And Balaam lifted up his eyes, and he saw Israel b abiding *in his tents* according to their tribes; and c the spirit of God came upon him.

b ch. 2. 2, &c. c ch. 11. 25. 1 Sam. 10. 10. & 19. 20, 23. 2 Chron. 15. 1.

According to their tribes; in the order appointed, Numb. ii. *Came upon him*, i. e. inspired him to speak the following words, and so constrained him again to bless those whom he desired to curse.

3 d And he took up his parable, and said, Balaam the son of Beor hath said, and the man † whose eyes are open hath said:

d ch. 23. 7, 18. † Heb. *who had his eyes shut*, but now opened.

The eyes, either, 1. Of his body, as in the following verse; or, 2. Of his mind, which God had opened in a peculiar and prophetical manner, whence prophets are called *seers*, 1 Sam. ix. 9. He implies that before he was blind and stupid, having eyes, but not seeing nor understanding. Some render the words *having his eyes shut*, as the Hebrew verb *satham* signifies, the letters *schin* and *samech* being frequently exchanged; and so the meaning is, that he received this revelation either in a dream, when men's eyes are simply shut; or in an ecstasy or trance, when men's eyes, though open, are in a manner shut, to wit, as to the use and exercise of them.

4 He hath said, which heard the words of God, which saw the vision of the Almighty, e falling *into a trance*, but having his eyes open:

e See 1 Sam. 19. 24. Ezek. 1. 28. Dan. 8. 18. & 10. 15, 16. 2 Cor. 12. 2, 3, 4. Rev. 1. 10, 17.

The vision; so called either strictly and properly, because he was awake when this was revealed to him; or largely and improperly, for any extraordinary discovery of God's mind to him, whether sleeping or waking. *A trance*, or *ecstasy*, fainting and falling upon the ground, as the prophets used to do. See 1 Sam. xix. 24; Ezek. i. 28; iii. 23; xliii. 3; Dan. viii. 17, 18; x. 15; Rev. i. 17. Others, *falling* suddenly into a sleep, as the prophets sometimes did, as Gen. xv. 12; Dan. viii. 18.

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, f as the trees of lign aloes g which the LORD hath planted, *and* as cedar trees beside the waters.

f Ps. 1. 3. Jer. 17. 8. g Ps. 104. 16.

Valleys ofttimes from a small beginning are spread forth far and wide. Others, *as the brooks*, or *rivers*, as the word signifies, which stretch out and disperse their waters into several channels, and sometimes farther. *Are they spread forth*, i. e. the Israelites last mentioned. *As gardens by the river's side;* pleasant and fruitful, and secured by a fence. *Trees of lign-aloes;* an Arabian and Indian tree, of a sweet smell, yielding good shade and shelter both to man and beast; such is Israel, famous among the nations, and not only safe themselves, but yielding shelter to all that join themselves to them. *Which the Lord hath planted;* which are the best of the kind; such as not man, but God, might seem to have planted, as the best of all sorts are ascribed to God, as *the trees, hills, cities, of God*, &c. Compare Psal. civ. 16. *As cedar trees*, which are famous

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for growth, and height, and strength, and durableness, whence Solomon's temple was built of this wood, 1 Kings vi. 9, 10. *Beside the waters*, where trees thrive best.

7 He shall pour the water out of his buckets, and his seed *shall be* [h]in many waters, and his king shall be higher than [i]Agag, and his [k]kingdom shall be exalted.

h Jer. 51. 13. Rev. 17. 1, 15. i 1 Sam. 15. 8. k 2 Sam. 5. 12. 1 Chron. 14. 2.

He, i. e. God, will abundantly water the *valleys*, *gardens*, and *trees*, which represent the Israelites, ver. 6, i. e. he will wonderfully bless his people, not only with outward blessings, of which a chief one in those parts was plenty of water, but also with higher gifts and graces, with his word and Spirit, which are often signified by *waters*, John iii. 5; iv. 10; vii. 38, 39, and at last with eternal life, the contemplation whereof made Balaam desire to die the death of the righteous. Others thus, God shall make his posterity numerous; for the procreation of children is oft signified by waters, fountains, cisterns, &c., as Psal. lxviii. 26; Prov. v. 15, 18; ix. 17; Isa. xlviii. 1. But there is no necessity of flying to metaphors here, and therefore the other being the literal and proper sense, is by the laws of good interpretation to be preferred before it. *In many waters:* this also may be literally understood of their seed, which shall be sown in waterish ground, and therefore bring forth a better increase, Isa. xxxii. 20. Others thus, His seed shall be so numerous, that it shall branch forth into many people, the several tribes being reckoned and sometimes called several *people*. Or, his seed shall rule over many people or nations, which are sometimes signified by many waters, as Psal. cxliv. 7; Isa. lvii. 20; Jer. xlvii. 2; Rev. xvii. 15. But here also the literal sense seems best. *His king*, i. e. the king of Israel; either God, who was in a peculiar manner their King or Ruler, Numb. xxiii. 21; Judg. vi. 13; 1 Sam. viii. 7; Isa. xxxiii. 22; or their chief governor or governors, whether king or others; for Moses is called their king, Deut. xxxiii. 5, and the judges were in a manner kings. *Than Agag*, i. e. than the king of the Amalekites, which king and people were famous and potent in that age, ver. 20, as may be guessed by their bold attempt upon so numerous a people as Israel was. And it is probably thought by the Jewish and other interpreters, that Agag was the common name of the Amalekitish kings, as Abimelech was of the Philistines, and Pharaoh of the Egyptians, and Cæsar of the Romans. But though this king only be instanced in, yet other kings, to wit, such as did or should border upon the Israelites, are doubtless to be understood, above whom the kings and people of Israel sometimes were advanced, and oftener should have been, if they had not been their own hinderance by their sins. Some make this a prophecy of Saul's conquering Agag and his people, 1 Sam. xv. 7, 8. But the words seem to be more general, and to signify a greater honour and advantage to Israel than that was.

8 [l]God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall [m]eat up the nations his enemies, and shall [n]break their bones, and [o]pierce *them* through with his arrows.

l ch. 23. 22. m ch. 14. 9. & 23. 24. n Jer. 50. 17. o Ps. 45. 5. Jer. 50. 37.

Shall break their bones, or, *unbone*, or, *take out*, i. e. shall eat the flesh to the very bones, and then break them also.

9 [p]He couched, he lay down as a lion, and as a great lion: who shall stir him up? [q]Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

p Gen. 49. 9. q Gen. 12. 3. & 27. 29.

Having conquered his enemies the Canaanites, and their land, he shall quietly and securely rest and settle himself there. *Stir him up*, i. e. awake or provoke him.

10 ¶ And Balak's anger was kindled against Balaam, and he [r]smote his hands together: and Balak said unto Balaam, [s]I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

r Ezek. 21. 14. & 22. 13. s ch. 22. 11. & 23. 11, 25.

He smote his hands together; a sign of great anger, Ezek. xxi. 17; xxii. 13.

11 Therefore now flee thou to thy place: [t]I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

t ch. 22. 17, 37.

Flee thou to thy place, whence I sent for thee, Numb. xxii. 5. *The Lord*, whose commands thou hast preferred before my desires and interest; and therefore seek thy recompence from him, and not from me.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 [u]If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

u ch. 22. 18.

14 And now, behold, I go unto my people: come *therefore*, *and* [x]I will advertise thee what this people shall do to thy people [y]in the latter days.

x Mic. 6. 5. Rev. 2. 14. y Gen. 49. 1. Dan. 2. 28. & 10. 14.

Advertise thee, or, *inform thee*, to wit, concerning future things, as it here follows, for this word seems inseparably joined with the following. Others, *give thee counsel*, and tell thee *what this people*, &c. So it is a short and defective speech, such as we have Exod. iv. 5; xiii. 8. And by *counsel* they understand that which is related Numb. xxv. 1, 2; which was done by Balaam's counsel, Numb. xxxi. 16; Rev. ii. 14. But the former sense is more unforced and agreeable to the following words as they lie. *In the latter days:* not in thy time, therefore thou hast no reason to fear, but in succeeding ages, as 2 Sam. viii. 2, &c.

15 ¶ [z]And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

z ver. 3, 4

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 [a]I shall see him, but not now: I shall behold him, but not nigh: there shall come [b]a Star out of Jacob, and [c]a Sceptre shall rise out of Israel, and shall ‖smite the corners of Moab, and destroy all the children of Sheth.

a Rev. 1. 7. b Matt. 2. 2. Rev. 22. 16. c Gen. 49. 10. Ps. 110. 2. ‖ Or, *smite through the princes of Moab.* 2 Sam. 8. 2. Jer. 48. 45.

I shall see, or, *I have seen*, or *do see*, for the future is oft put for other times or tenses: he speaks of a prophetical sight, like that of Abraham's, who *saw* Christ's *day*, John viii. 56. *Him*, to wit, the *Star* and *Sceptre*, as it here follows, i. e. a great and eminent prince, which was to come out of Israel's loins; either, 1. David, who first did the things here spoken of, 2 Sam. viii. 2; Psal. lx. 8; cviii. 9, and some of the kings of Judah and Israel after him, for it is not necessarily understood of one particular person; or, 2. The Messias, as both Jewish and Christian interpreters expound it, who most eminently and fully performed what is here said, in destroying the enemies of Israel, or of God's church, who are here described under the names of the nearest and fiercest enemies of Israel; which he doth partly by himself, by his word and Spirit, and spiritual plagues; and partly by his ministers, those princes whom he makes nursing fathers to his church, and scourges to his enemies. And to him alone agrees the foregoing verb properly, *I shall see him*, to wit, in my own person, or with the eyes of my own body, as *every eye shall see him*, Rev. i. 7, when he comes to judgment. Nor can it seem strange that Balaam should speak of such high and remote things, seeing he foresaw and foretold these things by the revelation of the Spirit of God, by which also he foresaw the great felicity of good men, and the miserable state of bad men, after death and judgment, Numb. xxiii. 10. *But not now;* not yet, but after many ages. *A Star;* a title oft given to princes and eminent and illustrious persons, and particu-

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larly to the Messias, Rev. ii. 28; xxii. 16. *A Sceptre*, i. e. a sceptre-bearer, a king or ruler, even that sceptre mentioned Gen. xlix. 10. *The corners;* either, 1. Literally, the borders, which by a synecdoche are oft used in Scripture for the whole country to which they belong, as Exod. viii. 2; Psal. lxxiv. 17; cxlvii. 14; Jer. xv. 13; xvii. 3. Or, 2. Metaphorically, to wit, princes and rulers, who are sometimes compared to corners, as Zech. x. 4. and Christ himself is called a *corner-stone*, because he unites and supports the building. But I prefer the former sense. *Sheth* seems to be the name of some then eminent, though now unknown, place or prince in Moab, where there were many princes, as appears from Numb. xxiii. 6; Amos ii. 3; there being innumerable instances of such places or persons sometimes famous, but now utterly lost as to all monuments and remembrances of them.

d 2 Sam. 8. 14. Ps. 60. 8, 9, 12.

18 And [d]Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

A possession; which was also foretold Gen. xxv. 23, and in part fulfilled, 2 Sam. viii. 14; 1 Chron. xviii. 13, but more fully by Christ, Amos ix. 12; Obad. 18; who shall subdue and possess all his enemies; here signified by the name of Edom, as Jacob or Israel, his brother, signifies all his church and people. *Seir*, a part and mountain of Edom, Gen. xxxvi. 8, which may be here mentioned as the strongest part of Edom, to show that not only the rest of Edom, which is more accessible, but even the rocks and best munitions of it, shall be taken. *His enemies*, the Israelites. *Do valiantly*, or, *gain power*, or *riches*, or *victory*, all which are comprehended in this phrase.

e Gen. 49. 10.

19 [e]Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

Out of Jacob; out of Jacob's loins. *He that shall have dominion;* David, and especially Christ. *Of the city*, or, *from or out of this city*, i. e. the cities, the singular number for the plural, which hath been oft noted before. The sense is, He shall not only subdue those Moabites and Edomites which meet him in the field, but he shall pursue them even to their strongest holds and cities, and shall pull them out thence. Possibly he may note some eminent city in which they confided most, their metropolis or royal city, as may be guessed from Psal. lx. 9.

‖ Or, *the first of the nations that warred against Israel*, Ex. 17. 8. ‖ Or, shall be *even to destruction*. Ex. 17. 14. 1 Sam. 15. 3, 8.

20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek *was* ‖ the first of the nations; but his latter end ‖ *shall be* that he perish for ever.

He looked from the top of Pisgah, which was exceeding high, and gave him the prospect of parts of all these kingdoms. *The first*, Heb. *the first-fruits;* so called either, 1. Because they were the first of all the neighbouring nations which were embodied together in one government. Or, 2. Because they were the most powerful and eminent of them, as is implied above, ver. 7, the best things in each kind being oft signified by the name of first-fruits. Or, 3. Because he was the first who fought against Israel, and was vanquished by them, in that famous battle Exod. xvii., which victory was an earnest and first-fruits of that large harvest of victories which the Israelites should in due time get over all their enemies, and, among others, over Amalek himself, 1 Sam. xv. 3. *That he perish for ever:* he began with God and with Israel, but God will end with him; and the firm purpose and will of God is, that he shall be utterly destroyed, Exod. xvii. 14; so that Saul lost his kingdom for not executing this decree and God's command pursuant thereunto, 1 Sam. xv.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

The Kenite; the posterity or kindred of Jethro; not that part of them which dwelt among the Israelites, to whom the following words do not agree, but those of them who were mingled with the Amalekites and Midianites. See Exod. iii. 1; Judg. i. 16; iv. 11; 1 Sam. xv. 6. *Thy nest*, i. e. thy dwelling-place, so called, either because it was in a high place, as nests commonly are; or from their security and confidence of continuing long and safe in it; see Job xxix. 18; or in allusion to their name, for *ken* in Hebrew signifies *a nest*.

† Heb. Kain. Gen. 15. 19. ‖ Or, how long shall it be ere *Asshur carry thee away captive?*

22 Nevertheless † the Kenite shall be wasted, ‖ until Asshur shall carry thee away captive.

Kenite, Heb. *Kain*, i. e. the Kenite; so called, either by a transposition of letters, which is very usual in the Hebrew tongue; or from the name of some eminent place where they lived, or person from whom they were descended, though now the memory of them be utterly lost, as it hath fared with innumerable other places and persons famous in their generations mentioned in ancient heathen writers. *Shall be wasted*, i. e. shall be by degrees diminished and wasted by the incursions of divers enemies, till at last the Assyrian comes to complete the work, and carries them into captivity. For the Kenites lived partly among the ten tribes, Josh. xix. 33, compared with Judg. iv. 11, and partly with the two tribes, Judg. i. 16; iv. 16, 17, and were carried captive with them, part by Shalmaneser, the king of Assyria, 2 Kings xvii. 6, and part by Nebuchadnezzar, who also is called an Assyrian, Ezra vi. 22; Isa. lii. 4. The words may be rendered thus, *shall be wasted. How long?* to wit, shall they be thus wasted? (these particles being oft used abruptly and pathetically in the same manner, Psal. vi. 3; xc. 13; Isa. vi. 11;) till Asshur comes, *Asshur shall carry thee away captive.*

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

How calamitous and miserable will the state of the world be, when the Assyrian, and after him the Chaldean, shall overrun and overturn all these parts of the world! who will be able to live and keep his heart from fainting under such grievous pressures? how few will then escape the destroying sword!

f Gen. 10. 4. Dan. 11. 30. g Gen. 10. 21, 25.

24 And ships *shall come* from the coast of [f]Chittim, and shall afflict Asshur, and shall afflict [g]Eber, and he also shall perish for ever.

Chittim; a place or people so called from Chittim the son of Javan, Gen. x. 4, whose posterity were very numerous, and were first seated in the Lesser Asia, and from thence sent forth colonies into the islands of the Ægean Sea, and into Cyprus, and afterwards into Macedonia, and other parts of Greece, and then into Italy. Whence it comes to pass that by this name is understood sometimes Macedonia, as appears from 1 Mac. i. 1; viii. 5; and sometimes Italy, as is manifest from Dan. xi. 29, 30; and sometimes both, as in this place; for he speaks here of the scourge that God hath appointed for the Assyrian after he had done God's work in punishing of his people and the bordering nations. Now although the Assyrian and Chaldean empire was subdued by the Medes and Persians, yet the chief afflictions and calamities of that people came from two hands, both beyond the sea, and brought to them by ships, as is here expressed; first from the Grecians under Alexander and his successors, by whom that people were grievously oppressed and wasted; then from the Romans, who subdued all the Grecian empire, one great part whereof were the Assyrians largely so called, and after many bloody wars made them a colony. *Eber*, i. e. the posterity of Eber, Gen. x. 24, the Hebrews, who were the chief and flower of Eber's children, and therefore are here designed by that general name, such general expressions being oft used concerning one particular and the most eminent of its kind. And it pleased God to express it thus darkly here, because though he would foretell this for the comfort and instruction of his people in after-ages, yet he would not have Balak, nor Balaam neither, understand or utter any thing which might seem to thwart that happy estate of Israel, which Balaam clearly saw and openly applauded. *He also;* not the Hebrews, as some understand, for his affliction was now mentioned before, and other scriptures tell us they shall have a better end, and that *all Israel shall be saved*, and therefore not perish for ever; but the afflicter or scourge of Asshur and Eber, to wit, the Grecian and Roman empire.

h See ch. 31. 8.

25 And Balaam rose up, and went and [h]returned to his place: and Balak also went his way.

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To his place, i. e. to Mesopotamia. *Object.* He went only to Midian, where he was slain, Numb. xxxi. 8. *Answ.* 1. He is said to return home, because he intended and began to do so, though he was diverted by the Midianites; for men in Scripture are oft said to do what they design or attempt to do, as Exod. viii. 18; Numb. xiv. 40. *Answ.* 2. He did go home first, though afterwards he returned to the Midianites, either because they sent for him, or to recover his lost credit, and to do that by policy which he could not do by charms, to which purpose he gave them that devilish counsel which was put in practice, Numb. xxv., and that by his advice, Numb. xxxi. 16; Rev. ii. 14.

CHAP. XXV.

The Israelites' whoredom and idolatry: God commands the guilty to be put to death, 1—5. *A plague: Phinehas's zeal; for which God promises him the priesthood*, 6—15. *God commands the Midianites to be slain for this their treachery in drawing the people to sin*, 16—18.

a ch. 33. 49. Josh. 2. 1. Mic. 6. 5. b ch. 31. 16. 1 Cor. 10. 8.

AND Israel abode in [a]Shittim, and [b]the people began to commit whoredom with the daughters of Moab.

Shittim; a place called more largely *Abel-shittim*, Numb. xxxiii. 49, it being usual with the Hebrews to abbreviate long proper names, as *Hermon* is put for *Baal-hermon*, Judg. iii. 3, *Tholad* for *El-tholad*, Josh. xix. 4, *Nimrim*, Isa. xv. 6, for *Beth-nimrim*, Numb. xxxii. 36. And this was their last station, from whence they passed immediately into Canaan. So this is here noted as a great aggravation of their sin, that they committed it when God was going to put them into the possession of their long-expected and much-desired land. *The people*; not all, but many of them, as appears from Deut. iv. 3, 4; 1 Cor. x. 8. *To commit whoredom*, both corporally and spiritually, either because they prostituted themselves to them upon condition of worshipping their god; or because their filthy god was worshipped by such filthy acts, as Priapus and Venus were. *Of Moab*, and of Midian too, as is evident from ver. 6, 17, 18; Numb. xxxi. 16; for both these people being confederated in this wicked design, the one is put for the other; and the daughters of Moab may be named, either because they began the transgression, or because they were the chief persons, possibly, the relations or courtiers of Balak king of Moab.

c Josh. 22. 17. Ps. 106. 28. Rev. 2. 20. d Ex. 34. 15. 1 Cor. 10. 20. e Ex. 20. 5.

2 And [c]they called the people unto [d]the sacrifices of their gods: and the people did eat, and [e]bowed down to their gods.

They called the people: this may be noted, either, 1. As the consequent of their whoredom, an invitation to further society in their sacred feasts; or rather, 2. As the cause or occasion of their whoredom, the Hebrew *vau* here signifying *for*, as it oft doth. The Moabites being now neighbours to the Israelites, and finding themselves unable to effect their design against Israel by war and witchcraft, they now fell another way to work, by contracting familiarity with them; and perceiving their evil and lustful inclinations, *they*, i. e. their daughters, last mentioned, invited them to their feasts. *Unto the sacrifices*, i. e. unto the feasts which were made of their parts of their sacrifices, after the manner of the Jews and Gentiles too, the participation whereof was reckoned a participation in the worship of that god to whom the sacrifices were offered, 1 Cor. x. 18, and therefore was forbidden to the Israelites when such feasts and sacrifices belonged to a false god, Exod. xxxiv. 15. Yet this was a less and more modest kind of idolatry, and therefore is fitly used to usher in what was more gross and impious. *Of their gods*, i. e. of their god, *Baal-peor*, the plural *elohim* being here used, as commonly it is, for one god. *Bowed down*; which properly notes the outward act of worship, which here consisting in or being accompanied with filthy actions, may either signify or connote them. *To their gods*; before their gods, or, to the honour and worship of their gods.

3 And Israel joined himself unto Baal-peor: and [f]the anger of the LORD was kindled against Israel.

f Ps. 106. 29.

Joined himself; the word implies a forsaking of God, to whom they were and should have been joined, and a turning to, embracing of, strict conjunction with, and fervent affection after, this false god. Compare Hos. ix. 10; 2 Cor. vi. 14. *Baal-peor*, called *Baal*, by the name common to many false gods, and especially to those that represented any of the heavenly bodies; and *Peor*, either from the hill *Peor*, where he was worshipped, Numb. xxiii. 28, or rather from a verb signifying to *open* and *uncover*, either because of the obscene posture in which possibly the idol was set, as Priapus was, or because of the filthiness which was exercised in his worship. *Was kindled*, i. e. discovered itself in a dreadful plague, Psal. cvi. 29.

4 And the LORD said unto Moses, [g]Take all the heads of the people, and hang them up before the LORD against the sun, [h]that the fierce anger of the LORD may be turned away from Israel.

g Deut. 4. 3. Josh. 22. 17. h ver. 11. Deut. 13. 17.

The sense is, either, 1. *Take*, to wit, to thyself and thy assistance, *all the heads*, i. e. the *judges*, as they are called ver. 5, or rulers, *of the people*; and in their presence, and by their help, *hang them*, i. e. the people, now mentioned, to wit, such of them as were guilty, as was said ver. 1. And this sense seems to be favoured by the next verse, where the execution of this command is mentioned, *Moses said unto the judges of Israel*, whom he had taken to himself and called together, *Slay ye every one his man*, i. e. each of you execute this command of God, and hang up the delinquents under your several jurisdictions. Or, 2. *Take*, i. e. apprehend, *all the heads*, i. e. the chief, *of the people*, such as were chief, either in this transgression, or rather in place and power, who are singled out to this exemplary punishment either for their neglect in not preventing, restraining, or punishing the offenders according to their power and duty, or for their concurrence with others in this wickedness, which was more odious and mischievous in them than in others. And then this must be necessarily limited to such *heads* as were guilty, which is evident from the nature of the thing, and from the words of the verse. And so these *heads of the people* differ, as in name and title, so in place and dignity, from *the judges of the people*, ver. 5, which may seem to note the superior magistrates, even the seventy elders, which, being persons of great worth and piety, chosen by God, and endowed with his Spirit, most probably kept themselves from this contagion, and therefore were fitter to punish others; and *the heads of the people* seem to be the inferior magistrates, the rulers of tens or hundreds, or the like, who as they did many of them partake with the people in other rebellions, so probably were involved in this guilt. Now these are to be hanged up as other malefactors and condemned persons were, Deut. xxi. 23; 2 Sam. xxi. 6. *Before the Lord*; to the vindication of God's honour and justice. *Against the sun*, i. e. publicly, as their sin was public and scandalous; and speedily, before the sun go down. But withal this phrase may signify, that these also must be taken down about sun-setting, as other malefactors were, Deut. xxi. 23.

5 And Moses said unto [i]the judges of Israel, [k]Slay ye every one his men that were joined unto Baal-peor.

i Ex. 18. 21, 25. k Ex. 32. 27. Deut. 13. 6, 9, 13, 15.

Every one his men, i. e. those under his charge; for as these seventy were chosen to assist Moses in the government, so doubtless the care and management of the people was distributed among them by just and equal proportions.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, [l]who *were* weeping *before* the door of the tabernacle of the congregation.

l Joel 2. 17.

This was done, either, 1. Before God's command to Moses, and by him to the judges, ver. 4, 5, such transpositions

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and disorders being not unusual in sacred story. Or rather, 2. In the order it is related, to wit, when Moses had given the charge to the judges, and, as it may seem, before the execution of it, otherwise it is probable he would not have been so bold and foolish to have run upon present and certain ruin, when the examples were fresh and frequent before his eyes. *Unto his brethren*, i. e. into the camp of the Israelites, or to his friends and relations in his tent, whither he carried her, ver. 8, for his or their fleshly satisfaction. *In the sight of Moses;* an argument of intolerable impudence and contempt of God and of Moses. *All the congregation*, i. e. the rulers of the congregation with divers of the people. *Weeping;* bewailing the abominable wickedness of the people, and the dreadful judgments of God, and imploring God's mercy and favour.

m Ps. 106. 30. Ecclus. 45. 23. 1 Mac. 2. 54. n Ex. 6. 25.

7 And [m]when Phinehas, [n]the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So [o]the plague was stayed from the children of Israel.

o Ps. 106. 30.

Into the tent, or *brothel house;* for since they gave way to such lewd practices, no doubt they singled out convenient places for their wickedness. *Thrust both of them through;* which is no warrant for private persons to take upon them the execution of justice upon any, though the greatest malefactors, because Phinehas was himself a man in great authority and power, and did this after the command given by Moses to the rulers to slay these transgressors, and in the very sight, and no doubt by the consent of Moses himself, and also by the special instinct and direction of God's Spirit. *Through her belly*, or *in her brothel house*, for the word is the same before used, and translated *tent*, and it may be called *hers*, because she chose or used that place for her wicked purposes, as the rest doubtless did other places of like nature. *The plague;* either the pestilence, or some other sudden and grievous mortality.

p Deut. 4. 3. 1 Cor. 10. 8.

9 And [p]those that died in the plague were twenty and four thousand.

Object. They were but 23,000, 1 Cor. x. 8. *Answ.* The odd thousand here added were slain by the judges according to the order of Moses, the rest by the immediate hand of God, but both sorts died of the *plague*, the word being used, as oft it is, for the sword, or hand, or stroke of God.

10 ¶ And the LORD spake unto Moses, saying,

q Ps. 106. 30. Ecclus. 45. 23. † Heb. *with my zeal:* See 2 Cor. 11. 2. r Ex. 20. 5. Deut. 32. 16, 21. 1 Kings 14. 22. Ps. 78. 58. Ezek. 16. 38. Zeph. 1. 18. & 3. 8.

11 [q]Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous † for my sake among them, that I consumed not the children of Israel in [r]my jealousy.

He was zealous, fervent and resolute and valiant, *for my sake*, for my satisfaction and vindication.

a Mal. 2. 4, 5. & 3. 1. Ecclus. 45. 24. 1 Mac. 2. 54.

12 Wherefore say, [a]Behold, I give unto him my covenant of peace:

i. e. *The covenant of an everlasting priesthood*, as it is expounded, ver. 13, which is called *a covenant of peace*, partly with respect to the happy effect of this heroical action of his, whereby he made peace between God and his people; and partly with regard to the principal end and use of the priestly office, which was constantly to do that which Phinehas now did, even to mediate between God and men, to obtain and preserve his own and Israel's peace and reconciliation with God, by offering up sacrifices, and incense, and prayers to God on their behalf, Numb. xvi. 47, 48, as also by *turning them away from iniquity*, which is the only peace-breaker, and by teaching and pressing the observation of that law, which is the only bond of their peace, Mal. ii. 5—7.

13 And he shall have it, and [t]his seed after him, *even* the covenant of [u]an everlasting priesthood; because he was [x]zealous for his God, and [y]made an atonement for the children of Israel.

t See 1 Chron. 6. 4, &c. u Ex. 40. 15. Ecclus. 45. 24. x Acts 22. 3. Rom. 10. 2. y Heb. 2. 17.

And his seed after him. Quest. What advantage had he by this promise, seeing the thing here promised was due to him by birth? *Answ.* 1. The same blessing may be ofttimes promised, as the kingdom was to David; and the renewing of this promise might seem convenient here, to signify that bloodshed was so far from polluting him, and thereby casting him out of the priesthood, that it was a mean to confirm him in it. 2. This promise secured him and his against divers contingences, which otherwise might have befallen him or them; as that he should live longer than his father, else he could not have been the high priest; that he should be preserved from those blemishes which might have rendered him uncapable of the priesthood, which were many; that he should have a seed, and they such as were fit for that office. *An everlasting priesthood*, i. e. to continue as long as the law and commonwealth of the Jews did. *Quest.* How was this verified, seeing the priesthood went from Eleazar's to Ithamar's line in Eli and three or four of his successors? *Answ.* 1. This promise, as others of the like nature, was conditional, and therefore might be made void, and of none effect, by the miscarriages of Phinehas's sons, as it seems it was; and thereupon a like promise was made to Eli of the line of Ithamar, that he and his should *walk before the Lord*, to wit, in the office of high priest, *for ever*, which also for his and their sins was made void, 1 Sam. ii. 30. *Answ.* 2. That was but a short interruption, and not considerable in so long a succession, for the priesthood returned to Phinehas's line in the time of Solomon, 1 Kings ii. 26, 27, 35; 1 Chron. xxiv. 3; and continued in that line till the captivity of Babylon, as is evident, and afterward too, 1 Chron. vi. 4; Ezra vii. 1, 5, even until Christ's time, for any thing which appears to the contrary.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a † chief house among the Simeonites.

† Heb. *house of a father.*

A prince: this is added as a proof of Phinehas's zeal, that he durst venture upon so great a person, who was likely to have many avengers of his blood. *Of a chief house*, Heb. *of the house of* his *father*. Every tribe was divided into great households, called *the houses of their fathers*, Numb. i. 2, and he was the prince or chief of one of these, though not of the whole tribe. *Among the Simeonites;* of the tribe of *Simeon*, which seems to have been too much influenced by his and other such examples, so that for 59,300, which were numbered, Numb. i. 22, 23, there were now only 22,200, Numb. xxvi. 14.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of [z]Zur; he *was* head over a people, *and* of a chief house in Midian.

z ch. 31. 8. Josh. 13. 21.

Zur; one of the kings or princes or Midian, Numb. xxxi. 8; Josh. xiii. 21. *Of a chief house*, or, and over her *father's house.*

16 ¶ And the LORD spake unto Moses, saying,

17 [a]Vex the Midianites, and smite them:

a ch. 31. 2.

And why not the Moabites, who were as guilty, ver. 1? *Answ.* 1. Because God will reserve to himself a liberty of punishing or sparing, according to his own good pleasure. 2. God had a kindness for the Moabites for Lot's sake, Deut. ii. 9. 3. God punished the Moabites in another manner, partly, by his own immediate hand, whereby it is probable he cut off those Moabitish women that were guilty of this fact; partly, by a particular and dreadful kind of excommunication, Deut. xxiii. 3; and partly, by impunity, which in its consequences is commonly worse and more pernicious than any or all temporal punishments, which

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none that believes the Bible can deny. 4. It is probable the Midianites were most guilty, as in persuading Balak to send for Balaam, as may be gathered from Numb. xxii. 4, 7; so in the reception of Balaam after Balak had dismissed him, Numb. xxxi. 8, and in further consultation with him, and in contriving the means for the executing of this wicked plot. *Smite them*, i. e. kill them; in which words, as there is a command to war against them, so there is a promise of success.

b ch. 31. 16. Rev. 2. 14.

18 For they vex you with their [b]wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

For under pretence of kindred, and friendship, and leagues, yea, and marriages, which they offered to them, instead of that war which the Israelites expected from them, they sought only an opportunity to insinuate themselves into their familiarity, and execute their hellish plot of bringing that curse upon the Israelites, which they had in vain attempted to bring another way. *In the matter of Peor, and in the matter of Cozbi;* by drawing you both to spiritual and corporal whoredom. *Their sister*, in a large sense, to wit, their countrywoman.

CHAP. XXVI.

Israel numbered, such as were fit for war, of every tribe; Levi excepted: their number, 1—51. *The land to be distributed according to their number*, 52—56. *The Levites numbered by themselves, because they had no inheritance*, 57—62. *All that were numbered by Moses and Aaron at Sinai, save only Caleb and Joshua, died in the wilderness*, 63—65.

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

After the plague, last mentioned, chap. xxv. 8, 9. *Eleazar*, his father being dead, was high priest.

a Ex. 30. 12. & 38. 25, 26. ch. 1. 2. b ch. 1. 2.

2 [a]Take the sum of all the congregation of the children of Israel, [b]from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

They were numbered twice before, Exod. xxx. 11, 12, and Numb. i. 1, 2. Now they are numbered a third time, partly to demonstrate the faithfulness of God, both in cutting all those off whom he had threatened to cut off, Numb. xiv. 29, and in a stupendous increase and multiplication of the people according to his promise, notwithstanding all their sins, and the sweeping judgments inflicted upon them; and partly to prepare the way for the equal division of the land which they were now going to possess.

c ver. 63. ch. 22. 1. & 31. 12. & 33. 48. & 35. 1.

3 And Moses and Eleazar the priest spake with them [c]in the plains of Moab by Jordan *near* Jericho, saying,

In the plains of Moab: see Numb. xxii. 1; xxxiii. 48.

4 *Take the sum of the people*, from twenty years old and upward; as the LORD [d]commanded Moses and the children of Israel, which went forth out of the land of Egypt.

d ch. 1. 1.

Take the sum of the people: these words are easily supplied and necessarily to be understood from ver. 2.

e Gen. 46. 8. Exod. 6. 14. 1 Chron. 5. 1.

5 ¶ [e]Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

The families, i. e. the chief houses, which were subdivided into divers lesser families. *Forty and three thousand and seven hundred and thirty;* whereas in their last numbering they were 46,500, Numb. i. 21; for Korah's conspiracy, as well as other provocations of theirs, had cut off many of them.

8 And the sons of Pallu; Eliab.

Sons for *son*, of which change of the number see Gen xxi. 7; xlvi. 7.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* [f]famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

f ch. 16. 1, 2.

10 [g]And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: [h]and they became a sign.

g ch. 16. 32, 35. h ch. 16. 38. See 1 Cor. 10. 6. 2 Pet. 2. 6.

Swallowed them up together with Korah: according to this translation Korah was not consumed by fire with his two hundred and fifty men, Numb. xvi., but swallowed up by the earth. But others rather think he was devoured by the fire, of which see on Numb. xvi. 32, 35, and render these words, *and* the things *of Korah*, or belonging to *Korah*, to wit, his tent, and goods, and family, children excepted, as here follows; which interpretation receives strength by comparing this place with Numb. xvi. 32, *And the earth opened her mouth, and swallowed them* (to wit, *Dathan* and *Abiram*, as is manifest from ver. 24, 25, 27) *up, and their houses, and all the men that* appertained *unto Korah;* which variation of the phrase plainly shows that Korah himself was not swallowed up with them, but only his men and his tabernacle, which is mentioned there together with the tabernacles of Dathan and Abiram, ver. 24, 27, but his person is not there mentioned with their persons. Nor is it unusual both in sacred and profane authors, by the name of a man who is the head and master, to understand only his house and family, though himself be not included. But this difficulty may be cleared another way. The Hebrew particle *eth* may be here the note of a nominative case, as it is 2 Kings vi. 5; Neh. ix. 19; Jer. xxxviii. 16; Ezek. xxxix. 14; xliii. 7, and there may be a defect of a verb, which is most frequent; and so the place may be rendered thus, *and the earth opened her mouth, and swallowed them up*, to wit, Dathan and Abiram, ver. 9, *and Korah*, or, *and as for Korah*, he died (which verb is easily understood out of the following noun, of which ellipsis there are many instances in Scripture, some whereof have been given before, and more will follow in their places) *in the death of that company*, or *when that company died, what time the fire devoured the two hundred and fifty men.* And so this place, and Numb. xvi. 35, explain one another; and whereas there is mention only of two hundred and fifty men consumed by that fire, Korah is here added to the number. *They became a sign*, i. e. God made them a monument or example, to warn others not to rebel against God nor against magistracy, nor to usurp the priestly office.

11 Notwithstanding [i]the children of Korah died not.

i Ex. 6. 24. 1 Chron. 6. 22.

God being pleased to spare them, either because they disowned their father's fact, and thereupon separated themselves both from his tent and company, or because Moses interceded for them, or because God would glorify his own free mercy in sparing some, while he punished others, according to his declaration in a like case, Exod. xxxiii. 19. Hence the sons of Korah are mentioned 1 Chron. vi. 22, 37, and oft in the book of Psalms.

12 ¶ The sons of Simeon after their families: of [k]Nemuel, the family of the Nemuelites: of Jamin, the family of the

k Gen. 46. 10 Ex. 6. 15, *Jemuel.*

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Jaminites: of [1]Jachin, the family of the Jachinites:

[1] 1 Chron. 4. 24, *Jarib.*

Nemuel, called *Jemuel*, Gen. xlvi. 10; Exod. vi. 15. *Jachin*, called also *Jarib*, 1 Chron. iv. 24. And such names might be either added or changed upon some special occasion not recorded in Scripture.

13 Of [m]Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

[m] Gen. 46. 10, *Zohar.*

Zerah, called also *Zohar*, Gen. xlvi. 10; Exod. vi. 15. There is another of his sons, *Ohad*, mentioned Gen. xlvi. 10, not here, possibly because his family was extinct before this time.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

Whereas there were 35,400 in Numb. i. 23. It is thought the example of Zimri, one of their princes, Numb. xxv., and some others among them, did infect the generality of the tribe, and so caused this great diminution in their numbers.

15 ¶ The children of Gad after their families: of [n]Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

[n] Gen. 46. 16, *Ziphion.*

Gad is placed next, because he was joined with Reuben and Simeon in the same camp and quarters, Numb. ii. 10, 14. *Zephon*, called *Ziphion*, Gen. xlvi. 16.

16 Of ‖Ozni, the family of the Oznites: of Eri, the famfly of the Erites:

‖ Or, *Ezbon*, Gen. 46. 16.

Ozni, called *Ezbon*, Gen. xlvi. 16.

17 Of [o]Arod, the family of the Arodites: of Areli, the family of the Arelites.

[o] Gen. 46. 16, *Arodi.*

Arod, called *Arodi*, Gen. xlvi. 16.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

Fewer by above five thousand than there were in their last numbering, Numb. ii. 15.

19 ¶ [p]The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

[p] Gen. 38. 2, &c. & 46. 12.

20 And [q]the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

[q] 1 Chron. 2. 3.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

The sons of Pharez, though Judah's grandchildren, are here mentioned among his sons, because they are put in the stead of Er and Onan, which died before.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

About two thousand more than they were Numb. i. 27; whereas the foregoing tribes were all diminished, this tribe was now increased, and the blessing promised to that tribe above the rest, Gen. xlix. 8, doth herein begin to show itself.

23 ¶ [r]*Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of ‖Pua, the family of the Punites:

[r] Gen. 46. 13. 1 Chro. 7. 1.

‖ Or, *Phuvah.*

Pua, called also *Phuvah*, Gen. xlvi. 13; as his brother *Jashub*, ver. 24, is called *Job*, Gen. xlvi. 13.

24 Of ‖Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

‖ Or, *Job.*

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

A great increase. Compare Numb. ii. 6.

26 ¶ [s]*Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

[s] Gen. 46. 14.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

Whereas before they were but 57,400 in Numb. i. 31; ii. 8. So that Judah's camp was much increased, as Reuben's was much diminished.

28 ¶ [t]The sons of Joseph after their families *were* Manasseh and Ephraim.

[t] Gen. 46. 20.

29 Of the sons of Manasseh: of [u]Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

[u] Josh. 17. 1. 1 Chron. 7. 14, 15.

Gilead is here mentioned as Machir's only son, and therefore some conceive that the family of the Machirites, and of the Gileadites, are one and the same family, only called by two names, first Machirites, but afterwards Gileadites. Others make them distinct families, because Machir had other children, Gen. l. 23; 1 Chron. vii. 14—16, which are called by their father's name, Machirites, whereas the children of his eldest son Gilead are called by his name, Gileadites. But though Machir had other children, it seems they and their posterity were extinct at this time, and that Machir alone was left and his posterity, as may be gathered by comparing this and the following verses with Josh. xvii. 1—3; 1 Chron. vii. 14—19.

30 These *are* the sons of Gilead: *of* [x]Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

[x] Called, *Abiezer*, Josh. 17. 2. Judg. 6. 11, 24, 34.

Jeezer, called also *Abiezer*, Josh. xvii. 2; Judg. vi. 11, 34; 1 Chron. vii. 18.

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 ¶ And [y]Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

[y] ch. 27. 1. & 36. 11.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

Whereas they were but 32,200 in Numb. i. 35. So they are now increased above 20,000, according to that prophecy, Gen. xlix. 22.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of [z]Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

[z] 1 Chron. 7. 20, *Bered.*

Becher, called also *Bered*, 1 Chron. vii. 20.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

Eran, called *Edan* or *Laadan*, 1 Chron. vii. 26; the letters *daleth* and *resh* being alike in the Hebrew tongue, and therefore oft changed, as is evident from Scripture instances.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ [a]The sons of Benjamin after their families: of Bela, the family of the Be-

[a] Gen. 46. 21. 1 Chron. 7. 6.

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laites: of Ashbel, the family of the Ashbelites: of [b]Ahiram, the family of the Ahiramites:

[b] Gen. 46. 21. Ehi. 1 Chron. 8. 1, Ahiram.

The sons of Benjamin were ten, Gen. xlvi. 21, whereof only five are here mentioned, the rest probably, together with their families, being extinct ere this time. *Ashbel*, called also *Jediael*, 1 Chron. vii. 6. *Ahiram*, called also *Aharah*, 1 Chron. viii. 1, and *Ehi*, Gen. xlvi. 21.

[c] Gen. 46. 21. Muppim and Huppim.

39 Of [c]Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

Shupham, called also *Shuppim*, 1 Chron. vii. 12, and *Muppim*, Gen. xlvi. 21. *Hupham*, called *Huppim*, Gen. xlvi. 21; 1 Chron. vii. 12.

[d] 1 Chron. 8. 3, Addar.

40 And the sons of Bela were [d]Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

Ard, or *Arde*, and by transposition, *Addar*, 1 Chron. viii. 3.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

[e] Gen. 46. 23.

42 ¶ [e]These *are* the sons of Dan after their families: of ‖ Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

‖ Or, Hushim.

Shuham, called, by transposition, *Hushim*, Gen. xlvi. 23. *After their families*; the greater families subdivided into lesser families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

All from one son and family; whereas of Benjamin, who had ten sons, and here five families, there were only 45,600, to show that the increase of families depends singly upon God's blessing and good pleasure.

[f] Gen. 46. 17. 1 Chron. 7. 30.

44 ¶ [f]*Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

Of Jesui, called *Isui*, Gen. xlvi. 17, where also there is another son of Asher named, to wit, *Ishuah*, whose family seems now to be lost.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

Who seems to be here mentioned because she was a woman of masculine wisdom, or courage, or other virtue.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

Whereas they were only 41,500 in Numb. i. 41.

[g] Gen. 46. 24. 1 Chron. 7. 13.

48 ¶ [g]*Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

[h] 1 Chron. 7. 13, Shallum.

49 Of Jezer, the family of the Jezerites: of [h]Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

[i] See ch. 1. 46.

51 [i]These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

Very nigh as many as there were before, Numb. i. 46. So wisely and marvellously did God at the same time manifest his justice in cutting off so vast a number, and his mercy in giving such a speedy and numerous supply, and his truth in both.

52 ¶ And the LORD spake unto Moses, saying,

53 [k] Unto these the land shall be divided for an inheritance according to the number of names.

[k] Josh. 11. 23. & 14. 1.

Unto these; to these families now mentioned. *The land shall be divided*, by lot, ver. 55. The land was divided into nine parts and a half, respect being had in such division to the goodness as well as to the largeness of the several portions, and the lot gave each tribe their part. *Of names*, i. e. of the persons, *names* being oft put for persons, as Acts i. 15; Phil. ii. 9; Rev. iii. 4; xi. 13. The meaning is, that the share of each tribe was divided amongst the several families, to some more, to some less, according to the number of the persons of each family, Numb. xxxiii. 54. And withal, if one of the lots or portions proved too large or too little for all the families and persons of that tribe, in this case they might either give part of their portion to another tribe, as Simeon and Dan had parts of Judah's share, Josh. xix. 1, 40, or take away a part from the portion belonging to another tribe.

54 [l]To many thou shalt † give the more inheritance, and to few thou shalt † give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

[l] ch. 33. 54. † Heb. *multiply his inheritance.* † Heb. *diminish his inheritance.*

Thou shalt give; thou, Moses, partly by thyself, for he divided the land beyond Jordan to the two tribes and a half; and partly by thy successor Joshua, whom thou shalt empower and command to do it. *According to those that were numbered of him*; according to the number of the families and persons now numbered, and being twenty years old, no regard being to be had either to any increase of the number by those who came up to that age between this time and the division of the land, or to the diminution of this number by the sword of Canaanites or otherwise.

55 Notwithstanding the land shall be [m] divided by lot: according to the names of the tribes of their fathers they shall inherit.

[m] ch. 33. 54. & 34. 13. Josh. 11. 23. & 14. 2.

By lot; which lots seem to have been cast only for the tribes, not, as some would have it, for the several families, for the distribution of it to them was left to the ruler's wisdom, according to the rule now given, ver. 54. Yet if any lot was too large for the tribe, they might give up part of their right to others, with the ruler's consent, as Judah gave a share to Simeon and to Dan within his lot. *According to the names of the tribes*, i. e. the lots shall go under the names of each tribe or each patriarch.

56 According to the lot shall the possession thereof be divided between many and few.

i. e. That share which shall by lot fall to each tribe, shall be distributed to the several families and persons in such proportions as their numbers shall require.

57 ¶ [n]And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

[n] Gen. 46. 11. Ex. 6. 16, 17, 18, 19. 1 Chr. 6. 1, 16.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

The families of the Levites are here numbered by themselves, because they were not to have a distinct share of the land, whence it is that they are not so distinctly and exactly mentioned as the other tribes, but confusedly and imperfectly, some of them being wholly omitted here. See Exod. vi. 17—19.

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59 And the name of Amram's wife *was* [o] Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

o Ex. 2. 1, 2. & 6. 20.

Her mother, to wit, Levi's wife, which must necessarily be understood.

60 [p] And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

p ch. 3. 2.

61 And [q] Nadab and Abihu died, when they offered strange fire before the LORD.

q Lev. 10. 1, 2. ch. 3. 4. 1 Chr. 24. 2.

62 [r] And those that were numbered of them were twenty and three thousand, all males from a month old and upward: [s] for they were not numbered among the children of Israel, because there was [t] no inheritance given them among the children of Israel.

r See ch. 3. 39.

s ch. 1. 49.

t ch. 18. 20, 28, 24. Deut. 10. 9. Josh. 13. 14, 33. & 14. 3.

Twenty and three thousand; one thousand more than they were Numb. iii. 39. The reason of which different way of numbering, see on Numb. iii. 15.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel [u] in the plains of Moab by Jordan *near* Jericho.

u ver. 3.

64 [x] But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

x ch. 1. Deut. 2. 14, 15.

65 For the LORD had said of them, They [y] shall surely die in the wilderness. And there was not left a man of them, [z] save Caleb the son of Jephunneh, and Joshua the son of Nun.

y ch. 14. 28, 29. 1 Cor. 10. 5, 6.

z ch. 14. 30.

There was not left a man of them, to wit, of those who then murmured and rebelled against God, as plainly appears, both because this threatening and punishment is confined to those transgressors, and because otherwise this had not been true; for of those that were then numbered there were now left Eleazar and Ithamar, and possibly many of the Levites, and some others, who being not guilty of that sin, did not partake of their judgment. Caleb and Joshua are mentioned here, as also Numb. xiv., not by way of exception, as if these were murmurers, which is utterly denied, Numb. xiv. 24, but by way of opposition, to signify that they, though they were two of the spies, and companions of them who were the chief authors and ringleaders of that mutiny, yet they kept themselves from their sin, and therefore God kept them from their plague and destruction, as also he did some others for the same reason.

CHAP. XXVII.

The law of inheritance: for daughters on defect of sons; and on defect of them to the brother; and if there be none, to the next kinsman, 1—11. *God commands Moses to go up into a mountain to view the land of Canaan, and die there: the reason*, 12—14. *Moses prays to the Lord to appoint an able successor*, 15—17. *Joshua chose, and confirmed in his office by imposition of hands before all the people*, 18—23.

THEN came the daughters of [a] Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

a ch. 26. 33. & 36. 1, 11. Josh. 17. 3.

Perceiving that the males only were numbered, and that the land was to be divided to them only, they put in their claim for a share in their father's inheritance.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

Nigh unto *the door of the tabernacle of the congregation* it seems was the place where Moses and the chief rulers assembled for the administration of public affairs, which also was very convenient, because they had frequent occasion of recourse to God for his assistance and direction therein.

3 Our father [b] died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD [c] in the company of Korah; but died in his own sin, and had no sons.

b ch. 14. 35. & 26. 64, 65.

c ch. 16. 1, 2.

He was not in the company of Korah, nor in any other rebellion of the people, which must be understood, because all of them are opposed to *his own sin*, in which alone he is said to die. But they mention this only either, 1. Because he might possibly be accused to be guilty of this. Or, 2. Because he, being an eminent person, might be thought guilty of that rather than of any other, because the great and famous men were more concerned in that rebellion than others. Or, 3. To gain the favour of Moses, against whom that rebellion was more particularly directed, and more desperately prosecuted than any other. Or, 4. Because peradventure he died about that time, and therefore might be presumed guilty of that crime. Or rather, 5. Because that sin, and, as it may seem, that only of all the sins committed in the wilderness, was of such a flagitious nature, that God thought fit to extend the punishment not only to the persons of those rebels, but also to their children and families, Numb. xvi. 27, 32, as was usual in like cases, as Deut. xiii. 15; Josh. vii. 24; whence it is noted as a singular privilege granted to the *children of Korah*, that they *died not*, Numb. xxvi. 11, whereas the children of their confederates died with them. And this makes their argument here more proper and powerful, that he did not die in that sin for which his posterity were to be cut off, and to lose either their lives or their inheritances, and therefore their claim was more just. *In his own sin;* either, 1. For that sin mentioned Numb. xiv., which they call *his own sin*, in opposition not to the rest of the people, for it was a common sin, but to his children, i. e. the sin for which he alone was to suffer in his person and not in his posterity, as God had appointed, Numb. xiv. 33. Or rather, 2. For his own personal sins; for, 1. These were more properly *his own sins*. 2. It was a truth, and that believed by the Jews, that death was a punishment for men's own sins. 3. The punishment of that common sin was not directly and properly death, but exclusion from the land of Canaan, and death only by way of consequence upon that.

4 Why should the name of our father be † done away from among his family, because he hath no son? [d] Give unto us *therefore* a possession among the brethren of our father.

† Heb. diminished.

d Josh. 17. 4.

Be done away; as it will be, if it be not preserved by an inheritance given to us in his name and for his sake. Hence some gather that the first son of each of these heiresses was called by their father's name, by virtue of that law, Deut. xxv. 6, whereby the brother's first son was to bear the name of his elder brother, whose widow he married. *A possession* in the land of Canaan upon the division of it, which, though not yet conquered, they concluded would certainly be so, and thereby gave glory to God by believing.

5 And Moses [e] brought their cause before the LORD.

e Ex. 18. 15, 19.

i. e. Into the tabernacle, where God was pleased to speak with Moses upon occasions, Exod. xxv. 22; Numb. vii. 89. For it was a hard case; and though their plea seemed reasonable, yet Moses showed his humility and

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modesty, that he would not determine it himself without God's particular direction.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak [f] right: [f]thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

f ch. 36. 2.

Give them: in Hebrew it is of the masculine gender, to shew that women in this case should enjoy the man's privilege, and that the heavenly Canaan, whereof this was a type, did belong no less to women than to men, Gal. iii. 28. *The inheritance of their fathers*, i. e. which belonged to their fathers in case they had lived.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

No brethren, nor sisters, as appears from ver. 8.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be [g] unto the children of Israel [g]a statute of judgment, as the LORD commanded Moses.

g ch. 35. 29.

A statute of judgment; a statute or rule by which the magistrate shall give judgment in such cases.

12 ¶ And the LORD said unto Moses, [h] Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

h ch. 33. 47. Deut. 3. 27. & 32. 49. & 34. 1.

The whole tract of mountains was called *Abarim*, Numb. xxxiii. 47, whereof one of the highest was called *Nebo*, Deut. xxxii. 49, and the top of that, *Pisgah*, Deut. xxxiv. 1.

13 And when thou hast seen it, thou also [i] shalt be gathered unto thy people, as Aaron thy brother was gathered.

i ch. 20. 24. & 31. 2. Deut. 10. 6.

Gathered unto thy people; of which phrase see Gen. xv. 15; xxv. 8.

14 For ye [k] rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the [l] water of Meribah in Kadesh in the wilderness of Zin.

k ch. 20. 12. Deut. 1. 37. & 4. 21. & 32. 51. Ps. 106. 32.

l Ex. 17. 7.

In Kadesh: this is added to distinguish this miscarriage of Moses from that of the people in Rephidim, Exod. xvii. 7.

15 ¶ And Moses spake unto the LORD, saying,

The words here following, and others too, which are recorded, Deut. iii. 24, 25.

16 Let the LORD, [m] the God of the spirits of all flesh, set a man over the congregation,

m ch. 16. 22. Heb. 12. 9.

All flesh, i. e. of all men; the Searcher of spirits, that knowest who is fit for this great employment; the Father, and Giver, and Governor of spirits, who canst raise and suit the spirits of men to the highest and hardest works, as thou didst those Numb. xi. 16, 17. See Numb. xvi. 22.

17 [n] Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [o] as sheep which have no shepherd.

n Deut. 31. 2. 1 Sam. 8. 20. & 18. 13. 2 Chron. 1. 10.

o 1 Kings 22. 17. Zech. 10. 2. Matt. 9. 36. Mark 6. 34.

i. e. Which may wisely conduct them in all their affairs, both when they go forth to war, or upon other occasions, and when they return home and live in peace. A metaphor from shepherds, as it here follows, which in those places used not to go behind their sheep, as ours now do, but before them, and to lead them forth to their pasture, and in due time to lead them home again. Of this phrase see Deut. xxviii. 6; Acts i. 21.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man [p] in whom *is* the spirit, and [q] lay thine hand upon him;

p Gen. 41. 38. Judg. 3. 10. & 11. 29. 1 Sam. 16. 13, 18.

q Deut. 34. 9.

The spirit; the spirit of government, of wisdom, and of the fear of the Lord, &c. *Lay thine hand upon him;* by which ceremony Moses did both design the person and confer the power, and by his prayers, which accompanied that rite, obtain from God all the spiritual gifts and graces necessary for his future employment, as appears from Deut. xxxiv. 9. See of this custom Gen. xlviii. 14; Lev. i. 4; Numb. viii. 10; 1 Tim. iv. 14.

19 And set him before Eleazar the priest, and before all the congregation; and [r] give him a charge in their sight.

r Deut. 31. 7.

That they may be witnesses of the whole action, and may acknowledge him for their supreme ruler. *Give him a charge:* thou shalt command him in my name to undertake the government of my people, which otherwise he will be afraid and unwilling to do, and thou shalt give him counsels and instructions for the right management of that great trust.

20 And [s] thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel [t] may be obedient.

s See ch. 11. 17, 25. 1 Sam. 10. 6, 9. 2 Kings 2. 15.

t Josh. 1. 16, 17.

Thou shalt not now use him as a servant, as thou hast done, but as a brother and thy partner in the government, showing respect to him, and causing others to do so, and thou shalt impart to him the ensigns and evidences of thy own authority, whatsoever they be. Some understand this honour of those spiritual endowments which did adorn Moses, which Moses was now to confer upon him. But this Joshua had before, for *in him* was *the spirit*, ver. 18; and he received a further measure of the spirit by Moses's laying on of hands, from both which this *honour* is distinguished; and, had he meant this, he would not have expressed it in so dark and doubtful a phrase, but have called it *a putting* not of honour, but *of the spirit*, upon him, as it is called, Numb. xi. 17. And seeing the word *honour* here may very well be properly understood, why should we run to figurative significations?

21 [u] And he shall stand before Eleazar the priest, who shall ask *counsel* for him [x] after the judgment of Urim before the LORD: [y] at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

u See Josh. 9. 14. Judg. i. 1. & 20. 18, 23, 26. 1 Sam. 23. 9. & 30. 7.

x Ex. 28. 30.

y Josh. 9. 14. 1 Sam. 22. 10, 13, 15.

Who shall ask counsel for him, when he requires him to do so, and in important and difficult matters. See Josh. ix. 14; Judg. i. 1; xx. 18; 1 Sam. xxiii. 9. *After the judgment*, or, *by* or *from the judgment*, i. e. by seeking and receiving and communicating to him *the judgment* or sentence thereby given: or, *by the judgment* is here put defectively for *by the breastplate of judgment*, as it is called Exod. xxviii. 30, as *the testimony* is oft put for *the ark of the testimony*. Or, *concerning the judgment*, or sentence, i. e. what the mind and will of God is in the matter. Or, *after the manner* or *rite*, for so the Hebrew word *mishpat* here used oft signifies. *Urim*, understand, *and of Thummim*, for these two generally go together; only here, as also 1 Sam. xxviii. 6, *Urim* is synecdochically put for both *Urim* and *Thummim*. For the manner of this inquiry and answer, see on Exod. xxviii. 30. *Before the Lord;* ordinarily in the tabernacle near the second veil, setting his face to the ark, or otherwise presenting himself as in God's presence, as Abiathar did by David's direction, 1 Sam. xxiii. 9, when they were both banished from the

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ark. *At his word*, i. e. the word of the Lord, last mentioned, delivered to him by the high priest.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, [a] and gave him a charge, as the LORD commanded by the hand of Moses.

a Deut. 3. 28. & 31. 7.

CHAP. XXVIII.

Offerings to be observed at set times: the daily burnt-offering in the morning, together with its meat and drink offering; and at evening, 1—8. *The sabbath offering*, 9, 10. *The burnt-offering of the new moons, with its meat, drink, and sin offering*, 11—15. *The passover*, 16—18. *Its sacrifices; their continuance*, 19—25. *The pentecost and the sacrifices thereof*, 26—31.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* [a] my bread for my sacrifices made by fire, *for* † a sweet savour unto me, shall ye observe to offer unto me in their due season.

a Lev. 3. 11. & 21. 6, 8. Mal. 1. 7, 12.

† Heb. *a savour of my rest.*

God here repeats some of the former laws about sacrifices, not without great reason, partly, because they had been generally discontinued for thirty-eight years together; partly, because the generation to which the former laws had been given about these things was wholly dead, and it was fit the new generation should be instructed about them, as their parents were; partly, to renew the testimonies of God's grace and mercy, notwithstanding their frequent forfeitures thereof by their horrid apostacies and rebellions; and principally, because they were now ready to enter into that land, in which they were obliged to put these things in practice, Deut. xii. 8, &c. *Made by fire.* According to this translation the sense is, *My offering*, i. e. my offering or sacrifices, and *my bread*, i. e. either my shew-bread, or rather my meat-offering made of bread or meal, *for my sacrifices made by fire*, i. e. which is to accompany my burnt-offerings. Or thus, *My offering*, to wit, *my bread*, i. e. my meat-offering, which was made of bread or meal, which is oft expressed by this very name of *corban* or *offering*, as Lev. ii. 1; vi. 20; but because *corban* signifies not only a meat-offering, but other offerings also, as Lev. vii. 37, 38, therefore he limits that general word by adding *my bread with* (so the Hebrew *lamed* is oft used, as Gen. xlvi. 26; Ezra i. 5; ii. 63, &c.) *my sacrifices made by fire*, which may be understood either, 1. Generally for all the sacrifices, as that phrase is sometimes taken, as 1 Sam. ii. 28, where it must needs be so meant, because the burnt-offerings properly so called were not given to the priest, but reserved to God himself, and the priest's portion lay in the other sacrifices only; or, 2. Specially and properly for burnt-offerings; and so under them, as the most eminent kind, are contained all other sacrifices; as under the meat-offering here is contained the drink-offering. And according to this translation and explication these words contain a full and general rule, comprehending all the particulars following in this chapter, as in reason they ought to do, and which otherwise they do not.

3 And thou shalt say unto them, [b] This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot † day by day, *for* a continual burnt offering.

b Ex. 29. 38.

† Heb. *in a day.*

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer † at even;

† Heb. *between the two evenings.* Exod. 12. 6.

5 And [c] a tenth *part* of an ephah of flour for a [d] meat offering, mingled with the fourth *part* of an [e] hin of beaten oil.

c Ex. 16. 36. ch. 15. 4. d Lev. 2. 1. e Ex. 29. 40.

A meat-offering, which was an appendix or accessary to the principal sacrifice. See on Lev. ii. 1, and Numb. xv. 4.

6 *It is* [f] a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

f Ex. 29. 42. See Amos 5. 25.

Ordained, or, *prescribed*, instituted by God. Or. *made*, i. e. offered at that place, though since omitted for thirty-eight years.

7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: [g] in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

g Ex. 29. 42.

In the holy place, i. e. upon the altar of burnt-offerings, which was in the court of the priests nigh to the entrance into the sanctuary. See Exod. xxix. 42; 2 Chron. xxix. 7. *Strong wine*, Heb. *shecar*, which though it signify in the general all kinds of strong drink, yet is here put for the most famous of that kind, to wit, for wine, which alone was used in offerings, as appears below, ver. 14; Exod. xxix. 40.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

Thou shalt offer it, or, *thou shalt offer* with it. Or. *with the meat offering of the morning, and with the drink offering thereof, thou shalt offer it;* the letter *caph* being put for *beth*, which are alike in Hebrew, and the words are said to be read with *beth* in some copies.

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

Two lambs, besides that for the daily sacrifice, ver. 10.

10 *This is* [h] the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

h Ezek. 46. 4.

11 ¶ And [i] in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

i ch. 10. 10. 1 Sam. 20. 5. 1 Chr. 23. 31. 2 Chr. 2. 4. Ezra 3. 5. Neh. 10. 33. Is. 1. 13, 14. Ezek. 45. 17. & 46. 6. Hos. 2. 11. Col. 2. 16.

In the beginnings of your months, which though not reckoned among the solemn feasts, Lev. xxiii., yet were celebrated as such, by the sound of trumpets, Numb. x. 10, by extraordinary sacrifices, by abstinence from servile works, Amos viii. 5, and by attendance upon the ministry of God's word, 2 Kings iv. 23. And God ordained it thus, partly that by giving God the first-fruits of every month they should acknowledge him as the Lord of all their time, and own his providence, by which all times and seasons, and all the fruits and blessings of them, and actions done in them, are ordered; and partly that it might be a type of the future renovation of the world by Christ.

12 And [k] three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

k ch. 15. 4, —12.

13 And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year.

i. e. To be offered in the beginning of every month.

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[l] ver. 22. ch. 15. 24.

15 And [l] one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

One kid of the goats; a he-goat. See Numb. xv. 24. *Unto the Lord;* not unto the moon, to which the Gentiles offered it.

[m] Ex. 12. 6, 18. Lev. 23. 5. ch. 9. 3. Deut. 16. 1. Ezek. 45. 21.

16 [m] And in the fourteenth day of the first month *is* the passover of the LORD.

Instituted by him, and to his honour and service. See on Lev. xxiii. 5.

[n] Lev. 23. 6.

17 [n] And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

The feast, to wit, of unleavened bread; of which see on Lev. xxiii. 6.

[o] Ex. 12. 16. Lev. 23. 7.

18 In the [o] first day *shall be* an holy convocation; ye shall do no manner of servile work *therein:*

[p] ver. 31. Lev. 22. 20. ch. 29. 8. Deut. 15. 21.

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: [p] they shall be unto you without blemish:

20 And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

[q] ver. 15.

22 And [q] one goat *for* a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

And that in the evening too, as is evident from the nature of the thing, and from other scriptures; but the morning sacrifice alone is mentioned, partly because the celebration of the feast began with it, and principally because this alone was doubtful, whether this might not be omitted when so many other sacrifices were offered in that morning, whereas there was no question but the evening sacrifice should be offered, when there were none other besides it to be offered.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

i. e. The sacrifice made by fire, which is as it were my meat or food; for as God is said to smell the sacrifices, to wit, metaphorically, i. e. to accept of them; so is he said to eat them. i. e. to devour or consume them, and to be satisfied with them: such things spoken of God after the manner of men are to be understood so as to agree with the majesty of God.

[r] Ex. 12. 16. & 20. 9. Lev. 23. 3.

25 And [r] on the seventh day ye shall have an holy convocation; ye shall do no servile work.

[s] Exod. 23. 16. & 34. 22. Lev. 23. 10. 15. Deut. 16. 10. [in] Acts 2. 1.

26 ¶ Also [s] in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out,* ye shall have an holy convocation; ye shall do no servile work:

In the day of the first-fruits; in the feast of pentecost, Acts ii. 1. *A new meat-offering;* new fruits, two loaves made of your new corn, Lev. xxiii. 16. *Your weeks,* i. e. the seven weeks which you are to number from the passover. Lev. xxiii. 15. Heb. *in the weeks, in* being put for *after,* as it is Isa. xx. 1; Luke ix. 36; xi. 37.

[t] See Lev. 23. 18, 19.

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; [t] two young bullocks, one ram, seven lambs of the first year;

The burnt-offering, for the celebration of the feast, over and besides that other offering which was joined with the first-fruits, Lev. xxiii. 18: so here is a new additional sacrifice prescribed, which doth not destroy the former.

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, ([u] they shall be unto you without blemish) and their drink offerings.

[u] ver. 19

CHAP. XXIX.

The sacrifice at the feast of the trumpets; its burnt-offering, and sin-offering, 1—4. *Of the feast of atonement; its offerings,* 5—11. *Of the feast of tabernacles, during seven days; their offerings; the eighth day a great holiday* 12—38.

AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: [a] it is a day of blowing the trumpets unto you.

[a] Lev. 23. 24.

In the seventh month; so it was in their ecclesiastical account, in which the month *Abib* was the first; but as to civil matters, this was the first month. *A day of blowing the trumpets;* whereby the people were admonished solemnly to prepare themselves for the feasts, which were as many in this month as in all the year besides.

2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

A burnt-offering, besides the offerings of every month and day, as is expressed, ver. 6.

3 And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin offering, to make an atonement for you:

6 Beside [b] the burnt offering of the month, and his meat offering, and [c] the daily burnt offering, and his meat offering, and their drink offerings, [d] according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

[b] ch. 28. 11. [c] ch. 28. 3. [d] ch. 15. 11, 12.

Of the month; belonging to every new moon, of which see Numb. xxviii. 11, 12; 2 Chron. ii. 4. *According to their manner;* according to the order, rites, and ceremonies appointed by God.

7 ¶ And [e] ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall [f] afflict your souls: ye shall not do any work *therein:*

[e] Lev. 16. 29. & 23. 27. [f] Ps. 35. 13. Is. 58. 5.

Your souls, i. e. yourselves, by fasting and abstinence from all delightful things, and by compunction and bitter sorrow for your sins, and the judgments of God either deserved by you or inflicted upon you for your sins. See Lev. xvi. 29, 30; xxiii. 27.

8 But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock,

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one ram, *and* seven lambs of the first
g ch. 28. 19. year; [g]they shall be unto you without blemish:

9 And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin offer-
h Lev. 16. 3, 5. ing; beside [h]the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

The sin-offering of atonement, by which the high priest made atonement; of which see Lev. xvi. 9, 29, 30.

i Lev. 23. 33. Deut. 16. 13. Ezek. 45. 25. 12 ¶ And [i]on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

The feast of booths; of which see Lev. xxiii. 34, 35; Deut. xvi. 13. *Seven days;* not by abstaining so long from all servile works, but by offering extraordinary sacrifices each day.

k Ezra 3. 4. 13 And [k]ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

Thirteen young bullocks; more sacrifices than at any other feast, partly because this feast was in the close of the year, when it was meet to supply the defects of the year past, and when they had gathered in all their fruits, Deut. xvi. 13, 15, and therefore ought to make the larger returns and acknowledgment to God; partly because it was God's pleasure so to order it, for reasons known to himself, in whose will we ought to acquiesce. And the same reason holds why these sacrifices grew fewer and fewer every day.

14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink offerings for the bullocks, for the
l ver. 3, 4, 9, 10. ch. 15. 12. & 28. 7, 14. rams, and for the lambs, *shall be* according to their number, [l]after the manner:

Of which see for meat-offerings, ver. 3, 4, 9, 10; and for drink-offerings, Numb. xxviii. 7, 14.

19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* accord-
m ver. 18. ing to their number, [m]after the manner:

22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

35 ¶ On the eighth day ye shall have
a [n]solemn assembly: ye shall do no servile n Lev. 23. work *therein:*

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

This was the last and great day of the feast, as it is called John vii. 37, and yet the sacrifices were fewer than any other day, to teach them not to trust to the multitude of their sacrifices, nor to expect remission of sins from them but from the one and only sacrifice of Christ.

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

39 These *things* ye shall ‖ do unto the ‖ Or, offer
LORD in your [o]set feasts, beside your o Lev. 23.
[p]vows, and your freewill offerings, for p Lev. 7. 16.
your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

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Your free-will offerings; your ordinary sacrifices shall not be omitted because of the extraordinary, which ye offer on special occasions.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAP. XXX.

Vows not to be broke: if a man vow, he must perform, 1, 2. *If a daughter living with her father vow, and he disapprove thereof, she is free,* 3—5. *If a married woman vow, and her husband disapprove thereof, she is free,* 6—8. *A widow or divorced woman's vow binding,* 9; *but not those of a married woman, unless her husband consent or be silent,* 10—15.

[a] ch. 1. 4, 16. & 7. 2.

AND Moses spake unto [a] the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

The heads of the tribes; the chief rulers of each tribe, who were to communicate it to the rest.

[b] Lev. 27. 2. Deut. 23. 21. Josh. 11. 30. 1 Sam. 1. 11. Eccles. 5. 4. [c] Lev. 5. 4. Matt. 14. 7. Acts 23. 14. [†] Heb. *profane.* [d] Job 22. 27. Ps. 22. 25. & 50. 14. & 66. 13, 14. & 116. 14, 18. Nah. 1. 15.

2 [b] If a man vow a vow unto the LORD, or [c] swear an oath to bind his soul with a bond; he shall not † break his word, he shall [d] do according to all that proceedeth out of his mouth.

A man; which notes both the sex, as appears by ver. 3, and the age, that he be grown up: for none can be so weak as to think the vow of a young child would bind it. *A vow,* i. e. a simple vow to do something possible and lawful. *Unto the Lord;* to the honour and service of God. *Or swear an oath;* confirm his vow by an oath. *To bind his soul with a bond;* to restrain himself from something otherwise lawful, as suppose from such a sort of meat or drink; or to oblige himself to the performance of something otherwise not necessary, as to observe a private day of fasting. *He shall not break his word,* Heb. *not pollute* or *profane his word,* as the same phrase is used, Psal. lv. 20; lxxxix. 34, i. e. not render his word, and consequently himself, profane, or vile and contemptible in the eyes of others. *According to all that proceedeth out of his own mouth;* and that without delay, Deut. xxiii. 21; Eccl. v. 4, provided the thing be not unlawful and forbidden by God, Acts xxiii. 14; for it is an idle conceit that a man can give away God's right, or that he can make void God's commands by his own vows, which was the dotage of the Pharisees, Mark vi. 23, 26.

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

If a woman, or a man in the same circumstances, a son or a servant, as plainly appears from hence, because the reason of this law is perfectly the same in both sexes, which is, that such persons have given away what was not their own, but another's, even their superior's right, which is against the rule and law of natural reason, and against the word of God, which binds all persons to give to every one their due. He instanceth only in the woman, because that sex is both by creation and sin put into a state of subjection, but under the chief and most unquestionable kind all other subjects in like circumstances are comprehended, as is very usual. *Being in her father's house,* i. e. under his care, power, and government, which she is whilst she continues in her father's house, being a virgin, as appears by the opposition of a married woman, ver. 6, and of a widow, and divorced woman, ver. 9, and by this phrase of being *in her father's house,* for when she marries, she is removed into her husband's house, Ruth i. 9. Or, being *in, or of her father's family,* the word *house* being commonly used for *family;* for when she marries, she is translated and removed into another family. *In her youth;* when not only her sex, but her age, disenables her for vowing; and this clause is added not by way of restriction, as if virgins in their riper years were freed from their parents' jurisdiction, and at their own disposal, (which undoubtedly they are not,) but by way of addition, or amplification, q. d. especially (which particle is here to be understood, such defects of particles being frequent in the Hebrew tongue) *in her youth,* which is commonly reckoned about her twelfth or thirteenth year.

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

Her father; under which title seem to be comprehended, as in other places of Scripture, masters, magistrates, and all other superiors, in such cases wherein their right is given away by the inferior's vow; as for instance, when a servant vows to go a long journey for his friend, and his master will not permit him to do so; but not in other cases; as if a servant vows to do something for another in that time which his master alloweth to his own use and disposal, in this case his vow binds him, but not in the former. *And her father shall hold his peace;* his silence being an interpretative consent, and much more if he declares his approbation of it. *Shall stand,* i. e. be established, or confirmed, or be in force.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

In the day that he heareth, i. e. speedily, or without delay, allowing only necessary and convenient time for deliberation. And it is hereby intimated, that the day or time he had for disallowing her vow was not to be reckoned from her vowing, but from his hearing or knowledge of her vow. *Shall forgive her;* or, *will forgive* either her rashness of making such vows, or rather her not performing of it. But this is to be understood only of such vows which could not be performed without invading the father's or superior's right; for if one should vow to forbear such or such a sin, and all unnecessary occasions or means leading to it, and to perform such or such duties, when he had opportunity, no father nor superior can discharge him from such vows.

6 And if she had at all an husband, when † she vowed, or uttered ought out of her lips, wherewith she bound her soul;

† Heb. *her vows were upon her.* Ps. 56. 12.

An husband, to whose will and authority she was thereby made subject. *When she vowed,* to wit, when she was in her father's house, as is evident by comparing ver. 10; and this clause seems to be added by way of exception to that which was said ver. 3, 4, to signify, that though she were in her father's house, yet if she were married, her husband only, and not her father, could disoblige her from her vow. *Or uttered ought;* either, 1. By way of vow, and so this clause explains and determines the former, i. e. if she express her vow in words. Or, 2. By way of oath, concerning which this same phrase is used Lev. v. 4, and so this clause is distinct from the former, which the disjunctive particle *or* implies.

7 And her husband heard *it*, and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband [e] disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

[e] Gen. 3. 16.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

Though she be in her father's house, whither such persons oft returned; which limitation may be gathered both from the opposition of her being *in her husband's house,* ver. 10, and from hence, that this was the only doubtful case; for if such a person was not in her father's

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house, she was unquestionably bound by it, but being now freed from her husband, and returned to her father, it was doubtful whether she was not returned to the same state of subjection in which she was before, and consequently unable to make or perform a vow without her father's consent, as she was before, which is here denied.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

In her husband's house, i. e. if she that now is a widow, or divorced, made that vow whilst her husband lived with her; as suppose she then vowed, that if she was a widow, she would give such a proportion of her estate to pious or charitable uses, of which vow she might repent when she came to be a widow, and might believe or pretend she was free from it, because that vow was made in her husband's lifetime, which is here granted, in case her husband then disallowed it, but denied, in case by silence or otherwise he consented to it. And thus this law is sufficiently distinguished from that above, ver. 6—8.

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

Afflict the soul, i. e. herself by fasting, which oft goes under that name, as Lev. xvi. 29, 31; xxiii. 27, 32; Isa. lviii. 5, by watching, or the like. And these words are added not for limitation, for it is manifest from ver. 5, 8, 10, 12, that the power of parents and husbands was more general and large; but for amplification, to show that the husband had this power not only in those vows which concerned himself or his estate, but also in those which might seem only to concern her own person or body. And the reason hereof is, because the wife's person or body being the husband's right, she might not do any thing to the injury of her body without his consent.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

After that he hath heard them, and approved them by his silence from day to day; if now after that time spent, he shall upon further thoughts dislike and hinder it, which he ought not to do, *her iniquity*, her nonperformance of her vow, shall be imputed to him, not to her.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAP. XXXI.

God commands Moses, before he die, to avenge Israel of the Midianites, 1, 2. *He chooses twelve thousand men, and Phinehas: the kings of Midian and Balaam slain*, 3—8. *Their women and cattle taken; and cities burnt: they bring the spoil to Moses and Eleazar*, 9—12. *Moses is wroth with the officers for saving the women alive; commands them to kill every male child, and woman that had known man; the rest saved alive; and to purify themselves and the captives*, 13—24. *A law for dividing the booty; executed; and the sum of the booty*, 25—40. *The tribute-offering of the Lord given to the priests and Levites*, 41—47. *The captains make an offering to the Lord; which is laid up in the tabernacle for a memorial*, 48—54.

AND the LORD spake unto Moses, saying,

2 [a]Avenge the children of Israel of the Midianites: afterward shalt thou [b]be gathered unto thy people.

[a] ch. 25. 17.
[b] ch. 27. 13

Of the Midianites, for their malicious designs and practices against Israel, both by hiring Balaam to curse them, and by sending their women to insnare them. The Moabites also were guilty, but God out of his own good pleasure, and in kindness to Lot, was pleased to spare them, the rather, because the measure of their iniquity was not yet full.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

For the affront and injury which they offered to God, partly by their own idolatry and lewdness, and partly by seducing God's people into rebellion against him. God's great care was to *avenge the Israelites*, ver. 2, and Moses's chief desire was to *avenge God* rather than himself or the people. Withal he doth hereby insinuate, that God and his people have the same cause, the same friends and enemies.

4 † Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

† Heb. *A thousand of a tribe, a thousand of a tribe.*

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

A thousand of every tribe, to prevent emulations or divisions. God would send no more, though it is apparent that the Midianites were numerous and strong, because he would try and exercise their trust in him, and because he would hereby give them an earnest of their Canaanitish conquests.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and [c]the trumpets to blow in his hand.

[c] ch. 10. 9.

Phinehas had the charge not of the army, as general, (an office never committed to any priest in all the Old Testament,) but of *the holy instruments*, &c., as is here expressed, and was also sent to encourage, and quicken, and confirm them in their good enterprise. It is not here mentioned who was the general, whether Joshua, as some think, because he is not named amongst those who went out to meet the returning host, though that might be for other reasons, or some other prince, nor is it worth while to determine. *The holy instruments*; either, 1. The ark, with the things belonging to it, which before the building of the temple they did sometimes carry into the war for the encouragement of their army. See Numb. xiv. 44; Josh. vi. 9; 1 Sam. iv. 4; xiv. 18. But why then is it thus ambiguously expressed, seeing in all the other places it is called by its proper name? Nor is the ark ever so called in Scripture. Or, 2. The trumpets, as it here follows, the words being thus to be read, *the holy instruments, that is, the trumpets*; for *and* is ofttimes put exegetically for *that is*, or *to wit*, as Gen. xiii. 15; 1 Chron. xxi. 12, compared with 2 Sam. xxiv. 13; Zech. i. 4; ix. 9, &c. Or rather, 3. The holy breastplate, wherein was the Urim and Thummim, which was easily carried and used, and very useful in war upon many emergent occasions. See 1 Sam. xxiii. 9; xxx. 7. *And the trumpets*, which were to be used in war as well as in the service of the tabernacle. See Numb. x. 9; 2 Chron. xiii. 12.

7 And they warred against the Midianites, as the LORD commanded Moses; and [d]they slew all the [e]males.

[d] Deut. 20. 13. Judg. 21. 11. 1 Sam. 27. 9. 1 Kings 11. 15, 16.
[e] See Judg. 6. 1, 2, 33.

Namely, all whom they took in that war, or all who

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lived in those parts; for it is probable (and was then very usual) some colonies of them were sent forth to remoter places, which therefore had no hand either in their former sin, or in this present ruin, of whom we read after this, Judg. vi. And herein they did according to God's own order concerning such people, Deut. xx. 13; only their fault was, that they did not consider the special reason and great obligation which they had to involve the women in the destruction, for which reason Moses blames them afterward, ver. 15, 16.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, [f]Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [g]Balaam also the son of Beor they slew with the sword.

f Josh. 13. 21.

g Josh. 13. 22.

The kings, called *dukes* or *princes of Sihon*, Josh. xiii. 21, because they were subject to him while he lived, but upon his death they resumed their kingly power. *Zur*, the father of Cozbi, Numb. xxv. 15. *Balaam also. Object.* He was gone and returned to his own place, Numb. xxiv. 25, which was Aram or Mesopotamia, Numb. xxiii. 7. *Answ.* Either he did go thitherward, but in his journey made some stay in Midian, where he was overtaken by Divine vengeance; or understanding the success of his wicked counsel left with Balaam, in the sin and slaughter of the Israelites, he returned, partly to enjoy the reputation and reward of his counsel which he had lost before, and partly to employ his hellish arts against Israel, now they were, as he thought, forsaken by their God, and exposed to his malice. Here Balaam dies the death of the wicked, and not of the righteous, as he desired, Numb. xxiii. 10.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

Partly, to blot out the name and memory of so lewd and vile a people; partly, lest any of the Israelites should be tempted to settle there, and so be discouraged in their progress to Canaan; and partly, lest they should be possessed by other people who might prove as bad neighbours to them as these would have been.

h Deu. 20. 14.

11 And [h]they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

Partly to put respect upon them, and congratulate with them for their happy success; and partly to prevent the pollution of the camp by the untimely entrance of the warriors into it.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the † battle.

† Heb. *host of war.*

Because they had spared those who were most criminal, and who by the law of God and of nature were worthy of death.

15 And Moses said unto them, Have ye saved [i]all the women alive?

i [a]ee Deut. 20. 13. 1 Sam. 15. 3.

16 Behold, [k]these caused the children of Israel, through the [l]counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and [m]there was a plague among the congregation of the LORD.

k ch. 25. 2. l ch. 24. 14. 2 Pet. 2. 15. Rev. 2. 14.

m ch. 25. 9.

17 Now therefore [n]kill every male among the little ones, and kill every woman that hath known man by lying with † him.

n Judg. 21. 11.

† Heb. *a male.*

Among the little ones, which they were forbidden to do to other people, Deut. xx. 14, except the Canaanites, to whom this people had equalled themselves by their horrid crimes; and therefore it is not strange, nor unjust, that God, the supreme Lord of all men's lives, who as he gives them, so may take them away when he pleaseth, did equal them in the punishment. *Every woman that hath known man*; partly for punishment, because the guilt was general, and though some of them only did prostitute themselves to the Israelites, yet the rest made themselves accessory by their consent, or concurrence, or approbation; and partly for prevention of the like mischief from such an adulterous generation.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

Not known a man, to wit, carnally: see on Gen. iv. 1; xix. 8; Lev. xviii. 22. *Keep alive for yourselves*; either to sell them as slaves to others, or to use them as servants to yourselves, or to marry them, when you have prepared and instructed them.

19 And [o]do ye abide without the camp seven days: whosoever hath killed any person, and [p]whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

o ch. 5. 2

p ch 19. 11, &c.

Seven days; according to the law, Lev. xv. 13; Numb. xix. 11, 12. *Purify* with the water of sprinkling, Numb. xix. 9.

20 And purify all *your* raiment, and all † that is made of skins, and all work of goats' *hair*, and all things made of wood.

† Heb. *instrument, or, vessel of skins.*

All your raiment, to wit, your spoil and prey. See Lev. viii. 15; xiv. 49. All these things had contracted some ceremonial uncleanness, either from the dead bodies which wore them, or the tents or houses where they were, in which such dead bodies lay, or from the touch of the Israelitish soldiers, who were legally defiled by the slaughters they made.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified [q]with the water of separation: and all that abideth not the fire ye shall make go through the water.

q ch. 19. 9, 17.

24 [r]And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

r Lev. 11. 25.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey † that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

† Heb. *of the captivity.*

27 And [s]divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

s Josh. 22. 8. 1 Sam. 30. 4.

The congregation hath some share, because the warriors went in the name of all, and because all having been injured by the Midianites, all were to have some share in the reparations; but the warriors, who were but 12,000, have a far greater share than others of their brethren, because they underwent greater pains and dangers.

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28 And levy a tribute unto the LORD of the men of war which went out to
t See ver. 30, 47. & ch. 18. 26. battle: t one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

One soul, i. e. one person, as it follows here and ver. 30.

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the LORD.

In thankfulness to God for their preservation and good success.

30 And of the children of Israel's half,
u See ver. 42,—47. thou shalt take u one portion of fifty, of the persons, of the beeves, of the asses,
‖ Or, *goats*. and of the ‖ flocks, of all manner of beasts,
x ch. 3. 7, 8, 25, 31, 36. & 18. 3, 4. and give them unto the Levites, x which keep the charge of the tabernacle of the LORD.

One portion of fifty; whereas the former part was one of five hundred: the reason of the difference is, partly because this was taken out of the people's portion, whose hazards being less than the others, their gains also in all reason were to be less; partly because this was to be distributed into more hands, the Levites being now numerous, when the priests were but few.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

The rest of the prey; all which was now left of the prey. It is so expressed because they took more, but some of the persons were since killed, ver. 17, and some of the cattle was spent for the necessary provisions of the army.

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Ele-
y See ch. 18. 8, 19. azar the priest, y as the LORD commanded Moses.

Either now upon his consulting of God in the case, or formerly in general rules and laws for such occasions, such as Numb. xviii. 8.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even z of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses. z ver. 30.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our † charge, and there lacketh not one man of us. † Heb. *hand*.

50 We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, a to make an atonement for our souls before the LORD. † Heb. *found*. a Exod. 30. 12, 16.

For their error, noted, ver. 14—16, and withal *for a memorial*, as it is said ver. 54, or by way of gratitude for such a stupendous assistance and deliverance, as appears from the word *therefore* in the beginning of this verse, and from ver. 49.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the † offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. † Heb. *heave offering*.

53 (*For* b the men of war had taken spoil, every man for himself.) b Deu. 20. 14.

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, c *for* a memorial for the children of Israel before the LORD. c Ex. 30. 16.

CHAP. XXXII.

The Reubenites and Gadites sue for their inheritance on that side Jordan, as being fit for cattle, 1—5. *Moses reproves them as discouraging the people, and herein following their fathers' ill example*, 6—15. *They promise to leave their children and cattle there, and go armed before their brethren till Canaan should be subdued*, 16—19; *on which condition they, together with the half-tribe of Manasseh, obtain their desire*, 20—42.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of a Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle; a ch. 21. 32. Josh. 13. 25. 2 Sam. 24. 5.

Jazer; a city and country taken from the Amorites, Numb. xxi. 32. *Gilead;* a mountainous country, famous for pasturage, Jer. l. 19; Micah vii. 14.

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and b Nimrah, and Heshbon, and Elealeh, and c Shebam, and Nebo, and d Beon, b ver. 36, *Beth-nimrah*. c ver. 38, *Shibmah*. d ver. 38, *Baal-meon*.

Ataroth; different from that *Ataroth*, Josh. xvi. 2, 7, which was on the other side of Jordan. *Nimrah*, called

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Beth-nimrah, ver. 36; Josh. xiii. 27; *and the waters of Nimrim*, Isa. xv. 6. *Shebam*, called *Shibmah*, ver. 38. *Beon*, which is thought to be the same place called *Baal-meon*, ver. 38, and *Beth-meon*, Jer. xlviii. 23.

e ch. 21. 24, 34. 4 *Even* the country [e] which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

Which the Lord smote before the congregation, and gave to them for a possession, in the same manner as he will give the land of Canaan.

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

To wit, to give us our possession there, but let this land on this side Jordan be our whole possession.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

In ease and peace, whilst your brethren are engaged in a bloody war. Their words were ambiguous, and Moses thought this to be an act of unbelief and sloth, and self-love and policy.

† Heb. break. 7 And wherefore † discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

f ch. 13. 3, 26. g Deu. 1. 22. 8 Thus did your fathers, [f] when I sent [g] them from Kadesh-barnea to see the land.

h ch. 13. 24, 31. Deut. 1. 24, 28. 9 For [h] when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

That they should not attempt to go, but rather return to Egypt, Numb. xiv. 4.

i ch. 14. 11, 21. Deut. 1. 34. 10 [i] And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came

k ch. 14. 28, 29. Deut. 1. 35. up out of Egypt, [k] from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and

l ch. 14. 24, 30. † Heb. *fulfilled after me.* unto Jacob; because [l] they have not † wholly followed me:

12 Save Caleb the son of Jephunneh

m ch. 14. 24. Deut. 1. 36. Josh. 14. 8, 9. the Kenezite, and Joshua the son of Nun: [m] for they have wholly followed the LORD.

The Kenezite; so called from *Kenaz*, his grandfather, or one of his eminent ancestors, Josh. xv. 17; 1 Chron. iv. 13—15.

13 And the LORD's anger was kindled

n ch. 14. 33, 34, 35. o ch. 26. 64, 65. against Israel, and he made them [n] wander in the wilderness forty years, until [o] all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men,

p Deu. 1. 34. to augment yet the [p] fierce anger of the LORD toward Israel.

Succeeding your fathers, as in their places and estates, so also in their sins.

q Deut. 30. 17. Josh. 22. 16, 18. 2 Chron. 7. 19. & 15. 2. 15 For if ye [q] turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

Who being moved by your counsel and example, will refuse to go over Jordan, and to possess the land of Canaan.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

r Josh. 4. 12, 13. 17 But [r] we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

We ourselves; either all, or as many of us as shall be thought necessary, leaving only so many as may be necessary to provide for the sustenance and defence of our wives and children here. See Josh. iv. 12, 13. *The inhabitants of the land*; the Moabites and Edomites, or other bordering people.

s Josh. 22. 4. 18 [s] We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

t ver. 33. Josh. 12. 1. & 13. 8. 19 For we will not inherit with them on yonder side Jordan, or forward; [t] because our inheritance is fallen to us on this side Jordan eastward.

u Deu. 3. 18. Josh. 1. 14. & 4. 12, 13. 20 ¶ And [u] Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

Before the Lord; either, 1. Sincerely and heartily, as in God's presence. Or rather, 2. Before the ark, which was the token of God's presence. He alludes either to the order of the tribes in their march, whereby Reuben and Gad marched next and immediately before the ark, as appears from Numb. ii. 10, 14, 16, 17; or to the manner of their passage over Jordan, wherein the ark went first into Jordan, and stood there whilst all the tribes marched over Jordan by and before it, Josh. iii., iv., and these amongst the rest, as is expressly noted in these very words, that they *passed over before the Lord*, Josh. iv. 13.

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

x Deu. 3. 20. Josh. 11. 23. & 18. 1. y Josh. 22. 4. z Deu. 3. 12, 15, 16, 18. Josh. 1. 15. & 13. 8, 32. & 22. 4, 9. 22 And [x] the land be subdued before the LORD: then afterward [y] ye shall return, and be guiltless before the LORD, and before Israel; and [z] this land shall be your possession before the LORD.

Before the Lord, i. e. by his presence, and gracious and powerful assistance.

a Gen. 4. 7. & 44. 16. Is. 59. 12. 23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure [a] your sin will find you out.

i. e. The punishment of your sin; as that word is very oft used.

b ver. 16, 34, &c. 24 [b] Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

Which you have uttered and promised to do. See this or the like phrase Numb. xxx. 2; Matt. xv. 18.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

c Josh. 1. 14. 26 [c] Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

Largely so called, as that word is oft used, for that whole country beyond Jordan, as in other places it is taken more strictly for a part of it, as here below, ver. 39, 40, and elsewhere.

d Josh. 4. 12. 27 [d] But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

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e Josh. 1. 13. 28 So [e] concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

They shall forfeit and lose their possessions in Gilead, and shall be constrained to go over Jordan, and to seek possessions there among their brethren.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

As the Lord hath said; either at this time by thy mouth; or formerly, where he commandeth us as well as our brethren to go into Canaan and possess it.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* our's.

f Deut. 3. 12,—17. & 29. & Josh. 12. 6. & 13. 8. & 22. 4. 33 And [f] Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, [g] the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

g ch. 21. 24, 33, 35.

Half the tribe of Manasseh are here added to the tribes of Reuben and Gad, either because upon the good success of the two tribes of Reuben and Gad, they were encouraged to make the same request for themselves, as having much cattle as well as they; or because upon further consideration it was found that this portion of land was more than sufficient for those two tribes; and it was given by Moses to these rather than to any other, because they fought against the Amorites with great courage and success, here ver. 39, and Josh. xvii. 1.

h ch. 33. 45, 46. i Deut. 2. 36. 34 ¶ And the children of Gad built [h] Dibon, and Ataroth, and [i] Aroer,

i. e. Repaired and fortified, as that word is oft used, as 1 Kings xii. 25; 2 Kings xiv. 22; 2 Chron. viii. 1; xi. 5, &c.; xxvi. 2; Dan. iv. 30; for they neither had need nor leisure as yet to do more, the old cities not being burnt and ruined, as divers in Canaan were.

k ver. 1, 3, *Jazer.* 35 And Atroth, Shophan, and [k] Jaazer, and Jogbehah,

l ver. 3, *Nimrah.* m ver. 24. 36 And [l] Beth-nimrah, and Beth-haran, [m] fenced cities: and folds for sheep.

n ch. 21. 27. o Is. 46. 1. p ch. 22. 41. q See ver. 3. Ex. 23. 13. Josh. 23. 7. + Heb. *they called by names the names of the cities.* 37 And the children of Reuben [n] built Heshbon, and Elealeh, and Kirjathaim,

38 And [o] Nebo, and [p] Baal-meon, ([q] their names being changed,) and Shibmah: and †gave other names unto the cities which they builded.

Nebo; of which city see Deut. xxxiv. 1; Jer. xlviii. 1. *Their names being changed;* either because conquerors of places use to do so; or because *the names of other gods* (which Nebo and Baal-meon unquestionably were) were not to *be mentioned*, Exod. xxiii. 13, especially at the first settling of the Israelites there, that the very remembrance of the idols might be blotted out, and so the temptation to idolatry removed, though afterwards, when that danger was over, they were called by their old names again, Josh. xiii. 17, 20.

r Gen. 50. 23 39 And the children of [r] Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

Took it, i. e. part of it; or Gilead is here taken more strictly. See above on ver. 29; Gen. xxxi. 21; Deut. iii. 12, 13.

s Deut. 3. 12, 13, 15. Josh. 13. 31. & 17. 1. 40 And Moses [s] gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

Unto Machir, i. e. not to Machir himself, who doubtless was long since dead; see Gen. l. 23; but the family or posterity of Machir, which are called by their father's name; as the names of *Abraham*, Acts vii. 16; of *Isaac*, Amos vii. 9; of *Jacob* or *Israel* frequently; of *Judah* and *Simeon*, Judg. i. 3; of *David*, 1 Kings xii. 16; are manifestly put for their posterity.

t Deut. 3. 14. Josh. 13. 30. 1 Chron. 2. 21, 22, 23. u Judg. 10. 4. 1 Kin. 4. 13. 41 And [t] Jair the son of Manasseh went and took the small towns thereof, and called them [u] Havoth-jair.

Jair is called here *the son of Manasseh*, partly because he was so by his mother, 1 Chron. ii. 21, 22; and partly because he joined himself with the Manassites in this expedition, and settled himself among them.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Nobah, who though not elsewhere named, was doubtless an eminent person of the tribe of Manasseh.

CHAP. XXXIII.

A relation of the marches and campings of the Israelites from Egypt to Canaan, 1—49. *They are commanded to drive out the Canaanites, and destroy their pictures, molten images, and high places, and to divide the land by lot,* 50—54. *The Canaanites, if not dispossessed, should trouble and vex them; and God would do to them as he thought to do to the others,* 55, 56.

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

With their armies, i. e. in great number and exact order, as armies march, and they did, Exod. xii. 37, 38; xiii. 18.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

Moses would have this done, partly to evince the truth of the history, partly to preserve the remembrance of God's glorious and miraculous works both of judgment and mercy towards his people, and thereby to confirm their faith in their present difficult undertaking.

a Ex. 12. 37. 1491. b Ex. 12. 2. & 13. 4. c Ex. 14. 8. 3 And they [a] departed from Rameses in [b] the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out [c] with an high hand in the sight of all the Egyptians.

They all repaired to *Rameses* by Moses's order from all parts of the land. *In the sight of all the Egyptians.* See Exod. xiv. 8; Numb. xv. 30.

d Ex. 12. 29. e Ex. 12. 12. & 18. 11. Is. 19. 1. Rev. 12. 8. 4 For the Egyptians buried all *their* firstborn, [d] which the LORD had smitten among them: [e] upon their gods also the LORD executed judgments.

Upon their gods; either, 1. Their princes and rulers, who are sometimes called *gods* in Scripture; and so this is added by way of amplification, God slew their first-born, not only of the meaner sort, but even of their king and princes. Or, 2. Their false gods, to wit, those beasts which the brutish Egyptians worshipped as gods, which were killed with the rest, for the first-born both of men and beasts were then killed, Exod. xiii. 15. See more on Exod. xii. 12; xviii. 11.

f Ex. 12. 37. 5 [f] And the children of Israel removed from Rameses, and pitched in Succoth.

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6 And they departed from [g]Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And [h]they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and [i]passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and [k]came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

i. e. By another part of that sea which they passed over.

11 And they removed from the Red sea, and encamped in the [l]wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [m]Rephidim, where was no water for the people to drink.

1490.

15 And they departed from Rephidim, and pitched in the [n]wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched [o]at ‖Kibroth-hattaavah.

‖ That is, *the graves of lust.*

17 And they departed from Kibroth-hattaavah, and [p]encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in [q]Rithmah.

Rithmah; a place in the wilderness of Paran, near Kadesh-barnea.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and [r]encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

Called more fully *Beeroth-bene-jaacan*, Deut. x. 6.

32 And they removed from [s]Bene-jaakan, and [t]encamped at Hor-hagidgad.

Called *Gudgodah*, as *Jotbathah* is called *Jotbath*, Deut. x. 7.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, [u]and encamped at Ezion-gaber.

A place upon the Red Sea, as appears from 1 Kings ix. 26; xxii. 48.

36 And they removed from Ezion-gaber, and pitched in the [w]wilderness of Zin, which *is* Kadesh.

1453.

37 And they removed from [x]Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [y]Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And [z]king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount [a]Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and [b]pitched in Oboth.

44 And [c]they departed from Oboth, and pitched in ‖ [d]Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched [e]in Dibon-gad.

Iim, rather *Ijim*, i. e. the heaps, as the word signifies, even the *heaps of Abarim*, last mentioned; the Hebrew word is the same with *Ije*, ver. 44, only there it is in the construed, and here in the absolute, form. *Dibon-gad;* so called partly by way of distinction of this from another Dibon, in the portion of Reuben, Josh. xiii. 17, and partly, because it was rebuilt by the tribe of Gad.

46 And they removed from Dibon-gad, and encamped in Almon[f]-diblathaim.

47 And they removed from Almon-diblathaim, [g]and pitched in the mountains of Abarim, before Nebo.

Of which see Numb. xxvii. 12; Deut. xxxii. 49, 50; xxxiv. 1.

48 And they departed from the mountains of Abarim, and [h]pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto ‖ [i]Abel-shittim in the plains of Moab.

Abel-shittim; called *Shittim*, Numb. xxv. 1, and here *Abel-shittim*, for the grievous mourning which there was both for the heinous crimes committed, and horrible judgments there inflicted.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say

[g] Ex. 12. 37.
[h] Ex. 14. 2, 9.
[i] Ex. 14. 22. & 15. 22, 23.
[k] Ex. 15. 27.
[l] Ex. 16. 1.
[m] Ex. 17. 1. & 19. 2.
[n] Ex. 16. 1. & 19. 1, 2.
[o] ch. 11. 34.
[p] ch. 11. 35.
[q] ch. 12. 16. 1 Mac. 5. 9, *Dathema.*
[r] Deu. 10. 6.
[s] 1 Mac. 5. 4, *Bean:* See Gen. 36. 27. Deut. 10. 6. 1 Chr. 1. 42.
[t] Deut. 10. 7.
[u] Deu. 2. 8. 1 Kin. 9. 26. & 22. 48.
[w] ch. 20. 1. & 27. 14.
[x] ch. 20. 22, 23. & 21. 4.
[y] ch. 20. 25, 28. Deu. 10. 6. & 32. 50.
[z] ch. 21. 1, &c.
[a] ch. 21. 4.
[b] ch. 21. 10.
[c] ch. 21. 11.
‖ Or, *heaps of Abarim.*
[d] ch. 21. 11.
[e] ch. 32. 34.
[f] Jer. 48. 22. Ezek. 6. 14.
[g] ch. 21. 20. Deut. 32. 49.
[h] ch. 22. 1.
‖ Or, *the plains of Shittim.*
[i] ch. 25. 1. Josh. 2. 1.

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k Deut. 7. 1, 2. & 9. 1. Josh. 3. 17.
unto them, kWhen ye are passed over Jordan into the land of Canaan;

l Ex. 23. 24, 33. & 34. 13. Deut. 7. 2, 5. & 12. 3. Josh. 11. 12. Judg. 2. 2.
52 lThen ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

Ye shall drive out; not by banishing, but by destroying them, as it is explained, Deut. vii. 1, 2, and elsewhere. *Their pictures* seem to have been stones curiously engraven, and set up for worship. See Deut. xvi. 22. *Molten images.* See Exod. xxiii. 24, 32; Deut. vii. 5. *High places*, i. e. by a metonymy, the chapels, altars, groves, or other means of worship there set up, for the hills themselves could not be destroyed by them. See on Deut. xii. 2.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

m ch. 26. 53, 54, 55.
54 And mye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall †give the more inheritance, and to the fewer ye shall †give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

† Heb. *multiply his inheritance.*

† Heb. *diminish his inheritance.*

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* npricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

n Josh. 23. 13. Judg. 2. 3. Ps. 106. 34, 36. See Ex. 23. 33. Ezek. 28. 24.

Pricks in your eyes, i. e. both vexatious and pernicious, for the eye is a tender part, and a wound there is very mischievous.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

CHAP. XXXIV.

God describes the borders of Canaan, 1—15; *and names those who should divide the same among the children of Israel*, 16—29.

AND the Lord spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into a the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

a Gen. 17. 8. Deut. 1. 7. Ps. 78. 55. & 105. 11. Ezek. 47. 14.

Or, *limits*, or *bounds*, to wit, of the land beyond Jordan; which are here particularly described, 1. To direct and bound them in their wars and conquests, that they might not seek the enlargement of their empire, after the manner of other nations, but be contented with their own portion. 2. To encourage them in their attempt upon Canaan, and assure them of their success. 3. To guide them in the approaching distribution of the land.

b Josh. 15. 1. See Ezek. 47. 13, &c.
3 Then byour south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of cthe salt sea eastward:

c Gen. 14. 3. Josh. 15. 2.

The *south quarter* is here described from east to west by divers windings and turnings, by reason of the mountains, rivers, &c. *By the coast of Edom*, bordering all along upon the Edomites. *The Salt Sea*, so called from the salt and sulphurous taste of its waters. *Eastward*, i. e. at the eastern part of that sea, where the eastern and southern borders meet.

4 And your border shall turn from the south dto the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south eto Kadesh-barnea, and shall go on to fHazar-addar, and pass on to Azmon:

d Josh. 15. 3.
e ch. 13. 26. & 32. 8.
f See Josh. 15. 3, 4.

Akrabbim, called *Maaleh-acrabbim*, Josh. xv. 3, which was at the south end of the Salt or Dead Sea. *From the south*, or, *on the south*, i. e. proceeding onward towards the south. *Kadesh-barnea* was on the southern part of Canaan, Numb. xiii. 17. *Hazar-addar*, in Josh. xv. 3, may seem distinguished into two places, Hezron and Adar, which here are united, because peradventure they were contiguous, or joined together. Or, *the village of Addar;* and so this is the same place called *Adar*, Josh. xv. 3; and for Hezron, that may be another place here omitted, and there supplied for more exactness. *Azmon* is at the west end of the Mount of Edom.

5 And the border shall fetch a compass from Azmon gunto the river of Egypt, and the goings out of it shall be at the sea.

g Gen. 15. 18. Josh. 15. 4, 47. 1 Kings 8. 65. Is. 27. 12.

The river of Egypt, called *Sihor*, Josh. xiii. 3, which divided Egypt from Canaan. See Gen. xv. 18. *The sea;* the midland sea, called *the sea* emphatically; whereas the other seas there, as they are called, are indeed but lakes.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

The great sea; the midland sea from the south to the north so far as runs parallel with Mount Libanus.

7 And this shall be your north border: from the great sea ye shall point out for you hmount Hor:

h ch. 33. 37.

Not that *Hor* where Aaron died, Numb. xx. 23, which was southward, and bordering upon Edom, Numb. xxxiii. 37, 38, and therefore could not be their northern border; but another mountain, and, as it is conceived, the mountain of Libanus, which is elsewhere mentioned as the northern border of the land, and which, in regard of divers parts, or by divers people, is called by divers names, as *Sirion* and *Shenir*, Deut. iii. 9, and *Sion*, Deut. iv. 48, and *Hermon*, Josh. xiii. 5, and here *Hor*, which signifies a *mountain*, and this may be called so by way of eminency. Certain it is, that as *Hor* here, so *Hermon*, Josh. xiii. 5, is joined with *the entrance of Hamath*, which makes it probable they are one and the same place.

8 From mount Hor ye shall point out *your border* iunto the entrance of Hamath; and the goings forth of the border shall be to kZedad:

i ch. 13. 21. 2 Kin. 14. 25.
k Ezek. 47. 15.

Hamath, called *Hamath the great*, Amos vi. 2, which is among the northern borders, Ezek. xlvii. 16, 17. See Gen. x. 15, 18; Numb. xiii. 21; Judg. iii. 3; 1 Kings viii. 65.

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at lHazar-enan: this shall be your north border.

l Ezek. 47. 17.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham mto Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the †side of the sea nof Chinnereth eastward:

m 2 Kin. 23. 33. Jer. 39. 5, 6.
† Heb. *shoulder.*
n Deut. 3. 17. Josh. 11. 2. & 19. 35. Matt. 14. 34. Luke 5. 1.

Chinnereth; of this name we have a city, Josh. xix. 35, and a country, Josh. xi. 2; 1 Kings xv. 20, and a sea or lake, here and Josh. xii. 3; xiii. 27, which in the New Testament is called *the sea of Gennesaret*, Luke v. 1, and *of Galilee*, and *of Tiberias*, John vi. 1.

12 And the border shall go down to Jordan, and the goings out of it shall be at othe salt sea: this shall be your land with the coasts thereof round about.

o ver. 3.

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Down to Jordan, i. e. all along the river of Jordan, even to the end of it, which is the eastern border.

13 And Moses commanded the children
p ver. 1. Josh. 14. 1, 2. of Israel, saying, [p]This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

q ch. 32. 33. Josh. 14. 2, 3. 14 [q]For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance:* and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you:

r Josh. 14. 1. & 19. 51. [r]Eleazar the priest, and Joshua the son of Nun.

Eleazar was to act in God's name, to cast lots, to prevent differences and contentions, to consult with God in cases of difficulty, to transact the whole business in a solemn and religious manner.

s ch. 1. 4, 16. 18 And ye shall take one [s]prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

The order of the tribes is here differing from that Numb. i. 7, 26, and in other places, being here, as also Josh. xvi., xvii., xviii., xix., conformed to the order of their several inheritances, which afterwards fell to them by lot; which is an evident demonstration of the infinite wisdom of God's providence, and of his exact and peculiar care over his people.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAP. XXXV.

Eight and forty cities given to the Levites, together with their suburbs; among which six cities of refuge, for an Israelite or stranger who had killed another unawares, 1—15. *Wilful murder decided, and the murderer to be put to death,* 16—21. *The man-slayer must abide in the city of refuge till the death of the high priest; and if caught out of it, might be killed,* 25—29. *Two witnesses required to condemn a man to die,* 30. *No satisfaction to be taken for the life of a murderer,* 31, *nor that any one might return from a city of refuge before the time,* 32; *that the land be not defiled and polluted, and not cleansed of the blood shed in it,* 33, 34.

AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying, 1451.

a Josh. 14. 3, 4. & 21. 2. See Ezek. 45. 1, &c. & 48. 8, &c. 2 [a]Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

For their cattle; for pasturage for their cattle; where they might not build houses, nor plant gardens, orchards, or vineyards, no, nor sow corn, for which they were abundantly provided out of the first-fruits and tithes. And these suburbs did not belong to the Levites in common, but were distributed to them in convenient proportions, as may appear from Josh. xxi. 18; 1 Chron. vi. 60.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

Object. In the next verse it is *two thousand.* How do these agree? *Answ.* 1. LXX. interpreters read both here and ver. 5 *two thousand cubits*, whence some suppose this to be an error in the Hebrew text, which, being in a matter neither concerning faith nor good manners, is not prejudicial to the authority of the Holy Scriptures. *Answ.* 2. The one thousand cubits may be in length from the city, and the two thousand cubits in breadth on each side of the city, and so they well agree; for a line of a thousand cubits being draw in length eastward, and another westward, and another northward, and another southward, a line drawn at a thousand cubits distance from the city, from east to west, must needs contain two thousand cubits, and so must the other line from north to south, and so on every side of the city there must be two thousand cubits. *Answ.* 3. This verse and the next do not speak to the same thing: this speaks of the space or place from whence the suburbs shall be measured, the next verse speaks of the space unto which that measure shall be extended; and the words may very well be read thus, *And the suburbs*—shall be (so it is only an ellipsis of the verb substantive, which is most frequent, and the meaning is, shall be taken or accounted) *from the wall of the city*, and from (that particle being supplied or understood from the foregoing words, which is very usual) *without it*, or, from *the outward parts of it*, (which being a general and indefinite expression is limited and explained by the following words,) even from *a thousand cubits round about;* which are mentioned not as the thing measured, for as yet there is not a word of *measuring*, but as the term or space from which the measuring line should begin. And then it follows, ver. 5, *And ye shall measure from without the city* (not *from the wall of the city*, as was said before, ver. 4, but *from without it*, i. e. from the said outward part or space of a thousand cubits without the wall of the city round about) *on the east side two thousand cubits*, &c. So in truth there were three thousand cubits from the wall of the city, whereof one thousand probably were for out-houses, stalls for cattle, gardens, vineyards, and olive-yards, and the like, and the other two thousand for pasture, which are therefore called *the field of the suburbs*, Lev. xxv. 34, by way of distinction from the suburbs themselves, which consist of the first thousand cubits from the wall of the city.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side

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two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* [b] six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and † to them ye shall add forty and two cities.

b ver. 13. Deut. 4. 41. Josh. 20. 2, 7, 8. & 21. 3, 13, 21, 27, 32, 36, 38.

† Heb. *above them ye shall give.*

For refuge, or, of *receipt*, or *escape*, or *resort*, to wit, for man-slayers; and these cities are assigned among the *Levites*, partly, because they might be presumed to be the most proper and impartial judges between man-slayers and wilful murderers; partly, because their presence, and counsel, and authority would more effectually bridle the passions of the avenger of blood who might pursue him thither; and partly, to signify that it is only in Christ (whom the Levitical priests did represent) that sinners find refuge and safety from the destroyer. The names of these cities we have Deut. iv. 41, 43; Josh. xx. 8. *For the manslayer*, such as is here described, ver. 11, 15, 22, 23.

7 *So* all the cities which ye shall give to the Levites *shall be* [c] forty and eight cities: them *shall ye give* with their suburbs.

c Josh. 21. 41.

8 And the cities which ye shall give *shall be* [d] of the possession of the children of Israel: [e] from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which † he inheriteth.

d Josh. 21. 3.

e ch. 26. 54.

† Heb. *they inherit.*

Ye shall give many: compare Numb. xxxiii. 54; Josh. xx. 2.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [f] When ye be come over Jordan into the land of Canaan;

f Deut. 19. 2. Josh. 20. 2.

11 Then [g] ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person † at unawares.

g Ex. 21. 13.

† Heb. *by error.*

i. e. Not wilfully, designedly, or maliciously, but inconsiderately, through mistake, or indiscretion, or carelessness. See Lev. iv. 2.

12 [h] And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

h Deu. 19. 6. Josh. 20. 3, 5, 6.

The avenger, to wit, of the party slain, or, *of blood*, as it is fully expressed below, ver. 19, 25; Heb. *from the redeemer*, or, *from the next kinsman*, to whom by the law belonged the right of redemption of the lands of, and vindication of the injury done to, the person deceased. *Die not*, i. e. be not killed by the avenger meeting him in some other place. *Before the congregation*, i. e. before the society or convention of judges or elders, who were appointed in every city for the decision of criminal causes, who were twenty-three, who were to examine the matter, and that publicly before the people, whether the murder was wilful or casual. *Quest.* In what city was this cause to be tried? *Answ.* Some say in the city of refuge, others say in the city in or near which the fact was committed. It seems to me it was done in both, at first in the city of refuge, as is manifest in Josh. xx. 4; but if that trial and sentence did not satisfy the avenger of blood, it was fully and finally determined in the other city, as is sufficiently evident both by comparing this place with ver. 25; Josh. xx. 6, and from the usual and most reasonable course of justice, which is that facts should be examined, as far as may be, in or near the places where they were committed, and where the witnesses and evidences were at hand. *In judgment*, or, *for judgment*, i. e. to receive sentence there according to the nature of the fact.

13 And of these cities which ye shall give [i] six cities shall ye have for refuge.

i ver. 6.

14 [k] Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

k Deut. 4. 41. Josh. 20. 8.

On this side Jordan; because that land was as long as Canaan, though not so broad, and besides these might be convenient for many of them that lived in Canaan.

15 These six cities shall be a refuge, *both* for the children of Israel, and [l] for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

l Lev. 15. 16.

For the stranger; not the proselyte only, but all strangers, this being no matter of religious privilege, but of common right, and agreeable to the law of nature and practice of wise heathens.

16 [m] And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

m Exod. 21. 12, 14. Lev. 24. 17. Deu. 19. 11, 12.

If he smite him, wittingly and wilfully, though not with premeditated malice or design, as appears by comparing this with ver. 20—23. *So that he die*, to wit, suddenly, not so if he walked abroad afterward, Exod. xxi. 19, 20. *Shall surely be put to death;* yea, though he were fled into the city of refuge.

17 And if he smite him † with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

† Heb. *with a stone of the hand.*

With throwing a stone, Heb. *with the stone of the hand*, i. e. cast by the hand, and that knowingly, as appears by ver. 23.

18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 [n] The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

n ver. 21, 24, 27. Deut. 19. 6, 12. Josh. 20. 3, 5.

Either, 1. By himself, as the following words show: so it is only a permission, that he may do it without offence to God or danger to himself. Or, 2. By the magistrate, from whom he shall demand justice: so it is a command, as may appear by comparing this with ver. 31; Deut. xix. 12, 13.

20 But [o] if he thrust him of hatred, or hurl at him [p] by laying of wait, that he die;

o Gen. 4. 8. 2 Sam. 3. 27. & 20. 10. 1 Kings 2. 31, 32.

p Ex. 21. 14. Deut. 19. 11.

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly [q] without enmity, or have cast upon him any thing without laying of wait,

q Ex. 21. 13.

Suddenly; through sudden passion or provocation. Or, *by chance*, or *unawares.*

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then [r] the congregation shall judge between the slayer and the revenger of blood according to these judgments:

r ver. 12. Josh. 20. 6.

If the man-slayer flee to the city of refuge.

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25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither
a Josh. 20. 6. he was fled: and [a]he shall abide in it un-
t Ex. 29. 7. Lev. 4. 3. & 21. 10. to the death of the high priest, [t]which was anointed with the holy oil.

He shall abide in it, be confined to it, partly to show the hatefulness of wilful murder in God's account by so severe a punishment, as this in many cases might prove, inflicted upon the very appearance of it; and partly for the security of the man-slayer, lest the presence of such a person, and his conversation among the kindred of the deceased, might occasion reproach and bloodshed. *Unto the death of the high priest;* partly because the public grief for the loss of so public a person was likely to assuage the private griefs and passions of men, the rather, because by this example they were minded of their own mortality, and thereby withheld from taking vengeance; and principally to show that the death of Christ (the true High Priest, whom the others did evidently and eminently represent and typify) is the only mean whereby sins are pardoned, and sinners are set at liberty.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his re-
† Heb. no blood shall be to him. Ex. 22. 2. fuge, and the revenger of blood kill the slayer; [†]he shall not be guilty of blood:

i. e. Not liable to punishment from men, though not free from guilt before God, because he kills an innocent person, as appears from Deut. xix. 10. This God ordained to oblige the man-slayer to abide in his city of refuge. See ver. 32.

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.
u ch. 27. 11. 29 So these *things* shall be for [u]a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the mur-
x Deut. 17. 6. & 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28. derer shall be put to death by the [x]mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

No judge shall condemn any man to death upon a single testimony.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is*
† Heb. guilty to die. [†]guilty of death: but he shall be surely put to death.

No intercession nor ransom shall be accepted to save his life, or procure him a pardon.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

Whereby God would signify the absolute and indispensable necessity of Christ's death to expiate sin, and to redeem the sinner.

33 So ye shall not pollute the land
y Ps. 106. 38. Isa. 24. 5. † Heb. there can be no expiation for the land. z Gen. 9. 6. wherein ye *are:* for blood [y]it defileth the land: and [†]the land cannot be cleansed of the blood that is shed therein, but [z]by the blood of him that shed it.

These words are added as a reason not of the last law, ver. 32, for in that case the land was cleansed without the blood of the man-slayer, but of the law next foregoing that, ver. 31, in which case it holds; and the sense is, If you shall spare the murderer, or take any satisfaction for him, you do together with yourselves involve your land and people in guilt, and will certainly bring down God's vengeance upon yourselves and them.

34 [a]Defile not therefore the land which
a Lev. 18. 25. Deut. 21. 23. b Ex. 29. 45, 46. ye shall inhabit, wherein I dwell: for [b]I the LORD dwell among the children of Israel.

Be not cruel to your own land by making it a den of murderers.

CHAP. XXXVI.

The inconvenience of daughters inheriting is remedied by a general command that all such marry in the tribe of their fathers, to which of them they shall think best, 1—9. *They obey,* 10—12. *These commands God gave by Moses to Israel in the plains of Moab,* 13.

AND the chief fathers of the families of
a ch. 26. 29. the [a]children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

The chief fathers of the families, who had the care and management of the public affairs of that tribe committed to them.

2 And they said, [b]The LORD com-
b ch. 26. 55. & 33. 54. Josh. 17. 3. manded my lord to give the land for an inheritance by lot to the children of Israel: and [c]my lord was commanded by
c ch. 27. 1, 7. Josh. 17. 3, 4. the LORD to give the inheritance of Zelophehad our brother unto his daughters.

Our brother, i. e. our kinsman, one of our tribe, Josh. xvii. 2, 3.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe [†]whereunto they are received: so
† Heb. unto whom they shall be. shall it be taken from the lot of our inheritance.

For their inheritance will pass to their children, who will be of another tribe by their father's side, which alone is considered in this place.

4 And when [d]the jubile of the children
d Lev. 25. 10. of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

Which God appointed principally for this end, to preserve the inheritance in the hands of the tribes and families to which they were first given.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph [e]hath said well.
e ch. 27. 7.

Their plea is just and reasonable. God did not take particular care about every occurrence that happened, or might happen, but left divers things to be found out by human prudence, which being his own gift, it was meet there should be opportunities left for the exercise of it; and God thought fit to approve and ratify the prudent and profitable inventions of men by his own law or sanction; as in the case of Jethro, Exod. xviii., of Zelophehad's daughter, Numb. xxvii., and here of their brethren. But it is observable, that God allowed this only in civil affairs, but never in the matters of his worship, where he utterly forbids it.

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6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them †marry to whom they think best; [f] only to the family of the tribe of their father shall they marry.

† Heb. *be wives.*
[f] ver. 12. Tob. 1. 9.

They seem hereby to be confined not only to the same tribe, but also to the family of their tribe, as appears from the reason of the law, for God would have the inheritance of families as well as tribes kept entire and unmixed; and this was one reason of that law of marrying the brother's wife, Deut. xxv. And although the next verse may seem to thwart this interpretation, the reason of this law being there given that inheritances might not go from tribe to tribe, yet ver. 8 confirms it, where the very same phrase is repeated, and that more emphatically, that such shall marry *one of the family of the tribe of her father;* and this further reason and restriction is added, *that* they *may enjoy every man the inheritance* (not only of his tribe, but) *of his fathers,* to wit, belonging to his father's family.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall †[g] keep himself to the inheritance of the tribe of his fathers.

† Heb. *cleave to the, &c.*
[g] 1 Kings 21. 3.
[h] 1 Chron. 23. 22.

8 And [h] every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

By which clause it seems that this law was not general to forbid every woman to marry into another tribe, (as may be reasonably concluded from the practice of so many patriarchs, kings, priests, and other holy men, who have married women of other tribes, yea, sometimes of other nations, which it is not likely they would have done, if this had been a transgression of God's law,) but restrained to heiresses, or such as were likely to be so. See 1 Chron. xxiii. 22. But if they had brethren, it is probable they were free to marry into any tribe, yet so that, if their brethren died, their punishment was, that the inheritance went from them to the next akin of their father's tribe and family. And the principal reason why God was solicitous to preserve tribes and families unmixed was, that the tribe and family too out of which the Messiah was to come, and by which he should be known, might be evident and unquestionable.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 [i] For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

[i] ch. 27. 1.

It is uncertain whether *brothers* or *sons* be taken strictly and properly, or more large, as those words are oft used in Scripture.

12 *And* they were married † into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

† Heb. to some that were *of the families.*

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel [k] in the plains of Moab by Jordan *near* Jericho.

[k] ch. 26. 3. & 33. 50.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

THE ARGUMENT.

MOSES, in the two last months of his life, rehearseth what God had done for them, and their frequent murmurings, rebellions, and constant ingratitude. He begs to enter into the land, but is permitted only to see it. He forbiddeth any communion with the nations for several reasons, chap. vii. He gives a short repetition of those sundry laws, moral, ceremonial, judicial, and military, which he had given them, from whence this book is called DEUTERONOMY. Then, after many exhortations, he prophesieth of Christ; afterwards he shows how matters of war are to be managed, and, giving many other particular directions with reference to duties, conditions, and persons of both sexes, he pronounceth blessings on the obedient, and curses on the disobedient: he then gives a charge for laying up and reading of the law at certain times, and every seven years to be solemnly read before all the people; he composeth a song for common use, comprising the wonderful things here mentioned: he prophesieth of Christ's coming, and the calling of the Gentiles, seeth the land, and dieth, leaving Joshua, after he had consecrated him, to succeed.

CHAP. I.

A rehearsal of what had befallen Israel in their forty years' march; as, God's command to depart, 1—8. *Moses's inability to judge alone,* 9—12. *Other judges and officers appointed,* 13—16. *Charge given the judges,* 17, 18. *Their passage to Kadesh-barnea,* 19—21. *Spies sent to search the land of the Amorites,* 22—24. *Their return and report,* 25. *The disobedience of the people,* 26—33. *God's wrath,* 34—40. *They smitten by the Amorites,* 44. *Their complaint to God, which the Lord regards not,* 45.

B. C. 1451.

THESE *be* the words which Moses spake unto all Israel [a] on this side Jordan in the wilderness, in the plain over against ‖ the Red *sea,* between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

[a] Josh. 9. 1, 10. & 22. 4, 7.
‖ Or, *Zuph.*

These are the laws, counsels, and admonitions delivered by Moses from God to Israel, which are here repeated for the instruction and obligation of those who by reason of their tender years were uncapable either of understanding them, or of entering into covenant with God. *Unto all*

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Israel, to wit, by the heads or elders of the several tribes, or others, who were to communicate these discourses to all the people in several assemblies. *In the plain;* either, 1. In the east desert of Arabia. But that is no where called *a plain*. Or rather, 2. In the plain of Moab, as may appear by comparing this with Numb. xxii. 1; Deut. xxxiv. 8. *Object.* That was far from *Red Sea* here mentioned. *Answ.* The word *suph* here used may signify the *Red Sea*, which is commonly called *jam suph*, and which was at too great a distance; but some other place now unknown to us, (as also most of the following places are,) so called from the *reeds*, or *flags*, or *rushes* (which that word signifies) that grew in or near it; which reason of the name being common to other places with the Red Sea, it is not strange if they got the same name. Compare Numb. xxi. 14. *Paran;* not that Numb. x. 12, which there and elsewhere is called *the wilderness of Paran*, and which was too remote; but some other place called by the same name, than which nothing more usual. *Tophel and Laban;* places not mentioned elsewhere. *Hazeroth;* of which see Numb. xi. 35; xxxiii. 17, 18. And these places seem to be the several bounds and limits not of the whole country of Moab, but of the plain of Moab, where Moses now was, and spake these words.

2 (*There are* eleven days' *journey* from Horeb by the way of mount Seir [b] unto Kadesh-barnea.)

[b] Num. 13. 26. ch. 9. 23.

This is added to show that the reason why the Israelites in so many years were advanced no further from Horeb than to these plains, was not the great distance of the places or length of the way, which was but a journey of eleven days at most, but because of their rebellions, as is mentioned before and repeated in this book. *Horeb*, or *Sinai*, the place where the law was given, which is promiscuously called by both those names. *Mount Seir*, or Mount Edom, i. e. the mountainous country of Seir, which was first possessed by the Horims, and afterwards by the Edomites, Deut. ii. 12. *Kadesh-barnea* was not far from the borders of Canaan. See Gen. xvi. 14; Numb. xiii. 26.

[c] Num. 33. 38.

3 And it came to pass [c] in the fortieth year, in the eleventh month, on the first 1451. *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

This was but a little before his death.

[d] Num. 21. 24, 33.

4 [d] After he had slain Sihon the king of the Amorites, which dwelt in Heshbon,

[e] Num. 21. 33. Josh. 13. 12.

and Og the king of Bashan, which dwelt at Astaroth [e] in Edrei:

His palace or mansion-house was at *Astaroth*, and he was slain at *Edrei*, Numb. xxi. 33; of both these places, see Gen. xiv. 5; Josh. xiii. 31.

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

[f] Ex. 3. 1. [g] See Ex. 19. 1. Num. 10. 11.

6 The LORD our God spake unto us 1451. [f] in Horeb, saying, Ye have dwelt long [g] enough in this mount:

Of Horeb, where they continued about a year's space, Exod. xix. 1; Numb. x. 11, 12.

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto † all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

† Heb. *all his neighbours.*

To the mount of the Amorite, i. e. to the mountainous country where the Amorites dwelt, which is opposed to the *plain* here following, where others of them dwelt. And this is the first mentioned, because it was in the borders of the land: see below, ver. 19, 20. The divers parts or bounds of the land are here mentioned.

† Heb. *given.*

8 Behold, I have † set the land before you: go in and possess the land which the LORD sware unto your fathers, [h] Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

[h] Gen. 12. 7. & 15. 18. & 17. 7, 8. & 26. 4. & 28. 13.

Before you, Heb. *before your faces;* it is open to your view, and to your possession; there is no impediment in the way. See of this phrase Gen. xiii. 9; xxxiv. 10.

9 ¶ And [i] I spake unto you at that time, saying, I am not able to bear you myself alone:

[i] Ex. 18. 18. Num. 11. 14.

At that time, i. e. about that time, to wit, a little before their coming to Horeb, Exod. xviii. 18.

10 The LORD your God hath multiplied you, and, behold, [k] ye *are* this day as the stars of heaven for multitude.

[k] Gen. 15. 5. ch. 10. 22. & 28. 62.

11 ([l] The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, [m] as he hath promised you!)

[l] 2 Sam. 24. 3. [m] Gen. 15. 5. & 22. 17. & 26. 4. Ex. 32. 13.

12 [n] How can I myself alone bear your cumbrance, and your burden, and your strife?

[n] 1 Kings 3. 8, 9.

Your burden; the trouble of ruling and managing so perverse a people. *Your strife;* either your quarrellings with God; or rather your contentions among yourselves, for the determination whereof the elders were appointed.

13 [o] † Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

[o] See Ex. 18. 21. Num. 11. 16, 17. † Heb. *Give.*

Persons of knowledge, wisdom, and experience, men famous, and had in reputation, for ability and integrity; for to such they would more readily submit.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, wise men, and known, [p] and † made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

[p] Ex. 18. 25. † Heb. *gave.*

The chief, not in authority, which yet they had not, but in endowments for good government. *And officers;* inferior officers, that were to attend upon the superior magistrates, and to execute their decrees.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and [q] judge righteously between *every* man and his [r] brother, and the stranger *that is* with him.

[q] ch. 16. 18. John 7. 24. [r] Lev. 24. 22.

That converseth or dealeth with him. To such God would have justice equally administered as to his own people, partly for the honour of religion, and partly for the interest which every man hath in matters of common right.

17 [s] Ye shall not † respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for [t] the judgment *is* God's: and the cause that is too hard for you, [u] bring *it* unto me, and I will hear it.

[s] Lev. 19. 15. ch. 16. 19. 1 Sam. 16. 7. Prov. 24. 23. James 2. 1. † Heb. *acknowledge faces.* [t] 2 Chro. 19. 6. [u] Ex. 18. 22, 26.

Not respect persons, Heb. *not know* or *acknowledge faces*, i. e. not give sentence according to the outward qualities of the person, as he is poor or rich, your friend or enemy, but purely according to the merits of the cause. For which reason some of the Grecian lawgivers ordered that the judges should give sentence in the dark, where they could not see men's faces. See the same or the like phrase Deut. x. 17; 2 Chron. xix. 6, 7; Job xiii. 8; James ii. 1, 9. *The small;* persons of the meanest rank. *The judgment is God's*, i. e. it is passed in the name of God, and by commission from him, by you as representing his person, and doing his work, who therefore will own and defend

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you therein against all your enemies, and to whom you must give an exact account.

18 And I commanded you at that time all the things which ye should do.

I delivered unto you, and especially unto your judges, all the laws, statutes, and judgments revealed unto me by the Lord in Horeb.

1490. 19 ¶ And when we departed from Horeb, [x] we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and [y] we came to Kadesh-barnea.

x Num. 10. 12. ch. 8. 15. Jer. 2. 6.

y Num. 13. 26.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; [z] fear not, neither be discouraged.

z Josh. 1. 9.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

1490. 23 And the saying pleased me well: and [a] I took twelve men of you, one of a tribe:

a Num. 13. 3.

The saying pleased me well; for there seemed to be some prudence and good policy in it: but Moses could not see into their hearts, nor from what root this desire grew; but God saw it, and therefore in just judgment complied with their desire, and permitted them to do so for their trial and exercise, Numb. xiii. 1—3.

b Num. 13. 22, 23, 24. 24 And [b] they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

The valley, or, *the brook:* the word signifies both, for brooks commonly run in valleys. *Of Eshcol*, i. e. *of grapes*, so called from the goodly cluster of grapes which they brought from thence, Numb. xiii. 23.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, [c] *It is* a good land which the LORD our God doth give us.

c Num. 13. 27.

The fruit; grapes, pomegranates, and figs, Numb. xiii. 23. *It is a good land;* which acknowledgment, coming from its enemies, should have prevailed with you to go in, more than their discouraging words should have beat you off, because the Lord who had given you this land, was unquestionably able to settle you in it in spite of all opposition.

d Num. 14. 1, 2, 3, 4. Ps. 106. 24, 25. 26 [d] Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD [e] hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

e ch. 9. 28.

Because the Lord hated us, and therefore designed to destroy us.

28 Whither shall we go up? our brethren have †discouraged our heart, saying, [f] The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the [g] Anakims there.

† Heb. *melted.* Josh. 2. 11.

f Num. 13. 28, 31, 32, 33. ch. 9. 1, 2.

g Num. 13. 28.

The people is greater, in number and strength and valour. *Up to heaven*, i. e. to a great height. A common hyperbole, as Gen. xi. 4; Psal. cvii. 26. *The Anakims;* the children of Anak or Enak. See Judg. i. 10, 20.

29 Then I said unto you, Dread not, neither be afraid of them.

30 [h] The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

h Ex. 14. 14, 25. Neh. 4. 20.

Where you were weak, dispirited, divided, raw, and unexperienced, and in a great measure unarmed, and able to do nothing against your numerous, potent, united enemies, but to stand still and see the salvation of God. And therefore now your distrust is highly unreasonable, when you have been hardened and fitted for military service by your travels, disciplined and experienced in some degree as to martial affairs, encouraged by frequent and glorious miracles for forty years together, and you are going into a country divided into several nations and kingdoms.

31 And in the wilderness, where thou hast seen how that the LORD thy God [i] bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

i Ex. 19. 4. ch. 32. 11, 12. Is. 46. 3, 4. & 63. 9. Hos. 11. 3. See on Acts 13. 18.

God bare thee, or, *carried thee*, as a father carries his weak and tender child in his arms, as Isa. xlix. 22; or as upon eagles' wings, as it is Exod. xix. 4, through difficulties and dangers, gently leading you according as you were able to go, and sustaining you by his power and goodness. See of this or the like phrase Numb. xi. 12; Deut. xxxii. 10, 11; Psal. xci. 12; Isa. xlvi. 3, 4.

32 Yet in this thing [k] ye did not believe the LORD your God,

k Ps. 106. 24. Jude 5.

In this matter which God commanded and encouraged you to do, to wit, in going in confidently to possess the land. Or, *in this word*, whereby God promised to fight for you, and assured you of good success.

33 [l] Who went in the way before you, [m] to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

l Ex. 13. 21. Ps. 78. 14.

m Num. 10. 33. Ezek. 20. 6.

34 And the LORD heard the voice of your words, and was wroth, [n] and sware, saying,

n ch. 2. 14, 15.

The voice of your words, to wit, your murmurings, your unthankful, impatient, distrustful, and rebellious speeches and carriages.

1491. 35 [o] Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

o Num. 14. 22, 23. Ps. 95. 11.

36 [p] Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because [q] he hath †wholly followed the LORD.

p Num. 14. 24. Josh. 14. 9.

q Num. 14. 24.

† Heb. *fulfilled to go after.*

Caleb, under whom Joshua is comprehended, as is manifest from ver. 38, and Numb. xiv. 30, though not here expressed, because he was not now to be one of the people, but to be set over them as chief governor. *The land;* that particular part of the land: compare Josh. xiv. 9.

37 [r] Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

r Num. 20. 12. & 27. 14. ch. 3. 26. & 4. 21. & 34. 4. Ps. 106. 32.

For your sakes; upon occasion of your wickedness and perverseness, by which you provoked me to speak unadvisedly, Psal. cvi. 32, 33.

38 [s] *But* Joshua the son of Nun, [t] which standeth before thee, he shall go in thither: [u] encourage him: for he shall cause Israel to inherit it.

s Num. 14. 30.

t Ex. 24. 13. & 33. 11. See 1 Sam. 16. 22

u Num. 27. 18, 19. ch. 31. 7, 23.

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Which standeth before thee, i. e. who is now thy minister and servant, for such are oft described by this phrase, as 1 Kings i. 2; Dan. i. 5, 19.

x Num. 14. 31. y Num. 14. 3. z Is. 7. 15, 16. Rom. 9. 11.

39 [x]Moreover your little ones, which [y]ye said should be a prey, and your children, which in that day [z]had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

Had no knowledge between good and evil; a common description of the state of childhood, as Jonah iv. 11.

a Num. 14. 25.

40 [a]But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

b Num. 14. 40.

41 Then ye answered and said unto me, [b]We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

Or, *ye offered yourselves*, or *you began*, or *you earnestly resolved* and *attempted*.

c Num. 14. 42.

42 And the LORD said unto me, Say unto them, [c]Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

I am not among you, with my powerful presence and assistance.

+ Heb. *ye were presumptuous and went up.* d Num. 14. 44, 45.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and †[d]went presumptuously up into the hill.

e Ps. 118. 12.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, [e]as bees do, and destroyed you in Seir, *even* unto Hormah.

As bees do; as bees which being provoked come out of their hives in great numbers, and with great fury pursue and sting their adversary and disturber, Psal. cxviii. 12.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

f Num. 13. 25. & 20. 1, 22. Judg. 11. 17.

46 [f]So ye abode in Kadesh many days, according unto the days that ye abode *there*.

i. e. As you abode in Kadesh many, even forty days, until the spies which you sent returned to give you an account; so you also abode there many days, or a long time after, and were not now permitted to make any further progress towards Canaan.

CHAP. II.

Their march from Kadesh-barnea, 1—3. *A charge that they trouble not the Edomites*, 4, 5; *nor the Moabites*, 9; *nor the Ammonites*, 19. *But are encouraged to fight the Amorites: they put them to flight, and take possession of their lands*, 24—37.

a Num. 14. 25. ch. 1. 40.

THEN we turned, and took our journey into the wilderness by the way of the Red sea, [a]as the LORD spake unto me: and we compassed mount Seir many days.

The mountainous country of Seir or Edom. *Many days*, or, *many years*, even for thirty-eight years.

2 And the Lord spake unto me, saying,

b See ver. 7, 14.

3 Ye have compassed this mountain [b]long enough: turn you northward.

Towards the land of the Amorites and Canaanites.

c Num. 20. 14.

4 And command thou the people, saying, [c]Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

Through the coast, or, *by* or *near the coast* or *border;* for they did not pass through their borders, as it is said, Numb. xx. 21. And the particle *beth* doth oft signify *by* or *near*, as Gen. xxxvii. 13; Josh. v. 13; Judg. viii. 5; Jer. xxxii. 7. Thus that difference may be reconciled, which others reconcile thus, that they at first denied it, but afterwards granted it. *Which dwell in Seir:* these words restrain the prohibition to these particular children of Esau, for there were another sort or branch of Esau's children, which were to be meddled with and destroyed, even the Amalekites, Exod. xvii. 14; Deut. xxv. 17, who were Esau's posterity, Gen. xxxvi. 12. *They shall be afraid of you;* but I charge you take no advantage of their fears, which you will be very apt to do.

+ Heb. *even to the treading of the sole of the foot.* d Gen. 36. 8. Josh. 24. 4.

5 Meddle not with them; for I will not give you of their land, †no, not so much as a foot breadth; [d]because I have given mount Seir unto Esau *for* a possession.

Meddle not with them, to wit, in battle at this time.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

Buy meat of them; for though the manna did yet rain upon them, they were not forbidden to buy other meats when they had opportunity, but only were forbidden greedily to hunger after them when they could not obtain them. *Buy water of them;* for water in those parts was scarce, and therefore private persons did severally dig pits for their particular use. See Gen. xxvi. 18; Numb. xxi. 18

e ch. 8. 2, 3, 4.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: [e]these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

By God's blessing thou art able to buy thy conveniences, and therefore thy theft and rapine will be inexcusable, because without any pretence of necessity. *He knoweth*, Heb. *he hath known*, i. e. observed, or regarded with care and kindness, which that word oft notes, as Psal. i. 6; xxxi. 7; which experience of God's singular goodness to thee, should make thee trust him still, and not use any indirect and unjust practices to procure what thou wantest or desirest.

f Judg. 11. 18.

8 [f]And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from [g]Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

g 1 Kings 9. 26.

Ezion-gaber; of which see Numb. xxxiii. 35, which may be either that place upon the Red Sea, I Kings ix. 26, or another of the same name. *We turned*, to wit, from our direct road which lay through Edom's land.

‖ Or, *Use no hostility against Moab.*

9 And the LORD said unto me, ‖Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given [h]Ar unto [i]the children of Lot *for* a possession.

h Num 21. 28. i Gen. 19 36, 37.

Ar, the chief city of the Moabites, Numb. xxi. 15, 28, here put for the whole country, which depended upon it. *The children of Lot;* so called to signify that this preservation was not for their sakes, for they were a wicked people; but for Lot's sake, whose memory God yet honours.

k Gen. 14. 5.

10 [k]The Emims dwelt therein in times

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past, a people great, and many, and tall, as [l]the Anakims;

[l] Num. 13. 22, 28. ch. 9. 2.

Emims; men terrible for stature and strength, as their very name imports; see Gen. xiv. 5; whose expulsion by the Moabites is here noted as a great encouragement to the Israelites, for whose sake he would much more drive out the wicked and accursed Canaanites.

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 [m]The Horims also dwelt in Seir beforetime; but the children of Esau †succeeded them, when they had destroyed them from before them, and dwelt in their ‖stead; as Israel did unto the land of his possession, which the LORD gave unto them.

[m] ver. 22. Gen. 14. 6. & 36. 20.

† Heb. *inherited them.*

‖ Or, *room.*

Object. God had not yet given it unto them. *Answ.* 1. The past tense is here put for the future, *will give*, after the manner of the prophets. 2. Things are oft said to be done when they are only resolved, or decreed, or attempted to be done, in which sense Reuben is said to *deliver* Joseph, Gen. xxxvii. 21; Balak to *fight* against Israel, Josh. xxiv. 9; Abraham to have *offered* his son, Heb. xi. 17. 3. God may well be said to have given it, not only because he had purposed and promised to give it, but also because he was now about to give it, and had already given them some part of it, and that as an earnest of the whole. 4. This may be particularly understood of that part of Israel's possession which was beyond Jordan, which God had actually given to them, that is, to some of them, for even the land of Cannan on this side Jordan was not given to all of them, but only to some of the tribes.

Of *the Horims*, see Gen. xiv. 6; xxxvi. 20.

13 Now rise up, *said I*, and get you over [n]the ‖brook Zered. And we went over the brook Zered.

[n] Num. 21. 12.

‖ Or, *valley.* Num. 13. 23.

14 And the space in which we came [o]from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; [p]until all the generation of the men of war were wasted out from among the host, [q]as the LORD sware unto them.

[o] Num. 13. 26.

[p] Num. 14. 33. & 26. 64.

[q] Num. 14. 35. ch. 1. 34, 35. Ezek. 20. 15.

15 For indeed the [r]hand of the LORD was against them, to destroy them from among the host, until they were consumed.

[r] Ps. 78. 33. & 106. 26.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

Or, *to pass by the border of Moab, by Ar.*

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto [s]the children of Lot *for* a possession.

[s] Gen. 19. 38.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them [t]Zamzummims;

[t] Gen. 14. 5, Zuzims.

Which signifies men *most wicked and abominable*, or *most presumptuous*, or *most crafty*.

21 [u]A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

[u] See ver. 10.

The Lord therefore will certainly do as much for his own people.

22 As he did to the children of Esau, [x]which dwelt in Seir, when he destroyed [y]the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

[x] Gen. 36. 8.

[y] Gen. 14. 6. & 36. 20,— 30. ver. 12.

23 And [z]the Avims which dwelt in Hazerim, *even* unto [a]Azzah, [b]the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

[z] Josh. 13. 3.

[a] Jer. 25. 20.

[b] Gen. 10. 14. Amos 9. 7.

Caphtorims, a people akin to the Philistines, Gen. x. 14, and confederate with them in this enterprise, and so dwelling together, and by degrees were probably united together by marriages or other ways, and became one people, the Caphtorims being at last swallowed up in the Philistines. See Jer. xlvii. 4; Amos ix. 7. *Caphtor* is by the learned thought to be Cappadocia; whither these people might make an expedition out of Egypt, either because of the report of the great riches of part of that country, which drew others thither from places equally remote, or after the manner of those ancient times, or for some other reason now unknown.

24 ¶ Rise ye up, take your journey, and [c]pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: †begin to possess *it*, and contend with him in battle.

[c] Num. 21. 13, 14. Judg. 11. 18, 21.

† Heb. *begin, possess.*

25 [d]This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

[d] Ex. 15. 14, 15. ch. 11. 25. Josh. 2. 9, 10.

Under the whole heaven; which is a synecdoche and an hyperbole, but is explained by the following words, which restrain the sentence to those nations that heard of them.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon [e]with words of peace, saying,

[e] ch. 20. 10.

Kedemoth; so called from a city of that name, Josh. xiii. 18; and called *Jeshimon*, Numb. xxi. 20. *With words of peace;* with offers of peace, which they refusing, their destruction was highly just and reasonable.

27 [f]Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

[f] Num. 21. 21, 22. Judg. 11. 19.

In my direct road to Canaan, from which I will not turn aside into thy fields, or vineyards, or houses.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: [g]only I will pass through on my feet;

[g] Num. 20. 19.

Or, *with my foot-men*, or *with my company which are on foot;* which is added significantly, because if their army had consisted as much of horsemen as many other armies did, their passage through his land might have been more mischievous and dangerous; but they were generally on foot.

29 ([h]As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

[h] See Num. 20. 18. ch. 23. 3, 4. Judg. 11. 17, 18.

Object. The king of Edom, i. e. of the children of Esau, did not grant them passage, Numb. xx. *Answ.* They did permit them to pass quietly by the borders, though not through the heart of their land; and in their passage the people sold them meat and drink, being, it seems, more kind to them than their king would have had them; and therefore they here ascribe this favour not to the king, though they

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are now treating with a king, but to the people, *the children of Esau.*

i Num. 21. 23. k Josh. 11. 20. l Ex. 4. 21.

30 [i]But Sihon king of Heshbon would not let us pass by him: for [k]the LORD thy God [l]hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

By him, i. e. by his borders. *Obstinate;* unmovable and inexorable to our desires.

m ch. 1. 8.

31 And the LORD said unto me, Behold, I have begun to [m]give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

n Num. 21. 23.

32 [n]Then Sihon came out against us, he and all his people, to fight at Jahaz.

o ch. 7. 2. & 20. 16. p Num. 21. 24. ch. 29. 7.

33 And [o]the LORD our God delivered him before us; and [p]we smote him, and his sons, and all his people.

q Lev. 27. 28. ch. 7. 2, 26. † Heb. *every city of men, and women, and little ones.*

34 And we took all his cities at that time, and [q]utterly destroyed †the men, and the women, and the little ones, of every city, we left none to remain:

By God's command, these being a part of those people who were devoted by the Lord of life and death to utter destruction for their abominable wickedness. See Deut. vii. 2; xx. 16.

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

r ch. 3. 12. & 4. 48. Josh. 13. 9. s Ps. 44. 3.

36 [r]From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: [s]the LORD our God delivered all unto us:

Aroer was in the border of Moab, but now in the hands of the Amorites. *By the river*, Heb. *in the river*, wherewith it was encompassed, Numb. xxi. 15, 28; Josh. xii. 2; xiii. 9. He speaks exclusively, for this was Ar, which now was in the Moabites' jurisdiction, above, ver. 9.

t Gen. 32. 22. Num. 21. 24. ch. 3. 16. u ver. 5, 9, 19.

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river [t]Jabbok, nor unto the cities in the mountains, nor unto [u]whatsoever the LORD our God forbad us.

Of the river Jabbok, i. e. beyond *Jabbok;* for that was the border of the Ammonites, Josh. xii. 2. *Object. Half the land of the Ammonites is* said to be *given to the tribe of Gad*, Josh. xiii. 25. *Answ.* This is true of that half of it which the Amorites had taken from them, but not of the other half, which yet was in the possession of the Ammonites. *In the mountains;* the mountainous country of the Ammonites. *Forbad us*, Heb. *commanded us: commanding* is put for *forbidding* here, as Gen. ii. 16; iii. 11; Lev. iv. 2; Deut. iv. 23. The words may be thus rendered, concerning *which the Lord gave us command* or *charge*, to wit, that we should not meddle with them, as was said before. So it is only an ellipsis of the preposition, which is very frequent.

CHAP. III.

Their march to Bashan, 1. *Og its king is put to flight; they possess his land,* 2—11; *which is distributed to two tribes and half,* 12—17; *who are commanded to assist their brethren to possess the land beyond Jordan,* 18—20. *Moses encourages Joshua,* 21, 22. *His prayer to go into the promised land,* 23—25. *God grants not his request,* 26. *He gives him a prospect of it,* 27; *and bids him encourage Joshua,* 28.

THEN we turned, and went up the way to Bashan: and [a]Og the king of Bashan came out against us, he and all his people, to battle [b]at Edrei.

a Num. 21. 33, &c. ch. 29. 7. b ch. 1. 4.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto [c]Sihon king of the Amorites, which dwelt at Heshbon.

c Num. 21. 24.

Fear him not, though he be of so frightful a look and stature, ver. 11.

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: [d]and we smote him until none was left to him remaining.

d Num. 21. 35.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, [e]all the region of Argob, the kingdom of Og in Bashan.

e 1 Kings 4. 13.

Argob; a province within Bashan, or at least subject and belonging to Bashan, as appears from ver. 13; 1 Kings iv. 13; called *Argob* possibly from the name of a man, its former lord and owner.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

High walls, gates, and bars; which may encourage you in your attempt upon Canaan, notwithstanding the fenced cities which the spies told you of, and you must expect to find.

6 And we utterly destroyed them, as we did unto Sihon king [f]of Heshbon, utterly destroying the men, women, and children, of every city.

f ch. 2. 24. Ps. 135. 10, 11, 12. & 136. 19, 20, 21.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

On this side Jordan; so it was when Moses wrote this book, but afterward, when Israel passed over Jordan, it was called the land beyond Jordan.

g ch. 4. 48. Ps. 29. 6. h 1 Chro. 5. 23.

9 *(Which* [g]Hermon the Sidonians call Sirion; and the Amorites call it [h]Shenir;)

Elsewhere called *Mount Gilead*, and *Libanus* or *Lebanon*, and here *Shenir*, and *Sirion*, and, by abbreviation, *Sion*, Deut. iv. 48; which several names are given to this one mountain, partly by several people, and partly in regard of several tops and parts of it, whence *Shenir* and *Hermon* are mentioned as distinct places, Cant. iv. 8.

i ch. 4. 49. k Josh. 12. 5. & 13. 11.

10 [i]All the cities of the plain, and all Gilead, and [k]all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

Gilead is sometimes taken largely for all the Israelites' possessions beyond Jordan, and so it comprehends Bashan, but here more strictly for that part of it which lies in and near Mount Gilead, and so it is distinguished from Bashan and Argob.

l Amos 2. 9. m Gen. 14. 5. n 2 Sam. 12. 26. Jer. 49. 2. Ezek. 21. 20.

11 [l]For only Og king of Bashan remained of the remnant of [m]giants; behold, his bedstead *was* a bedstead of iron; *is* it not in [n]Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

The other giants of Bashan were destroyed before; and therefore when Og was killed, the Israelites' work was done. *In Rabbath of the children of Ammon;* where it might now be, either because the Ammonites in some former battle with Og had taken it as a spoil; or because after Og's death the Ammonites desired to have this monument of his greatness, and the Israelites permitted them to carry it

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away to their chief city. *After the cubit of a man*, to wit, of ordinary stature. So his bed was four yards and a half long, and two yards broad.

o ch. 2. 36. Josh. 12. 2.

12 And this land, *which* we possessed at that time, °from Aroer, which *is* by the river Arnon, and half mount Gilead,

p Num. 32. 33. Josh. 12. 6. & 13. 8, &c.

and ᵖthe cities thereof, gave I unto the Reubenites and to the Gadites.

q Josh. 13. 29

13 ᵠAnd the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

r 1 Chro. 2. 22.

14 ʳJair the son of Manasseh took all the country of Argob ˢunto the coasts of Geshuri and Maachathi; and ᵗcalled them after his own name, Bashan-havoth-jair, unto this day.

s Josh. 13. 13. 2 Sam. 3. 3. & 10. 6.

t Num. 32. 41.

Geshuri, or *Geshurites*, a people towards the north of Canaan, 2 Sam. iii. 3; xv. 8. See also Josh. xiii. 13. *Maachathi*; of whom see 2 Sam. iii. 3; x. 6. *Unto this day*: this must be put among those other passages which were not written by Moses, but added by those holy men who digested the books of Moses into this order, and inserted some very few passages to accommodate things to their own time and people.

u Num. 32. 39.

15 ᵘAnd I gave Gilead unto Machir.

i. e. The half part of Gilead, as appears from ver. 12, 13. See on Numb. xxxii. 40. *Unto Machir*, i. e. unto the children of *Machir* son of Manasseh, for *Machir* was now dead.

w 2 Sam. 24. 5.

16 And unto the Reubenites ʷand unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok,

x Num. 21. 24. Josh. 12. 2.

ˣ*which is* the border of the children of Ammon;

Half the valley, or rather *to the middle of the river*; for the word rendered *half* signifies commonly *middle*; and the same Hebrew word signifying both a *valley* and a *brook* or *river*, it seems more reasonable to understand it of a *river*, as the same word is here rendered in the next foregoing clause of this verse, than of a *valley*, which was not mentioned before, especially seeing there is here an article added which seems to be emphatical, and to note *that river*, to wit, now mentioned. Add to this, that there was no such *valley*, much less any *half valley*, belonging both unto the Reubenites and Gadites. But according to the other translation the sense is plain and agreeable to the truth, that their land extended from Gilead unto Arnon, and, to speak exactly, to the middle of that river; for as that river was the border between them and others, so one half of it belonged to them, as the other half did to others. And that this is no subtle device, as some may think it, but the truth of the thing, and the real meaning of the place, will appear by comparing this place with two others: 1. With Josh. xii. 2, where the same thing is expressed in the same words in the Hebrew which are here, though our translators render the selfsame words there *from the middle of the river*, which here they render *half of the valley*; and where the bounds of Sihon's kingdom, which was the same portion here mentioned as given to Reuben and Gad, are thus described, *from Aroer, which is upon the bank of the river of Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok*, which is *the border of the children of Ammon*. 2. With Deut. ii. 36, *From Aroer, which is by the brink of the river of Arnon, and* from *the city that* is *by the river*, or rather, as the Hebrew hath it, *in the river*, i. e. from Ar, which was the chief city of the Moabites, and therefore denied to the Israelites, as is here implied, and more fully expressed, Deut. ii. 9, which city was seated in an island in the middle of the river. So that here we have a just and full reason why the border of this land given to Reuben and Gad is so nicely and critically described here, even to the middle of a river, which although in truth and strictness it be the bound of those lands which are divided by a river, yet is not usually expressed in the description of borders, either in Scripture or other authors, because here was an eminent city of the Moabites in the middle of this river, which by this curious and exact description is excepted from their possession, as God would have it to be. *And the border even unto the river Jabbok*: the meaning seems to be this, *and the border*, to wit, of their land, *was*, which verb substantive is commonly understood, or *went forth*, (as the phrase is, Josh. xv. 6, 7, &c.,) from thence, to wit, from the river *Arnon, even unto the river Jabbok*, for so indeed their border did proceed. *Which is the border of the children of Ammon. Object.* This was the border between them and the Manassites, as is evident, and therefore not the border of the Ammonites. *Answ.* It bordered upon the Manassites in one part, and upon the Ammonites in another part, to wit, in that part which is remoter from Jordan, and so both are true.

y Num. 34. 11.

z ch. 4. 49. Num. 34. 11. Josh. 12. 3.

a Gen. 14. 3.

17 The plain also, and Jordan, and the coast *thereof*, from ʸChinnereth ᶻeven unto the sea of the plain, ᵃ*even* the salt sea, ‖under Ashdoth-pisgah eastward.

‖ Or, *under the springs of Pisgah*, or, *the hill.*

The plain; the low country towards Jordan. *Chinnereth*; of which see on Numb. xxxiv. 11; Josh. xii. 3. *The sea of the plain*, i. e. that salt sea, as it here follows, which before that dreadful conflagration was a goodly plain, called *the plain of Jordan*, Gen. xiii. 10. *Ashdoth-pisgah*; the proper name of a city, of which Josh. xiii. 20.

b Num. 32. 20, &c.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ᵇye shall pass over armed before your brethren the children of Israel, all *that are* †meet for the war.

† Heb. *sons of power.*

I commanded you, to wit, the Reubenites and Gadites, mentioned ver. 16, to whom he now turns his speech by an apostrophe. *Meet for the war*; in such number as your brethren shall judge necessary. See Josh. i. 14; iv. 13.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye ᶜreturn every man unto his possession, which I have given you.

c Josh. 22. 4.

Rest; a peaceable and fixed possession.

d Num. 27. 18.

21 ¶ And ᵈI commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

e Ex. 14. 14. ch. 1. 30. & 20. 4.

22 Ye shall not fear them: for °the LORD your God he shall fight for you.

f See 2 Cor. 12. 8, 9.

23 And ᶠI besought the LORD at that time, saying,

g ch. 11. 2.

24 O Lord GOD, thou hast begun to shew thy servant ᵍthy greatness, and thy mighty hand: for ʰwhat God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

h Ex. 15. 11. 2 Sam. 7. 22. Ps. 71. 19. & 86. 8. & 89. 6, 8.

25 I pray thee, let me go over, and see ⁱthe good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

i Ex. 3. 8. ch. 4. 22.

For he supposed God's threatening might be conditional and reversible, as many others were. *That goodly mountain*, or, *that blessed mountain*, which the Jews not improbably understand of that mountain on which the temple was to be built. For as Moses desired and determined to *pre-*

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pare an habitation for God, Exod. xv. 2, and knew very well that God would *choose* a certain *place for his habitation*, and *to put his name there*, Deut. xii. 5; so he also knew that it was the manner both of the true worshippers of God and of idolaters to worship their God in high places, and particularly that Abraham did worship God in the mount of Moriah, Gen. xxii. 2, and therefore did either reasonably conjecture that God would choose some certain mountain for the place of his habitation, or possibly understood by revelation that in that very mount of Moriah, where Abraham performed that eminent and glorious act of worship, there also the children of Abraham should have their place of constant and settled worship. This he seems to call *that mountain*, emphatically and eminently, *that* which was much in Moses's thoughts, though not in his eye, and *the blessed* (as the Hebrew *tob* oft signifies) or *the goodly mountain*. Or, *the mountain* may be here put for the mountainous countries, as that word is oft used, as Gen. xxxvi. 9; Numb. xiii. 29; xxiii. 7; Deut. i. 7; Josh. x. 6; xi. 16, 21, &c. And it is known that a great part of the glory and beauty and profit of this country lay in its hills or mountains. See Deut. xi. 11; xxxiii. 15. And *that goodly mountain* may by an enallage of the number be put for those goodly mountains in Canaan, which were many. Thus also he proceeds gradually in this desire and description, and prays that he may see in general *the good land that* is *beyond Jordan*, and then particularly *the goodly mountains of it*, and especially that famous mount of Lebanon, which was so celebrated for its tall and large cedars, and other trees and excellent plants. See Psal. xxix. 5; civ. 16; Isa. ii. 13; xiv. 8.

k Num. 20. 12. & 27. 14. ch. 1. 37. & 31. 2. & 32. 51, 52. & 34. 4. Ps. 106. 32.

26 But the LORD [k]was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

For your sakes; by occasion of your sins, which provoked me to unadvised words and carriages, Psal. cvi. 32, 33. See Numb. xx. 12; Deut. xxxi. 2; xxxiv. 4. *Let it suffice thee* that this is my pleasure and unalterable resolution. Compare 2 Cor. xii. 8, 9.

l Num. 27. 12.
l Or, *the hill.*

27 [l]Get thee up into the top of ‖ Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

Pisgah; of which see on Numb. xxvii. 12. *Lift up thine eyes* towards the land of Canaan and its several quarters.

m Num. 27. 18, 23. ch. 1. 38. & 31. 3, 7.

28 But [m]charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

Charge Joshua; give him commission and authority, and a command to execute his trust, and conduct the people. *Strengthen him* with exhortations and promises, and assurances of my presence and help, and of good success. *He shall go over:* it was not Moses, but Joshua or Jesus, that was to give the people rest, Heb. iv. 8.

n ch. 4. 46. & 34. 6.

29 So we abode in [n]the valley over against Beth-peor.

The house or temple of Peor, or of Baal-peor, of which see Numb. xxv. 3, whence this place or city had its name.

CHAP. IV.

An exhortation to obey the law, 1—13; *and warning against idolatry,* 14—24; *from the mischief of it upon themselves and children,* 25—28; *God's promise upon their repentance,* 29—31; *and from God's wonders towards them,* 32—40. *Cities of refuge are appointed,* 41—43.

o Lev. 19. 37. & 20. 8. &

NOW therefore hearken, O Israel, unto [o]the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

22. 31. ch. 5. 1. & 8. 1. Ezek. 20. 11. Rom. 10. 5.

The statutes; the laws which concern the worship and service of God. *The judgments;* the laws concerning your duties to men. So these two comprehend both tables, and the whole law of God.

b ch. 12. 32. Josh. 1. 7. Prov. 30. 6. Eccles. 12. 13. Rev. 22. 18, 19.

2 [b]Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

Ye shall not add, by devising other doctrines or ways of worship than what I have taught or prescribed; see Numb. xv. 39, 40; Deut. xii. 8, 32; 1 Kings xii. 33; Prov. xxx. 6; Matt. xv. 9; for this were to accuse me of want of wisdom or care or faithfulness in not giving you sufficient instructions for my own service. *Neither shall ye diminish,* by rejecting or neglecting any thing which I have commanded, though it seem never so small.

c Num. 25. 4, &c. Josh. 22. 17. Ps. 106. 28, 29.

3 Your eyes have seen what the LORD did because of [c]Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

d Job 28. 28. Ps. 19. 7. & 111. 10. Prov. 1. 7.

6 Keep therefore and do *them;* for this *is* [d]your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

For though the generality of heathen people in the latter and degenerate ages of the world, did, through inveterate prejudices, and for their own lusts and interest, condemn the laws of the Hebrews as foolish and absurd, yet it is most certain that divers of the wisest heathens did highly approve of them, so far that they made use of divers of them, and translated them into their own laws and constitutions; and Moses, the giver of these laws, hath been mentioned with great honour for his wisdom and learning by many of them. And particularly the old heathen oracle expressly said, *that the Chaldeans or Hebrews, who worshipped the uncreated God, were the only wise men.*

e 2 Sam. 7. 23. f Ps. 46. 1. & 145. 18. & 148. 14. Is. 55. 6.

7 For [e]what nation *is there so* great, who *hath* [f]God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*

God nigh unto them, by glorious miracles, by the pledges of his special presence, by the operations of his grace, and particularly, as it here follows, by his readiness to hear our prayers, and to give us those succours which we call upon him for.

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

Whereby he implies that the true greatness of a nation doth not consist in pomp or power, or largeness of empire, as commonly men think, but in the righteousness of its laws.

g Prov. 4. 23. h Prov. 3. 1, 3. & 4. 21. i Gen. 18. 19. ch. 6. 7. & 11. 19. Ps. 78. 5, 6. Eph. 6. 4.

9 Only take heed to thyself, and [g]keep thy soul diligently, [h]lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but [i]teach them thy sons, and thy sons' sons;

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k Ex. 19. 9, 16. & 20. 18. Heb. 12. 18, 19.

10 *Specially* [k]the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

Some of them stood in Horeb in their own persons, though then they were but young; the rest stood then in the loins of their parents, in whom they may well be said to stand there, because they are said to have entered into covenant with God, because their parents did so in their name and for their use.

l Ex. 19. 18. ch. 5. 23. † Heb. *heart.*

11 And ye came near and stood under the mountain; and the [l]mountain burned with fire unto the †midst of heaven, with darkness, clouds, and thick darkness.

Flaming up into the air, which is oft called *heaven;* and the *midst* or the *heart* of it is not only that which is strictly and properly the middle part, but that which is within it, though but a little way, in which sense places or persons or things are said to be *in the heart of the sea*, Exod. xv. 8; Prov. xxiii. 34; Ezek. xxviii. 2; and Christ *in the heart of the earth*, Matt. xii. 40.

m ch. 5. 4, 22. n ver. 33, 36. o Ex. 20. 22. l Kin. 19. 12. † Heb. *save a voice.*

12 [m]And the LORD spake unto you out of the midst of the fire: [n]ye heard the voice of the words, but saw no similitude; [o]† only *ye heard* a voice.

i. e. No resemblance or representation of God, whereby either his essence or properties or actions were represented, such as were usual among the heathens.

p ch. 9. 9, 11. q Ex. 34. 28. r Ex. 24. 12. & 31. 18. s Ex. 21. 1. & ch. 22. & ch. 23.

13 [p]And he declared unto you his covenant, which he commanded you to perform, *even* [q]ten commandments; and [r]he wrote them upon two tables of stone.

14 ¶ And [s]the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

Statutes and judgments, i. e. the ceremonial and judicial laws, which are here distinguished from the moral, or the *ten commandments*, ver. 13.

t Josh. 23. 11. u Is. 40. 18.

15 [t]Take ye therefore good heed unto yourselves; for ye saw no manner of [u]similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

By which caution he insinuates man's great proneness to the worship of images.

God, who in other places and times did appear in a similitude, in the fashion of a man, now in this most solemn appearance, when he comes to give eternal laws for the regulation and direction of the Israelites in the worship of God, and in their duty to men, he purposely avoids all such representations, to show that he abhors all worship of images, or of himself by images of what kind soever, as it here follows, ver. 16—19, because he is the invisible God, and cannot be represented by any visible image. See Isa. xl. 18; Acts xvii. 29.

x Ex. 32. 7. y Ex. 20. 4, 5. ver. 23. ch. 5. 8. z Rom. 1. 23.

16 Lest ye [x]corrupt *yourselves*, and [y]make you a graven image, the similitude of any figure, [z]the likeness of male or female,

i. e. Lest ye corrupt your minds with mean and carnal thoughts of God. Or, *corrupt* your ways or courses, by worshipping God in a corrupt manner, or by falling into idolatry. *A graven image*, to wit, for worship, or for the representation of God, as it is explained ver. 19, for otherwise it was not simply unlawful to draw the picture or make a figure of a man or a beast.

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

Whereby the heathen nations did represent and worship God, some by an ox, some by a goat, or a hen, or a serpent, or a fish, &c.

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

a ch. 17. 3. Job 31. 26, 27. b Gen. 2. 1. 2 Kin. 17. 16. & 21. 3. c Rom. 1. 25. ‖ Or, *imparted.*

19 And lest thou [a]lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* [b]all the host of heaven, shouldest be driven to [c]worship them, and serve them, which the LORD thy God hath ‖divided unto all nations under the whole heaven.

Driven to worship them, i. e. strongly inclined, and in a manner constrained, partly by the glory of these heavenly bodies, which may seem to be made for higher purposes than to enlighten this lump of earth; partly from that natural propension which is in men to idolatry. Or, *shouldest be driven* or *thrust*, to wit, out of *the way of the Lord*, (as it is more fully expressed, Deut. xiii. 5,) or be seduced, or led aside, as silly sheep easily are, *and worship them.* Or, *shouldest be cast down*, or *throw down thyself and worship them*, i. e. worship them by falling down before them. *Unto all nations*, which are not gods, but creatures, made not for the worship, but for the use of men, yea, of the meanest and most barbarous people under heaven, and therefore cannot without great absurdity be worshipped, especially by you who are so much advanced above other nations in wisdom and knowledge, and in this, that you are my peculiar people.

d 1 Kin. 8. 51. Jer. 11. 4. e Ex. 19. 5. ch. 9. 29. & 32. 9.

20 But the LORD hath taken you, and [d]brought you forth out of the iron furnace, *even* out of Egypt, [e]to be unto him a people of inheritance, as *ye are* this day.

i. e. The furnace wherein iron and other metals are melted, to which Egypt is fitly compared, not only for the torment and misery which they there endured, but also because they were thoroughly tried and purged thereby, as metals are by the fire. *A people of inheritance;* his peculiar possession from generation to generation. See Exod. xix. 5; Deut. vii. 6; Tit. ii. 14. And therefore for you to forsake God, and worship idols, will be not only wickedness and madness, but most abominable ingratitude.

f Num. 20. 12. ch. 1. 37. & 3. 26.

21 Furthermore [f]the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

God hath granted you the favour which he denied to me, which greatly increaseth your obligation to God.

g See 2 Pet. 1. 13, 14, 15. h ch. 3. 27. i ch. 3. 25.

22 But [g]I must die in this land, [h]I must not go over Jordan: but ye shall go over, and possess [i]that good land.

k ver. 9. l ver. 16. Ex. 20. 4, 5.

23 Take heed unto yourselves, [k]lest ye forget the covenant of the LORD your God, which he made with you, [l]and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

Or, *commanded thee*, to wit, not to do, which is easily understood by comparing this place with Exod. xx. 4, 5, and with Gen. iii. 11, where this phrase is fully expressed. See more on Lev. iv. 2; Deut. ii. 37.

m Ex. 24. 17. ch. 9. 3. Is. 33. 14. Heb. 12. 29. n Ex. 20. 5. ch. 6. 15. Is. 42. 8.

24 For [m]the LORD thy God *is* a consuming fire, *even* [n]a jealous God.

A consuming fire; a just and terrible God, who, notwithstanding his special relation to thee, will severely punish and destroy thee, if thou provokest him by idolatry, or other ways. *A jealous God*, who being espoused to thee,

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will be highly incensed against thee, (if thou followest after other lovers, or committest whoredom with idols,) and will bear no rival or partner.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and [o] shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and [p] shall do evil in the sight of the LORD thy God, to provoke him to anger:

o ver. 16.

p 2 Kin. 17. 17, &c.

In the sight of the Lord: these words are here added, either, 1. As a caution. Your idolatry, though possibly secretly and cunningly managed, will not be hid from him; he sees it, and he will punish it. Or, 2. To aggravate their spiritual whoredom, as being committed in the sight and presence of their Lord and Husband, whose eye is more peculiarly upon them in all their ways, than it is upon other people. Or, 3. By way of opposition unto men's judgment. Idolatry oftimes seems good, and reasonable, and religious in the eyes of men, but, saith he, it is evil in the eyes of the Lord, whose judgment is most considerable.

26 [q] I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

q ch. 30. 19. 19. Is. 1. 2. Micah 6. 2.

Heaven and earth; either, 1. Figuratively, i. e. God, and angels, and men. Or rather, 2. Properly; it being usual in Scripture to call in the senseless creatures as witnesses in such cases, as Deut. xxxii. 1; Isa. i. 2; Jer. ii. 12.

27 And the LORD [r] shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

r Lev. 26. 33. ch. 28. 62, 64. Neh. 1 8.

28 And [s] there ye shall serve gods, the work of men's hands, wood and stone, [t] which neither see, nor hear, nor eat, nor smell.

s ch. 28. 64. 1 Sam. 26. 19. Jer. 16. 13. t Ps. 115. 4, 5. & 135. 15, 16. Is. 44. 9. & 46. 7.

i. e. Idols. You shall be compelled by men, and given up by me to idolatry. So that very thing which was your choice shall be your punishment; it being just and usual for God to punish one sin by giving them up to another, as is manifest from Rom. i. 24, 25.

29 [u] But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

u Lev. 26. 39, 40. ch. 30. 1, 2, 3. 2 Chro. 15. 4. Neh. 1. 9. Is. 55. 6, 7. Jer. 29. 12, 13, 14.

If thou seek him; if thou desirest his help and favour. See Deut. xxx. 2; Isa. lv. 6. *With all thy heart,* i. e. sincerely and fervently.

30 When thou art in tribulation, and all these things † are come upon thee, [x] *even* in the latter days, if thou [y] turn to the LORD thy God, and shalt be obedient unto his voice;

† Heb. *have found thee.* x Gen. 49. 1. ch. 31. 29. Jer. 23. 20. Hos. 3. 5. y Joel 2. 12.

In the latter days; either in general, in succeeding ages and generations; or particularly, in the days of the Messias, which are commonly called in Scripture *the latter,* or *last days,* as Isa. ii. 2; Hos. iii. 5; Micah iv. 1; Dan. ii. 44; Heb. i. 2; ix. 26. And so this may respect the conversion and redemption of the Jewish nation even in those times when their case seems most desperate, when they have forsaken their God and rejected their Messias for many ages, to wit, towards the end of the world.

31 (For the LORD thy God *is* [z] a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

z 2 Chro. 30. 9. Neh. 9. 31. Ps. 116. 5. Jonah 4. 2.

i. e. Made with thy fathers, including their posterity, as Gen. xvii. 7.

32 For [a] ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* [b] from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

a Job 8. 8. b Matt. 24. 31.

From the one side of heaven, i. e. of the earth under heaven. Ask all the inhabitants of the world. Compare Matt. xxiv. 31, with Mark xiii. 27.

33 [c] Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

c Ex. 24. 11. & 33. 20. ch. 5. 24, 26

i. e. And was not overwhelmed and consumed by such a glorious appearance. See Exod. xxiv. 11; xxxiii. 20

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, [d] by temptations, [e] by signs, and by wonders, and by war, and [f] by a mighty hand, and [g] by a stretched out arm, [h] and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

d ch. 7. 19. & 29. 3. e Ex. 7. 3. f Ex. 13. 3. g Ex. 6. 6. h ch. 26. 8. & 34. 12.

By temptations; by tribulations and persecutions, which are commonly called *temptations,* which are here fitly mentioned as one great occasion first of their cries unto God, and then of God's coming for their rescue. Or, *temptations* is the general title, which is explained by the following particulars, *signs and wonders,* &c., which are called *temptations,* because they were trials both to the Egyptians and Israelites, whether thereby they would be induced to believe and obey God or no. *Great terrors,* raised in the minds of the Egyptians, as the history showeth; compare Deut. ii. 25; xxxiv. 12; or by terrible things done among them.

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; [i] *there is* none else beside him.

i ch. 32. 39. 1 Sam. 2. 2. Is. 45. 5, 18, 22. Mark 12. 29, 32.

36 [k] Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

k Ex. 19. 9, 19. & 20. 18, 22. & 24. 16. Heb. 12. 18.

Out of heaven, i. e. out of the air, above Mount Sinai. See Exod. xix. 9; xx. 18, 22. *Upon earth;* at the top of Mount Sinai.

37 And because [l] he loved thy fathers, therefore he chose their seed after them, and [m] brought thee out in his sight with his mighty power out of Egypt;

l ch. 10. 15. m Ex. 13. 3, 9, 14.

In his sight; keeping his eye fixed upon him, as the father doth on his beloved child. Or, *with his presence,* i. e. he did not send them forth by Moses, but he himself was present with them, and as it were marched along with them, in the pillar of cloud and fire.

38 [n] To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

n ch. 7. 1. & 9. 1, 4, 5.

39 Know therefore this day, and consider *it* in thine heart, that [o] the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

o ver. 35. Josh. 2. 11.

40 [p] Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, [q] that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

p Lev. 22. 31. q ch. 5. 16. & 6. 3, 18. & 12. 25, 28. & 22. 7. Eph. 6. 3.

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r Num. 35. 6, 14.

41 ¶ Then Moses [r] severed three cities on this side Jordan toward the sun rising;

As God had commanded him, Numb. xxxv. 6, 14.

s ch. 19. 4.

42 [s] That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

t Josh. 20. 8.

43 *Namely,* [t] Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

Which hath been generally intimated already, but is more particularly and punctually expressed in the following chapter, to which these words are a preface.

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

u ch. 3. 29.

46 On this side Jordan, [u] in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [x] smote, after they were come forth out of Egypt:

x Num. 21. 24. ch. 1. 4.

47 And they possessed his land, and the land [y] of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun rising;

y Num. 21. 35. ch. 3. 3, 4.

z ch. 2. 36. & 3. 12.

48 [z] From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* [a] Hermon,

a ch. 3. 9. Ps. 133. 3.

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the [b] springs of Pisgah.

b ch. 3. 17.

CHAP. V.

God, upon Mount Horeb, makes a covenant with Israel, 1—5. *The covenant or ten commandments is delivered to Moses in two tables,* 6—22. *The Israelites desire that not God, but Moses, may speak to them,* 23—27; *which God approves of,* 28—31. *Moses exhorts them to obedience, with a promise of life,* 32, 33.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and † keep, and do them.

† Heb. *keep to do them.*

Moses called all Israel, to wit, by their elders, who were to impart it to the rest.

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a Ex. 19. 5. ch. 4. 23.

2 [a] The LORD our God made a covenant with us in Horeb.

b See Matt. 13. 17. Heb. 8. 9.

3 The LORD [b] made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

With our fathers; either, 1. Not only with them, the word *only* being here understood, as it is Gen. xxxii. 28; xxxv. 10; 1 Sam. viii. 7; Jer. vii. 19; xxxi. 34; Matt. ix. 13. Or, 2. Not at all with them. But then the word *covenant* is not here to be taken for the covenant of grace in general, for so it was made with their fathers, Exod. ii. 24, but for this particular and mixed dispensation of the covenant at Sinai, as appears both by the foregoing and following words. *All of us here alive this day:* he saith not, that all who made that covenant at Sinai are now alive, for many of them were dead, but that this covenant was made with all that are now alive, which is most true, for it was made with the elder sort of them in their own persons, and with the rest in their parents, who did covenant for them; for this phrase, *with us,* is put exclusively as to their fathers, but not as to their posterity, as is evident from the nature of the covenant, Acts ii. 39, and course of the story.

c Ex. 19. 9, 19. & 20. 22. ch. 4. 33, 36. & 34. 10.

4 [c] The LORD talked with you face to face in the mount out of the midst of the fire,

Not in a visible shape, which was utterly denied, Deut. iv. 12, 15; but personally and immediately, not by the mouth or ministry of Moses; plainly and certainly, as when two men talk face to face; freely and familiarly, so as not to overwhelm and confound you. Compare Exod. xxxiii. 11; Numb. xii. 8.

d Ex. 20 21. Gal. 3. 19.

5 ([d] I stood between the LORD and you at that time, to shew you the word of the LORD: for [e] ye were afraid by reason of the fire, and went not up into the mount;) saying,

e Ex. 19. 16. & 20. 18. & 24. 2.

As a mediator or messenger between you, according to your desire, below, ver. 27. Compare Exod. xix. 16, &c.; xx. 19; Gal. iii. 19. *The word of the Lord;* not the ten commandments, which God himself uttered, but the following statutes and judgments.

f Ex. 20. 2, &c. Lev. 26. 1. ch. 6. 4. Ps. 81. 10.

6 ¶ [f] I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of † bondage.

† Heb. *servants.*

The ten commandments, delivered Exod. xx., are here repeated with some small difference of words, but the sense is perfectly the same, and therefore the explication of them must be fetched thence.

g Ex. 20. 3.

7 [g] Thou shalt have none other gods before me.

h Ex. 20. 4.

8 [h] Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, [i] visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

i Ex. 34. 7.

k Jer. 32. 18. Dan. 9. 4.

10 [k] And shewing mercy unto thousands of them that love me and keep my commandments.

l Ex. 20. 7. Lev. 19. 12. Matt. 5. 33.

11 [l] Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

m Ex. 20. 8.

12 [m] Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

Keep the sabbath day, to wit, in mind and memory, as it is Exod. xx. 8. *As God hath commanded thee,* to wit, in Exod. xx., whither he directs them, and therefore he here omits the argument of the creation, which is urged there.

n Ex. 23. 12. & 35. 2. Ezek. 20. 12.

13 [n] Six days thou shalt labour, and do all thy work:

o Gen. 2. 2. Ex. 16. 29. 30. Heb. 4. 4.

14 But the seventh day *is* the [o] sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

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p ch. 15. 15. & 16. 12. & 24. 18, 22.

15 PAnd remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence q through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

q ch. 4. 34, 37.

Remember that thou wast a servant, and therefore art highly obliged both to serve that God who redeemed thee, especially upon his own day, and not to grudge thy servants their rest upon that day.

r Ex. 20. 12. Lev. 19. 3. ch. 27. 16. Eph. 6. 2, 3. Col. 3. 20. s ch. 4. 40.

16 ¶ rHonour thy father and thy mother, as the LORD thy God hath commanded thee; sthat thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

t Ex. 20. 13. Matt. 5. 21.

17 tThou shalt not kill.

u Ex. 20. 14. Luke 18. 20. Jam. 2. 11.

18 uNeither shalt thou commit adultery.

x Ex. 20. 15. Rom. 13. 9.

19 xNeither shalt thou steal.

y Ex. 20. 16.

20 yNeither shalt thou bear false witness against thy neighbour.

z Ex. 20. 17. Mic. 2. 2. Hab. 2. 9. Luke 12. 15. Rom. 7. 7. & 13. 9.

21 zNeither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

In Exod. xx. the order is contrary, and *thy neighbour's house* is put before his *wife*, whereby it is evident that Moses intended this but for one commandment, wherein the order of the words was an inconsiderable circumstance; for if this were two commandments, as some would have it, it would be altogether uncertain which is the ninth, and which the tenth commandment, seeing the one is first, Exod. xx., and the other here.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And aHe wrote them in two tables of stone, and delivered them unto me.

a Ex. 24. 12. & 31. 18. ch. 4. 13.

He added no more; he ceased for that time to speak immediately, and with that loud voice unto the people, for the rest were delivered to Moses, and by him communicated to the people. This he did to show the pre-eminency of that law above the rest, and its everlasting obligation.

b Ex. 20. 18, 19.

23 bAnd it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and cwe have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he dliveth.

c Ex. 19. 19.

d ch. 4. 33. Judg. 13. 22.

25 Now therefore why should we die? for this great fire will consume us: eif we †hear the voice of the LORD our God any more, then we shall die.

e ch. 18. 16.

† Heb. *add to hear.*

Why should we die? for though God hath for this season kept us alive to our admiration, yet we shall never be able to endure any further discourse from him in such a terrible manner, but shall certainly sink under the burden of it. Compare Gen. xvi. 13; Judg. vi. 22.

f ch. 4. 33.

26 fFor who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

Flesh is here put for man in his frail, corruptible, and mortal state, as Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12; Heb. ii. 14.

g Ex. 20. 19. Heb. 12. 19.

27 Go thou near, and hear all that the LORD our God shall say: and gspeak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

h ch. 18. 17.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: hthey have well said all that they have spoken.

i ch. 32. 29. Ps. 81. 13. Is. 48. 18. Matt. 23. 37. Luke 19. 42. k ch. 11. 1. l ch. 4. 40.

29 iO that there were such an heart in them, that they would fear me, and kkeep all my commandments always, lthat it might be well with them, and with their children for ever!

Heb. *Who will give them such an heart?* This is spoken of God after the manner of men, to show that such a heart is desirable to him, and required by him; otherwise it is certain that God can give such a heart, and hath promised to give it, Jer. xxxii. 40; Ezek. xxxvi. 27. And if God will work, *who can hinder him?* Job xi. 10.

30 Go say to them, Get you into your tents again.

m Gal. 3. 19

31 But as for thee, stand thou here by me, mand I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

n ch. 17. 20. & 28. 14. Josh. 1. 7. & 23. 6. Prov. 4. 27.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: nye shall not turn aside to the right hand or to the left.

Neither by superstitious additions to God's commands, nor by a bold or profane rejection or contempt of any one of them.

o ch. 10. 12. Ps. 119. 6. Jer. 7. 23. Luke 1. 6. p ch. 4. 40.

33 Ye shall walk in oall the ways which the LORD your God hath commanded you, that ye may live, pand *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

CHAP. VI.

The end of the commandment, obedience, 1, 2. *He exhorts them thereto,* 3. *The unity of the Divine essence asserted,* 4. *The duty required of the Israelites,* 5; *to love God,* 5, 6; *and teach their children,* 7; *to use signs, as memorials of it,* 8, 9. *Not to forget God in prosperity,* 10—12. *Not to worship other gods,* 13—15. *Not to tempt God,* 16; *but keep his commandments,* 17; *and to transmit the knowledge of God's works to their posterity,* 20—25.

a ch. 4. 1. & 5. 31. & 12. 1.

NOW these *are* athe commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye †go to possess it:

† Heb. *pass over.*

b Ex. 20. 20. ch. 10. 12, 13. Ps. 111. 10. & 128. 1. Eccles. 12. 13.

2 bThat thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all

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c ch. 4. 40. Prov. 3. 1, 2. the days of thy life; [c]and that thy days may be prolonged.

That thou mightest fear the Lord, which he hereby implies to be the first principle of true obedience.

3 ¶ Hear therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, d Gen. 15. 5. & 22. 17. e Ex. 3. 8. [d]as the LORD God of thy fathers hath promised thee, in [e]the land that floweth with milk and honey.

f Is. 42. 8. Mark 12. 29, 32. John 17. 3. 1 Cor. 8. 4, 6. 4 [f]Hear, O Israel: The LORD our God *is* one LORD:

One in essence, and the only object of our worship.

g ch. 10. 12. Matt. 22. 37. Mark 12. 30. Luke 10. 27. h 2 Kings 23. 25. 5 And [g]thou shalt love the LORD thy God [h]with all thine heart, and with all thy soul, and with all thy might.

Now he shows another spring or principle of sincere obedience to God, even hearty love to God, which will make his work and service easy; and that the fear he mentioned before, ver. 2, was such as would consist with love to God, and not that slavish fear and honour which produceth hatred.

i ch. 11. 18. & 32. 46. Ps. 37. 31. & 40. 8. & 119. 11, 98. Prov. 3. 3. Is. 51. 7. 6 And [i]these words, which I command thee this day, shall be in thine heart:

i. e. In thy mind to remember them, and meditate upon them, and in thy affection to love and pursue them.

k ch. 4. 9. & 11. 19. Ps. 78. 4, 5, 6. Eph. 6. 4. +Heb. *whet*, or, *sharpen*. 7 And [k]thou shalt †teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Teach them diligently, Heb. *whet*, or *sharpen them*, so as they may pierce deep into their hearts. This metaphor signifies the manner of instructing them, that it is to be done diligently, earnestly, frequently, discreetly, and dexterously.

l Ex. 13. 9, 16. ch. 11. 18. Prov. 3. 3. & 6. 21. & 7. 3. 8 [l]And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

Thou shalt give all diligence, and use all means, to keep them in thy remembrance, as men ofttimes bind something upon their hands, or put it before their eyes, to prevent forgetfulness of a thing which they much desire to remember: compare Prov. iii. 3; vi. 21; vii. 3. See the notes on Exod. xiii. 16.

m ch. 11. 20. Is. 57. 8. 9 [m]And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give n Josh. 24. 13. Ps. 105. 44. thee great and goodly cities, [n]which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; o ch. 8. 10, &c. [o]when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of †bondage.

†Heb. *bondmen*, or, *servants*. p ch. 10. 12, 20. & 13. 4. Matt. 4. 10. Luke 4. 8. q Ps. 63. 11. Is. 45. 23. & 65. 16. Jer. 4. 2. & 5. 7. & 12. 16. 13 Thou shalt [p]fear the LORD thy God, and serve him, and [q]shalt swear by his name.

When thou hast a call and just cause to swear. *By his name*, understand *only*, as Deut. v. 2, not by idols, or any creatures.

14 Ye shall not [r]go after other gods, [s]of the gods of the people which *are* round about you; r ch. 8. 19. & 11. 28. Jer. 25. 6. s ch. 13. 7.

15 (For [t]the LORD thy God *is* a jealous God among you) [u]lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. t Ex. 20. 5. ch. 4. 24. u ch. 7. 4. & 11. 17.

Among you, Heb. *in the midst of you*, to see and observe all your ways and your turnings aside to other gods.

16 ¶ [x]Ye shall not tempt the LORD your God, [y]as ye tempted *him* in Massah. x Matt. 4. 7. Luke 4. 12. y Ex. 17. 2, 7. Num. 20. 3, 4. & 21. 4, 5. 1 Cor. 10. 9.

i. e. Not provoke him, as the following instance explains. Sinners, especially presumptuous sinners, are oft said to *tempt God*, i. e. to make a trial of God, whether he be what he pretends to be, so wise as to see their sins, so just and true and powerful as to take vengeance on them for their sins, concerning which they are very apt to doubt because of the present impunity and prosperity of many such persons. See Numb. xiv. 22; Psal. lxxviii. 18; Matt. iv. 7; Acts v. 9.

17 Ye shall [z]diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. z ch. 11. 13, 22. Ps. 119. 4.

18 And thou [a]shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, a Ex. 15. 26. ch. 12. 28. & 13. 18.

Not that which is right in thine own eyes, as many superstitious and sinful practices seem right and good to evil-minded men. Let God's will and word, and not thine own fancy or invention, be thy rule in God's service. Good actions are oft said to be *right in God's sight*, as Jer. xxxiv. 15; Acts iv. 19; and evil actions are oft said to be *right in our own eyes*, as Deut. xii. 8; Judg. xvii. 6.

19 [b]To cast out all thine enemies from before thee, as the LORD hath spoken. b Num. 33. 52, 53.

20 *And* [c]when thy son asketh thee †in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? c Ex. 13. 14. +Heb. *to morrow*.

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt [d]with a mighty hand: d Ex. 3. 19. & 13. 3.

22 [e]And the LORD shewed signs and wonders, great and †sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: e Ex. 7. & 8. & 9. & 10. & 11. & 12. Ps. 135. 9. +Heb. *evil*.

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, [f]to fear the LORD our God, [g]for our good always, that [h]he might preserve us alive, as *it is* at this day. f ver. 2. g ch. 10. 13. Job 35. 7, 8. Jer. 32. 39. h ch. 4. 1. & 8. 1. Ps. 41. 2. Luke 10. 28.

The benefit of obedience is ours, not God's, Job xxxv. 7, and therefore our obedience is highly reasonable, and absolutely necessary.

25 And [i]it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us. i Lev. 18. 5. ch. 24. 13. Rom. 10. 3, 5.

Heb. *righteousness shall be to us.* We shall be owned

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and pronounced by God to be truly righteous and holy persons, if we sincerely obey him, otherwise we shall be declared to be unrighteous and ungodly persons, and all our profession of religion will appear to be in hypocrisy. Or, *mercy shall be to us*, or *with us*. For as the Hebrew word rendered *righteousness* is very oft put for *mercy*, as Psal. xxiv. 5; xxxvi. 10; li. 14; Prov. x. 2; xi. 4; Dan. ix. 16, &c.; so this sense seems best to agree both with the Scripture use of this phrase, in which *righteousness*, seldom or never, to my remembrance, but *grace* or *mercy* frequently, is said to *be to us or with us*, as 2 Sam. xv. 20; Psal. lxxxix. 24; Prov. xiv. 22; Gal. vi. 16; 2 John 3; and with the foregoing verse and argument, God, saith he, ver. 24, commanded these things *for our good, that he might preserve us alive, as it is this day. And*, saith he in this verse, this is not all; for as he hath done us good, so he will go on to do us more and more good, and God's *mercy shall be to us*, or *with us*, in the remainder of our lives, and for ever, *if we observe*, &c.

CHAP. VII.

Israel is commanded to cast out the Hittites, the Perizzites, &c., 1. *All communion with them forbidden*, 2, 3, *for fear of idolatry*, 4. *They must ruin the places of idolatry*, 5. *The Israelites' holiness and relation to God*, 6. *His faithfulness to the obedient*, 9; *and vengeance on them that hate him*, 10. *The advantages of obedience*, 12—16. *God encourages them, and promises to drive out the nations before them*, 17—24. *They are commanded to destroy their images*, 25; *and keep themselves clean from their cursed things*, 26.

a ch. 31. 3. Ps. 44. 2, 3. WHEN the [a] LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations

b Gen. 15. 19, &c. Ex. 33. 2. before thee, [b] the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations

c ch. 4. 38. & 9. 1. [c] greater and mightier than thou;

There were ten in Gen. xv. 19—21; but this being some hundreds of years after that, it is not strange if three of them were either destroyed by foreign or domestic wars, or by cohabitation and marriage united with and swallowed up in some of the rest.

d ver. 23. ch. 23. 14. e Lev. 27. 28, 29. Num. 33. 52. ch. 20. 16, 17. Josh. 6. 17. & 8. 24. & 9. 24. & 10. 28, 40. & 11. 11, 12. f Ex. 23. 32. & 34. 12, 15, 16. Judg. 2. 2. See ch. 20. 10, &c. Josh. 2. 14. & 9. 18. Judg. 1. 24. 2 And when the LORD thy God shall [d] deliver them before thee; thou shalt smite them, *and* [e] utterly destroy them; [f] thou shalt make no covenant with them, nor shew mercy unto them:

No covenant with them, to spare them, or permit them to dwell with thee in the land. Other nations had more favour, but these were for their great wickedness, and for the good of Israel, devoted to utter destruction.

g Josh. 23. 12. 1 Kings 11. 2. Ezra 9. 2. 3 [g] Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other

h ch. 6. 15. gods: [h] so will the anger of the LORD be kindled against you, and destroy thee suddenly.

i. e. There is manifest danger of apostacy and idolatry from such matches; which reason doth both limit the law to such of these as were unconverted, otherwise Salmon married Rahab, Matt. i. 5, and enlarge it to other idolatrous nations, as appears from 1 Kings xi. 2; Ezra ix. 2; Neh. xiii. 23.

i Ex. 23. 24. & 34. 13. ch. 12. 2, 3. † Heb. *statues, or, pillars.* 5 But thus shall ye deal with them; ye shall [i] destroy their altars, and break down their † images, and cut down their groves, and burn their graven images with fire.

Idolaters planted *groves* about the temples and altars of their gods. Hereby God designed to take away whatsoever might bring their idolatry to remembrance, or occasion the reviving of it.

k Ex. 19. 6. ch. 14. 2. & 26. 19. Ps. 50. 5. Jer. 2. 3. l Ex. 19. 5. Amos 3. 2. 1 Pet. 2. 9. 6 [k] For thou *art* an holy people unto the LORD thy God: [l] the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

m ch. 10. 22. 7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* [m] the fewest of all people:

To wit, at that time when God first declared his love to you, and choice of you for his peculiar people, which was done to Abraham. For Abraham had but one son concerned in this choice and covenant, to wit, Isaac, and that was in his hundredth year; and Isaac was sixty years old ere he had a child, and then they had only two children; and though Jacob had twelve sons, yet it was a long time ere they made any considerable increase. Nor do we read of any great multiplication of them till after Joseph's death, Exod. i. 6, 7.

n ch. 10. 15. o Ex. 32. 13. Ps. 105. 8, 9, 10. Luke 1. 55, 72, 73. p Ex. 13. 3, 14. 8 But [n] because the LORD loved you, and because he would keep [o] the oath which he had sworn unto your fathers, [p] hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Because the Lord loved you, i. e. because it pleased him to love you; it was his free choice, without any cause or motive on your part. Compare Deut. x. 15; 1 Sam. xii. 22; Psal. xliv. 3.

q Is. 49. 7. 1 Cor. 1. 9. & 10. 13. 2 Cor. 1. 18. 1 Thess. 5. 24. 2 Thess. 3. 3. 2 Tim. 2. 13. Heb. 11. 11. 1 John 1. 9. r Ex. 20. 6. ch. 5. 10. Neh. 1. 5. Dan. 9. 4. 9 Know therefore that the LORD thy God, he *is* God, [q] the faithful God, [r] which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

The faithful God; true to his word, and constant in performing all his promises.

s Is. 59. 18. Nah. 1. 2. t ch. 32. 35. 10 And [s] repayeth them that hate him to their face, to destroy them: [t] he will not be slack to him that hateth him, he will repay him to his face.

Them that hate him; not only those who hate him directly and properly, (for so did few or none of the Israelites, to whom he here speaks,) but those who hate him by construction and consequence; those who hate and oppose his people, and word, and image, those who presumptuously and wilfully persist in the breach of God's commandments, as appears from ver. 9, where the *love* of God, to which this *hatred* is opposite, is described and expressed by the *keeping of his commandments*. *To their face*, i. e. openly, and so as they shall see it, and not be able to avoid it. *He will not be slack*, to wit, *so as some men count slackness*, 2 Pet. iii. 9, so as to delay it beyond the fit time or season for vengeance; yet withal he is long-suffering, and slow to anger, as that and other places inform us.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

u Lev. 26. 3. ch. 28. 1. † Heb. *because.* x Ps. 105. 8, 9. Luke 1. 55, 72, 73. 12 ¶ [u] Wherefore it shall come to pass, † if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee [x] the covenant and the mercy which he sware unto thy fathers:

i. e. The covenant of mercy or grace, which he out of

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his own mere grace made with them. A figure called *hendiadtuo*.

y John 14. 21. z ch. 28. 4.

13 And he will [y] love thee, and bless thee, and multiply thee: [z] he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

He will love thee; he will continue to love thee, and to manifest his love to thee, he will not repent of his love to thee.

a Ex. 23. 26, &c.

14 Thou shalt be blessed above all people: [a] there shall not be male or female barren among you, or among your cattle.

b Ex. 9. 14. & 15. 26. ch. 28. 27, 60.

15 And the LORD will take away from thee all sickness, and will put none of the [b] evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

The evil diseases of Egypt; such as the Egyptians were infested with, either commonly, as that botch, Deut. xxviii. 27; or miraculously and extraordinarily, from the hand of the Lord, as Exod. ix. 10, 15. Compare Exod. xxiii. 25; Psal. cv. 37.

c ver. 2. d ch. 13. 8. & 19. 13, 21. & 25. 12. e Ex. 23. 33. ch. 12. 30. Judg. ii. 3. Ps. 106. 36.

16 And [c] thou shalt consume all the people which the LORD thy God shall deliver thee; [d] thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* [e] a snare unto thee.

An occasion of sin and utter destruction. See Exod. xxiii. 33; xxxiv. 12; Judg. ii. 3.

f Num. 33. 53. g ch. 31. 6. h Ps. 106. 5.

17 If thou shalt say in thine heart, These nations *are* more than I; how can I [f] dispossess them?

18 [g] Thou shalt not be afraid of them: *but* shalt well [h] remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

Well remember, Heb. *remembering remember,* i. e. remember it frequently, considerately, practically, and for thy encouragement; for men are said to forget those things which they do not remember to good purpose.

i ch. 4. 34. & 29. 3.

19 [i] The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

The great temptations; the trials and exercises of thy faith and obedience to my call and commands. *So shall the Lord do;* so as he did to Pharaoh and his people, mentioned ver. 18.

k Ex. 23. 28. Josh. 24. 12.

20 [k] Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

The hornet; of which see on Exod. xxiii. 28.

l Num. 11. 20. & 14. 9, 14, 42. & 16. 3. Josh. 3. 10. m ch. 10. 17. Neh. 1. 5. & 4. 14. & 9. 32. n Ex. 23. 29, 30. † Heb. *pluck off.*

21 Thou shalt not be affrighted at them: for the LORD thy God *is* [l] among you, [m] a mighty God and terrible.

22 [n] And the LORD thy God will † put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

Or, *thou shalt not be able to consume them at once,* i. e. in an instant. I will not assist thee with my omnipotency, to crush them in a moment, but will bless thee in the use of ordinary means, and destroy them successively by several battles.

† Heb. *before thy face.* ver. 2.

23 But the LORD thy God shall deliver them † unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

o Josh. 10. 24, 25, 42. & 12. 1, &c. p Ex. 17. 14. ch. 9. 14. & 25. 19. & 29. 20. q ch. 11. 25. Josh. 1. 5. & 10. 8. & 23. 9.

24 And [o] he shall deliver their kings into thine hand, and thou shalt destroy their name [p] from under heaven: [q] there shall no man be able to stand before thee, until thou have destroyed them.

This promise is made upon condition of their performance of their duty, which they neglecting, they justly lose the benefit of it, as we see, Judg. ii. 1—3.

r ver. 5. Ex. 32. 20. ch. 12. 3. 1 Chr. 14. 12. s Josh. 7. 1, 21. 2 Mac. 12. 40. t Judg. 8. 27. Zeph. 1. 3. u ch. 17. 1.

25 The graven images of their gods [r] shall ye burn with fire: thou [s] shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be [t] snared therein: for it *is* [u] an abomination to the LORD thy God.

That is on them, wherewith the idols are covered or adorned, nor consequently any other of their ornaments. This he commands to show his utter detestation of idolatry, and to cut off all occasions of it.

x Lev. 27. 28. ch. 13. 17. Josh. 6. 17, 18. & 7. 1.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; [x] for it *is* a cursed thing.

A cursed thing, i. e. devoted to utter destruction, as that was. See Josh. vii. 11, 21, 24, &c.

CHAP. VIII.

Israel is exhorted to obedience, 1, *and to remember God's judgments and mercies,* 2—6. *The excellency of the land they were going into,* 7—9. *Not to forget the Lord in their fulness and prosperity,* 10—16; *nor ascribe their wealth to their own power,* 17, *but to God,* 18. *God threatens to destroy idolaters,* 19, 20.

a ch. 4. 1. & 5. 32, 33. & 6. 1, 2, 3.

ALL the commandments which I command thee this day [a] shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

That ye may live, i. e. live comfortably and happily, as *life* is oft taken, as Gen. xvii. 18; Prov. iii. 2; as, on the contrary, troubles or afflictions are called *death,* Exod. x. 17; 2 Cor. xi. 23.

b ch. 1. 3. & 2. 7. & 29. 5. Ps. 136. 16. Amos 2. 10. c Lu. 16. 4. ch. 13. 3. d 2 Chro. 32. 31. John 2. 25.

2 And thou shalt remember all the way which the LORD thy God [b] led thee these forty years in the wilderness, to humble thee, *and* [c] to prove thee, [d] to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

All the way, i. e. all the events which befell thee in the way, the miraculous protections, deliverances, provisions, instructions which God gave thee; and withal the frequent and severe punishments of thy disobedience. *To know what was in thine heart,* i. e. that thou mightest discover to thyself and others that infidelity, inconstancy, hypocrisy, apostacy, rebellion, and perverseness, which lay hid in thy heart; the discovery whereof was of singular use, both to them and to the church of God, in all succeeding ages.

e Ex. 16. 2, 3. f Ex. 16. 12, 14, 35.

3 And he humbled thee, and [e] suffered thee to hunger, and [f] fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee

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g Ps. 104. 29. Matt. 4. 4. Luke 4. 4. know that man doth g not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

i. e. By every or any thing which God appoints for this end, how unlikely soever it may seem to be for nourishment, as appears in the manna; seeing it is not the creature, but only God's command and blessing upon it, that makes it sufficient for the support of life.

h ch. 29. 5. Neh. 9. 21. 4 h Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

Thy raiment did not wear away through age, which they must needs have done without a miracle; *neither did thy foot swell*, notwithstanding thy long and hard travels, which also was miraculous.

i 2 Sam. 7. 14. Ps. 89. 32. Prov. 3. 12. Heb. 12. 5, 6. Rev. 3. 19. 5 i Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

i. e. Unwillingly, being constrained by thy necessity; moderately, in judgment remembering mercy; and for thy reformation, not for thy destruction. Compare Prov. iii. 11, 12; Heb. xii. 5, &c.

6 Therefore thou shalt keep the com-

k ch. 5. 33. mandments of the LORD thy God, k to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee

l ch. 11. 10, 11, 12. into a good land, l a land of brooks of water, of fountains and depths that spring out of valleys and hills;

Depths, i. e. deep wells, or springs, or lakes, which were divers and large.

8 A land of wheat, and barley, and

† Heb. *of olive tree of oil.* vines, and fig trees, and pomegranates; a land †of oil olive, and honey;

Of olive oil, Heb. *of the olive tree of oil*, i. e. not of wild and barren, but of fruitful olive trees, which yield plenty of oil.

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack

m ch. 33. 25. any *thing* in it; a land m whose stones *are* iron, and out of whose hills thou mayest dig brass.

Where are mines of iron in a manner as plentiful as stones, and upon which travellers must tread, as in other parts they do upon stones; *and out of whose hills thou mayest dig brass*, to wit, in great plenty. These are mentioned, because they had none such in Egypt whence they came.

n ch. 6. 11, 12. 10 n When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

i. e. Solemnly praise him for thy food; which is a debt both of gratitude and justice, because it is from his providence and favour that thou receivest both thy food and refreshment and strength by it. The more unworthy and absurd is that too common profaneness of them, who, professing to believe a God and his providence, from whom all their comforts come, grudge to own him at their meals, either by desiring his blessing before them, or by offering due praise to God after them.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

o ch. 28. 47. & 32. 15. Prov. 30. 9. Hos. 13. 6. 12 o Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and the gold is multiplied, and all that thou hast is multiplied;

14 p Then thine heart be lifted up, and p 1 Cor. 4. 7.
thou q forget the LORD thy God, which q Ps. 106. 21.
brought thee forth out of the land of Egypt, from the house of bondage;

Thine heart be lifted up; as if thou didst receive and enjoy these things either by thy own wisdom, and valour, and industry, ver. 17. or for thy own merit, Deut. ix. 4. See Hos. xiii. 6; 1 Cor. iv. 7.

15 Who r led thee through that great r Is. 63. 12, 13, 14. Jer. 2. 6.
and terrible wilderness, s *wherein were* s Num. 21. 6. Hos. 13. 5.
fiery serpents, and scorpions, and drought, where *there was* no water; t who brought t Num. 20. 11. Ps. 78. 15. & 114. 8.
thee forth water out of the rock of flint;

16 Who fed thee in the wilderness
with u manna, which thy fathers knew not, u ver. 3. Ex. 16. 15.
that he might humble thee, and that he might prove thee, x to do thee good at x Jer. 24. 5, 6. Heb. 12. 11.
thy latter end;

That he might humble thee, by keeping thee in a constant dependence upon him for every day's food, and convincing thee what an impotent, helpless, and beggarly creature thou art in thyself, having nothing whereon to subsist, but from hand to mouth, and being supported wholly by the alms of Divine goodness given to thee from day to day. The mercies of God, if duly considered, are as powerful an argument or mean to humble us as the greatest afflictions, because they increase our debts to God, and manifest our dependence upon him, and insufficiency without him; and by making God great, they make us little in our own eyes; though this clause, as well as that which follows, may have respect to their afflictions, mentioned ver. 15. *At thy latter end*, i. e. that after he hath purged and prepared thee by afflictions, he may give thee, and thou mayst receive and enjoy, his blessings with less disadvantage, whilst by the remembrance of former afflictions thou art made thankful for them, and more cautious not to abuse and forfeit them again.

17 y And thou say in thine heart, My y ch. 9. 4. 1 Cor. 4. 7.
power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD
thy God: z for *it is* he that giveth thee z Prov. 10. 22. Hos. 2. 8.
power to get wealth, a that he may estab- a ch. 7. 8, 12.
lish his covenant which he sware unto thy fathers, as *it is* this day.

To get wealth; so this word is used, Numb. xxiv. 18; Job xx. 18; Prov. xxxi. 29.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, b I testify against you this day that b ch. 4. 26. & 30. 18.
ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, c so shall ye c Dan. 9. 11, 12.
perish; because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Israel's march over Jordan to possess Canaan, 1—3. *But must not ascribe it to their own righteousness*, 4—6. *A rehearsal of their manifold provocations at Horeb*, 8, *at Taberah*, 22, *and at Kadesh-barnea*, 23.

HEAR, O Israel: Thou *art* to a pass over a ch. 11. 31. Josh. 3. 16. & 4. 19.
Jordan this day, to go in to possess na- b ch. 4. 38. & 7. 1. & 11. 23.
tions b greater and mightier than thyself, c ch. 1. 28.
cities great and c fenced up to heaven,

This day, i. e. shortly, within a little time, the word *day* being oft put for *time*, as John viii. 56; 1 Cor. iv. 5; Rev. xvi. 14, within two months; for Moses spake this on the first day of the eleventh month, Deut. i. 3, and they passed

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over Jordan on the tenth day of the first month, Josh. iv. 19. *Nations*, i. e. the land of those nations; for that only they were to possess, but as for the nations or people they were not to possess, but to destroy them. Thus they are said to *inherit Gad*, Jer. xlix. 1, i. e. the country and *cities* of *Gad*, as it is there explained. *Greater and mightier than thyself:* this he adds, partly that they might not be surprised when they find them to be such; partly that they might not trust to their own strength, but wholly rely upon God's help, for the destroying of them, and, after the work was done, might ascribe the praise and glory of it to God alone, and not to themselves. *Fenced up to heaven*, as the spies reported, Deut. i. 28. See on Gen. xi. 4.

d Num. 13. 22, 28, 32, 33.

2 A people great and tall, [d]the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!

Either from the spies, or rather from common fame, for this seems to be a proverb used in those times.

e ch. 31. 3. Josh. 3. 11. f ch. 4. 24. Heb. 12. 29. g ch. 7. 23.

3 Understand therefore this day, that the LORD thy God *is* he which [e]goeth over before thee; *as* a [f]consuming fire [g]he shall destroy them, and he shall bring them down before thy face: [h]so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

h Ex. 23. 31. ch. 7. 24.

Quickly; without great difficulty or long wars.

i ch. 8. 17. Rom. 11. 6, 20. 1 Cor. 4. 4, 7.

4 [i]Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but [k]for the wickedness of these nations the LORD doth drive them out from before thee.

k Gen. 15. 16. Lev. 18. 24, 25. ch. 18. 12.

l Tit. 3. 5.

5 [l]Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform [m]the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

m Gen. 12. 7. & 13. 15. & 15. 7. & 17. 8. & 26. 4. & 28. 13.

Neither for thy upright heart, nor holy life, which are the two things which God above all things regards, 1 Chron. xxix. 17; Psal. xv. 1, 2; and consequently he excludes all merit. And surely they who did not deserve this earthly Canaan, could not merit the kingdom of glory. *That he may perform the word which he sware;* to show my faithfulness in accomplishing that promise which I graciously made and confirmed with my oath. By which words it is implied, that this land was not given to them for the righteousness of their fathers, though they were righteous and holy persons, and much less for their own righteousness, which they had not, as it follows.

n ver. 13. Ex. 32. 9. & 33. 3. & 34. 9.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* [n]a stiffnecked people.

Rebellious and perverse, and so destitute of all pretence of righteousness; such were the people, but there were divers particular persons amongst them truly righteous and holy, and yet even their righteousness is denied to be the procuring cause of this land.

o Ex. 14. 11. & 16. 2. & 17. 2. Num. 11. 4. & 20. 2. & 25. 2. ch. 31. 27.

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: [o]from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

p Ex. 32. 4. Psa. 106. 19.

8 Also [p]in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

When your miraculous deliverance out of Egypt was fresh in memory; when God had but newly manifested himself to you in so stupendous and dreadful a manner, and had taken you into covenant with himself; when God was actually conferring further mercies upon you.

1491.

q Ex. 24. 12, 15. r Ex. 24. 18. & 34. 28.

9 [q]When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then [r]I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

i. e. I wholly abstained from all meat and drink. Compare 1 Kings xiii. 8, 9, 17; 2 Kings vi. 22.

s Ex. 31. 18.

10 [s]And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire [t]in the day of the assembly.

t Ex. 19. 17. & 20. 1. ch. 4. 10. & 10. 4. & 18. 16.

Immediately and miraculously, which was done not only to procure the greater reverence to the law, but also to signify that it was the work of God alone to write this law upon the tables of men's hearts. See Jer. xxxi. 33; 2 Cor. iii. 3, 7. *In the day of the assembly*, i. e. when the people were gathered by God's command to the bottom of Mount Sinai, to hear and receive God's ten commandments from his own mouth.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

u Exod. 32. 7.

12 And the LORD said unto me, [u]Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are [x]quickly turned aside out of the way which I commanded them; they have made them a molten image.

x ch. 31. 29. Judg. 2. 17.

y Ex. 32. 9.

13 Furthermore [y]the LORD spake unto me, saying, I have seen this people, and, behold, [z]*it is* a stiffnecked people:

z ver. 6. ch. 10. 16. & 31. 27. 2 Kings 17. 14.

a Ex. 32. 10. b ch. 29. 20. Psa. 9. 5. & 109. 13. c Num. 14. 12.

14 [a]Let me alone, that I may destroy them, and [b]blot out their name from under heaven: [c]and I will make of thee a nation mightier and greater than they.

Let me alone; stop not the course of my fury by thy intercession.

d Ex. 32. 15. e Ex. 19. 18. ch. 4. 11. & 5. 23.

15 [d]So I turned and came down from the mount, and [e]the mount burned with fire: and the two tables of the covenant *were* in my two hands.

f Ex. 32. 19.

16 And [f]I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

Not by an unbridled passion, but in zeal for God's honour, and by the direction of God's Spirit, to signify to the people, that the covenant between God and them contained in those tables was broken and made void, and they were now quite cast out of God's favour, and could expect nothing from him but fiery indignation and severe justice. See on Exod. xxxii. 19.

g Ex. 34. 28 Psa. 106. 23.

18 And I [g]fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned,

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in doing wickedly in the sight of the LORD, to provoke him to anger.

I fell down, in way of humiliation and supplication, on your behalf.

h Ex. 32. 10, 11. 19 [h]For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. [i]But the LORD hearkened unto me at that time also.

i Ex. 32. 14. & 33. 17. ch. 10. 10. Ps. 106. 23.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

The Lord was very angry with Aaron, though he was only accessory, as being persuaded, and in a manner compelled, to comply with your desire.

k Ex. 32. 20. Is. 31. 7. 21 And [k]I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

Your sin, i. e. the object and matter of your sin, as *sin* is taken Isa. xxxi. 7. *I cast the dust thereof into the brook*, that there might be no monument or remembrance of it left.

l Num. 11. 1, 3, 5. m Ex. 17. 7. n Num. 11. 4, 34. 22 And at [l]Taberah, and at [m]Massah, and at [n]Kibroth-hattaavah, ye provoked the LORD to wrath.

o Num. 13. 3. & 14. 1. 23 Likewise [o]when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and [p]ye believed him not, nor hearkened to his voice.

p Ps. 106. 24, 25.

q ch. 31. 27. 24 [q]Ye have been rebellious against the LORD from the day that I knew you.

r ver. 18. 25 [r]Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

Forty days and forty nights; the same mentioned before, ver. 18, as appears, 1. By comparing this with Exodus, where this history is more fully related, and where this is said to be done twice only. 2. By the occasion and matter of Moses's prayer here following, which is the same with the former. 3. By the words here following, *as I fell down at first*, which show that this was the second time of his so doing.

s Ex. 32. 11, &c. 26 [s]I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

Through thy greatness, i. e. through the greatness of thy power, which appeared most eminently in that work, as is noted, ver. 29.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

Thy servants, i. e. the promise made and sworn to thy servants, which was mentioned above, ver. 5.

t Gen. 41. 57. 1 Sam. 14. 25. u Ex. 32. 12. Num. 14. 16. 28 Lest [t]the land whence thou brought-est us out say, [u]Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 [x]Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

x ch. 4. 20. 1 Kin. 8. 51. Neh. 1. 10. Ps. 95. 7.

Thy people, whom thou hast chosen to thyself out of all mankind, and publicly owned them for thine, and hast purchased and redeemed them from the Egyptians.

CHAP. X.

Moses repeats God's mercies in restoring the two tables, 1—5. *Aaron's death. Eleazar his son officiates in his stead*, 6. *The tribe of Levi is separated for the priesthood*, 8, 9. *God hearkening to Moses not to destroy them*, 10; *he is commanded to lead them towards Canaan*, 11. *God requires their obedience*, 12—15. *To circumcise their hearts*, 16, 17. *To help the fatherless and widow*, 18. *To love strangers*, 19. *To fear and serve the Lord for his mercies towards them*, 20—22.

AT that time the LORD said unto me, [a]Hew thee two tables of stone like unto the first, and come up unto me into the mount, and [b]make thee an ark of wood. 1491.

a Ex. 34. 1, 2.

b Ex. 25. 10.

At that time, when God was newly appeased by my intercession. *An ark of wood;* either a temporary ark for this use, till the other was finished; or the famous ark, as may seem by comparing this with ver. 5. It is not evident in what order these things were done, nor is it strange if Moses in this short and general relation neglect the order of time, as being nothing to his present purpose.

2 And I will write on the tables the words that were in the first tables which thou brakest, and [c]thou shalt put them in the ark.

c Ex. 25. 16, 21.

3 And I made an ark *of* [d]shittim wood, and [e]hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

d Ex. 25. 5, 10. & 37. 1. e Ex. 34. 4.

4 And [f]he wrote on the tables, according to the first writing, the ten † commandments, [g]which the LORD spake unto you in the mount out of the midst of the fire [h]in the day of the assembly: and the LORD gave them unto me.

f Ex. 34. 28. † Heb. words. g Ex. 20. 1. h Ex. 19. 17. ch. 9. 10. & 18. 16.

5 And I turned myself and [i]came down from the mount, and [k]put the tables in the ark which I had made; [l]and there they be, as the LORD commanded me.

i Ex. 34. 29. k Ex. 40. 20. l 1 Kin. 8. 9.

6 ¶ And the children of Israel took their journey from Beeroth [m]of the children of Jaakan to [n]Mosera: [o]there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

m Num. 33. 31. n Num. 33. 30. o Num. 20. 28. & 33. 38.

This following history comes in manifestly by way of parenthesis, as may appear from ver. 10, where he returns to his former discourse; and it seems to be here inserted, either, 1. Because the priests and Levites here mentioned were the guardians and keepers of the ark and tables here mentioned. Or rather, 2. As an evidence of God's gracious answer to Moses's prayers, and of his reconciliation to the people, notwithstanding their late and great provocation. For, saith he, after this they proceeded by God's guidance in their journeys, some eminent stages whereof he names for all; and though Aaron died in one of them, yet God made up that breach, and Eleazar came in his place, and ministered as priest, one branch of which office was to intercede for the people. Then, saith he, God brought them from the barren parts of the wilderness to *a land of rivers of waters*, ver. 7, a pleasant and fruitful soil. Then he adds, God separated the Levites, &c., ver. 8. *Mosera. Object.* This place seems directly contrary to that, Numb. xxxiii.

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31, where their journey is quite contrary to this, even *from Moseroth to Bene-jaakan*. This indeed is a great difficulty, and profane wits take occasion to cavil. And if a satisfactory answer be not yet given to it by interpreters, it ought not therefore to be concluded unanswerable, because many things formerly thought unanswerable have been since fully cleared, and therefore the like may be presumed concerning other doubts yet remaining. And it were much more reasonable to acknowledge here a transposition of the words through the scribe's mistake, than upon such a pretence to reject the Divine authority of those sacred books, which hath been confirmed by such irresistible arguments. But there is no need of these general pleas, seeing particular answers are and may be given to this difficulty sufficient to satisfy modest and impartial inquirers. *Answ.* 1. The places here mentioned are differing from those, Numb. xxxiii., it being very frequent in Scripture for diverse persons and places to be called by the same names, and yet the names are not wholly the same; for there it is *Bene-jaakan*, and here *Beeroth bene-jaakan*, or *Beeroth of the children of Jaakan;* there *Moseroth*, here *Mosera;* there *Hor-hagidgad*, here *Gudgodah;* there *Jotbathah*, here *Jotbath*. If the places were the same, it may justly seem strange why Moses should so industriously make a change in every one of the names. And therefore these may be other stations, which being omitted in Numb. xxxiii., are supplied here, it being usual in sacred Scripture to supply the defects of one place out of another. *Answ.* 2. Admitting these two places to be the same with those Numb. xxxiii. 31, yet the journeys are diverse. They went from *Beeroth of the children of Jaakan to Mosera*, which is omitted in Numbers, and therefore here supplied; and then back again from *Mosera* or *Moseroth* to *Bene-jaakan*, as is there said; for which return there might then be some sufficient reason, though now unknown to us, as the reasons of many such like things are: or God might order it so for his own pleasure, and it is not impossible he might do it for this reason, that by this seeming contradiction, as well as some others, he might in just judgment do what he threatened to the Jews, Jer. vi. 21, even *lay stumbling-blocks* before profane and proud wits, and give them that occasion of deceiving and ruining themselves, which they so greedily seek and gladly embrace; which is the reason given by some of the ancients why God hath left so many difficulties in Scripture. *Answ.* 3. The words may be otherwise rendered, *from Beeroth of the children of Jaakan*, and from *Mosera;* where the order of the places is not observed, as was noted before of the order of time, ver. 1, because it was nothing to the purpose here, and because that might be easily fetched from Numb. xxxiii., where those journeys are more particularly and exactly described. For the conjunction *and*, that may be here wanting, and to be supplied, as it is Exod. vi. 23; 1 Sam. iv. 7; Psal. cxxxiii. 3; Isa. lxiii. 11; Hab. iii. 11. And the preposition *from* is easily supplied from the foregoing words, as is most usual. Nor seems there to be any more reason to render it *to Mosera*, than *from Mosera*, seeing the Hebrew letter *he* in the end is made a part of the proper name, and therefore is not local. *There Aaron died. Quest.* How is this true? when Aaron died not in Mosera, but in Mount Hor, Numb. xxxiii. 38. *Answ.* 1. Mosera may be a different place from Moseroth, and that may be the name of a town or region in which Mount Hor was, or to which it belonged. Or, the same mountain, in respect of diverse parts and opposite sides of it, might be called by diverse names, here Mosera, and there Hor. And it is possible they might go several journeys, and pass to divers stations, and by fetching a compass (which they oft did in their wilderness travels) come to the other side of the same mountain. *Answ.* 2. The Hebrew particle *scham* may here note the time, and not the place of Aaron's death, and may be rendered *then*, as it is taken, Gen. xlix. 24; Psal. xiv. 5; Eccles. iii. 17; Zeph. i. 14. And *then* is not to be taken precisely, but with some latitude, as it is oft used in Scripture; that is, about that time, after a few removes more; as the words, *at that time*, ver. 8, must necessarily be understood.

[p] Num. 33. 31, 33.

7 [p] From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

Either, 1. From that place, and that either from Mosera, last mentioned, or from Bene-jaakan; for relatives many times in Scripture belong to the remoter antecedent. Or, 2. From that time; for this particle sometimes notes not place, but time, as 2 Kings ii. 21; Isa. lxv. 20. So the meaning is, *at*, or *about that time*, as it is ver. 8, which being considered, may serve to clear the great difficulty discoursed upon the last verse concerning the seeming contradiction of this place and Numb. xxxiii. 31, 32.

8 ¶ At that time [q] the LORD separated the tribe of Levi, [r] to bear the ark of the covenant of the LORD, [s] to stand before the LORD to minister unto him, and [t] to bless in his name, unto this day.

[q] Num. 3. 6. & 4. 4. & 8. 14. & 16. 9.
[r] Num. 4. 15.
[s] ch. 18. 5.
[t] Lev. 9. 22. Num. 6. 23. ch. 21. 5.

At that time, about that time, i. e. when I was *come down from the mount*, as was said ver. 5; for these words manifestly look to that verse, the sixth and seventh verses being put in by way of parenthesis, as was said before. Or, if it relate to the words immediately foregoing, this may be meant of a second separation of them upon Aaron's death; and having mentioned the separation of Eleazar to the office of the high priest in his father's stead, ver. 6, he now repeats it, that the Levites who were his, as they had been his father's servants, were separated as before, or were confirmed in their office. *To stand before the Lord;* a phrase used concerning the prophets, 1 Kings xvii. 1; xviii. 15, this being the posture of ministers. Hence the angels are said to *stand*, 2 Chron. xviii. 18; Luke i. 19. *To bless in his name;* either, 1. Particularly, to pronounce the solemn blessing of God upon the congregation, which was done in God's name, of which see Lev. ix. 23; Numb. vi. 23, &c. But that work was peculiar to the priests, not common to all the Levites. Or, more generally, to *bless*, either, 1. God, i. e. to praise him, which being a considerable part of the Levites' work, 1 Chron. xvi., it is not probable it would be omitted here, where their office is so particularly described. Or, 2. The people, whom they did bless by performance of those holy ministrations for the people, and giving those instructions to them, to which God's blessing was promised and usually given; and this they did *in God's name*, i. e. by command and commission from him.

9 [u] Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

[u] Num. 18. 20, 24. ch. 18. 1, 2. Ezek. 44. 28.

The Lord is his inheritance, i. e. the Lord's portion, to wit, tithes and offerings, which belong to God, are given by him to the Levites for their subsistence from generation to generation, as inheritances run.

10 And [x] I stayed in the mount, according to the ‖ first time, forty days and forty nights; and [y] the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

[x] Ex. 34. 28. ch. 9. 18, 25.
‖ Or, *former days.*
1491.
[y] Ex. 32. 14, 33, 34. & 33. 17. ch. 9. 19.

11 [z] And the LORD said unto me, Arise, † take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

[z] Ex. 32. 34. & 33. 1.
† Heb. *go in journey.*

That they may go in: this shows that God was appeased and reconciled to the people, whom therefore he led forwards towards Canaan.

12 ¶ And now, Israel, [a] what doth the LORD thy God require of thee, but [b] to fear the LORD thy God, [c] to walk in all his ways, and [d] to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

[a] Mic. 6. 8.
[b] ch. 5. 33.
[c] ch. 5. 33.
[d] ch. 6. 5. & 11. 13. & 30. 16, 20. Matt. 22. 37.

What doth the Lord thy God require, by way of duty and gratitude to God for such amazing mercies?

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [e] for thy good?

[e] ch. 6. 24.

14 Behold, [f] the heaven and the heaven

[f] 1 Kin. 8. 27. Ps. 115. 16. & 148. 4.

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[g] Gen. 14. 19. Ex. 19. 5. Ps. 24. 1. of heavens *is* the LORD's thy God, [g] the earth *also*, with all that therein *is*.

The heaven; the airy and starry heaven. *The heaven of heavens;* the highest or third heaven, 1 Kings viii. 27; 2 Cor. xii. 2, called *the heaven of heavens* for its eminency, as *the song of songs, king of kings, holy of holies*, &c. *The earth also*, with all creatures and all men, which being all his, he might have chosen what nation he pleased to be his people.

[h] ch. 4. 37. 15 [h] Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

He shows that God had no particular reason nor obligation to their fathers any more than to other persons or people, all being equally his creatures, and that his choice of them out of and above all others proceeded only from God's good pleasure and free love.

[i] See Lev. 26. 41. ch. 30. 6. Jer. 4. 4. Rom. 2. 28, 29. Col. 2. 11. 16 Circumcise therefore the foreskin of your heart, and be no more [k] stiffnecked.

[k] ch. 9. 6, 13.

Rest not in your bodily circumcision, but seriously set upon that substantial work which is signified and designed thereby: cleanse your hearts from all filthiness and superfluity of naughtiness, which is fitly compared to the foreskin, which if not cut off, made persons profane, unclean, and odious in the sight of God. Compare Deut. xxx. 6; Jer. iv. 4; ix. 25; Rom. ii. 28, 29; Col. ii. 11.

[l] Josh. 22. 22. Ps. 136. 2. Dan. 2. 47. & 11. 36. [m] Rev. 17. 14. & 19. 16. [n] ch. 7. 21. [o] 2 Chr. 19. 7. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17. 17 For the LORD your God *is* [l] God of gods, and [m] Lord of lords, a great God, [n] a mighty, and a terrible, which [o] regardeth not persons, nor taketh reward:

Regardeth not persons, whether Jews or Gentiles, but deals justly and equally with all sorts of men; and as whosoever fears and obeys him shall be accepted of him, so all incorrigible transgressors shall be severely punished, and you no less than other people; therefore do not flatter yourselves as if God would bear with your sins because of his particular kindness to you or to your fathers.

[p] Ps. 68. 5. & 146. 9. 18 [p] He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

Execute the judgment, i. e. plead their cause, and give them right against their more potent adversaries, and therefore he expects you should do so too.

[q] Lev. 19. 33, 34. 19 [q] Love ye therefore the stranger: for ye were strangers in the land of Egypt.

[r] ch. 6. 13. Matt. 4. 10. Luke 4. 8. 20 [r] Thou shalt fear the LORD thy God; him shalt thou serve, and to him [s] ch. 11. 22. & 13. 4. [t] Ps. 63. 11. shalt thou [s] cleave, [t] and swear by his name.

To him shalt thou cleave, with firm confidence, true affection, and constant attendance and obedience.

[u] Ex. 15. 2. Ps. 22. 3. Jer. 17. 14. [x] 1 Sam. 12. 24. 2 Sam. 7. 23. Ps. 106. 21, 22. 21 [u] He *is* thy praise, and he *is* thy God, [x] that hath done for thee these great and terrible things, which thine eyes have seen.

Thy praise; either, 1. The object and matter of thy praise, as Exod. xv. 2, whom thou shouldst ever praise. Or rather, 2. The ground of thy praise, i. e. of thy praiseworthiness; he who makes thee honourable and glorious above those people whose God he is not.

[y] Gen. 46. 27. Ex. 1. 5. Acts 7. 14. [z] Gen. 15. 5. ch. 1. 10. & 28. 62. 22 Thy fathers went down into Egypt [y] with threescore and ten persons; and now the LORD thy God hath made thee [z] as the stars of heaven for multitude.

CHAP. XI.

Moses exhorts them to obedience by rehearsing God's works, 1—9, and by the excellency of the land they were to possess, 10—12. A promise of blessings to their obedience, 13—15. They are warned against idolatry, 16, 17. To teach it their children, 19; and keep memorials of it, 20, for their own benefit, 21. God promises again, upon their obedience, to drive out the nations, 22—25. A blessing and a curse is set before them, 26—28. They are bid to bless on Mount Gerizim, but curse on Mount Ebal, 29.

[a] ch. 10. 12. & 30. 16, 20. [b] Zech. 3. 7. THEREFORE thou shalt [a] love the LORD thy God, and [b] keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen [c] the chastisement of the LORD your God, [d] his greatness, [e] his mighty hand, and his stretched out arm,

[c] ch. 8. 5. [d] ch. 5. 24. [e] ch. 7. 19.

Know ye, i. e. acknowledge and consider it with diligence and thankfulness.

[f] Ps. 78. 12. & 135. 9. 3 [f] And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; [g] how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

[g] Ex. 14. 27, 28. & 15. 9, 10. Ps. 106. 11.

The effect of which destruction continueth to this day, in their weakness and fear, and our safety from all their further attempts against us.

5 And what he did unto you in the wilderness, until ye came into this place;

[h] Num. 16. 1, 31. & 27. 3. Ps. 106. 17. 6 And [h] what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the ‖ substance that † *was* in their possession, in the midst of all Israel:

‖ Or, *living substance which followed them.* † Heb. *was at their feet.*

In their possession, Heb. *at their feet*, i. e. under their power, Psal. viii. 6, which followed them, or belonged to them.

[i] ch. 5. 3. & 7. 19. 7 But [i] your eyes have seen all the great acts of the LORD which he did.

All of them had seen some, and some of them had seen all the great things done in Egypt, and at the Red Sea, and in the wilderness.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may [k] be strong, and go in and possess the land, whither ye go to possess it;

[k] Josh. 1. 6, 7.

9 And [l] that ye may prolong *your* days in the land, [m] which the LORD sware unto your fathers to give unto them and to their seed, [n] a land that floweth with milk and honey.

[l] ch. 4. 40. & 5. 16. Prov. 10. 27. [m] ch. 9. 5. [n] Ex. 3. 8.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, [o] where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

[o] Zech. 14. 18.

i. e. With great pains and labour of thy feet, partly by going up and down to fetch water and disperse it, and partly by digging furrows with thy foot, and using engines for distributing the water, which engines they thrust with their feet. For though the river Nilus did once in a year overflow the grounds, and made them fruitful, yet oftimes it failed or scanted them, and then they were put to great pains about their ground; and when it did overflow suffi-

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ciently, and left its mud upon the earth, yet that mud was in a little time hardened, and needed another watering and much digging and labour both of the hands and feet, especially in places something higher or more remote from that river; which inconvenience Canaan was free from.

p ch. 6. 7. 11 [p]But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

A land of hills and valleys; and therefore much more healthful than Egypt was, which as it was enriched, so it was annoyed with Nilus, which overflowed the land in summer time, and thereby made the country both unpleasant and, which is much worse, unhealthful. And health being the greatest of all outward blessings, Canaan must therefore needs be a more desirable habitation than Egypt, which is the thing here implied. *Drinketh water of the rain of heaven;* which is more honourable, because this comes not from man's art or industry, but immediately from God's power and goodness; more easy, being given thee without thy charge or pains; more sweet and pleasant, not hindering thy going abroad upon thy occasions, as the overflow of Nilus did, whereby the Egyptians were confined in a great measure to their several houses; more safe and healthful, being free from that mud which attends upon the waters of Nilus; and more certain too, the former and the latter rain being promised to be given to them in their several seasons, upon condition of their obedience, which condition, though it may seem a clog and inconvenience, yet indeed was a great benefit, that by their own necessities and worldly interest they should be obliged to that obedience, upon which their happiness depended both for this life and for the next.

12 A land which the LORD thy God † careth for: [q]the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

† Heb. *seeketh.* q 1 Kings 9. 3

Land which the Lord careth for, to wit, in a special manner, watering it immediately as it were by his own hand, without man's help, and giving peculiar blessings to it, which Egypt enjoys not. *The eyes of the Lord are always upon it,* to give it the rain and other blessings proper to the several seasons. But all these mercies, and the fruitfulness of the land consequent upon them, were suspended upon their disobedience, as it here follows. And therefore it is not at all strange that some later writers decry the land of Canaan as in great part a barren soil, which is so far from affording any ground to question the Divine authority of the Holy Scriptures, in which its fruitfulness is declared, that it doth much more confirm it, this being but an effect of that threatening that God would *turn a fruitful land into barrenness for the wickedness of those that dwell in it,* Psal. cvii. 34, and elsewhere; and the wickedness of the Israelites in succeeding ages being notorious, it is but just and fit that the barrenness of their land should be as evident and infamous.

13 ¶ And it shall come to pass, if ye shall hearken [r]diligently unto my commandments which I command you this day, [s]to love the LORD your God, and to serve him with all your heart and with all your soul,

r ver. 22. ch. 6. 17. s ch. 10. 12.

14 That [t]I will give *you* the rain of your land in his due season, [u]the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

t Lev. 26. 4. ch. 28. 12. u Joel 2. 23. James 5. 7.

The rain of your land, i. e. which is needful and sufficient for your land; or which is proper to your land, not common to Egypt, where, as all authors agree, there is little or no rain. *The first rain and the latter rain;* the first fell in seed time, to make the corn spring, the other a little before harvest, to ripen it. See Jer. v. 24; Joel ii. 23; Amos iv. 7; James v. 7.

15 [x]And I will † send grass in thy fields for thy cattle, that thou mayest [y]eat and be full.

x Ps. 104. 14. † Heb. *give.* y ch. 6. 11. Joel 2. 19.

16 Take heed to yourselves, [z]that your heart be not deceived, and ye turn aside, and [a]serve other gods, and worship them;

z ch. 29. 18. Job 31. 27. a ch. 8. 19. & 30. 17.

That your heart be not deceived by the specious pretences of idolaters, who will plead the general consent of all nations, except yours, in the worship of creatures, and that they worship the creatures only for God's sake, and as they are glorious works of God, whom they worship in and by them; which, and the like arguments, being commonly alleged by heathens for their idolatries, as their own writers declare, might possibly seduce an unwary Israelite; and therefore they are here cautioned against such deceit, and withal it is implied, that if a man's mind be corrupted and deceived, so as he believes idolatry to be lawful, this will not excuse him in the sight of God.

17 And *then* [b]the LORD's wrath be kindled against you, and he [c]shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* [d]ye perish quickly from off the good land which the LORD giveth you.

b ch. 6. 15. c 1 Kings 8. 35. 2 Chron. 6. 26. & 7. 13. d ch. 4. 26. & 8. 19, 20. & 30. 18. Josh. 23. 13, 15, 16.

Heaven is compared sometimes to a bottle, Job xxxviii. 37, which may be either stopped or opened; sometimes to a great storehouse, wherein God lays up his treasures of rain, Job xxxviii. 22; Psal. xxxiii. 7, the doors whereof God is said to *open* when he gives rain, and to *shut* when he withholds it. See 1 Kings viii. 35; 2 Chron. vi. 26; vii. 13.

18 ¶ Therefore [e]shall ye lay up these my words in your heart and in your soul, and [f]bind them for a sign upon your hand, that they may be as frontlets between your eyes.

e ch. 6. 6. & 32. 46. f ch. 6. 8.

19 [g]And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

g ch. 4. 9, 10. & 6. 7.

20 [h]And thou shalt write them upon the door posts of thine house, and upon thy gates:

h ch. 6. 9.

21 That [i]your days may be multiplied, and the days of your children, in the land which the LORD [k]sware unto your fathers to give them, [k]as the days of heaven upon the earth.

i ch. 4. 40. & 6. 2. Prov. 3. 2. & 4. 10. & 9. 11. k Ps. 72. 5. & 89. 29.

i. e. As long as this visible world lasts, whilst the heaven keeps its place and continues its influences upon earth, until all these things be dissolved. Compare Psal. lxxii. 5; lxxxi. 15; lxxxix. 29; Jer. xxxiii. 25.

22 ¶ For if [l]ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and [m]to cleave unto him;

l ver. 13. ch. 6. 17. m ch. 10. 20. & 30. 20.

23 Then will the LORD [n]drive out all these nations from before you, and ye shall [o]possess greater nations and mightier than yourselves.

n ch. 4. 38. & 9. 5. o ch. 9. 1.

24 [p]Every place whereon the soles of your feet shall tread shall be your's: [q]from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

p Josh. 1. 3. & 14. 9. q Gen. 15. 18. Ex. 23. 31. Num. 34. 3, &c.

Every place; not absolutely, as if the Jews should be lords of all the world, as the rabbins fondly conceit; but in the Promised Land, as it is restrained in the following words. *Shall be yours,* either by possession, or by dominion, to wit, upon condition of your obedience. *From the*

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wilderness, to wit, of Sin, on the south side. *And Lebanon; and* from *Lebanon;* or, *and* to *Lebanon*, which was the northern border. *The river Euphrates* on the east. So far their right of dominion extended, but that their sins cut them short; and so far Solomon extended his dominion. *Unto the uttermost sea;* the western or midland sea; Heb. *the hindermost sea;* for the eastern part of the world being generally esteemed the foremost, and the southern on the right hand, Psal. lxxxix. 12, and consequently the northern on the left hand, the western part must needs be behind. Of these bounds of the land see Gen. x. 19; xv. 18; Exod. xxiii. 31; Josh. i. 3, 4.

r ch. 7. 24. 25 [r]There shall no man be able to stand before you: *for* the LORD your
s ch. 2. 25. God shall [s]lay the fear of you and the
t Ex. 23. 27. dread of you upon all the land that ye shall tread upon, [t]as he hath said unto you.

u ch. 30. 1, 15, 19. 26 ¶ [u]Behold, I set before you this day a blessing and a curse;

I propose them to your minds and to your choice.

x ch. 28. 2. 27 [x]A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

y ch. 28. 15. 28 And a [y]curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

Which you have no acquaintance with, nor experience of their power or wisdom or goodness, as you have had of mine.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it,
z ch. 27. 12, 13. Josh. 8. 33. that thou shalt put [z]the blessing upon mount Gerizim, and the curse upon mount Ebal.

Thou shalt put the blessing, Heb. *thou shalt give*, i. e. speak or pronounce, or cause to be pronounced. So the word *to give* is used, Deut. xiii. 1, 2; Job xxxvi. 3; Prov. ix. 9. This is more particularly expressed Deut. xxvii. 12, 13; Josh. viii. 33, whither I refer the reader.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against
a Gen. 12. 6. Judg. 7. 1. Gilgal, [a]beside the plains of Moreh?

Over against Gilgal; looking towards *Gilgal*, though at some considerable distance from it, as this particle is sometimes used.

b ch. 9. 1. Josh. 1. 11. 31 [b]For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

c ch. 5. 32. & 12. 32. 32 And ye shall observe [c]to do all the statutes and judgments which I set before you this day.

CHAP. XII.

They are commanded to destroy all the places of idolatry, 1—3; *and must worship God in his own place, and after his will*, 4—15. *The eating of blood prohibited*, 16. *Where and how they should eat the tithe*, 17, 18. *The Levite not to be forsaken*, 19. *They may eat flesh clean or unclean any where*, 20—22; *but not the blood*, 23—25. *Holy things to be eaten at the altar of the Lord*, 26—28. *They are forbidden to inquire after the heathen worship*, 29, 30; *or to worship the true God as they*, 31; *but to keep to the law in their worship*, 32.

a ch. 6. 1. [a]THESE *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it,
b ch. 4. 10. 1 Kin. 8. 40. [b]all the days that ye live upon the earth.

c Ex. 34. 13. ch. 7. 5. 2 [c]Ye shall utterly destroy all the places, wherein the nations which ye shall
‖ Or, inherit. d 2 Kin. 16. 4. & 17. 10, 11. Jer. 3. 6. ‖ possess served their gods, [d]upon the high mountains, and upon the hills, and under every green tree:

All the places; temples, chapels, altars, groves, as appears from other scriptures. The Gentiles used to employ *the high mountains* for their idolatry; (see Isa. lvii. 5, 7; Ezek. vi. 13; Hos. iv. 13;) and as they consecrated divers trees to their false gods, so they worshipped these under them.

e Num. 33. 52. Judg. 2. 2. † Heb. break down. 3 And [e]ye shall †overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

Their pillars, upon which their images were set. *The names of them*, i. e. all the memorials of them, and the very names given to the places from the idols.

f ver. 31. 4 [f]Ye shall not do so unto the LORD your God.

i. e. Not worship him in several places, mountains, groves, &c., which sense is evident from the following opposition.

g ver. 11 ch. 26. 2. Josh. 9. 27. 1 Kin. 8. 29. 2 Chro. 7. 12. Ps. 78. 68. 5 But unto the place which the LORD your God shall [g]choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

To put his name there, i. e. to set up his worship there, or which he shall call by his name, as his house, or dwelling-place, &c., to wit, where the ark should be, the tabernacle, or temple; which was first Shiloh, Josh. xviii. 1, next and especially Jerusalem.

h Lev. 17. 3, &. 6 And [h]thither ye shall bring your burnt offerings, and your sacrifices, and your [i]tithes, and heave offerings of your
i ver. 17. ch. 14. 22, 23. & 15. 19, 20. hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

The *sacrifices* were wisely appropriated to that one and public place, partly for the security of the true religion, and for the prevention of idolatry and superstition, which otherwise might more easily have crept in; and partly to signify that their sacrifices were not accepted for their own worth, but by God's gracious appointment, and for the sake of God's altar, by which they were sanctified, and for the sake of Christ, whom the altar did manifestly represent. Of *tithes*, see below on ver. 17. *Heave-offerings*, i. e. your first-fruits, to wit, of the earth, as of corn and wine and oil and other fruits, as plainly appears by comparing this place with Deut. xviii. 4; xxvi. 2, where these are commanded to be brought thither; and seeing here is an exact and particular enumeration of all such things, and these cannot be put under any of the other branches, these must needs be intended here, the rather because the other kind of first-fruits, to wit, of the *herds* and *flocks*, are here expressly mentioned. And these are called here *the heave-offerings of their hand*, because the offerer was first to take these into his hands, and to heave them before the Lord, (as other places tell us,) and then to give them to the priest, as appears from Deut. xviii. 3, 4; xxvi. 4. *Your free-will offerings;* even for your voluntary oblations, which were not due by my prescription, but only by your own choice and voluntary engagement: you may choose what kind of offering you please to vow and offer, but not the place where you shall offer them. *The firstlings of your herds and of your flocks;* either, 1. The holy firstlings or first-born, as appears by Numb. xviii., where they are commanded to be brought to this one place here designed, and to be *offered*

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upon God's *altar*, ver. 17. It is objected by some, that those were given to the priests, Numb. xviii. 18, but these were to be eaten by the people here, ver. 7. But that the next verse doth not say, but only in general, *there shall ye eat*, to wit, such of the offerings mentioned ver. 6 as they were allowed to eat, but not such as were the priest's peculiar, for these they might not eat, nor all there expressed; for it is evident they might not eat any of the burnt-offerings, nor some parts of the other sacrifices, which are here mentioned. Or, 2. The second births, which were the people's *first-born*, or the first which they could eat of, which they were to eat before the Lord by way of acknowledgment of his favour in giving them to them and all their succeeding births. See more on ver. 17.

k ch. 14. 26. 7 And [k]there ye shall eat before the
l ver. 12, 18. Lev. 23. 40. ch. 16. 11, 14, 15. & 26. 11. & 27. 7. LORD your God, and [l]ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

There; not in the most holy place, wherein only the priests might eat, Numb. xviii. 10, but more generally in places allowed to the people for this end in the holy city. *Ye shall eat*, to wit, your part of the things mentioned ver. 6. *Before the Lord*, i. e. in the place of God's presence, where God's sanctuary shall be. *All that ye put your hand unto;* either to bestow your pains and labour upon it; or, to take and use or enjoy it. The sense is, You thus doing shall be blessed and enabled to rejoice, or to take comfort in all your labours and enjoyments, which otherwise would be accursed to you. We have the same phrase below, ver. 18; Deut. xv. 10.

8 Ye shall not do after all *the things*
m Judg. 17. 6. & 21. 25. that we do here this day, [m]every man whatsoever *is* right in his own eyes.

Here; where the inconveniency of the place, and the uncertainty of our abode in and removal from several places, would not permit exact order in sacrifices, and feasts, and ceremonies, which therefore God was pleased then to dispense with; but, saith he, he will not do so there. *Every man whatsoever is right in his own eyes;* not that universal liberty was given to all persons to worship whom and how they listed, but that in many things their unsettled condition gave every one opportunity to do so if he thought good.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

n ch. 11. 31. 10 But *when* [n]ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

o ver. 5, 14, 18, 21, 26. & ch. 14. 23. & 15. 20. & 16. 2, &c. & 17. 8. & 18. 6. & 23. 16. & 26. 2. & 31. 11. Josh. 18. 1. 1 Kin. 8. 29. Ps. 78. 68. 11 Then there shall be [o]a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all †your choice vows which ye vow unto the LORD:

† Heb. *the choice of your vows.*

His name, i. e. his majesty and glory, his worship and service, his special and gracious presence, and the tokens of it. *All your choice vows*, Heb. *the choice of your vows*, i. e. your select or chosen vows; so called, because things offered for vows were to be perfect, whereas superfluous or defective creatures were accepted in free-will offerings, as appears from Lev. xxii. 21—23.

p ver. 7. 12 And [p]ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as
q ch. 10. 9. & 14. 29. [q]he hath no part nor inheritance with you.

Hence it appears, that though the males only were obliged to appear before God in their solemn feasts, Exod. xxiii. 17, yet the women also were permitted to come, as they did. See Judg. xxi. 19, 21; 1 Sam. i. 3, 7, 21—23.

r Lev. 17. 4. 13 [r]Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

Nor the other things mentioned above, this one and most eminent kind being put for all the rest, as is usual; for being all expressed before, it was needless to repeat them again. *In every place that thou seest*, to wit, with complacency and approbation, which thou thinkest very fit and proper for such a work, as one might possibly judge of some high places, or groves, or gardens.

s ver. 11. 14 [s]But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

t ver. 21. 15 Notwithstanding [t]thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: [u]the unclean and the clean may eat thereof, [x]as of the roebuck, and as of the hart.

u ver. 22. x ch. 14. 5. & 15. 22.

Thou mayest kill and eat flesh, to wit, for thy common use and food. *In all thy gates*, i. e. thy cities or dwellings. *Whatsoever thy soul lusteth after;* what you shall desire either for quantity or quality, provided always you observe the laws given you elsewhere about avoiding excess and uncleanness in the things you eat. *Which he hath given thee*, according to thy quality and estate; whereby he manifestly condemns those who profusely and riotously spend other men's money, and live at a rate which their consciences know to be much above their ability; which certainly is an ungodly and unrighteous, though too common, practice. *The unclean*, who is forbidden to eat of holy meats, Lev. vii. 20. *May eat thereof*, to wit, of any sort of creatures, even of those sorts which are offered to God in sacrifices, which are as free to your use as the *roebuck* and the *hart*, which were not accepted in sacrifice, Lev. xxii. 19, yet were clean beasts, Deut. xiv. 5; and therefore here is a tacit exception of unclean beasts.

y Gen. 9. 4. Lev. 7. 26. & 17. 10. ch. 15. 23. & ver. 23, 24. 16 [y]Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

Thou; either, 1. *Thou, O Levite;* or rather, 2. *Thou, O Israelite*, whom he distinguisheth from the Levite; ver. 18, accordingly as the following particulars agree to the one or to the other of you. *Within thy gates*, i. e. in your private habitations, here opposed to the place of God's worship, ver. 18. *The tithe of thy corn, or of thy wine, or of thy oil.* Here seems to be a great difficulty, not yet sufficiently observed nor cleared by interpreters. There were divers kinds of tithes: 1. The tithes given to the Levites out of all, of which Numb. xviii. 21, 24; Deut. xiv. 22; Neh. x. 37. 2. The tithe of those tithes, which were to be given by the Levites to the priests, of which Numb. xviii. 26, 28; Neh. x. 38. 3. The third year's tithe, of which Deut. xiv. 28. To which some add another tithe, which they call the *second tithe*, which they say was taken after the Levites' tithe was laid by. Now each of these hath its difficulty. It seems this place cannot be understood, 1. Of the Levites' tithe; partly, because it might seem a great and wholly superfluous trouble to carry all their tithes up to Jerusalem, and to carry them back to their several habitations for their use; partly, because those were *holy to the Lord*, Lev. xxvii. 30, and not to be eaten by the people, ver. 31; whereas these belonged principally to the people, the Levites being only taken in as accessaries

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to eat with them, as it is here, ver. 18; and partly, because those might be eaten in *every place*, as it is expressly affirmed, Numb. xviii. 31. Nor, 2. Of the tithe of the tithe, which was the priest's; and neither Levites nor others might eat of it, except they were of or in the priest's household. Nor, 3. Of the third year's tithe, because that was to be eaten *within their gates*, Deut. xiv. 28, 29, as this was not. I do therefore humbly conceive that this is meant of the second tithe, spoken of Deut. xiv. 22; and that this was the very same tithe with that third year's tithe, with this only difference, that in the third year they were to eat them together with the Levites *within their gates*, Deut. xiv. 28, 29, but in the two first years they were to eat them, together with the Levites also, in the place of God's worship, as it is prescribed here and Deut. xiv. 23. And that it is one and the same tithe which is spoken of Deut. xiv. 22, and ver. 28, seems more than probable, both because they are called by the same name, *all the tithe of their increase*, and because that ver. 28 manifestly looks back to that ver. 22, and because otherwise every third year the Israelites were to pay three several tithes one after another, which Scripture no where affirms, and it seems to make the people's burdens and the Levites' provisions too great. For the objection taken from Deut. xxvi. 12, 13, it shall be considered in its place. And the reason of that difference of place, and why the same tithes were eaten for two years together in Jerusalem, and the third in their own gates, seems to be this, that in the two first years there was a more special regard had to the Levites, who were very much conversant in Jerusalem, where those tithes were then eaten, and in the third year there is a respect had to *the stranger, and the fatherless, and the widow*, who are mentioned as joint sharers with the Levites in this third year's tithe, whose occasions and obligations of coming to Jerusalem were not so many nor strong as those of the Levites, and therefore they were to be found generally within their gates, where these were to be eaten. And whereas the objection made before against the chargeable and useless carrying of the first tithes to Jerusalem might be applied here, it is answered there, and it is provided, that when they lived at a great distance from Jerusalem they might turn it into money and bestow it there, Deut. xiv. 24—26, which both confirms the objection as to the first tithe, for which no such provision was made, and answers it as to this, where such a remedy is expressed. And whereas it may be pleaded on the behalf of the first, or the Levitical tithe, that those tithes were brought to Jerusalem, and that there were store-houses or chambers in the temple appointed for the receiving of the tithes, 2 Chron. xxxi. 5, 6, 11, 12; Neh. x. 37, 38; xii. 44, it may be answered, that those chambers, being only thirty-eight in number, and each of them, except two, but six cubits broad and twelve cubits long, were altogether incapable of all those tithes, and seem principally, if not solely, appointed for the priests' tithes, and not for all them neither, but only for so much of them as would serve for the use and necessity of those priests and Levites too that were in the actual ministration. *The firstlings of thy herds, or of thy flock.* As the tithes now mentioned were not the Levitical, but second tithes, as hath been discoursed; so these *firstlings* do not seem to be the first firstlings, which being appropriated to the Levites were not to be eaten by any of the people, except those of or in the Levites' families, but the second firstlings, which were the first which the owner could dispose of, and which, in conformity to the second tithes, he is required to set apart for this use.

[s] ver. 11, 12. & ch. 14. 23.

18 [s]But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

[a] ch. 14. 27. Eccius. 7. 31. † Heb. *all thy days.*

19 [a]Take heed to thyself that thou forsake not the Levite †as long as thou livest upon the earth.

Take heed lest a worldly mind and self-love make thee rob the Levites of their dues, as afterwards the ungodly Jews did. See Mal. iii. 8.

20 ¶ When the LORD thy God shall enlarge thy border, [b]as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

[b] Gen. 15. 18. & 28. 14. Ex. 34. 24. ch. 11. 24. & 19. 8.

When the Lord shall enlarge thy border, which will make it inconvenient and impossible to do what now thou dost, and because of the narrow bounds of thy camp canst conveniently do, to wit, to bring all the cattle thou usest to the tabernacle, which it seems probable they did, to prevent their eating of blood. Compare Lev. xvii. 3; 1 Sam. xiv. 34.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

Be too far from thee; in which case, being obliged to carry their sacrifice to the place of worship, that the blood might be there poured forth, &c., they might think themselves obliged, for the same reason, to carry their other cattle thither to be killed. They are therefore released from all such obligations, and left at liberty to kill them at home, whether they lived nearer to that place, or further from it; only the latter is here mentioned, as being the matter of the scruple, and as containing the former in it. *As I have commanded thee;* in such manner as the blood may be poured forth, as above, ver. 16, and below, ver. 24.

22 [c]Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

[c] ver. 15.

As the roebuck and the hart; as common or unhallowed food, though they be of the same kind with the sacrifices which are offered to God. *The unclean and the clean shall eat of them alike*, because there was no holiness in such meat for which the unclean might be excluded from it.

23 [d]Only †be sure that thou eat not the blood: [e]for the blood *is* the life; and thou mayest not eat the life with the flesh.

[d] ver. 16. † Heb. *be strong.* [e] Gen. 9. 4. Lev. 17. 11, 14.

The blood is the life; of which see on Gen. ix. 4; Lev. xvii. 11. The animal life depends upon the blood.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; [f]that it may go well with thee, and with thy children after thee, [g]when thou shalt do *that which is* right in the sight of the LORD.

[f] ch. 4. 40. Is. 3. 10. [g] Ex. 15. 26. ch. 13. 18. 1 Kin. 11. 38.

26 Only thy [h]holy things which thou hast, and [i]thy vows, thou shalt take, and go unto the place which the LORD shall choose:

[h] Num. 5. 9, 10. & 18. 19. [i] 1 Sam. 1. 21, 22, 24.

The holy things, mentioned before, ver. 6, 11, 17, which thou hast consecrated to God.

27 And [k]thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

[k] Lev. 1. 5, 9, 13. & 17. 11.

Excepting what shall be burned to God's honour, and given to the priest according to his appointment.

28 Observe and hear all these words which I command thee, [l]that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

[l] ver. 25.

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m Ex. 23. 23. ch. 19. 1. Josh. 23. 4.

29 ¶ When m the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou † succeedest them, and dwellest in their land;

† Heb. *inheritest*, or, *possessest them.*

Whither thou goest to possess them; of which phrase see Deut. ix. 1; xi. 23.

n ch. 7. 16.

30 Take heed to thyself n that thou be not snared † by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

† Heb. *after them.*

Snared; drawn into their sin and ruin. *After that they be destroyed;* i. e. by following the example they left, when their persons are destroyed. *That thou inquire not after their gods,* through curiosity to know their gods, and the manner of the worship, lest thy vain and foolish mind be seduced by its speciousness or newness.

o ver. 4. Lev. 18. 3, 26. 30. 2 Kin. 17. 15. † Heb. *abomination of the.* p Lev. 18. 21. & 20. 2. ch. 18. 10. Jer. 32. 35. Ezek. 23. 37.

31 o Thou shalt not do so unto the LORD thy God: for every † abomination to the LORD, which he hateth, have they done unto their gods; for p even their sons and their daughters they have burnt in the fire to their gods.

Shalt not do so unto the Lord; either, 1. Not offer him that indignity and injury to worship other gods together with him. Or rather, 2. Not worship him in such manner as they worshipped their gods, to wit, by offering thy children to him, as they did to their gods, as it here follows, or by their own devices or superstitions, as is implied, ver. 32.

q ch. 4. 2. & 13. 18. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.

32 What thing soever I command you, observe to do it: q thou shalt not add thereto, nor diminish from it.

CHAP. XIII.

Enticers to idolatry, being permitted by God to try Israel, were to be stoned to death, 1—5, *though near of kin,* 6—11. *A city found guilty of idolatry to be burnt and utterly destroyed,* 12—16. *They were not to take any of its cursed things, but to obey God's command, that his mercy might be upon them,* 17, 18.

IF there arise among you a prophet, or a a dreamer of dreams, b and giveth thee a sign or a wonder,

a Zech. 10. 2. b Matt. 24. 24. 2 Thess. 2. 9.

Among you, i. e. one of your nation, for such might be both seduced and afterwards seducers. *A dreamer of dreams;* one that pretends himself to be one to whom God hath revealed himself, either by visions or dreams. See Numb. xii. 6. *Giveth thee a sign or a wonder,* i. e. shall foretell some strange and wonderful thing to come, as appears from ver. 2, as the true prophets used to do, as 1 Sam. x.

c See ch. 18. 22. Jer. 28. 9. Matt. 7. 22.

2 And c the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

And the sign or the wonder come to pass; which God may suffer for the reason after mentioned. *Saying:* this word is to be joined with the beginning of ver. 1, *If there arise among you a prophet, or dreamer of dreams, saying,* what there follows, *and giveth thee a sign,* &c., to confirm his doctrine; such transpositions are frequent.

d ch. 8. 2. See Matt. 24. 24. 1 Cor. 11. 19. 2 Thess. 2. 11. Rev. 13. 14.

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God d proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

Thou shalt not hearken unto the words of that prophet; not receive his doctrine, though the sign come to pass. For although when such a sign or wonder foretold did *not follow* or come to pass, it was a sign of a false prophet, as is said, Deut. xviii. 22, yet when it did *come to pass,* it was no sufficient or infallible sign of a true one, especially in such a case when he brings in new gods. The reason of the difference is, because many causes must concur to make a thing good and true, but any one failure is sufficient to make a thing bad or false. And particularly there are many signs, yea, such as men may think to be wonders, which may be wrought by evil spirits, God so permitting it for divers wise and just reasons, not only for the trial of the good, as it here follows, but also for the punishment of ungodly men, who would not receive Divine truths, though attested by many evident and unquestionable miracles, and therefore are most justly exposed to these temptations to believe lies. *Proveth you,* i. e. trieth your faith, and love, and obedience, examineth your sincerity by your constancy. See Matt. xxiv. 24; 2 Thess. ii. 11; Rev. xiii. 14. See on Gen. xxii. 1; Deut. viii. 2, 7. *To know;* that he may know it, to wit, judicially, or in a public manner, so as both you and others may know and see it, that so the justice of his judgments upon you may be more evident and glorious.

e 2 Kin. 23. 3. 2 Chr. 34. 31.

4 Ye shall e walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and f cleave unto him.

f ch. 10. 20. & 30. 20.

Ye shall serve him, to wit, only, as appears from the opposition. Compare Deut. vi. 13, with Matt. iv. 10.

g ch. 18. 20. Jer. 14. 15. Zech. 13. 3.

5 And g that prophet, or that dreamer of dreams, shall be put to death; because he hath † spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. h So shalt thou put the evil away from the midst of thee.

† Heb. *spoken revolt against the LORD.*

h ch. 17. 7. & 22. 21, 22, 24. 1 Cor. 5 13.

He hath spoken, i. e. taught or persuaded you. *To turn you away from the Lord;* to forsake God and his worship. He shows that the chiefest and most certain character of a true prophet, is to be taken from his doctrine rather than from his miracles. *To thrust thee out of the way:* this phrase denotes the great force and power of seducers to corrupt men's minds. Compare Deut. iv. 19; 2 Kings xvii. 21; Matt. xxiv. 2, 14. *The evil;* either 1. That evil thing, that wicked doctrine and practice. Or, 2. That wicked and scandalous man, that idolater and seducer.

i ch. 17. 2.

6 ¶ i If thy brother, the son of thy mother, or thy son, or thy daughter, or k the wife of thy bosom, or thy friend, l which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

k See Gen. 16. 5. ch. 28. 54. Prov. 5. 20. Mic. 7. 5. l 1 Sam. 18. 1, 3. & 20. 17.

The son of thy mother: this is added to restrain the signification of the word *brother,* which is oft used generally for one near akin, and to express the nearness of the relation, the mother's side being the surest, and usually the ground of the truest and most fervent affection. See Gen. xx. 22. *Or thy daughter;* thy piety must overcome both thy affection to thy nearest relation, and thy compassion to the weaker sex. *The wife of thy bosom;* either, 1. That is near to thy heart, that hath thy dearest love. Or rather, 2. *That lieth in thy bosom,* as it is expressed, Micah vii. 5. Compare Gen. xvi. 5; Prov. v. 20; Deut. xxviii. 54. So we read of *the husband of her bosom,* Deut. xxviii. 56. *As thine own soul;* as dear to thee as thyself. The father and mother are here omitted, not, as some fancy, because children might not in this nor in any case accuse their parents, for certainly they owe more reverence and duty to God, who is injured in this case, than to their parents, and Levi is commended for neglecting *his father and mother* in this case; but because they are sufficiently contained in the former examples; for since men's love doth usually descend more strongly than it ascends, and the relation of a wife is and ought to be nearer and dearer than of a parent, that favour which is denied to

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wives and children cannot be thought fit to be allowed to parents. *Entice thee*, though it be without success, because the very attempt of such an abominable crime deserved death, as it is judged in case of treason. *Other gods;* unknown and obscure and new gods; which greatly aggravates the crime, to forsake a God whom thou and thy fathers have long known, and had great and good experience of, for such upstarts.

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

He arms against the pretence of the universality of this idol worship, wherewith they were like to be oft assaulted.

m Prov. 1. 10. 8 Thou shalt [m]not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

i. e. Smother his fault, hide or protect his person, but shalt accuse him to the magistrate, and demand justice upon him, which was not to be done in most other criminal causes; and no wonder, this crime being of a far higher nature than others.

n ch. 17. 5. 9 But [n]thou shalt surely kill him; o ch. 17. 7. Acts 7. 58. [o]thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

Thou shalt surely kill him; not privately, which pretence would have opened the door to innumerable murders, but by procuring his death by the sentence of the magistrate; and thou shalt cast the first stone at him, as the witness was to do. See Deut. xvii. 7; Acts vii. 58.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of † bondage.

† Heb. *bondmen.*

p ch. 17. 13. & 19. 20. 11 And [p]all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

q Josh. 22. 11, &c. Judg. 20. 1, 2. ‖ Or, *naughty men*: See Judg. 19. 22. 1 Sam. 2. 12. & 25. 17, 25. 1 Kings 21. 10, 13. 2 Cor. 6. 15. r 1 John 2. 19. Jude 19. s 2 Kings 17. 21. t ver. 2, 6. 12 ¶ [q]If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, ‖ the children of Belial, [r]are gone out from among you, and have [s]withdrawn the inhabitants of their city, saying, [t]Let us go and serve other gods, which ye have not known;

The children of Belial; a title oft used in Scripture, as Judg. xix. 22; 1 Sam. i. 16; xxv. 25; 2 Sam. xvi. 7. It signifies properly persons without yoke, vile and wretched miscreants, lawless and rebellious, that will suffer no restraint, that neither fear God nor reverence man. *From among you*, i. e. from your church and religion. It notes a separation or departure from them, not in place, (as appears by their partnership with their fellow citizens both in the sin and punishment, as it here follows,) but in heart, doctrine, and worship, as the same phrase is used, 1 John ii. 19.

14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

Then shalt thou inquire: this is meant of the magistrate, to whose office this properly belongs, and of whom he continues to speak in the same manner, *thou*, ver. 15, 16.

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, [u]destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

u Ex. 22. 20. Lev. 27. 28. Josh. 6. 17, 21. *The inhabitants of that city*, to wit, all that are guilty, not the innocent part, such as disowned this apostacy, who doubtless by choice and interest, at least upon warning, would come out of so wicked and cursed a place. *Destroying it utterly;* the very same punishment which was inflicted upon the cities of the cursed Canaanites, to whom having made themselves equal in sin, it is but fit and just that God should equal them in punishment.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt [x]burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be [y]an heap for ever; it shall not be built again.

x Josh. 6. 24. y Josh. 8. 28. Is. 17. 1. & 25. 2. Jer. 49. 2.

For the Lord thy God, i. e. for the satisfaction of God's justice, the maintenance of his honour and authority and laws, and the pacification of his offended majesty. *It shall be an heap for ever;* it shall be an eternal monument of God's justice, and terror to after-ages, who may be tempted to like practices.

17 And [z]there shall cleave nought of the ‖ cursed thing to thine hand: that the LORD may [a]turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, [b]as he hath sworn unto thy fathers;

z ch. 7. 26. Josh. 6. 18. ‖ Or, *devoted.* a Josh. 6. 26. b Gen. 22. 17. & 26. 4, 24. & 28. 14.

Of the cursed thing, i. e. of the goods of that accursed city. *And multiply thee;* so thou shalt have no loss of thy numbers by cutting off so many people.

18 When thou shalt hearken to the voice of the LORD thy God, [c]to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

c ch. 12. 25, 28, 32.

CHAP. XIV.

Heathenish rites of mourning prohibited, 1, 2; *and the eating of any abominable thing*, 3. *All unclean beasts*, 4—8, *fish*, 9, 10, *and birds, prohibited*, 11—20. *True tithing commanded*, 22; *and where it was to be eaten*, 23—27. *A command about the third year's tithing*, 28; *and who should eat it*, 29.

YE *are* [a]the children of the LORD your God: [b]ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

a Rom. 8. 16. & 9. 8, 26. Gal. 3. 26. b Lev. 19. 28. & 21. 5. Jer. 16. 6. & 41. 5. & 47. 5. 1 Thess. 4. 13.

Of the Lord your God; whom therefore you must not disparage by unworthy or unbecoming practices, such as here follow, and whom you must not disobey. *Ye shall not cut yourselves, nor make any baldness between your eyes*, which were the practices of idolaters, both in the worship of their idols, as 1 Kings xviii. 28; or in their funerals, as here, and Jer. xvi. 6; or upon occasion of public calamities, as Jer. xli. 5; xlvii. 5. See more on Lev. xix. 27, 28; xxi. 5. *For the dead;* through excessive sorrow for your dead friends, as if you had no hope of their happiness after death, 1 Thess. iv. 13.

2 [c]For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

c Lev. 20. 26. ch. 7. 6. & 26. 18, 19.

3 ¶ [d]Thou shalt not eat any abominable thing.

d Ezek. 4. 14. Acts 10. 13, 14.

i. e. Unclean and forbidden by me, which therefore should be abominable to you.

4 [e]These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

e Lev. 11. 2, &c.

Of which see on Lev. xi. The small differences between some of their names here and there are not proper for this work. The learned reader may find them cleared in my

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Latin Synopsis. For others, they may well enough want the knowledge of them, both because these are the smaller matters of the law, and because this distinction of clean and unclean beasts is now out of date.

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the ‖ † pygarg, and the wild ox, and the chamois.

‖ Or, bison. † Heb. dishon.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, [f] nor touch their dead carcase.

f Lev. 11. 26, 27.

9 ¶ [g] These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

g Lev. 11. 9.

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 [h] But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

h Lev. 11. 13.

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And [i] every creeping thing that flieth *is* unclean unto you: [k] they shall not be eaten.

i Lev. 11. 20.

k See Lev. 11. 21.

20 *But of* all clean fowls ye may eat.

21 ¶ [l] Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: [m] for thou *art* an holy people unto the LORD thy God. [n] Thou shalt not seethe a kid in his mother's milk.

l Lev. 17. 15. & 22. 8. Ezek. 4. 14.

m ver. 2.

n Ex. 23. 19. & 34. 26.

Unto the stranger; not to the proselyte, for such were obliged by this law, Lev. xvii. 15, but to such as were strangers in religion as well as in nation.

22 [o] Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

o Lev. 27. 30. ch. 12. 6, 17. Neh. 10. 37.

This is to be understood of the second tithes, which seem to be the same with the tithes of the third year, mentioned here below, ver. 28, and Deut. xxvi. 12, on which see above, on chap. xii. 17. And to confirm this opinion, (though I would not lay too great a stress upon criticisms,) yet I cannot but observe that this tithing is spoken of only as the people's act here, and Deut. xxvi. 12, and the Levites are not at all mentioned in either place as receivers or takers of them, but only as partakers of them together with the owners, and therefore they are so severely charged here upon their consciences, *thou shalt truly tithe all thine increase*, because the execution of this was left wholly to themselves, whereas the first tithes were received by the Levites, who therefore are said *to take* or *receive those tithes*, Numb. xviii. 26; Neh. x. 38; Heb. vii. 5.

23 [p] And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and [q] the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

p ch. 12. 5, 6, 7, 17, 18.

q ch. 15. 19, 20.

See on Deut. xii. 6, 17.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* [r] if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

r ch. 12. 21.

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

Bind up the money in thine hand, i. e. in a bag to be taken into thy hand and carried with thee.

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul † desireth: [s] and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine houshold,

† Heb. asketh of thee.

s ch. 12. 7, 18. & 26. 11.

27 And [t] the Levite that *is* within thy gates; thou shalt not forsake him; for [u] he hath no part nor inheritance with thee.

t ch. 12. 12, 19.

u Num. 18. 20. ch. 18. 1, 2.

Thou shalt not forsake him; thou shalt give him a share in such tithes, or in the product of them.

28 ¶ [x] At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

x ch. 26. 12. Amos 4. 4.

At the end of three years, i. e. in the third year, as it is expressed, Deut. xxvi. 12. So, *in the end of three years*, or *of seven years*, is the same with *in the third* or *seventh year*, as appears by comparing Deut. xxxi. 10; Josh. ix. 16, 17; 2 Kings xviii. 9, 10; xvii. 6. *All the tithe of thine increase.* I join with those expositors who make this the same tithe with the former, ver. 22, as being called by the same title without any distinction between them, save only as to the place of eating them. See above on ver. 22, and Deut. xii. 17. *The same year:* this is added to show that he speaks of the third year, and not of the fourth year, as some might conjecture from the phrase, *at the end of three years.*

29 [y] And the Levite, (because [z] he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that [a] the LORD thy God may bless thee in all the work of thine hand which thou doest.

y ch. 26. 12.

z ver. 27, ch. 12. 12.

a ch. 15. 10. Prov. 3. 9, 10. See Mal. 3. 10.

CHAP. XV.

The seventh year a year of release, 1, *to their brethren only*, 2, 3. *God promiseth to bless them in the land of Canaan*, 4—6; *and commandeth them to lend freely to the poor*, 7—18. *The firstlings to be sanctified and eaten before the Lord*, 19—23.

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a Ex. 21. 2. & 23. 10, 11. Lev. 25. 2, 4. ch. 31. 10. Jer. 34. 14.

AT the end of a *every* seven years thou shalt make a release.

i. e. In the last year of the seven, as is most evident from ver. 9; Exod. xxi. 2; Jer. xxxiv. 14. So the like phrase is oft used, as Deut. xiv. 28; Josh. iii. 2; Jer. xxv. 12; Luke ii. 21; Acts ii. 1. And this *year of release*, as it is called below, ver. 9, is the same with the sabbatical year, Exod. xxiii. 11; Lev. xxv. 4.

† Heb. *master of the lending of his hand.*

2 And this *is* the manner of the release: Every † creditor that lendeth *ought* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

Shall release it; not absolutely and finally forgive it, but forbear it for that year, as may appear, 1. Because the word doth not signify a total *dismission* or *acquitting*, but an *intermission* for a time, as Exod. xxiii. 11. *He shall not exact it*, as it here follows, i. e. force it from him by course of law or otherwise, to wit, that year, which is easily understood out of the whole context. 2. Because the person releasing is called a *creditor*, and his communicating to him what he desires and needs is called *lending* here and ver. 8; whereas it were *giving*, and the person giving it were no *creditor*, but a *donor*, if it were to be wholly forgiven to him. 3. Because the reason of this law is temporary and peculiar to that year, wherein there being no sowing nor reaping, they were not in a capacity to pay their debts. 4. Because it seems unjust and unreasonable, and contrary to other scriptures, which require men to pay what they borrow, as Psal. xxxvii. 21. Yet I deny not that in case of poverty the debt was to be forgiven; but that was not by virtue of this law, but of other commands of God. *Or of his brother:* this is added to explain and limit the word *neighbour*, which is more general, unto a *brother*, to wit, in nation and religion; to an *Israelite*, who is opposed to a *foreigner*, ver. 3. Heb. *and a brother*, for *that is a brother*, the particle *and* being oft so used, as Gen. xiii. 15, &c. *The Lord's release;* or, *a release to* or *for the Lord*, in obedience to his command, for his honour, and as an acknowledgment of his right in your estates, and of his kindness in giving and continuing them to you. If you are unwilling to release this for your brother's sake, yet do it for God's sake, your Lord and the chief Creditor.

b See ch. 23. 20.

3 b Of a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release;

A foreigner, or *stranger*, yea, though a proselyte. For, 1. They are oft called by this name, as Gen. xvii. 12; Ruth ii. 10. 2. Though proselytes were admitted to the church privileges of the Israelites, yet they were not admitted to all their civil immunities or privileges. See 1 Chron. xxii. 2; 2 Chron. ii. 17. 3. Such were not then freed from their personal debt, to wit, of their service, Lev. xxv. 44; Deut. xv. 12; Jer. xxxiv. 14, therefore not from their real debt. *That which is thine*, to wit, by right, though lent to him.

‖ Or, *To the end that there be no poor among you.*
c ch. 28. 8.

4 ‖ Save when there shall be no poor among you; c for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

When there shall be no poor: so the words are an exception to the foregoing clause, which they restrain to the poor, and imply that if his brother was rich, he might exact his debt of him in that year. And indeed this law seems to be chiefly, if not wholly, designed and given in favour to the poor and to the borrower, as is manifest from ver. 6—11. But the words are and may be rendered thus, as in the margin of our Bibles, *To the end that there be no poor among you.* And so they contain a reason of this law, to wit, that none be impoverished and ruined by a rigid and unseasonable exaction of debts. They may also be translated thus, *Nevertheless of a truth*, or *assuredly*, (as the particle *chi* is oft used,) *there shall be no poor among you;* and the sense may be this, Though I impose this law upon you, which may seem hard and grievous, yet the truth is, supposing your performance of the conditions of God's covenant, you shall not have any great occasion to exercise your charity and kindness in this matter, for God will greatly bless you, &c., so as you shall be in a capacity of lending, and few or none of you will have need to borrow, and thereby to expose his brethren to the inconvenience and burden of this law. Thus the connexion is plain and easy, both with the foregoing and following words. *Object.* It is said, *the poor should never cease*, ver. 11. *Answ.* That also is true, and affirmed by God, because he foresaw they would not perform their duty, and therefore would bereave themselves of the promised blessing. *The Lord shall greatly bless thee;* and therefore this will be no great inconvenience nor burden to thee.

d ch. 28. 1.

5 Only d if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

e ch. 28. 12, 44. f ch. 28. 13. Prov. 22. 7.

6 For the LORD thy God blesseth thee, as he promised thee: and e thou shalt lend unto many nations, but thou shalt not borrow; and f thou shalt reign over many nations, but they shall not reign over thee.

Thou shalt lend unto many; thou shalt be rich and able to lend not only to thy poor brother, but even to strangers of other nations, yea, to many of them.

g 1 John 3. 17.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, g thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

h Lev. 25. 35. Matt. 5. 42. Luke 6. 34, 35.

8 h But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

Open thine hand wide unto him, i. e. deal bountifully and liberally with him, giving him as it were by handfuls.

† Heb. *word.* † Heb. *Belial.* i ch. 28. 54, 56. Prov. 23. 6. & 28. 22. Matt. 20. 15. k ch. 24. 15. l Matt. 25. 41, 42.

9 Beware that there be not a † thought in thy † wicked heart, saying, The seventh year, the year of release, is at hand; and thine i eye be evil against thy poor brother, and thou givest him nought; and k he cry unto the LORD against thee, and l it be sin unto thee.

Beware that there be not a thought in thy wicked heart; suppress the first risings and inward motions of such uncharitableness. *Thine eye be evil*, i. e. envious, unmerciful, unkind, as this phrase is used, Prov. xxiii. 6; Matt. xx. 15; as a *good eye* notes the contrary disposition, Prov. xxii. 9. *It be sin*, i. e. it be charged upon thee as a sin, and as a great sin, as the word *sin* sometimes signifies, as Prov. xxiv. 9; John xv. 24; James iv. 17.

m 2 Cor. 9. 5, 7. n ch. 14. 29. & 24. 19. Ps. 41. 1. Prov. 22. 9.

10 Thou shalt surely give him, and m thine heart shall not be grieved when thou givest unto him: because that n for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

Thine heart shall not be grieved when thou givest unto him, i. e. thou shalt give not only with an open hand, but with a willing and cheerful mind and heart, Rom. xii. 8; 2 Cor. ix. 9, without which thy very charity is uncharitable, and not accepted by God, who requires the heart in all his services. *In all that thou puttest thine hand unto*, i. e. in all thy works, as before, for the hand is the great instrument of action.

o Mat. 26. 11. Mark 14. 7. John 12. 8.

11 For o the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand

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wide unto thy brother, to thy poor, and to thy needy, in thy land.

The poor shall never cease out of the land; God by his providence will so order it, partly for the punishment of your disobedience, and partly for the trial and exercise of your obedience to me, and charity to your brother, both which are best discovered by your performance or costly duties.

p Ex. 21. 2. Lev. 25. 39. Jer. 34. 14.

12 ¶ *And* [p] if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

If thy brother be sold unto thee. See on Exod. xxii. 3. *Six years;* to be computed, either, 1. From the year of release; as they gather from hence that personal and real debts were both released together. But that seems to be supposed rather than proved; nay, there is a manifest difference between them, for the release of real debts is expressly mentioned and required in the year of release, but so is not the release of the personal debt of servitude, either here or elsewhere. Or rather, 2. From the beginning of this servitude, which is every where limited unto the space of *six years*, as here and below, ver. 18; Exod. xxi. 2; Jer. xxxiv. 14. And it seems a strange and forced exposition, to take these *six years* for *so much of the six years as remains* until the year of release, which possibly might not be one quarter of a year, whereas a hired servant serves for a far longer time, and this is said to be *worth a double-hired servant*, in regard of the longer time of his service, ver. 18. Add to this, that it is mentioned as the peculiar privilege of the year of jubilee, that such servants were then freed, though their six years of service were not expired.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith

q Prov. 10. 22.

the LORD thy God hath [q] blessed thee thou shalt give unto him.

r ch. 5. 15. & 16. 12.

15 And [r] thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

And the Lord thy God redeemed thee, and brought thee out with triumph and with riches, which because they would not, God did, give to thee as a just recompence for thy service, and therefore thou shalt follow his example, and send out thy servant furnished with all convenient provisions.

s Ex. 21. 5, 6.

16 And it shall be, [s] if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

Because he is sensible that he fares well with thee. Or, *because* it is *good*, i. e. acceptable in his eyes, or pleasing to him, to be *with thee*.

17 Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

For ever, i. e. all the time of his life, or, at least, till the year of jubilee. See on Exod. xxi. 6. *Unto thy maid-servant thou shalt do likewise*, i. e. either dismiss her honourably, and with plenty of provisions; or engage her to perpetual servitude in the same manner, and by the same rites; whence it appears that this case differs from that Exod. xxi. 7, and that the maid-servant there was taken in upon other and better terms than this here.

18 It shall not seem hard unto thee, when thou sendest him away free from

t See Is. 16. 14. & 21. 16.

thee; for he hath been worth [t] a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

He hath been worth a double-hired servant to thee; or, *he* deserves *double wages to an hired servant*, because he served thee upon better terms, both without wages, which hired servants require, and for a longer time, even for six years, as it here follows, whereas servants were ordinarily hired but from year to year, Lev. xxv. 53, or at most but for three years, as they gather from this place and Isa. xvi. 14.

u Ex. 13. 2. & 34. 19. Lev. 27. 26. Num. 3. 13.

19 ¶ [u] All the firstling males that come of thy herd and, of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

With the firstling of thy bullock: this is meant, either, 1. Of the male firstlings; which, they say, is forbidden here, because some did plough with the firstlings of their oxen, and shear the firstlings of their sheep, before they were offered. But this seems absurd and incredible, because they were to be offered on the eighth day, Exod. xxii. 30, when they were very unfit for such uses. Or rather, 2. The second firstlings, of which see on Deut. xii. 17.

x ch. 12. 5, 6, 7, 17. & 14. 23. & 16. 11, 14.

20 [x] Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy houshold.

Thou shalt eat; either, 1. *Thou*, O priest. Or rather, 2. *Thou*, O Israelite. For it is evident that the same person who was forbidden to work with these, ver. 19, is here commanded to eat them, &c. *Thou shalt eat it*, together with the Levites, as it is to be understood from Deut. xii. 18; xiv. 27, 29, where that is expressed in like cases. *Year by year*, to wit, in the solemn feasts which returned upon them every year. See Deut. xvi. 11, 14.

y Lev. 22. 20. ch. 17. 1. Ecclus. 35. 12.

21 [y] And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: [z] the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

z ch. 12. 15, 22.

23 [a] Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

a ch. 12. 16, 23.

CHAP. XVI.

Their feast of the passover to be kept, 1—7, *and to eat unleavened bread,* 8. *The seven weeks and their feasts,* 9—12. *The feast of tabernacles to be observed by them, and their family, seven days,* 13—15. *All the males to appear before the Lord three times a year, and at these three feasts,* 16, 17. *Judges and officers are appointed,* 18—20, *and are prohibited to set up idolatry,* 21, 22.

OBSERVE the [a] month of Abib, and keep the passover unto the LORD thy God: for [b] in the month of Abib the LORD thy God brought thee forth out of Egypt [c] by night.

a Ex. 12. 2, &c. b Ex. 13. 4. & 34. 18. c Ex. 12. 29, 42.

Object. They came out of Egypt by *day*, and *in the morning*, as appears from Exod. xii. 22; xiii. 3; Numb. xxxiii. 3. *Answ.* They are said to be brought out by night, because in the night Pharaoh was forced to give them leave to depart, and accordingly they made preparation for their departure, and in the morning they perfected the work.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and [d] the herd, in the [e] place which the LORD shall choose to place his name there.

d Num. 28. 19. e ch. 12. 5, 26.

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The passover, i. e. either, 1. Properly and strictly so called, which was the paschal lamb, and so the *sheep* and *oxen*, which here follow, are mentioned only as additional sacrifices, which were to be offered in the seven days of the paschal solemnity, Numb. xxviii. 18, 19, &c. Or, 2. Largely, to wit, for the *passover-offerings*, to wit, which were offered after the lamb in the seven days, and so this very word is used 2 Chron. xxxv. 8, 9. And this signification seems necessary here, partly because it is here said to consist *of the flock and of the herd*, or *of sheep and oxen*, and partly because it follows, ver. 3, *Thou shalt eat no leavened bread with it, seven days shalt thou eat unleavened* bread *therewith*, i. e. with the passover, which could not be done with the passover strictly so called, which was to be wholly spent in one day. Or, 3. The feast of the passover, and so the place may be rendered, *Thou shalt therefore observe* or *keep the feast of the passover* (as those same Hebrew words are taken, Numb. ix. 5; Josh. v. 10; 2 Chron. xxxv. 1, 17, 18, 19) *unto the Lord thy God, with sheep and with oxen*, as is prescribed, Numb. xxviii. 18, &c.

f Ex. 12. 15, 19, 39. & 13. 3, 6, 7. & 34. 18.

3 [f]Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

With it, to wit, with the passover, in the sense delivered; or, *in it*, i. e. during the time of the feast of the passover. *The bread of affliction*, i. e. bread which is not usual nor pleasant, but unsavoury and unwholesome, to put thee in mind both of thy miseries endured in Egypt, and of thy hasty coming out of it, which allowed thee no time to leaven or to prepare thy bread.

g Ex. 13. 7.

4 [g]And there shall be no leavened bread seen with thee in all thy coast

h Ex. 12. 10. & 34. 25.

seven days; [h]neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

At even, i. e. of the passover properly so called, and by these words plainly described; which circumlocution may seem to insinuate that the word *passover*, ver. 1, was improperly used, and therefore he chose rather to describe it than to name it, lest the ambiguity of the word should occasion some mistake.

‖ Or, *kill.*

5 Thou mayest not ‖sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

Within any of thy gates, i. e of thy cities, as that word is oft used, as Gen. xxii. 17 xxiv. 60; Deut. xvii. 2; Ruth iv. 10.

i Ex. 12. 6.

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover [i]at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

There thou shalt sacrifice the passover, to wit, in the court of the tabernacle or temple. This he prescribed, partly, that this great work might be done with more solemnity and care, in such manner as God required; partly, because it was not only a sacrament, but also a sacrifice, as appears because it is so called, Exod. xii. 27; xxiii. 18; xxxiv. 25; Numb. ix. 7, and because here was the sprinkling of blood, which is the essential part and character of a sacrifice; and partly, to design the place where Christ, the true Passover or Lamb of God, was to be slain. *At the season*; understand this with some latitude, as such phrases are commonly taken, about that season, when you had received command from me to go out of Egypt, and were preparing yourselves for the journey.

k Ex. 12. 8, 9. 2 Chr. 35. 13.

7 And thou shalt [k]roast and eat *it* [l]in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

l 2 Kings 23. 23. John 2. 13, 23. & 11. 55.

Thou shalt roast; so that word is used also 2 Chron. xxxv. 13. *In the morning*; either, 1. The morning after the seventh day, as appears, partly, by the following verse, which is added to explain and limit this ambiguous word; partly, by the express command of God that the people should come to Jerusalem to keep this feast, which by God's appointment lasted for seven days; partly, from the examples of the people staying there the whole time of the feast, 2 Chron. xxx. 21; xxxv. 17; and partly, from the nature and business of this feast, wherein there being so many extraordinary sacrifices to be offered, and feasts made by the people upon the sacrifices, and two days of solemn assemblies, it is not probable that they would absent themselves from these solemn services, for the performance whereof they came purposely to Jerusalem. Or, 2. The morning after the first day, and so they were permitted to go then, and possibly some that lived near Jerusalem might go and return again to the last day of the solemn assembly. But the former seems more probable. *Thy tents*, i. e. thy dwellings, which he calls *tents*, as respecting their present state, and withal to put them in mind afterwards when they were settled in better habitations, that there was a time when they dwelt in tents.

m Ex. 12. 16. & 13. 6. Lev. 23. 8. † Heb. restraint. Lev. 23. 36.

8 Six days thou shalt eat unleavened bread: and [m]on the seventh day *shall be* a †solemn assembly to the LORD thy God: thou shalt do no work *therein*.

Six days, to wit, besides the first day, on which the passover was killed; or rather besides the seventh and the last day, which is here mentioned apart, not as if leavened bread might be eaten then, for the contrary was evident from many places, but because there was something more to be done, to wit, a solemn assembly to be kept. So in all there were *seven days*, as it is said, Exod. xii. 15; Lev. xxiii. 6; Numb. xxviii. 17.

n Ex. 23. 16. & 34. 22. Lev. 23. 15. Numb. 28. 26. Acts 2. 1.

9 ¶ [n]Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

Seven weeks; of which see on Exod. xxxiv. 22; Lev. xxiii. 10, 15. *To put the sickle to the corn*, i. e. to reap thy corn, thy barley, when the first-fruits were offered, Lev. xxiii. 10, 11.

‖ Or, *sufficiency.*

10 And thou shalt keep the feast of weeks unto the LORD thy God with ‖a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, [o]according as the LORD thy God hath blessed thee:

o ver. 17. 1 Cor. 16. 2.

The feast of weeks, i. e. of pentecost, Acts ii. 1. *Which thou shalt give*, over and besides what was appointed, Lev. xxiii. 17—20; Numb. xxviii. 27—31.

p ch. 12. 7, 12, 18. ver. 14.

11 And [p]thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

q ch. 15. 15.

12 [q]And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

r Ex. 23. 16. Lev. 23. 34. Num. 29. 12. † Heb. *floor, and thy winepress.*

13 ¶ [r]Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy †corn and thy wine:

Of *the feast of tabernacles*, see on Exod. xxiii. 16; Lev. xxiii. 34; Numb. xxix. 12.

s Neh. 8. 9, &c.

14 And [s]thou shalt rejoice in thy feast,

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thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

t Lev. 23. 39, 40. 15 t Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

To wit, in God and the effects of his favour, praising him with glad heart.

u Ex. 23. 14, 17. & 34. 23. 16 ¶ u Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and x they shall not appear before the LORD empty:

x Ex. 23. 15. & 34. 20. Eccles. 35. 4.

All thy males; not the women, partly, because of their infirmity and unfitness for many journeys; partly, because the care of their children and families lay upon them; and partly, because they were sufficiently represented in the men.

† Heb. *according to the gift of his hand.* 2 Cor. 8. 12. y ver. 10. z ch. 1. 16. 1 Chron. 23. 4. & 26. 29. 2 Chron. 19. 5, 8. 17 Every man *shall give* † as he is able, y according to the blessing of the LORD thy God which he hath given thee.

18 ¶ z Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

Judges; chief magistrates to examine and determine causes and differences. *Officers,* who were inferior and subordinate to the other, to bring causes and persons before them, to acquaint people with the mind and sentence of the judges, and to execute their sentence, Deut. xx. 5, 9; Josh. i. 10, 11; iii. 2, 3. *In all thy gates,* i. e. thy cities, which he here calls *gates,* because there were seats of judgment set. Compare 1 Chron. xxiii. 4.

a Ex. 23. 2, 6. Lev. 19. 15. b ch. 1. 17. Prov. 24. 23. c Ex. 23. 8. Prov. 17. 23. Eccles. 7. 7. Eccles. 20. 29. ‖ Or, *matters.* 19 a Thou shalt not wrest judgment; b thou shalt not respect persons, c neither take a gift: for a gift doth blind the eyes of the wise, and pervert the ‖ words of the righteous.

Not wrest judgment, i. e. not give a perverse, forced, and unjust sentence. See on Exod. xxiii. 8. *Not respect persons,* i. e. not give sentence according to the quality of the person, his riches or poverty, friendship or enmity, but according to the justice of the cause. *A gift doth blind the eyes of the wise;* corrupts and biasseth his mind, that as he will not, so oftimes he cannot, discern between right and wrong. *The words of the righteous;* either, 1. The words, i. e. the sentence, of those judges who are inclined and used to do righteous things, and have the repute of righteous men, it makes them give wrong judgment. Or, 2. The words, i. e. the matters, or causes, (as *word* oft signifies,) of righteous persons, or of them whose cause is just.

† Heb. *Justice, justice.* d Ezek. 18. 5, 9. 20 † That which is altogether just shalt thou follow, that thou mayest d live, and inherit the land which the LORD thy God giveth thee.

That which is altogether just, Heb. *righteousness, righteousness,* i. e. nothing but righteousness in all causes and times, and to all persons equally. Compare Isa. xxvi. 7.

e Ex. 34. 13. 1 Kings 14. 15. & 16. 33. 2 Kings 17. 16. & 21. 3. 2 Chr. 33. 3. 21 ¶ e Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

Because this was the practice of idolaters, 1 Kings xv. 13, and might be an occasion of reviving idolatry. See Judg. iii. 7; 1 Kings xiv. 23; xvi. 33; xviii. 19.

f Lev. 26. 1. ‖ Or, *statue, or, pillar.* 22 f Neither shalt thou set thee up *any* ‖ image; which the LORD thy God hateth.

Heb. *statue,* whether with a picture or representation, or without it, as the idolaters used to worship smoothed and polished stones or pillars without any image upon them.

CHAP. XVII.

They are not to offer blemished sacrifices, 1. *Idolaters are to be put to death,* 2—7. *Doubts in difficult matters to be resolved by priests and judges,* 8—13. *To choose a king of their own brethren, and not a stranger,* 14, 15. *The duty of their king,* 16—20.

a ch. 15. 21. Mal. 1. 8, 13, 14. ‖ Or, *goat.* THOU a shalt not sacrifice unto the LORD thy God *any* bullock, or ‖ sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the LORD thy God.

Any bullock or sheep, i. e. either greater or smaller sacrifices, all being comprehended under the two most eminent kinds. See Lev. xxii. 20, 21. *An abomination,* i. e. abominable, as Deut. xviii. 12.

b ch. 13. 6. 2 ¶ b If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, c in transgressing his covenant,

c Josh. 7. 11, 15. & 23. 16. Judg. 2. 20. 2 Kings 18. 12. Hos. 6. 7.

Man or woman; the weakness and tenderness of that sex shall not excuse her sin, nor prevent her punishment. *In transgressing his covenant,* i. e. in idolatry, as it is explained ver. 3, which is called a *transgression of God's covenant* made with Israel, partly because it is a breach of their faith given to God, and of that law which they covenanted to keep; and principally because it is a dissolution of their matrimonial covenant with God, a renouncing of God and his worship and service, and a choosing other gods.

d ch. 4. 19. Job 31. 26. e Jer. 7. 22, 23, 31. & 19. 5. & 32. 35. 3 And hath gone and served other gods, and worshipped them, either d the sun, or moon, or any of the host of heaven, e which I have not commanded;

Those glorious creatures, which are to be admired as the wonderful works of God, but not to be set up in God's stead, nor worshipped as gods: see Job xxxi. 26. By condemning the most specious and reasonable of all idolaters, he intimates how absurd a thing it is to worship stocks and stones, the works of men's hands. *Which I have not commanded,* i. e. I have forbidden, to wit, Exod. xx. Such negative expressions are oft emphatical, and imply the contrary, as Prov. x. 2; xvii. 21; xxiv. 23.

f ch. 13. 12, 14. 4 f And it be told thee, and thou hast heard *of it,* and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

Told thee by any person, thou shalt not slight so much as a rumour or flying report of so gross a crime. *Inquired diligently,* by sending messengers, examining witnesses, &c.

g Lev. 24. 14, 16. ch. 13. 10. Josh. 7. 25. 5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and g shalt stone them with stones, till they die.

h Num. 35. 30. ch. 19. 15. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19 Heb. 10. 28. 6 h At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

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At the mouth, i. e. upon the testimony delivered upon oath before the magistrates. *Three witnesses*, to wit, credible and competent witnesses. The Jews rejected the testimonies of madmen, children, women, servants, familiar friends, or enemies, persons of dissolute lives and evil fame.

i ch. 13. 9. Acts 7. 58.

7 [i] The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So [k] thou shalt put the evil away from among you.

k ver. 12. ch. 13. 5. & 19. 19.

Shall be first upon him; either laid upon his head to design the person, or stretched out to throw the first stone at him. God thus ordered it, partly for the caution of witnesses, that if they had through malice or wrath accused him falsely, they might now be afraid to imbrue their hands in innocent blood; partly for the security and satisfaction of the people in the execution of this punishment. *The hand of all the people*, who, being all highly and particularly obliged to God, are bound to express their zeal for his honour and service, and their detestation of all persons and things so highly dishonourable and abominable to him.

l 2 Chron. 19. 10. Heb. 12. 11. Mal. 2. 7. m See Ex. 21. 13, 20, 22, 28. & 22. 2. Numb. 35. 11, 16, 19. ch. 19. 4, 10, 11.

8 ¶ [l] If there arise a matter too hard for thee in judgment, [m] between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then

n ch. 12. 5. & 14. 17. Ps. 122. 5.

shalt thou arise, [n] and get thee up into the place which the LORD thy God shall choose;

Too hard for thee; he speaks to the inferior magistrates, who were erected in several cities, as appears by the opposition of these to them at Jerusalem. If, saith he, thou hast not skill or confidence to determine so weighty and difficult a cause. *Between blood and blood*, i. e. in capital causes in matter of bloodshed, whether it be wilful or casual murder, whether punishable or pardonable by those laws, Exod. xxi. 13, 20, 22, 28; xxii. 2; Numb. xxxv. 11, 16, 19; Deut. xix. 4, 10. *Between plea and plea;* in civil causes or suits between plaintiffs and defendants about words or estates. *Between stroke and stroke*, i. e. either first in ceremonial causes, *between plague and plague*, between the true leprosy, which is ofttimes called the *plague*, and the seeming and counterfeit leprosy, which was ofttimes hard to determine. And under this, as the most eminent of the kind, may seem to be contained all ceremonial uncleannesses. But this seems not probable, 1. Because the final determination of the matter of leprosy is manifestly left to any particular priest, Lev. xiii., xiv. 2. Because the person suspected of leprosy was not to be brought to Jerusalem, to be tried there, but was to be shut up in his own city and house, Lev. xiii. 4, 5; and the judges at Jerusalem neither could nor would determine his case without once seeing the person. 3. Because the case of leprosy was not hard or difficult, as those causes are said to be, but plain and evident, and so particularly and punctually described, that the priest needed only eyes to decide it. Or rather, 2. In criminal causes, concerning blows or wounds inflicted by one man upon another, and to be requited to him by the sentence of the magistrate according to that law, Exod. xxi. 23—25, wherein there might be many cases of great difficulty and doubt, about which see the annotations there. *Matters of controversy*, i. e. such things or matters of blood and pleas and strokes being doubtful, and the magistrates divided in their opinions about it; for if it was a clear case, this was not to be done. Some make this an additional clause to comprehend these and all other things, thus as if he had said, and in general, any *words* or *matters of strifes* or *contentions*. *Which the Lord shall choose*, to wit, to set up his worship and tabernacle or temple there; because there was the abode, both of their sanhedrim, or chief council, which was constituted of priests and civil magistrates, who were most able to determine all controversies, and of the high priests, who were to consult God by Urim, Numb. xxvii. 21, in great matters, which could not be decided otherwise.

o See Jer. 18. 18. p ch. 19. 17.

9 And [o] thou shalt come unto the priests the Levites, and [p] unto the judge that shall be in those days, and enquire; [q] and they shall shew thee the sentence of judgment:

q Ezek. 44. 24.

Unto the priests the Levites, i. e. unto the great council, which it is here denominated from, because it consisted chiefly of the priests and Levites, as being the best expositors of the laws of God, by which all those controversies mentioned ver. 8 were to be decided. And the high priest was commonly one of that number, and may seem to be understood here under the *priests*, whereof he was the chief. *Unto the judge:* this judge here is either, 1. The supreme civil magistrate, who was made by God the keeper of both tables, and was by his office to take care of the right administration both of justice and of religion, who was to determine causes and suits by his own skill and authority in civil matters, and by the priests' direction in spiritual or sacred causes. But this seems obnoxious to some difficulties, because, 1. This judge was obliged to dwell in the place of God's worship, which the civil magistrate was not, and ofttimes did not. 2. This judge was one whose office it was to expound and teach others the law of God, as it here follows, ver. 11, therefore not the civil magistrate. Or, 2. The high priest, who was obliged to live in this place, to whom it belonged to determine some at least of those controversies mentioned ver. 8, and to teach and expound the law of God. And he may be distinctly named, though he be one of the priests, partly because of his eminency and superiority over the rest of them, as after *all David's enemies Saul* is particularly mentioned, Psal. xviii. title; and partly to show that amongst the priests he especially was to be consulted in such cases. But this also seems liable to objections. 1. That he seems to be included under that general expression of the *priests and Levites*. 2. That the high priest is never in all the Scripture called simply the judge, but generally called the *priest*, or the *high priest*, or *chief priest*, or the like: and it is most probable if Moses had meant him here, he would have expressed him by some of his usual names and titles, and not by a strange title which was not likely to be understood. 3. That divers controversies *between blood and blood, plea and plea, stroke and stroke*, were not to be determined by the high priest, but by other persons, as appears by Exod. xviii. 22; Deut. i. 16, 17. Or, 3. The sanhedrim or supreme council, which, as was said before, consisted partly of priests, and partly of wise and learned persons of other tribes, as is confessed by all the Jewish and most other writers. And so this is added by way of explication, partly to show that the *priests and Levites* here mentioned, as the persons to whom all hard controversies are to be referred, are not all the priests and Levites which should reside in Jerusalem, but only such of them as were or should be members of that great council by whom, together with their fellow-members of other tribes, these causes were to be decided; partly to intimate that that great council, which had the chief and final determination of all the above-said controversies, was a mixed assembly, consisting of wise and good men, some ecclesiastical, and some secular; as it was most meet it should be, because many of the causes which were brought unto them were mixed causes. As for the conjunctive particle *and*, that may be taken either disjunctively for *or*, as it is Exod. xxi. 15, 17, compared with Matt. xv. 4; and Numb. xxxv. 5, 6, compared with Matt. xii. 37; and Lev. vi. 3, 5; 2 Sam. ii. 19, 21; or exegetically, for *that is*, or *to wit*, as Judg. vii. 24; 1 Sam. xvii. 40; xxviii. 3; 2 Chron. xxxv. 14; and so the sense may be, *the priests, the Levites, or the judge*, as it is ver. 12; or, *the priests, the Levites, that is, the judge, or the judges* appointed for this work. And though the word *judge* be in the singular number, and may seem to denote one person, yet it is only an enallage, or change of the number, the singular for the plural, *judges*, which is most frequent, as Gen. iii. 2, 7; xlix. 6; 1 Sam. xxxi. 1; 1 Kings x. 22; 2 Kings xi. 10, compared with 2 Chron. ix. 21; xxiii. 9; and in the Hebrew, 1 Chron. iv. 42, where divers officers are called one *head*. And so it is most probably here, 1. Because the following words which belong to this run altogether in the plural number, *they, they, they*, &c., here and ver. 10, 11. 2. Because here is the same enallage in the other branch, the same person or persons being called *the priests* here, and *the priest* ver. 12. 3. Because for *the*

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judge here is put *the judges*, Deut. xix. 17, where we have the same phrase used upon the same or a like occasion, *the men between whom the controversy is shall stand before the Lord, before the priests and the judges, which shall be in those days.* Nor is it strange, but very fit and reasonable, that so many persons being all united in one body, and to give judgment or sentence by the consent of all, or the greatest part, should be here called by the name of one *judge*, as indeed they were; and for that reason the *priests* are spoken of in the plural number, because they were many, as also the other members of that assembly were, and *the judge* in the singular number, because they all constituted but one judge. *The sentence of judgment*, Heb. *the word* or *matter of judgment*, i. e. the true state and right of the cause, and what judgment or sentence ought to be given in it.

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

Thou shalt, i. e. thou shalt pass sentence; for he speaks to the inferior magistrates, as was before noted, who were to give sentence, and came hither to be advised about it. *Thou shalt observe to do.* It is very observable that this place doth not speak of all controversies of faith, as if they were to believe every thing which they should teach; but only of some particular matters of practice and strife between man and man, to which it is plainly limited, ver. 8. And they are not here commanded to believe, but only to *do*, which is thrice repeated.

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

According to the sentence of the law which they shall teach thee: these words are a manifest limitation of the foregoing assertion, that they were to do according to all that the judge or judges informed him. And they seem to limit and regulate, 1. The judges in their sentence, that they shall not, upon pretence of this supreme authority put into their hands, presume to teach or direct otherwise than the law prescribes. 2. The people in their obedience; that they shall not simply obey them in all things, but so far forth as their sentence is according to the law and word of God, but not when their commands are evidently contrary to God's laws, for then, say even popish commentators on this place, they must obey God rather than man. And this cannot be denied by any man of sense, upon supposition that this place speaks of, and this power given to the priest or judge reacheth to, all controversies or questions of faith and manners, as the papists would extend it: for put case these priests or judges should give a sentence directly contrary to the express words of God's law, *Thou shalt worship a graven image*, as Aaron did in the case of the calf, *thou shalt profane the sabbath, thou shalt dishonour thy father and mother, thou shalt murder, steal, commit adultery*, &c., I ask, were the people in this case bound to do as the judge determined, or not? If any say they were, such a bold and wicked assertion must need strike all sober Christians with horror; and if they say they were not, then this must needs be taken for a limitation. But this place speaks only of particular suits between man and man, as is apparent from the notes on ver. 8. And in all such cases, although the judge be hereby confined and tied to his rule in giving the sentence, yet it seems but fit and reasonable that people should be bound simply to acquiesce in the sentence of their last and highest judge, or else there would have been no end of strife.

r Num. 15. 30. Ezra 10. 8. Hos. 4. 4. † Heb. *not to hearken.* s Ch. 18. 5, 7.

12 And [r] the man that will do presumptuously, † and will not hearken unto the priest [s] that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and [t] thou shalt put away the evil from Israel.

t ch. 13. 5.

That will do presumptuously, i. e. that will proudly and obstinately oppose the sentence given against him. This is opposite to ignorance and error, Exod. xxi. 13, 14. *The evil;* either, 1. The evil thing, that scandal, that pernicious example. Or, 2. That evil, refractory, pernicious person, whose practice herein tends to the dissolution of all government, and the ruin of the commonwealth of Israel.

13 [u] And all the people shall hear, and fear, and do no more presumptuously.

u ch. 13. 11. & 19. 20.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, [x] I will set a king over me, like as all the nations that *are* about me;

x 1 Sam. 8. 5, 19, 20.

He only foresees and foretells what they would do, but doth not seem to approve of it, because when they did this thing for this very reason here alleged, he declares his utter dislike of it, 1 Sam. viii. 7.

15 Thou shalt in any wise set *him* king over thee, [y] whom the LORD thy God shall choose: *one* [z] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

y See 1 Sam. 9. 15. & 10. 24. & 16. 12. 1 Chr. 22. 10. z Jer. 30. 21.

Thou shalt set him, i. e. appoint, or install. If you will choose a king, which I shall suffer you to do, I command you to mind this in your choice. *Whom the Lord shall choose*, approve of, or appoint. So it was in Saul, and in David. God reserved to himself the nomination both of the family and of the person. See 1 Sam. ix. 15; x. 24; xvi. 12; 1 Chron. xxviii. 4, 5. *From among thy brethren;* of the same nation and religion; partly because such a person was most likely to maintain true religion, and to rule with righteousness, gentleness, and kindness to his subjects; and partly that he might be a fit type of Christ, their supreme King, who was to be one of their brethren. *Mayest not set a stranger over thee*, to wit, by thy own choice and consent; but if God by his providence and for their sins should set a stranger over them, they might submit to him, as appears from Jer. xxxviii. 17; Ezek. xvii. 12; Matt. xxii. 17.

16 But he shall not multiply [a] horses to himself, nor cause the people [b] to return to Egypt, to the end that he should multiply horses: forasmuch as [c] the LORD hath said unto you, [d] Ye shall henceforth return no more that way.

a 1 Kin. 4. 26. & 10. 26, 28. Ps. 20. 7. b Is. 31. 1. Ezek. 17. 15. c Ex. 13. 17. Num. 14. 3, 4. d ch. 28. 68. Hos. 11. 5. See Jer. 42. 15.

He shall not multiply horses to himself, to wit, excessively, beyond what the state and majesty of his place required. Hereby God would prevent many sins and mischiefs, as, 1. Pride of heart, and contempt of his people. 2. Oppression and tyranny, and the imposition of unnecessary burdens upon his people. 3. Carnal confidence, which by this means would be promoted. See Psal. xxxiii. 17; Prov. xxi. 31. 4. Much commerce with Egypt, as it here follows, which was famous for horses, as appears from Exod. xiv. 23; 1 Kings x. 26, 28; 2 Chron. i. 16; ix. 28; Isa. xxxi. 1, 3; Ezek. xvii. 15. *Nor cause the people to return to Egypt;* either for habitation, or for trade. This God forbade to prevent, 1. Their unthankfulness for their deliverance out of Egypt. 2. Their confederacies with the Egyptians, their trusting to them for aid, which they were very prone to, and their infection by the idolatry and other manifold wickednesses for which Egypt was infamous. 3. Their multiplication of horses, as it here follows. *The Lord hath said:* when or where? *Answ.* Either implicitly, when he showed his dislike of their return to Egypt, as Exod. xiii. 17; Numb. xiv. 3, 4; or expressly at this time, The Lord hath now said it to me, and I in his name, and by his command, declare it to you. *That way;* in the way that leads to that place.

17 Neither shall he multiply wives to himself, that [e] his heart turn not away: neither shall he greatly multiply to himself silver and gold.

e See 1 Kin. 11. 3, 4.

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Neither shall he multiply wives, as the manner of other kings was. *That his heart turn not away*, to wit, from God and his law; either, 1. To idolatry and superstition, to which women are ofttimes prone, and especially such women as he was likely to choose, even the daughters of neighbouring and idolatrous kings and princes, as Solomon did; or, 2. To other manifold sins and violations of his duty to his people, either by neglect and contempt of his business, through effeminacy and sloth, or by oppressing his people, and perverting justice, to comply with the vast and exorbitant desires of his wives. *Neither shall he greatly multiply to himself silver and gold*, lest this should lift up his heart in confidence and pride, which God abhors, and beget in him a contempt of his people; and lest it should incline, or engage, or enable him to burden his people with immoderate exactions. They are not simply forbidden to be rich, if God made them so either by the voluntary gifts of their subjects, or by the spoils of their enemies, which was the case of David, and Solomon, and Jehoshaphat, &c.; but they are forbidden either inordinately to desire, or irregularly to procure, great riches by grinding the faces of their poor people, or by other wicked arts and courses, as the manner of their neighbouring kings was.

f 2 Kings 11. 12.

18 f And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a

g ch. 31. 9, 26. See 2 Kin. 22. 8.

book out of g *that which is* before the priests the Levites:

He shall write; either with his own hand, as the Jews say; or, at least, by his command and procurement. *Out of that which is before the priests the Levites*, i. e. out of the original, which was carefully kept by the priests in the sanctuary, Deut. xxxi. 26; 2 Kings xxii. 8, partly that it might be a true and perfect copy, and partly that it might have the greater authority and influence upon him, coming to him as from the hand and presence of God.

h Josh. 1. 8. Ps. 119. 97, 98.

19 And h it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

All the days of his life, i. e. diligently and constantly; neither the greatness of his place, nor the weight and multitude of his business, shall excuse or hinder him.

1 ch. 5. 32. 1 Kin. 15. 5.

20 That his heart be not lifted up above his brethren, and that he i turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

That his heart be not lifted up; he intimates, that the Scriptures, diligently read and studied, are a powerful and probable means to keep him humble, because they show him that, though a king, he is subject to a higher Monarch, to whom he must give an account of all his administrations and actions, and receive from him his sentence and doom agreeable to their quality, which is sufficient to abate the pride of the haughtiest person in the world, if he duly consider it.

CHAP. XVIII.

The Lord is the priests' and Levites' inheritance. 1, 2. *Their due from the people*, 3—5. *A Levite's portion that came to serve voluntarily*, 6—8. *All unlawful arts prohibited*, 9—14. *Christ is promised, whom they must hearken to*, 15—19. *False prophets threatened*, 20. *The mark of a false prophet*, 21, 22.

THE priests the Levites, *and* all the tribe of Levi, a shall have no part nor inheritance with Israel: they b shall eat the offerings of the LORD made by fire, and his inheritance.

a Num. 18. 20. & 26. 62. ch. 10. 9. b Num. 18. 8, 9. 1 Cor. 9. 13.

The offerings of the Lord made by fire; by which phrase we here manifestly see that he means not burnt-offerings, which were wholly consumed by fire, and no part of them eaten by the priests; but other sacrifices, whereof part was offered to the Lord by fire, and part was allotted to the priests for their food. *His inheritance*, i. e. the Lord's portion or inheritance, which God had reserved to himself, as tithes and first-fruits, and other oblations distinct from those which were made by fire; and so these two branches make up the whole of that which belonged to God, and was by him given to the Levites.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

i. e. The Lord's part and right, as was now said.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and

c Lev. 7. 30—34.

c they shall give unto the priest the shoulder, and the two cheeks, and the maw.

A sacrifice, to wit, a sacrifice of thanksgiving, or a peace-offering, as appears from Lev. vii. 31, 33, which is ofttimes called simply a *sacrifice*, as Exod. xviii. 12; Lev. xvii. 5, 8; Numb. xv. 3; Deut. xii. 27. *The shoulder, and the two cheeks, and the maw. Quest.* How doth this agree with other texts, in which the shoulder and the breast, and those parts only, are the priest's due, not the cheeks and maw? *Answ.* 1. Who shall tie God's hands? what if he now makes an addition, and enlargeth the priest's commons? Nothing more usual than for one scripture to supply what is lacking in another, and for a latter law of God to add to a former. 2. The breast may be here omitted, because it is comprehended under the shoulder, to which it is commonly joined, and with which it was waved before the Lord. 3. The Hebrew word here rendered *maw* or *stomach*, which was reckoned among dainties by the ancients, is not to my remembrance used elsewhere, and therefore it may have another signification, and some render it the *breast*, others take it for the uppermost part of the stomach, which lies under the breast.

4 d The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

d Ex. 22. 29. Num. 18. 12, 24.

5 For e the LORD thy God hath chosen him out of all thy tribes, f to stand to minister in the name of the LORD, him and his sons for ever.

e Ex. 28. 1. Num. 3. 10. f ch. 10. 8. & 17. 12.

To minister in the name of the Lord, i. e. either by authority and commission from him, or for his honour, worship, or service.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he g sojourned, and come with all the desire of his mind h unto the place which the LORD shall choose;

g Num. 35. 2, 3. h ch. 12. 5.

Either for any private occasions, or to sojourn there for a season, or rather with full purpose to fix his abode, and to spend his whole time and strength in the service of God, as appears by the *sale of his patrimony*, mentioned ver. 8. It seems probable that the several priests were to come from their cities to the temple by turns before David's time, and it is certain they did so after it. But if any of them were not contented with this seldom attendance upon God in his tabernacle or temple, and desired more entirely and constantly to devote himself to God's service there, he was permitted so to do, because this was an eminent act of piety joined with self-denial to part with those great conveniencies which he could and did enjoy in the city of his possession, and to oblige himself to more constant and laborious work about the sacrifices, &c.

7 Then he shall minister in the name of the LORD his God, i as all his brethren the Levites *do*, which stand there before the LORD.

i 2 Chr. 31. 2.

8 They shall have like k portions to eat, beside † that which cometh of the sale of his patrimony.

k 2 Chr. 31. 4. Neh. 12. 44, 47. † Heb. *his sales by the fathers.*

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Like portions, to wit, with their brethren who were in actual ministration; as they share with them in the work, so shall they also in the encouragements. *Beside that which cometh of the sale of his patrimony;* though he have an estate whereby he may subsist raised by the sale of his house in his city, and his cattle, and other movables, yet you shall not upon this ground either deny or diminish their part of your maintenance. The reason of this law was, partly because he that waited on the altar ought to live by the altar; and partly because it was fit he should keep his money, wherewith he might redeem what he sold, if afterwards he saw occasion for it. Heb. *besides his sales by the fathers*, i. e. of that which came to him by his fathers. or, *according to* his *fathers*, or, his *father's* house; and these words may be joined not with the word immediately foregoing, but with the former part of the verse, the next word coming in by a kind of parenthesis, in this manner and order, *Besides that which cometh by the sale* of their goods, *they shall have like portions to eat* to what their brethren have, each of them eating *according to* his *father's* house. i. e. a Gershonite shall eat with his brethren the Gershonites who are then ministering, and a Merarite with the Merarites, &c., and so there shall be no disturbance nor change in the appointed courses by their accession to the number.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, [l] thou shalt not learn to do after the abominations of those nations.

l Lev. 18. 26, 27, 30. ch. 12. 29, 30, 31.

10 There shall not be found among you *any one* that maketh his son or his [m] daughter [n] to pass through the fire, [o] *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

m Lev. 18. 21. ch. 12. 31.
n Lev. 19. 26, 31. & 20. 27. Is. 8. 19.

To pass through the fire; either by a superstitious lustration or purgation, or by a cruel sacrificing of them. See Lev. xviii. 21; 2 Kings xvii. 31; xxiii. 10; 2 Chron. xxviii. 3; Psal. cvi. 37; Jer. vii. 31; xix. 5; Ezek. xvi. 20, 21; xxiii. 37—39. *That useth divination*, i. e. foretelleth things secret or to come, Micah iii. 11, by unlawful arts and practices. *An observer of times;* superstitiously pronouncing some days good and lucky, and others unlucky, for such or such actions. Or, *an observer of the clouds* or heavens, i. e. one that divineth by the motions of the clouds, by the stars, or by the flying or chattering of birds, all which heathens used to observe. *An enchanter*, or, *a conjecturer*, that discovers hidden things by a superstitious use of words or ceremonies, by observation of water or smoke, or any contingencies, as the meeting of a hare, &c. See on Lev. xix. 26. *A witch;* one that is in covenant with the devil, and by his help deludes their senses, or hurts their persons. See Exod. vii. 11; xxii. 18.

o Lev. 20. 27.

11 [o] Or a charmer, or a consulter with familiar spirits, or a wizard, or a [p] necromancer.

p 1 Sam. 28. 7.

A charmer; one that charmeth serpents or other cattle, Psal. lviii. 5; or, *a fortune-teller*, that foretelleth the events of men's lives by the conjunctions of the stars, &c. See more on Lev. xix. 31; xx. 6. *A consulter with familiar spirits*, whom they call upon by certain words or rites to engage them in evil designs. *A wizard*, Heb. *a knowing* or *cunning man*, who by any superstitious or forbidden ways undertakes the revelation of secret things. *A necromancer;* one that calleth up and inquireth of the dead, 1 Sam. xxviii. 8; Isa. viii. 19.

12 For all that do these things *are* an abomination unto the LORD: and [q] because of these abominations the LORD thy God doth drive them out from before thee.

q Lev. 18. 24, 25. ch. 9. 4.

The people of the land which thou art going to possess, mentioned above, ver. 9.

13 Thou shalt be ‖ perfect with the LORD thy God.

‖ Or, *upright*, or, *sincere*. Gen. 17. 1.

Sincerely and wholly his, seeking him and cleaving to him and to his word alone, and therefore abhorring all commerce and conversations with devils or their agents, such as were now mentioned.

14 For these nations, which thou shalt ‖ possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

‖ Or, *inherit*.

Hath not suffered thee to follow thy own vain mind, and these superstitious and diabolical practices, as he hath suffered other nations to do, Acts xiv. 16, but hath instructed thee better by his word and Spirit, and thereby kept thee from such courses, and will more fully instruct thee by a great Prophet, &c. Or, *hath not given to thee*, to wit, such persons to consult with, but hath given thee prophets to instruct thee, and will in due time give thee an eminent Prophet, as it here follows.

15 ¶ [r] The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

r ver. 18. John 1. 45. Acts 3. 22. & 7. 37.

Will raise up, i. e. will produce and send into the world in due time. *A Prophet:* those words may be understood secondarily concerning the succession of prophets which God would raise for the instruction of his church, both because this is alleged as an argument why they need not consult with diviners, &c., because they should have prophets at hand whensoever it was needful to advise them, and because this Prophet is opposed to the false prophet; and a general rule is hereupon given for the discovery of all succeeding prophets, whether they be true or false, ver. 20—22; but they are chiefly to be understood of Christ, as the following words show, which do not truly and fully agree to any other; particularly where he is said to be *like unto Moses*, which is simply denied concerning all other prophets, Deut. xxxiv. 10, and therefore it is not probable that it should be simply affirmed concerning all true prophets succeeding him. But Christ was truly, and in all commendable parts, like him, in being both a Prophet and a King, and a Priest and Mediator, as Moses was, in the excellency of his ministry and work, in the glory of his miracles, in his familiar and intimate converse with God, &c. And this place is expounded of Christ alone by God himself in the New Testament, Acts iii. 22; vii. 37. See also John i. 45; vi. 14.

16 According to all that thou desiredst of the LORD thy God in Horeb [s] in the day of the assembly, saying, [t] Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

s ch. 9. 10.
t Ex. 20. 19. Heb. 12. 19.

In the day of the assembly, to wit, of that great and general congregation of all the people together.

17 And the LORD said unto me, [u] They have well *spoken that* which they have spoken.

u ch. 5. 28.

18 [x] I will raise them up a Prophet from among their brethren, like unto thee, and [y] will put my words in his mouth; [z] and he shall speak unto them all that I shall command him.

x ver. 15. John 1. 45. Acts 3. 22. & 7. 37.
y Is. 51. 16. John 17. 8.
z John 4. 25. & 8. 28. & 12. 49, 50.

Will put my words in his mouth; will instruct him what to say, reveal myself and my will to him. *He shall speak unto them all that I shall command him;* he will faithfully execute the office and trust I commit him.

19 [a] And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

a Acts 3. 23.

i. e. I will punish him severely for it, as this phrase is taken, Gen. ix. 5; xlii. 22. The sad effect of this threat ening the Jews have felt for above sixteen hundred years together.

20 But [b] the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or

b ch. 13. 5. Jer. 14. 14. 15. Zech. 13. 3.

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c ch. 13. 1, 2. Jer. 2. 8. that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

d Jer. 28. 9. 22 d When a prophet speaketh in the e See ch. 13. 2. name of the LORD, e if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the f ver. 20. prophet hath spoken it f presumptuously: thou shalt not be afraid of him.

If the thing follow not; which he gives as a sign of the truth of his prophecy. He means the prediction of some strange and wonderful event, as appears by comparing this with Deut. xiii. 1, 2. *The Lord hath not spoken:* the falsehood of his prediction shows him to be a false prophet, though the truth and accomplishment of his prediction had not proved him to be a true prophet, as is evident from Deut. xiii. 2, 3. *Presumptuously;* impudently ascribing his own vain and lying fancies to the God of truth. *Thou shalt not be afraid of him,* i. e. of his predictions or threatenings, so as to be scared from doing thy duty in bringing him to deserved punishment.

CHAP. XIX.

The rehearsal of the cities of refuge for him that killeth his neighbour ignorantly, 1—10; *but he that hateth and killeth his neighbour, though fled into one of these cities, must die,* 11—13. *No removing of old land-marks,* 14. *The number of witnesses,* 15. *The punishment of false witnesses,* 16—21.

a ch. 12. 29. WHEN the LORD thy God a hath cut off the nations, whose land the LORD thy † Heb. *inheritest, or, possessest.* God giveth thee, and thou †succeedest them, and dwellest in their cities, and in their houses;

b Ex. 21. 13. Num. 35. 10, 14. Josh. 20. 2. 2 b Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

In the midst of thy land, to wit, beyond Jordan, as there were three already appointed on this side Jordan, Numb. xxxv. 14. He saith, *in the midst of the land,* either for *in the land,* as *in the midst of the city,* Jer. lii. 25, is the same with that *in the city,* 2 Kings xxv. 19, or to design the places, that they should be situated in the midst of the several parts of their land, to which they might conveniently and speedily flee from all the parts of the land.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

Thou shalt prepare thee a way; distinguish it by evident marks, and make it plain and convenient, to prevent mistakes and delays. *Into three parts;* not into more, because it was fit that these places should, as far as it was possible, be at some considerable distance from the friends of the slain person, lest the sight of the manslayer might have provoked their passion, and occasioned his ruin.

c Num. 35. 15. ch. 4. 42. 4 ¶ And c this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, † Heb. *from yesterday the third day.* whom he hated not †in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut † Heb. *iron.* down the tree, and the †head slippeth † Heb. *wood.* † Heb. *fadeth.* from the †helve, and †lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

d Num. 35. 12. 6 d Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and †slay him; whereas he *was* not worthy of death, inasmuch as he hated him not †in time past. † Heb. *smite him in life.* † Heb. *from yesterday the third day.*

This verse is to be joined with ver. 3, as is evident, the 4th and 5th verses coming in as a parenthesis, which is usual in Scripture and other authors. *And slay him;* which is supposed, but not allowed, as appears from the following words. But the avenger of blood is not to be punished with death for killing the manslayer, in case he found him without the borders of the city of refuge after he had been received there, Numb. xxxv. 26, 27, because then he was guilty of a new crime, to wit, a contempt of God's ordinance, and a gross neglect of the duty of self-preservation, and therefore deserved death from God, who might permit it to be inflicted by the avenger of blood.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God e enlarge e Gen. 15. 18. ch. 12. 20. thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

Enlarge thy coast, as far as Euphrates. See Gen. xv. 18; Exod. xxiii. 31; Deut. i. 7.

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; f then f Josh. 20. 7, 8. shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But g if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him †mortally that he die, and fleeth into one of these cities:

g Ex. 21. 12, &c. Num. 35. 16, 24. ch. 27. 24. Prov. 28. 17. † Heb. *in life.*

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

The elders of his city; either of the slain person, who were most likely to prosecute the murderer; or of the murderer, because God would oblige even his own fellow citizens to prosecute him to death, that it might appear how hateful murder and the murderer is to God, and ought to be to all men. *Fetch him thence;* demand him of the elders of the city of refuge, who upon the hearing of the cause and the evidence of the murder were obliged to deliver the offender to justice.

13 h Thine eye shall not pity him, i but h ch. 13. 8. & 25. 12. thou shalt put away *the guilt of* innocent i Num. 35. 33, 34. ch. 21. 9. 1 Kin. 2. 31. blood from Israel, that it may go well with thee.

14 ¶ k Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it. k ch. 27. 17. Job 24. 2. Prov. 22. 28. Hos. 5. 10.

Thy neighbour's land-mark; by which the several portions of land distributed to several families were distinguished one from another. See Job xxiv. 2; Prov. xxii. 28; Hos. v. 10.

15 ¶ l One witness shall not rise up l Num. 35. 30. ch. 17. 6. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28. against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Shall not rise up, or, *not stand,* or, *not be established,* ac-

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cepted, owned as sufficient: it is the same word which in the end of the verse is rendered *be established*.

m Ps. 27. 12. & 35. 11. ‖ Or, *falling away.*

16 ¶ If a false witness [m]rise up against any man to testify against him ‖ *that which is* wrong;

A single witness, though he speak truth, is not to be accepted for the condemnation of another man; but if he be convicted of false witness, this is sufficient for his own condemnation.

17 Then both the men, between whom the controversy *is*, shall stand before the

n ch. 17. 9. & 21. 5.

LORD, [n]before the priests and the judges, which shall be in those days;

See on Deut. xvii. 9, 12, and observe that the *controversies* both here and there referred to, and to be determined by the priests and judges, are only between man and man, and not doctrines of faith and manners, as the papists for their own advantage pretend.

18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

o Prov. 19. 5, 9. Dan. 6. 24. Hist. Sus. 62.

19 [o]Then shall ye do unto him, as he had thought to have done unto his brother: so

p ch. 13. 5. & 17. 7. & 21. 21. & 22. 21, 24. & 24. 7.

[p]shalt thou put the evil away from among you.

q ch. 17. 13. & 21. 21.

20 [q]And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

Those which remain, i. e. the rest of the people. See Deut. xiii. 11; xvii. 13.

r ver. 13.

21 [r]And thine eye shall not pity; *but*

s Ex. 21. 23. Lev. 24. 20. Matt. 5. 38.

[s]life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

What punishment he intended or the law allotted to the accused, if he had been convicted, the same shall the false accuser bear. Of this law see on Exod. xxi. 24; Lev. xxiv. 20.

CHAP. XX.

The priest's exhortation to encourage the people to fight their enemies, 1—4. *The officers' proclamation who are to be dismissed from the war*, 5—9. *A proclamation of peace to be made to besieged cities*, 10, *and to deal with them as they accept or refuse it*, 11—18. *What trees were to be cut down for the siege, and what not*, 19, 20.

WHEN thou goest out to battle against

a See Ps. 20. 7. Is. 31. 1.

thine enemies, and seest [a]horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy

b Num. 23. 21. ch. 31. 6, 8. 2 Chr. 13. 12. & 32. 7, 8.

God *is* [b]with thee, which brought thee up out of the land of Egypt.

When thou goest out to battle, upon a just and necessary cause, as upon great provocation, or for thy own defence.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

The priest; an eminent priest appointed for this work, and to blow with the holy trumpets, Numb. x. 9; xxxi. 6. *Speak unto the people;* either successively to one regiment of the army after another, or to some by himself, to others by his brethren or deputies, which accompanied him for that end.

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts

† Heb. *be tender.* † Heb. *make haste.*

†faint, fear not, and do not †tremble, neither be ye terrified because of them;

Faint, Heb. *be soft* or *tender*. Softness or tenderness of heart towards God is commended, 2 Kings xxii. 19, but towards enemies it is condemned, here and ver. 8; Lev. xxvi. 36; 2 Chron. xiii. 7; Isa. vii. 4.

4 For the LORD your God *is* he that goeth with you, [c]to fight for you against your enemies, to save you.

c ch. 1. 30. & 3. 22. Josh. 23. 10.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not [d]dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

d See Neh. 12. 27. Ps 30, title.

Houses were *dedicated* by feasting and thanksgiving to God. See the title of Psal. xxx., and Neh. xii. 27. Heb. *hath initiated it*, i. e. entered upon it, taken possession of it, dwelt in it. *Let him return to his house*, lest his heart be set upon it, and thereby he be negligent or timorous in the battle, to the scandal and prejudice of others. *Another man dedicate it;* and so he should lose and another get the fruit of his labours, which might seem unjust or hard. And God provides even for men's infirmities. But this and the following exceptions are to be understood only of a war allowed by God, not in a war commanded by God, not in the approaching war with the Canaanites, from which even the bridegroom was not exempted, as the Jewish writers note.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* †eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

† Heb. *made it common:* See Lev. 19. 23, 24. ch. 28. 30.

This and the former dispensation were generally convenient, but more necessary in the beginning of their settlement in Canaan, for the encouragement of those who should build houses or plant vineyards, which was chargeable to them, and beneficial to the commonwealth. *Eaten of it*, Heb. *made it common*, to wit, for the use of himself and family and friends, which it was not till the fifth year, Lev. xix. 23, &c.; Jer. xxxi. 5.

7 [e]And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

e ch. 24. 5.

Betrothing was done by a solemn and mutual promise, but not by an actual contract. See Gen. xix. 14; Deut. xxii. 23.

8 And the officers shall speak further unto the people, and they shall say, [f]What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart †faint as well as his heart.

f Judg. 7. 3. † Heb. *melt.*

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies †to lead the people.

† Heb. *to be in the head of the people.*

Or rather, as the Hebrew hath it, *they shall set* or *place the captains of the armies in the head or front of the people* under their charge, that they may conduct and manage them, and by their example encourage their soldiers. But it is not likely they had their captains to make or choose when they were just going to battle.

10 ¶ When thou comest nigh unto a city to fight against it, [g]then proclaim peace unto it.

g 2 Sam. 20. 18, 20.

This seems to be understood not of the cities of the Canaanites, as is manifest from ver. 16—18, who were under an absolute sentence of utter destruction, Exod. xxiii. 32, 33; Deut. vii. 1, 2; whence they are blamed that made any league or peace with them, Judg. ii. 2; but of the cities either of other nations who injured or disturbed them, or commenced war against them, or aided their enemies, or oppressed their friends and allies; or of the Hebrews themselves, if they were guilty or abettors of idolatry or apostacy from God, or of sedition or rebellion against

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authority, or of giving protection and defence to capital offenders. See Gen. xiv.; Judg. xx.; 2 Sam. xx., &c.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

By their purses, and by their labours too, as appears from 1 Kings ix. 15; 2 Chron. viii. 7, 8.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath
h Num. 31. 7. delivered it into thine hands, [h] thou shalt smite every male thereof with the edge of the sword:

A just punishment of their obstinate refusal of peace offered.

14 But the women, and the little ones,
i Josh. 8. 2. and [i] the cattle, and all that is in the city,
† Heb. spoil. *even* all the spoil thereof, shalt thou † take
k Josh. 22. 8. unto thyself; and [k] thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

The little ones, excused by their sex or age, as not involved in the guilt, nor being likely to revenge their quarrel.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But
l Num. 21. 2, 3, 35. & 33. 52. ch. 7. 1, 2. Josh. 11. 14. [l] of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

Heb. *no soul*, i. e. no man, as that word is oft used. Compare Josh. x. 40, with xi. 14. For the beasts, some few excepted as being under a special curse, were given them for a prey.

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That
m ch. 7. 4. & 12. 30, 31. & 18. 9. [m] they teach you not to do after all their abominations, which they have done unto their gods; so should ye
n Ex. 23. 33. [n] sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees
‖ Or, *for, O man, the tree of the field is to be employed in the siege.* thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (‖ for the tree of
† Heb. *to go from before thee.* the field *is* man's *life*) † to employ *them* in the siege:

The trees thereof, to wit, the fruit trees, as appears from the following words; which is to be understood of a general destruction of them, not of the cutting down of some few of them, as the conveniency of the siege might require. *Man's life*, i. e. the sustenance or support of his life, as *life* is taken Deut. xxiv. 6. But this place may be otherwise translated, as it is in the margin of our English Bibles: *For, O man*, (the Hebrew letter *he* being here the note of a vocative case, as it is Psal. ix. 7,) *the tree* (or *trees*, the singular number for the plural, as is common) *of the field* is (or ought, as the Hebrew *lamed* is used Esth. ix. 1; Psal. lxii. 10) *to be employed in the siege*; or, as it is in the Hebrew, *to go before thy face*, i. e. to make fences for thy security, *in the siege*. *The trees of the field*: I here understand not its general signification of all trees, including fruit-bearing trees, as that phrase is commonly used, but in its more special and distinct signification, for unfruitful trees, as it is taken Isa. lv. 12; or such as grow only in open fields, such as are elsewhere called *the trees of the wood*, 1 Chron. xvi. 33; Isa. vii. 2, or *the trees of the forest*, Cant. ii. 3; Isa. x. 19, which are opposed to the trees of the gardens, Gen. iii. 2, 8; Eccl. ii. 5; Ezek. xxxi. 9; as the *flower of the field*, Psal. ciii. 15; Isa. xl. 6, and *the lilies of the field*, Matt. vi. 28, are opposed to those that grow in gardens, and are preserved and cultivated by the gardener's art and care. And so it is a very proper argument to dissuade from the destroying of fruit trees, because the wild and unfruitful trees were sufficient for the use of the siege. And this sense fitly agrees with the following words, where the concession or grant, which here is delivered in more ambiguous terms, of *the tree of the field*, is repeated and explained concerning *the trees which thou knowest that they* be *not trees for meat.*

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until † it be subdued.
† Heb. *it come down.*

CHAP. XXI.

How to expiate an uncertain murder, 1—9. *The usage of a captive taken to wife*, 10—14. *The first-born, though the son of the hated, is not to be disinherited*, 15—17. *The punishment of a stubborn son, viz. death*, 18—21. *The cursed death of them that are hanged*, 22, 23.

IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

In the field; or, in the city, or any place; only the *field* is named, as the place where such murders are most commonly committed, and most easily concealed.

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

Thy elders and thy judges; those of thy elders who are judges; for the latter word explains and restrains the former, the judges or rulers of all the neighbouring cities, who were all concerned in this inquiry. *They shall measure*, unless it be evident and confessed which city is nearest, for then measuring was superfluous.

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

A fit vicegerent and representative of the murderer, in whose stead it was killed, who by this act hath shown himself to be a son of Belial, who would not bear the yoke of God's law. A type also of Christ, who was obliged to no work, and under no yoke, but what he had voluntarily taken upon himself.

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

Neither eared nor sown; partly to represent the hard and unprofitable and untutored heart of the murderer; and partly that such a desert and horrid place might beget a horror of murder and of the murderer. *Strike off the heifer's neck*, to show what they would and should have done to the murderer if they had found him.

5 And the priests the sons of Levi shall come near; for
a ch. 10. 8. 1 Chron. 23. 13. Ecclus. 45. 15. [a] them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and
b ch. 17. 8, 9. [b] by their † word shall every controversy and every stroke be *tried*:
† Heb. *mouth.*

The priests shall come near, both to direct them in all the circumstances of action and to see that the law was observed, and to bless them in God's name, by praying for them, and absolving or pronouncing them guiltless in this matter. *Every controversy*; not absolutely all manner of

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controversies that could possibly arise, as if their word were to determine whether there were a God or providence or no, whether God should be worshipped, and his commands observed, or no, whether Moses was a true prophet or an impostor, whether apostate and idolatrous Israelites should be punished or no, which is apparently absurd and ridiculous; but every such controversy as might arise about the matter here spoken of; nothing being more usual than to understand universal expressions in a limited sense; and indeed this is limited and explained by the following words, *and every stroke*, the particle *and* being put expositively, of which instances have been formerly given, i. e. every controversy which shall arise about any stroke, whether such a mortal stroke as is here spoken of, a murder, which may well be called a *stroke*, as to *smite* is oft used for to *kill*, as Gen. iv. 15; Lev. xxiv. 17, &c., or any other stroke or wound given by one man to another.

6 And all the elders of that city, *that* *are* next unto the slain *man*, [c] shall wash their hands over the heifer that is beheaded in the valley:

[c] See Ps. 19. 12. & 26. 6. Matt. 27. 24.

In testimony of their innocency. See on Matt. xxvii. 24.

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

They shall answer, to wit, to the priests who shall examine them and determine this controversy. *This blood; this* about which the present inquiry is made; or *this* which is here present; for it is thought the corpse of the slain man was brought into the same place where the heifer was slain. *Neither have our eyes seen it;* nor have we seen or understood how or by whom this was done.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, [d] and lay not innocent blood †unto thy people of Israel's charge. And the blood shall be forgiven them.

[d] Jonah 1. 14. † Heb. in the midst.

i. e. Not imputed to them, nor punished in them; for God is sometimes said to *forgive* when he doth not punish, as Psal. lxxviii. 38. Besides, though there was no mortal guilt in this people, yet there was a ceremonial uncleanness in the land, which was to be expiated and forgiven.

9 So [e] shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

[e] ch. 19. 13.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

Thine enemies, of other nations, but not of the Canaanites, for they might not spare their women, and much less marry them, Exod. xxxiv. 16; Deut. vii. 3.

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

Hast a desire unto her; or, *hast cleaved to her*, to wit, in love; or, *hast taken delight in her;* which may be a modest expression for *lying with her*, and seems probable, because it is said, ver. 14, *that he had humbled her*, to wit, by military insolence, when he took her captive, not after he had married her, for then he would have expressed it thus, *because thou hast married her*, which had been more emphatical than to say, *because thou hast humbled her*. And here seem to be two cases supposed, and direction given what to do in both of them: 1. That he did desire to marry her, of which he speaks ver. 11—13. 2. That he did not desire this, or not delight in her, of which he speaks ver. 14.

12 Then thou shalt bring her home to thine house; and she shall shave her head, and ‖ †pare her nails;

‖ Or, *suffer to grow.* † Heb. *make, or, dress.*

Either, 1. To take off his affections from her by rendering her uncomely and deformed; but then the last words must not be rendered shall *pare her nails*, but shall *nourish* them, or *suffer* them *to grow*, as the Chaldee, Arabic, and divers of the learned Jews and other interpreters render it. Or, 2. To express her sorrow for the loss of her father and mother, as it follows, ver. 13, it being the ancient custom of mourners in most nations to shave themselves, and in some to pare their nails, in others to suffer them to grow. Or rather, 3. In token of her renouncing her heathenish idolatry and superstition, and of her becoming a new woman, and embracing the true religion; which her captive condition and subjection to his will would make her inclinable to do in profession.

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and [f] bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

[f] See Ps. 45. 10.

The raiment of her captivity, i. e. either, 1. Those goodly raiments in which she was when she was taken captive, instead of which she now must put on a servile habit, as this is generally understood; or rather, 2. Those servile and sordid raiments which were put upon her when she was taken captive, as the manner was to do with captives, as the phrase itself seems to intimate; as *prison garments* (Jer. lii. 33) are such garments as prisoners use to wear; and *garments of praise* are praiseworthy or glorious garments; and it seems harsh to call those *garments of captivity*, which are made for and generally worn by free persons only, and which are usually taken away from persons when they come into captivity. Add, that this doth not seem to be any part or token of her sorrow, but rather a mending of her condition, and exchanging her servile habit for a better and more decent one, which might be, though this were a mourning habit. *Her father and mother;* either their death, or, which was in effect the same, her final separation from them. Withal this signified her alienation from them or from their superstitious and idolatrous courses, and her translation of her love from all other persons to her husband and to the true religion. Compare Psal. xlv. 11. *She shall be thy wife;* supposing what might very rationally be supposed of one in her circumstances, and what she signified by the foregoing rites, that she should submit to her husband's religion, in which case the marriage might be tolerable. Or this was a permission and indulgence given to them for the hardness of their hearts, as in the case of divorce, Deut. xxiv. 1; Matt. xix. 8.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast [g] humbled her.

[g] Gen. 34. 2. ch. 22. 29. Judg. 19. 24.

If thou have no delight in her; either, 1. After thou hast married her; and so this is a permission of a divorce, which being indulged towards an Israelitish woman, was not likely to be denied towards a stranger. Or rather, 2. Before thy marriage; for it is not probable, that God having given him competent time for the trial of his affections to her before he was permitted to marry her, would suffer him upon so slight an occasion, within a day or two after so solemn a contract, to send her away; nor is there a word spoken here of any divorce. *Thou shalt not make merchandise of her*, i. e. make gain of her, either by using her to thy own servile works, or by prostituting her to the lusts or to the service of others. *Humbled her*, i. e. lain with her, as this phrase is oft used, as Gen. xxxiv. 2; Deut. xxii. 24, 29; Judg. xix. 24; Ezek. xxiii. 10, 11.

15 ¶ If a man have two wives, one beloved, [h] and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated:

[h] Gen. 29. 33.

Two wives; either, 1. Both together; which practice, though tolerated, is not hereby made lawful, but only provision is made for the children in that case. Or, 2. One after another. *Hated*, comparatively, i. e. less loved, as Gen. xxix. 31; Matt. vi. 24; Luke xiv. 26,

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16 Then it shall be, [l] when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

l 1 Chron. 5. 2. & 26. 10. 2 Chron. 11. 19, 22.

He may not; it is not lawful, because contrary to the rights and law of nature. *Before the son,* or, *before the face of the son,* i. e. in his lifetime, as this phrase is understood, Gen. xi. 28; xvi. 12; xxv. 18. And when this phrase is rendered *before* another, it signifies only in the presence of another, but never notes the preference of one person to another, which the Hebrews express in another manner. And this may be added to intimate, that if the eldest son were dead, and had left a child, the father was free to give the right of his first-born unto his second son, rather than to the child of the eldest. Or this phrase may be an aggravation of the fact, whereby his father did in a manner spit in his face, and fasten a reproach upon him in his very sight and presence.

17 But he shall acknowledge the son of the hated *for* the firstborn, [k] by giving him a double portion of all † that he hath: for he *is* [l] the beginning of his strength; [m] the right of the firstborn *is* his.

k See 1 Chro. 5. 1. † Heb. *that is found with him.* l Gen. 49. 3. m Gen. 25. 31, 33.

Acknowledge, i. e. make it appear that he owns him. *Double portion;* for the phrase, see 2 Kings ii. 9; Zech. xiii. 8; and for the thing, see Gen. xxv. 31; 1 Chron. v. 1. *The beginning of his strength,* i. e. the first evidence of his manly strength and ability for procreation.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that,* when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

The consent of both *father and mother* is required to prevent the abuse of this law to cruelty. And it cannot reasonably be supposed that both would agree without manifest necessity, and the son's abominable and incorrigible wickedness, in which case it seems a fit and righteous law, because the crime of rebellion against his own parents was so high in itself, and did so fully signify what a pernicious member and son of Belial he would be in the commonwealth of Israel, who had dissolved all his natural obligations. Yet the Jews say this law was never put in practice, and therefore it might be made for terror and prevention, and to render the authority of parents more sacred and powerful. *Bring him out unto the elders of his city;* which was a sufficient caution to preserve children from the malice of any hard-hearted parents, because these elders were first to examine the cause with all exactness, and then to pronounce the sentence.

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

Stubborn and rebellious, adds incorrigibleness to all his wickedness. *A glutton and a drunkard;* under which two offences others of a like or worse nature are comprehended by a synecdoche.

21 And all the men of his city shall stone him with stones, that he die: [n] so shalt thou put evil away from among you; [o] and all Israel shall hear, and fear.

n ch. 13. 5. & 19. 19, 20. & 22. 21, 24. o ch. 13. 11.

Stoning was the punishment appointed for blasphemers and idolaters; which if it seem severe, it is to be considered that parents are in God's stead, and intrusted in good measure with his authority over their children; and that families are the matter and foundation of the church and commonwealth, and they who are naughty members and rebellious children in them, do commonly prove the bane and plague of these; and therefore no wonder if they are nipped in the bud.

22 ¶ And if a man have committed a sin [p] worthy of death, and he be to be put to death, and thou hang him on a tree:

p ch. 19. 6. & 22. 26. Acts 23. 29. & 25. 11, 25. & 26. 31.

Which was done after the malefactor was put to death some other way, this public shame being added to his former punishment. See Josh. vii. 25; viii. 29; x. 26; 2 Sam. iv. 12.

23 [q] His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for [r] he that is hanged *is* †accursed of God;) that [s] thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

q Josh. 8. 29. & 10. 26, 27. John 19. 31. r Gal. 3. 13. † Heb. *the curse of God:* See Num. 25. 4. s 2 Sam. 21. 6. s Lev. 18. 25. Num. 25. 34.

Is accursed of God, i. e. he is in a singular manner cursed and punished by God's appointment with a most shameful kind of punishment, as this was held among the Jews and all nations; and therefore this punishment may suffice for him, and there shall not be added to it that of lying unburied, which was another great calamity, Jer. xvi. 4. And this curse is here appropriated to those that are hanged, partly because this punishment was inflicted only upon the most notorious and public offenders, and such as brought the curse of God upon the community, as Numb. xxv. 4; 2 Sam. xxi. 6; and principally to foresignify that Christ should undergo this execrable punishment, and be made a curse for us, Gal. iii. 13, which though it was yet to come in respect to men, yet was present unto God, and in his eye at this time. And so this is delivered with respect unto Christ, as many other passages of Scripture manifestly are. *Be not defiled,* to wit, morally; either by inhumanity towards the dead; or rather by suffering the monument or memorial of the man's great wickedness, and of God's curse, to remain public and visible a longer time than God would have it, whereas it should be put out of sight, and buried in oblivion.

CHAP. XXII.

Laws about stray cattle, 1—3. *About thy neighbour's ox fallen in the way,* 4. *Woman's wearing of apparel distinct from man's,* 5. *Of birds caught,* 6, 7. *Of battlements for houses,* 8. *Of divers seeds sown,* 9. *Of ploughing with an ox and ass,* 10. *Of garments of divers colours,* 11. *Of fringes upon the four quarters of a garment,* 12. *The punishment of him that slandereth his wife,* 13—19. *Her punishment if the scandal be true,* 20, 21. *The punishment of adultery,* 22—24; *of rape,* 25—27; *of fornication,* 28, 29. *Against incest,* 30.

THOU [a] shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

a Ex. 23 4.

Thy brother; so called by communion not of religion, but of nature, as having one Father, even God, Mal. ii. 10; as appears, 1. Because the same law is given about their enemy's ox, &c., Exod. xxiii. 4. 2. Because else the obligation of this law had been uncertain, seeing men could not ordinarily tell whether the straying ox or sheep belonged to a Jew or to a stranger. 3. Because this was a duty of common justice and charity, which the law of nature taught even heathens, and it is absurd to think that the law of God delivered to the Jews should have less charity in it than the law of nature given to the Gentiles. *Hide thyself from them,* i. e. dissemble or pretend that thou dost not see them; or neglect or pass them by as if thou hadst not seen them.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

If thy brother be not nigh unto thee, which may make the duty more troublesome or chargeable. *If thou know him not;* which implies, that if they did know the owner, they should restore it to him. *Thou shalt bring it unto*

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thine own house, to be used like thine own cattle. *Thou shalt restore it to him again*, the owner, as it may be presumed, paying the charges.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

i. e. Dissemble that thou hast found it. Or, *hide it*, i. e. conceal the thing lost.

b Ex. 23. 5. 4 ¶ [b]Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

Help him, i. e. thy brother, the owner. Compare Exod. xxiii. 5.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

This shall not be done ordinarily or unnecessarily, for in some cases it may be lawful, as to make an escape for one's life. Now this is forbidden, partly for decency sake, that men might not confound, nor seem to confound, those sexes which God hath distinguished, that all appearance of evil might be avoided, such change of garments carrying a manifest umbrage or sign of softness and effeminacy in the man, of arrogance and impudency in the woman, of lightness and petulancy in both; and partly to cut off all suspicions and occasions of evil, which this practice opens a wide door unto.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young,

c Lev. 22. 28. or upon the eggs, [c]thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee;

d ch. 4. 40. [d]that it may be well with thee, and *that* thou mayest prolong *thy* days.

Let the dam go; partly for the bird's sake, which suffered enough by the loss of its young; for God would not have cruelty exercised towards the brute creatures; and partly for men's sake, to restrain their greediness and covetousness, that they should not monopolize all to themselves, but might leave the hopes of a future seed for others.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

A battlement, i. e. a fence or breastwork, because the roofs of their houses were made flat or plain, that men might walk on them. See Judg. xvi. 27; 1 Sam. ix. 25; 2 Sam. xi. 2; Neh. viii. 16; Matt. x. 27. *Blood*, i. e. the guilt of blood, by a man's fall from the top of thy house, through thy neglect of this necessary provision.

e Lev. 19. 19. 9 ¶ [e]Thou shalt not sow thy vineyard

† Heb. *fulness of thy seed.* with divers seeds: lest the †fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

With divers seeds; either, 1. With divers kinds of seed mixed and sowed together between the rows of vines in thy vineyard; which was forbidden to be done in the field, Lev. xix. 19, and here in the vineyard. Or, 2. With any kind of seed differing from that of the vine, which would produce either herbs, or corn, or fruit-bearing trees, whose fruit might be mingled with the fruit of the vines. Now this and the two following precepts, though in themselves small and trivial, are given, according to that time and state of the church, for documents or instructions in greater matters, and particularly to commend to them simplicity and sincerity in all their carriages towards God and men, and to forbid all mixture of their inventions with God's institutions, in doctrine or worship. *The fruit of thy seed*, Heb. *the fulness of thy seed*, i. e. that seed when it is ripe and full. See Exod. xxii. 29; Numb. xviii. 27. *Defiled*; either, 1. Naturally corrupted or marred, whilst one seed draws away the fat and nourishment of the earth from the other, and so both are starved and spoiled. Or rather, 2. Legally and morally, as being prohibited by God's law, and thereby made unclean; as, on the contrary, things are *sanctified by* God's *word* allowing and approving them, 1 Tim. iv. 5. Heb. *be sanctified*, or, *be* as *a sanctified thing*, by an ellipsis of the particle *as*, i. e. unlawful for the owner's use, as things sanctified were. Or, *sanctifying* is put for *polluting*, by a figure called *euphemismus*, which is frequent in Scripture, as when *blessing* is put for *cursing*, as Job ii. 9, and in other authors, as when they use *sacred* for execrable.

10 ¶ [f]Thou shalt not plow with an ox and an ass together.

f See 2 Cor. 6. 14, 15, 16.

Either, 1. Because the one was a clean beast, the other unclean; whereby God would teach men to avoid polluting themselves by the touch of unclean persons or things, 2 Cor. vi. 14. Or, 2. Because of their unequal strength, whereby the weaker, the ass, would be oppressed and overwrought. Or, 3. For mystical reasons, of which see on ver. 9; Lev. xix. 19.

11 ¶ [g]Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

g Lev. 19. 19.

12 ¶ Thou shalt make thee [h]fringes upon the four †quarters of thy vesture, wherewith thou coverest *thyself*.

h Num. 15. 38. Matt. 23. 5. † Heb. *wings.*

Fringes, or *laces*, or *strings*; partly to bring the commands of God to their remembrance, as it is expressed, Numb. xv. 38; and partly as a public profession of their nation and religion, whereby they might be discerned and distinguished from strangers, that so they might be more circumspect to behave themselves as became the people of God, and that they should not be ashamed to own their God and religion before all the world. *Wherewith thou coverest thyself*: these words are either restrictive to the upper garment, wherewith the rest were covered; or argumentative, why they should use these things, because herewith they might possibly fasten their garments, and prevent the uncovering themselves, as might easily happen, when they wore no breeches, but only loose garments.

13 ¶ If any man take a wife, and [i]go in unto her, and hate her,

i Gen. 29. 21. Judg. 15. 1.

Go in unto her, i. e. hath had carnal knowledge of her.

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

Of speech, Heb. *of words*, i. e. of discourses or defamations.

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

i. e. The linen cloth or sheet, as is expressed, ver. 17, which in the first congress was infected with blood, as is natural and usual. But because this is not now constant, the enemies of Scripture take occasion to quarrel with this law, as unreasonable and unjust, and such as might oppress the innocent, and hence take occasion to reject the Holy Scriptures. It were much more reasonable for these men either to expound this place metaphorically, of producing those proofs and testimonies of her virginity which should be as satisfactory as if that cloth were produced, as some of the Jews understand it; or modestly to acknowledge their own ignorance in this, as they are forced to do in many other things, and not impudently to conclude it is insoluble, because they cannot resolve it. But there is no need of such general answers, many things may be particularly said for the vindication of this law. 1. That it was necessary for that people, because of their hard-heartedness towards their wives, and their levity and desire of

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change of wives. 2. That either this trial, or at least the proof of her virginity, was to be taken presently after the day of marriage, and that proof was to be admitted afterwards upon occasion. 3. That this law was seldom or never put in execution, as the Jews note, and seems to be made for terror and caution to husbands and wives, as many other laws have been in like cases. 4. That that God who gave this law did by his providence govern all affairs, and rule the tongues and hearts of men, and therefore would doubtless take care so to order matters that the innocent should not suffer by this means, which he could prevent many ways. 5. That there is a great difference in times and climates. Who knows not that there are many things now by our moderns thought uncertain or false, which by the ancient physicians were thought and affirmed to be true, and certain in their times and countries, and that many signs of diseases and other things do generally hold true in those more southerly and warmer parts of the world, which are many times deceitful in our northern and colder climates? 6. That this very way of trial of virginity hath been used not only by the Jews, but also by the Arabians and Egyptians, as is affirmed by divers learned writers, among whom yet it was more doubtful and hazardous than among the Jews, who might promise to themselves that God would guide the execution of his own law to a just and good issue. 7. That this sign, if it were uncertain in persons of riper years, yet it may be reasonably thought certain and constant in virgins of young and tender age, and that the Jews did ordinarily marry their daughters when they were about twelve or thirteen years old, as is confessed, as making haste to roll away that reproach which they thought to be in an unmarried state.

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

Either, 1. By the following mulct. Or, 2. By severe reproofs, which that word oft signifies. Or, 3. By stripes, as is expressed, Deut. xxv. 2, 3. Which is not strange, considering how precious a thing one's good name is, of which he endeavoured to deprive his wife.

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

Unto the father of the damsel; because this was a reproach to his family, and to himself, because such a miscarriage of his daughter would have been ascribed to his evil education. *He may not put her away all his days;* which seems to have been his design in this false accusation, and therefore that liberty of a divorce which is permitted to others, Deut. xxiv. 1, shall be denied to him.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath [k] wrought folly in Israel, to play the whore in her father's house: [l] so shalt thou put evil away from among you.

k Gen. 34. 7. Judg. 20. 6, 10. 2 Sam. 13. 12, 13. l ch. 13. 5.

Quest. Why should she die when her crime was only fornication, which was not punished in a woman with death, Exod. xxii. 16, 17? *Answ.* Because there was not only fornication in this case, as Exod. xxii., but this was accompanied with deep dissimulation and injury to her husband in the false profession of virginity, and it might be presumed that she committed this folly after she was betrothed to him, and therefore so obstinately denied it, as knowing the danger of it in that case; or God ordered it thus for the honour and custody of the matrimonial bed from all defilement, that she, who being defiled before she was married or betrothed, and therefore not punishable by death, yet if she should presume to carry her defilement into the married estate with a pretence of virginity, she should then be put to death.

22 ¶ [m] If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

m Lev. 20. 10. John 8. 5.

If a man be found; if he be convicted of this fault, though not taken in the very act.

23 ¶ If a damsel *that is* a virgin be [n] betrothed unto an husband, and a man find her in the city, and lie with her;

n Matt. 1. 18, 19.

By this betrothing she had actually engaged herself to another man, and was in some sort his wife, and therefore is sometimes so called, as Gen. xxix. 21; Matt. i. 20.

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath [o] humbled his neighbour's wife: [p] so thou shalt put away evil from among you.

o ch. 21. 14. p ver. 21, 22.

Because she cried not; and therefore is justly presumed to have consented to it.

25 ¶ But if a man find a betrothed damsel in the field, and the man ‖ force her, and lie with her: then the man only that lay with her shall die:

‖ Or, *take strong hold of her.* 2 Sam. 13. 14.

The man force her; which was to be examined and determined by the consideration of all the circumstances.

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

Not an act of choice, but of force and constraint.

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

The damsel cried; which is in that case to be presumed; charity obliging us to believe the best till the contrary be manifest.

28 ¶ [q] If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

q Ex. 22. 16, 17.

i. e. An unmarried man, as appears, 1. From his obligation to marry the person he abused, which it is not probable would have been imposed upon him, had he been married. 2. Because if the man had been married, this had been adultery, and so had been punished with death. *Lay hold on her;* which notes some kind of force or artifice, whereby she was overpowered; whereas Exod. xxii. 16, she was enticed, which implies consent, and therefore the man doth here receive a greater punishment, because he used hostile violence towards her, which was the greater sin.

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; [r] because he hath humbled her, he may not put her away all his days.

r ver. 24.

Fifty shekels of silver, besides the dowry, as Philo the learned Jew notes, which is here omitted, because that was common and customary, and because it might easily be gathered out of Exod. xxii. 16, it being sufficient here to mention what was peculiar to this case. *She shall be his wife,* to wit, if her father consent to it, which is to be supposed out of Exod. xxii. 16, it being not likely that the

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father should lose his paternal right of disposing his child when she was in some sort forced, rather than when she was enticed. *He may not put her away all his days*, which others were suffered to do, Deut. xxiv. 1, and he who enticed the maid (Exod. xxii. 16) was not prohibited to do.

a Lev. 18. 8. & 20. 11. ch. 27. 20. 1 Cor. 5. 1.
t See Ruth 3. 9. Ezek. 16. 8.

30 ¶ [a]A man shall not take his father's wife, nor [t]discover his father's skirt.

Shall not take to wife. So this respects the state, and the next branch speaks of the act only. *His father's wife;* his mother-in-law. See Lev. xviii. 8; xx. 11; 1 Cor. v. 1. *His father's skirt*, i. e. the skirt of the mother's garment, i. e. the nakedness, which is here called *his father's skirt*, because his father and mother were one flesh, or because his father alone had the right to uncover it. The phrase is taken from the ancient custom or ceremony of the bridegroom's spreading the skirt of his garment over the bride, to signify his right to her, and authority over her, and his obligation to the marriage duty. See Ruth iii. 9; Ezek. xvi. 8.

CHAP. XXIII.

Who are to be excluded from the congregation, 1—6. *An Edomite and Egyptian not to be abhorred, and why*, 7, 8. *No uncleanness to be in the camp*, 9—14. *No filthiness*, 17. *No abominable sacrifice must be*, 18. *No usury, but to strangers*, 19, 20. *Vows must be kept*, 21—23. *The liberty that was lawful in their neighbour's field or vineyard*, 24, 25.

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

Heb. *wounded by compression*, or *attrition*, or *contusion*, to wit, of the stones, which was the course the Gentiles took with infants to make them eunuchs. And these eunuchs and bastards, ver. 2, seem to be not only those of other nations, as some understand it, without any foundation for such restriction, but also of the Israelites; the reason of this law being the same in all, to wit, that God would bring into disgrace those heathenish practices of making eunuchs, and getting bastards, which doubtless he would especially do among his own people. *Shall not enter into the congregation of the Lord;* which phrase cannot be understood so that they might not come into the church, or holy assemblies, to worship God, to pray, or hear, &c., because proselytes of any nation, being admitted to common church privileges, no less than the Jews, (as is evident from Exod. xii. 48; Lev. xxii. 18; Numb. ix. 14; xv. 15,) it were absurd to think that any of the Israelites, for such a natural or involuntary defect, should be shut out from all God's ordinances; nor so that they were to be put out of the muster-roll of God's people, or to lose the privileges common to all Israelites, to wit, the benefit of the year of release or jubilee, which it is not probable the Israelites were to forfeit merely for this unculpable imperfection; but either, 1. That they should not be incorporated into the body of Israel by marriage; for so this phrase may seem to have been understood by the whole congregation of Israel, Neh. xiii. 1—3, 23—25; although at that time the government was in part in the hands of such persons as are here mentioned, ver. 3, or of their children, seeing it is apparent from Ezra x. that many priests and Levites and other officers and rulers of Israel were married to strange women, whose issue are by this law excluded from all share in the government, and for that, among other reasons, Nehemiah separated them from Israel by virtue of the law here following. Or, 2. That they should not be admitted to honours and offices either in the church or commonwealth of Israel; and so the *congregation of the Lord* doth not here signify, as commonly it doth, the body of the people, but the society of the elders or rulers of the people, who, as they represent the whole congregation, and act in their name, and for their service and good, so they are sometimes called by the name of *the congregation*, as Numb. xxxv. 12, 24, 25; Josh. xx. 6, 9; 1 Kings viii. 5, compared with ver. 1—3; and 1 Chron. xiii. 1, 2, 4; xxix. 1, 10, 20, compared with 1 Chron. xxviii. 1; xxix. 6; and of *the congregation of God*, as it is in the Hebrew of Psal. lxxxii. 1. Howsoever, seeing they are oft called the *congregation*, they may very well be called in a special manner *the congregation of the Lord*, because they were appointed by God, and act in his name and stead, and for his work and service, and did also oft assemble near the tabernacle, where God was eminently present. Add to this, that the Hebrew word *kahal* generally signifies a *congregation* or *company of men met together;* and therefore this cannot so conveniently be meant of all the body of the people, which could never meet in one place, but of the chief rulers, which frequently did so. Nor is it strange that eunuchs are excluded from government, partly because such persons are commonly observed to want that courage which is necessary for a governor, Exod. xviii. 21; and partly because as such persons ordinarily were despicable, so the office and authority in their hands was likely to be exposed to the same contempt.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

A bastard; so the word is commonly rendered, and so it notes a person base-born, or born in fornication or adultery, or by incestuous or any prohibited mixtures of man and woman. *Object.* 1. This law seems harsh, and too severe for the innocent bastard. *Answ.* 1. It was only an exclusion from government, which was a tolerable burden. 2. It was a necessary caution to prevent and brand the sin of uncleanness, to which the Jews were more than ordinarily prone. *Object.* 2. Pharez and Jephthah were both bastards, yet advanced to great honour and authority. *Answ.* God gives laws to us, and not to himself; and therefore he might, when he saw fit, confer what favour or power he pleased upon any such person, as he did to these. But some add, that the Hebrew word *mamzer* signifies not every bastard, but a bastard born of any strange woman, as the word may seem to intimate, and as such persons generally seem to have been, because of that special provision, that there should be *no whore of the daughters of Israel*, as it is here below, ver. 17. *To his tenth generation;* or, *his tenth generation*, as it is in the Hebrew, and so in the following verses.

3 [a]An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

a Neh. 13. 1, 2.

This may be understood either, 1. Of the males only, or the children of such fathers, as interpreters commonly take it. Or rather, 2. Of females also, or of all that were born either of such fathers or mothers, as may be gathered from Ezra x.; Neh. xiii., where the children of strange wives were separated from Israel no less than the children of strange fathers. And it is an allowed maxim, that the birth follows the belly. And whereas the children of Rahab and Ruth are produced to the contrary, it may be said as it was before, that these were extraordinary instances, and that God when he pleased might exempt any particular person of them from this curse, though the Israelites might not do so. *For ever;* so it seems to note the immutability and perpetuity of this law, that it should be inviolably observed in all succeeding ages, and not dispensed with for any merit in the persons, or any pretence whatsoever. But why then should this clause be added only here, seeing the foregoing laws are as inviolable as this? It seems therefore to extend the duration of this exclusion of them from the congregation of the Lord beyond what was said at first, and to be added by way of aggravation, *even to their tenth generation shall they not enter*—yea, *even for ever*, i. e. they shall never enter, as it is expressed, without any mention of the tenth generation, Neh. xiii. 1, *that* they *shall not come into the congregation of God for ever.*

4 [b]Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and [c]because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

b See ch. 2. 29.
c Num. 22. 5, 6.

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They met you not, as the manner of those times was to wait and provide for strangers and travellers; see Gen. xiv. 17; xviii. 2, 3; xix. 1, 2; Judg. xix. 17—21; which was the more necessary, because in those times and countries there were no such public houses of entertainment, as now there are among us. Their fault then was unmercifulness to strangers and pilgrims, and afflicted persons, which was aggravated both by their relation to the Israelites, as being the children of Lot, and by the special kindness of God and of the Israelites to them, in not fighting against them, as they had just occasion to do, and as they did by others, Deut. ii. *Object. Quest.* How doth this agree with Deut. ii. 28, 29, where *the Moabites which dwell in Ar* are said to have sold them meat and drink? *Answ.* 1. It is one thing voluntarily to meet them, and kindly to relieve them with bread and water, which they are here denied to have done, and a quite differing thing to sell them bread and water when they are upon their very borders, and their own interest forced them to do so. 2. It may seem that it was only *those Moabites that dwelt in Ar* did so, as is said Deut. ii. 29, and that all the rest of the people neglected or refused to do it; and therefore the sin being so general and national, no wonder if the punishment be so too. 3. These and the following words, both here and Neh. xiii. 1, are to be taken distributively; and this first member of the verse belongs to the Ammonites, who did not *meet them with bread,* &c., and the latter part to the Moabites, who, together with the Midianites, but not with the Ammonites, hired Balaam, &c.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

i. e. Forced Balaam to bless thee, who was hired and inclined to curse thee, if possibly he could.

d Ezra 9. 12. 6 [d]Thou shalt not seek their peace nor † Heb. *good.* their † prosperity all thy days for ever.

i. e. Make no contracts, either by marriages, or leagues, or commerce with them, but rather shalt constantly keep a jealous eye over them, as enemies who will watch every opportunity to insnare or disturb thee. This counsel was now the more necessary, because a great part of the Israelites lived beyond Jordan in the borders of those people, and therefore God sets up this wall of partition betwixt them, as well knowing the mischief of bad neighbours, and Israel's proneness to receive infection from them. Each particular Israelite is not hereby forbidden to perform any office of humanity to them, but the body of the nation are forbidden all friendly and familiar conversation with them.

e Gen. 25. 24, 25, 26. Obad. 10, 12. f Ex. 22. 21. & 23. 9. Lev. 19. 34. ch. 10. 19. 7 ¶ Thou shalt not abhor an Edomite; [e]for he *is* thy brother: thou shalt not abhor an Egyptian; because [f]thou wast a stranger in his land.

An Edomite; the children of Edom; only the Amalekites are excepted by God's particular order, and upon special reason, Deut. xxv. 17—19. *Thy brother,* by Esau, Jacob's brother. *Thou wast a stranger in his land,* and didst receive habitation, protection, and provision from them a long time, which kindness thou must not forget for their following persecution. It is ordinary with great men and others, that one injury or offence blots out the remembrance of twenty courtesies; but God doth not deal so with us, nor will he have us to deal so with others, but commands us to overlook and forget injuries, and to remember kindnesses.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

Supposing their grandfather or great grandfather turned proselyte, and the children continue in that faith received by such ancestors.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

Then especially take heed, because that is a time and state of confusion and licentiousness, when, as one said, the laws of God and man cannot be heard for the noise of arms; and because the success of thy arms and enterprises depends upon God's blessing, which wicked men have no reason to expect; and because thou dost then carry thy life in thy hand, and therefore hast need to be well prepared for death and judgment.

g Lev. 15. 16. 10 ¶ [g]If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

Of which *uncleanness* see Lev. xv. 4, 16, 17; or by uncleanness of any like kind; one kind being here, as oft, put for all. *He shall go out of the camp. Quest.* Why doth this uncleanness oblige a man to go out of the camp, when it did not oblige him to such a removal, Lev. xv.? *Answ.* 1. It is not unreasonable if they were obliged to greater strictness and purity when they were undertaking so difficult and dangerous a work. 2. There is a manifest reason of the difference, because in their houses they had private chambers, where they could in such cases keep themselves from converse with others; whereas in the camp their conveniencies were so small, and their occasions of action so many, that it was very hard for his fellow soldiers that continued with him in the same tent, or part of the camp, to avoid the touching of him, which yet was infectious, Lev. xv. 7, 22.

† Heb. *turneth toward.* h Lev. 15. 5. 11 But it shall be, when evening † cometh on, [h]he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again.*

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

To wit, to ease thyself, as it follows, ver. 13.

† Heb. *sit test down.* 13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou † wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

A paddle; the nature of which may be known from the use, which here follows. *Cover that which cometh from thee;* partly, to prevent the annoyance of ourselves or others; partly, to preserve and exercise modesty and natural honesty; and principally, that by such outward rites they might be inured to the greater reverence of the Divine Majesty, and the greater caution to avoid all real and moral uncleanness, especially now when it was most necessary so to do.

i Lev. 26. 12. 14 For the LORD thy God [i]walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no † unclean thing in thee, and turn away from thee.

† Heb. *nakedness of any thing.*

In the midst of thy camp; either because the ark was commonly present with them, or at least some of the holy instruments, which were pledges of God's presence; or because God had promised to go forth with them when they engaged in a just and necessary war.

k 1 Sam. 30. 15. 15 ¶ [k]Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

This is not to be understood universally, as if all servants that flee from their masters, though without any sufficient cause or colour of justice, might be detained from them by any person to whom they fled for refuge, for this is apparently contrary to all the laws of religion, and justice, and charity, and would open a door to infinite disorders and mischiefs; but it is to be understood, 1. Of the servants of strangers, because it follows, ver. 16, *he shall dwell with thee,* even *among you,* which shows that he had dwelt with and belonged to another people. 2. Of such as belonged to the Canaanites, or other neighbouring nations, because if he had lived in remote countries, it is not probable that he would flee so far to avoid his master, or that his master would follow him so far to recover him. And for the Canaanites this sentence was most just, because both they and theirs were all forfeited to God and to Israel, and whatsoever they enjoyed was by special indulgence. And for the other neighbours it may seem just also, partly, because

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some of them were within the larger limits of the land belonging to Israel by God's grant or deed of gift, Gen. xv. 18; Josh. i. 4; partly, because by their hostile carriages they had given Israel a right to much more of theirs than a few servants that might possibly run away from their masters; and especially, because both masters and servants of these and other nations are unquestionably at the dispose of the Lord their Maker and sovereign Ruler. 3. Of such as upon inquiry appear to have been unjustly oppressed by their masters, as is implied by that phrase of his, making *an escape*, which supposeth a deliverance from danger or vexation. Now it is not strange nor unjust, if the great God, who hates all tyranny, and styles himself the refuge of the oppressed, doth interpose his authority, and help to rescue such persons from their cruel masters, who otherwise would be too strong for them. 4. Of such as came to them out of a desire to embrace the true religion, which possibly his master perceiving endeavoured by force to restrain him from, as it may be probably thought from his choosing and liking to live among the Israelites, expressed ver. 16. Now if this great and supreme Master, to whom all other masters are but servants, and they and theirs are absolutely in his power, shall receive and protect one that gives up himself to his service against the will of the under-master, who in this case rebels against his sovereign Lord, what shadow is there of injustice in the case?

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it †liketh him best: [l]thou shalt not oppress him.

† Heb. *is good for him.*
[l] Ex. 22. 21.

Taking advantage from his low and afflicted condition to be unreasonable or injurious to him.

17 ¶ There shall be no ‖whore [m] of the daughters of Israel, nor [n] a sodomite of the sons of Israel.

‖ Or, *sodomitess.*
[m] Lev. 19. 29. See Prov. 2. 16.
[n] Gen. 19. 5. 2 Kings 23. 7.

No common prostitute, such as were tolerated and encouraged by the Gentiles, and used even in their religious worship. *Of the daughters of Israel;* not that such practices were allowed to the strangers among them, as is evident from many scriptures and reasons, but that it was in a peculiar manner, and upon special reasons, forbidden to them, as being much more odious in them than in strangers; though the words may be rendered *among the daughters*, and so in the following clause, *among the sons*, for the Hebrew *mem* is sometimes used in that sense, as Numb. xxxii. 22; Psal. xxxi. 12, and so it notes that none of that sort should be permitted among them, whether Jews or strangers. *A sodomite;* who defileth or suffereth himself to be defiled with mankind. See Gen. xix. 5; Lev. xviii. 12; 1 Kings xiv. 24; xxii. 46; Rom. i. 27.

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

This is opposed to the practice of the Gentiles, who allowed both such persons and their oblations they made out of their wicked and infamous gains; and some of them kept lewd women, who prostituted themselves in the temples, and to the honour of their false gods, and offered part of their profit to them. See Micah i. 7; Baruch vi. 43; Herodotus in the end of his first book, and Strabo in his eighth book. *The price of a dog;* either, I. Properly; the dog being a vile and contemptible creature in those eastern parts, 1 Sam. xvii. 43; xxiv. 14; 2 Sam. iii. 8; Eccles. ix. 4, and unclean by God's designation, which yet should have been redeemed by virtue of that law, Numb. xviii. 15, had it not been for this prohibition. And this may be here prohibited, either, 1. That by this one instance, put for all others of the like kind, they might be taught not to offer to God what cost them nothing, or was worth nothing. Or, 2. To bring contempt upon the creature, which divers of the Gentiles offered up to their gods, and the Egyptians worshipped as gods. Or, 3. That by comparing *whores* and *dogs* together, and equalling the prices of them, he might expose whores to the highest disgrace and infamy. Or, II. Metaphorically, as that word is oft used in Scripture, as 1 Sam. xxiv. 14; Psal. xxii. 16, 20; Isa. lvi. 10, 11; Matt. vii. 6; Phil. iii. 2; and particularly it is used for unclean or filthy persons, 2 Pet. ii. 22; Rev. xxii. 15; as Horace also calls whores *bitches;* which name doth most properly agree to them in respect of that impudence, and filthiness, and insatiableness, for which both of them are branded. And this sense may seem most proper in this place, because it agrees with all the other expressions; and as the *hire of a whore* answers to the *whore*, ver. 17, so the *price of a dog* may seem to answer to the *sodomite*, ver. 17, and so all concern the same thing, whereas *the price of a dog*, properly so called, may seem to be quite incongruous, and foreign to the place. It is true which is objected, that lawgivers use to deliver their laws in proper, and not in metaphorical terms, to prevent mistake and ambiguity; but there seems to be no great danger of mistake here, where the metaphor is so clearly explained and determined by so many words joined with it. *For any vow;* and much less in other sacrifices, which being of a higher nature, and prescribed by God, must needs require more exactness than those which depended much upon a man's will and choice, as vows and free-will offerings did. *Both these*, i. e. the *whore* and the *dog*, and therefore the price of either of them cannot be acceptable. And this may seem to favour the latter opinion, that the *dog* is here taken metaphorically rather than properly, because there is no mention in the law (save in this place which is in question) of any abominableness of a dog unto God, more than of an ass, or any other unclean creature; but how abominable *sodomites* are to God is sufficiently evident from other scriptures, and from undeniable reasons.

19 ¶ [o]Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

[o] Ex. 22. 25. Lev. 25. 36, 37. Neh. 5. 2, 7. Ps. 15. 5. Luke 6. 34, 35.

i. e. So as to receive thy principal money or thing lent with such increase or improvement of it, as was usual and allowed among the Gentiles. But whether all usury be unlawful to Christians is too great a question to be determined in a work of this nature. See Exod. xxii. 25; Deut. xv. 3; Psal. xv. 5; Neh. v. 2; Luke vi. 34.

20 [p]Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: [q]that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

[p] See Lev. 19. 34. & ch. 15. 3.
[q] ch. 15. 10.

Unto a stranger, i. e. to a person of any other nation, for so that word is generally used, and therefore they who restrain it to the cursed Canaanitish nations seem to do so without any solid or sufficient grounds. And though the word *brother* is oftimes used in a general sense for *every man*, yet I think I may affirm that wheresoever the words *brother* and *stranger* are opposed in the Jewish law, the *brother* signifies the Israelite only, and the *stranger* signifies any person of what nation or religion soever, whether proselyted to the Jewish religion or not, and so it seems to be meant here. And the reason why usury is permitted to a stranger, not to an Israelite, may seem to be this, because the Israelites generally employed themselves in the management of land and cattle, and therefore could not make any advantage of borrowed money to balance the use they should pay for it; and consequently it may be presumed that they would not borrow money upon use, but for want and poverty, and in that case, and principally for that reason, usury seems to be forbidden to them, as may be thought from Lev. xxv. 35, 36. But the strangers made use of their money in way of trade and traffic with the Israelites, which was more gainful, and could much better bear the burden of usury, and reap advantage from money so borrowed; and these strangers here spoken of are supposed to be competently rich, and not poor, as may plainly appear by comparing this place with Lev. xxv. 35, 36, where they are no less forbidden to take usury of a stranger than of a brother, in case of poverty.

21 ¶ [r]When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will

[r] Num. 30. 2. Eccles. 5. 4, 5.

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surely require it of thee; and it would be sin in thee.

Thou shalt not slack to pay it, to wit, if the matter of it be lawful, and in thy own power. See Numb. xxx. 2. *Not slack* or *delay*, because delays may make thee both unable to pay it, and unwilling too, the sense of one's obligation growing every day weaker than other, &c. *It would be sin in thee*, i. e. it would be laid to thy charge as a sin, and bring judgment upon thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

s Num. 30. 2. Ps. 66. 13, 14.

23 [s]That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

A free-will offering; which though thou didst freely make, yet being made, thou art no longer free, but obliged to perform it.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

Thou mayest eat grapes thy fill; which was allowed in those parts, because of the great plenty and fruitfulness of vines there.

t Matt. 12. 1. Mark 2. 23. Luke 6. 1.

25 When thou comest into the standing corn of thy neighbour, [t]then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAP. XXIV.

Of the woman that was dismissed by her husband with a bill of divorcement, 1—4. *The liberty of the new-married man*, 5. *Pawns and pledges*, 6. *Man-stealers*, 7. *Leprosy*, 8. *And again of pawns or pledges*, 10—13. *Of day wages*, 14, 15. *None to be punished for another's offence*, 16. *Of justice and love towards widows, fatherless, and strangers*, 17—22.

a Matt. 5. 31. & 19. 7. Mark 10. 4.

WHEN a [a]man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found †some uncleanness in her: then let him write her a bill of †divorcement, and give *it* in her hand, and send her out of his house.

† Heb. *matter of nakedness*
† Heb. *cutting off.*

That she find no favour in his eyes, i. e. he dislike and loathe her. It is a figure called *meiosis*, whereby more is understood than is expressed, as Prov. x. 2; xvii. 21; xxiv. 23. *Uncleanness;* Heb. *nakedness*, or *shamefulness*, or *filthiness of a thing*, i. e. some filthy or hateful thing, some loathsome distemper of body or quality of mind, not observed before marriage; or some light and unchaste carriage, as this or the like phrase commonly signifies, but not amounting to adultery, which was not punished with divorce, but with death. *Send her out of his house;* which is not a command to divorce them, as some of the Jews understood it, nor an allowance and approbation, as plainly appears, not only from the New Testament, Matt. v. 31, 32; xix. 8, 9, but also from the Old Testament, Gen. ii. 24; Mal. ii. 16; but merely a permission or toleration of that practice for prevention of greater mischiefs and cruelties of that hard-hearted people towards their wives, and this only for a season, even until *the time of reformation*, as it is called Heb. ix. 10, i. e. till the coming of the Messias, when things were to return to their first institution and purest condition. The husband is not here commanded to put her away, but if he do put her away, he is commanded to *write and give her a bill of divorcement*, before *he send her out of his house*. And though it be true, as our Saviour observes, that Moses did suffer these divorces, to wit, without punishing them, which also is here implied, yet it must be acknowledged, that if we consult the Hebrew words, those three first verses may seem to be only a supposition, and the words rendered, *then let him write her*, in the Hebrew run thus, *and hath written her*, and so it follows, ver. 2, *And she be departed out of his house, and be gone and become another man's wife;* then follows ver. 3, which even according to our translation carries on the supposition, *And if the latter husband hate her*, &c. Then follows the position or prohibition, ver. 4.

2 And when she is departed out of his house, she may go and be another man's *wife*.

For although he could not causelessly put her away without sin, yet she being put away, and forsaken by her husband, might marry another without sin, as is determined in the same or a like case, 1 Cor. vii. 15.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 [b]Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

b Jer. 3. 1.

This is the punishment of his levity and injustice in putting her away without sufficient cause, which by this offer he now acknowledgeth. *After that she is defiled;* not simply and absolutely, as if her second marriage were a sin, but respectively, or as to her first husband, to whom she is as a defiled or unclean woman, that is, forbidden; for things forbidden are accounted and called unclean, Judg. xiii. 7, because they may no more be touched or used than an unclean thing. *Thou shalt not cause the land to sin*, i. e. thou shalt not suffer such abominable lightness and lewdness to be practised, lest the people be polluted, and the land defiled and accursed by that means.

5 ¶ [c]When a man hath taken a new wife, he shall not go out to war, †neither shall he be charged with any business: *but* he shall be free at home one year, and shall [d]cheer up his wife which he hath taken.

c ch. 20. 7.
† Heb. *set any thing shall pass upon him.*
d Prov. 5. 18.

Any business, i. e. any public office or employment, which may cause an absence from or neglect of his wife. *He shall be free at home one year*, that their affections newly engaged may be firmly settled, so as there may be no occasions for the divorces last mentioned.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

The nether or the upper millstone, used in their handmills; of which see Exod. xi. 5; Numb. xi. 8; Jer. xxv. 10. Under this one kind he understands all other things necessary to get a livelihood, the taking away whereof is against the laws both of charity and prudence, seeing by those things alone he can be enabled both to subsist and to pay his debts. *A man's life*, i. e. his livelihood, or the necessary supports of his life.

7 ¶ [e]If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; [f]and thou shalt put evil away from among you.

e Ex. 21. 16.
f ch. 19. 19.

See on Exod. xxi. 16.

8 ¶ Take heed in [g]the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

g Lev. 13. 2. & 14. 2.

By which words he plainly intimates, that they were not only to have an eye to the Levites' instructions, but also

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and especially unto the word and command of God, and that if the Levites' sentence were manifestly contrary to the command of God, it were not to be obeyed. As now if a Levite or priest should, for fear, or favour, or gain, pronounce a person to be clean, who were really and manifestly unclean, and had the unquestionable marks of leprosy upon him, I suppose no man in his wits will question but every man that saw and knew this were bound to avoid the touching of him, and that if he did touch him he should be defiled by it.

h See Luke 17. 32. 1 Cor. 10. 6. i Num. 12. 10. 1490.

9 [h] Remember what the LORD thy God did [i] unto Miriam by the way, after that ye were come forth out of Egypt.

God smote *Miriam* with leprosy for her contempt of Moses, and therefore thou mayst expect the same or like punishment, if thou dost despise the counsel and direction of the Levites, which I have set over thee, and commanded thee to observe in this and the like matters.

† Heb. *lend the loan of any thing to, &c.*

10 ¶ When thou dost † lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

To prevent both the poor man's reproach, by having his wants exposed to view, and the creditor's insolence and greediness, which might be occasioned by the sight of something which he desired, and the debtor could not spare.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

He shall choose what pledge he please, provided only it be sufficient for the purpose.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

But restore it before night, which intimates that he should take no such thing for pledge, without which a man cannot sleep, since it were an idle thing to fetch it and carry it every day. See on Exod. xxii. 26, 27.

k Ex. 22. 26.

13 [k] In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and [l] bless thee: and [m] it shall be righteousness unto thee before the LORD thy God.

l Job 29. 11, 13. & 31. 20. 2 Cor. 9. 13. 2 Tim. 1. 18. m ch. 6. 25. Ps. 106. 31. & 112. 9. Dan. 4. 27.

Bless thee, instrumentally, as ministers are said to convert and save sinners, to wit, bring down the blessing of God upon thee by his prayers; for though his prayers, if he be not a good man, shall not avail for his own behalf, yet they shall avail for thy benefit. *Righteousness unto thee before the Lord*, i. e. esteemed and accepted by God as a work of righteousness, or holiness, or goodness and mercy, which oft is called *righteousness*, as Psal. cxii. 9; Prov. x. 2; Dan. iv. 27.

n Mal. 3. 5.

14 ¶ Thou shalt not [n] oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

Either by laying too grievous burdens of work upon him, or by withholding his wages from him, as it follows.

o Lev. 19. 13. Jer. 22. 13. Tob. 4. 14. James 5. 4. † Heb. *lifteth his soul unto it.* p Jam. 5. 4.

15 At his day [o] thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and † setteth his heart upon it: [p] lest he cry against thee unto the LORD, and it be sin unto thee.

At his day; at the time appointed, weekly or daily. *Neither shall the sun go down upon it*, to wit, after the day upon which it is due, and desired or demanded by him; for justice must not be denied or delayed. *Setteth his heart upon it*, Heb. *lifteth up his soul to it*, which notes his great desire and hope of it, and his dependence upon it: see Psal. xxiv. 4; Jer. xxii. 27.

q 2 Kin. 14. 6. 2 Chr. 25. 4. Jer. 31. 29, 30. Ezek. 18. 20.

16 [q] The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

Understand it thus, if the one be free from the guilt of the other's sin, and except in those cases where the sovereign Lord of life and death, before whom none is innocent, hath commanded it, as Deut. xiii.; Josh. vii. 24. For this law is given to men, not to God; and though God do visit the father's sins upon the children, Exod. xx., yet he will not suffer men to do so. *For his own sin*, understand *only*, and not for any other man's sin.

r Ex. 22. 21, 22. Prov. 23. 10. Is. 1. 23. Jer. 5. 28. & 22. 3. Ezek. 22. 29. Zech. 7. 10. Mal. 3. 5. s Ex. 22. 26.

17 ¶ [r] Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; [s] nor take the widow's raiment to pledge:

Nor of the fatherless; nor of the *widow*, which is to be supplied out of the last member; nor indeed of any other person; but he particularly mentions these, partly because men are most apt to wrong such helpless persons, and partly because God is pleased especially to charge himself, and so to charge others, with the care of those who have no other refuge. See Isa. i. 23; Jer. v. 28. *A widow's raiment*, to wit, such a one as she hath daily and necessary use of, as being poor, as may appear by comparing this with ver. 12, 13, and with other places. But this concerns not rich persons, nor superfluous raiment.

t ver. 22. ch. 16. 12.

18 But [t] thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

Thou shalt remember, to wit, affectionately and practically; and by the compassionate sense of others' miseries, thou shalt make it evident that thou hast not forgotten thy own distresses and deliverances. *I command thee to do this thing;* I having thereby authority to command thee, and thou having obligations on that account, both to obey me, and to pity others in the same calamities which thou hast felt.

n Lev. 19. 9, 10. & 23. 22.

19 ¶ [n] When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may [x] bless thee in all the work of thine hands.

x ch. 15. 10. Ps. 41. 1. Prov. 19. 17.

20 When thou beatest thine olive tree, † thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

† Heb. *thou shalt not beat it after thee.*

When thou beatest thine olive tree with staves, as they used to do to fetch down the olives.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* † afterward: it shall be for the stranger, for the fatherless, and for the widow.

† Heb. *after thee.*

22 And [y] thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

y ver. 18.

CHAP. XXV.

Judges must do justly, 1, 2. *Stripes not to exceed forty*, 3. *The threshing ox not to be muzzled*, 4. *The duty of raising seed unto a brother*, 5—10. *The punishment of an immodest woman*, 11, 12. *A just weight and measure*, 13—16. *The memory of Amalek is to be blotted out*, 17—19.

a ch. 19. 17. Ezek. 44. 24.

IF there be a [a] controversy between men, and they come unto judgment, that *the judges* may judge them; then they [b] shall justify the righteous, and condemn the wicked.

b See Prov. 17. 15.

A controversy about criminal matters, as it follows. *They shall justify*, i. e. acquit him from guilt and false ac-

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cusations, and free him from punishment. *Condemn the wicked;* declare him guilty, and pass sentence of condemnation to suitable punishments upon him.

2 And it shall be, if the wicked man *be* [c]worthy to be beaten, that the judge shall cause him to lie down, [d]and to be beaten before his face, according to his fault, by a certain number.

[c] Luke 12. 48.
[d] Matt. 10. 17.

Worthy to be beaten; which the Jews say was the case of all those crimes which the law commands to be punished, without expressing the kind or degree of the punishment. *Before his face;* that the punishment may be duly inflicted, without excess or defect, which otherwise might easily happen through the executioner's passion or partiality.

3 [e]Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should [f]seem vile unto thee.

[e] 2 Cor. 11. 24.
[f] Job 18. 3.

Not exceed: it seems not superstition, but prudent caution, when the Jews would not exceed thirty-nine stripes, 2 Cor. xi. 24, lest through mistake or forgetfulness or eagerness they should go beyond their bounds, which they were commanded to keep, but they were not obliged to go to the utmost extent of them. *Thy brother,* who, though faulty and chastised, yet still is thy brother by nation, and probably by religion too. *Should seem vile unto thee,* i. e. should be made contemptible to his brethren, either by this cruel usage of him, as if he were a slave or brute beast; or by the deformity or infirmity of body which excessive beating might produce.

4 ¶ [g]Thou shalt not muzzle the ox when he †treadeth out *the corn.*

[g] Prov. 12. 10. 1 Cor. 9. 9. 1 Tim. 5. 18.
† Heb. *thresheth.* Hos. 10. 11.

As the Gentiles used to do, having divers devices to keep them from eating when they trod out the corn, which they did in those parts and times by oxen, Hos. x. 11, either immediately by their hoofs, Isa. xxviii. 28; Micah iv. 13, or by drawing carts or other instruments over the corn, Isa. xxv. 10; xxviii. 27; xli. 15; Amos i. 3. Hereby God taught them humanity and kindness, even to their beasts that served them, Prov. xii. 10, and much more to their servants or other men who laboured for them, and especially to their ministers, 1 Cor. ix. 9.

5 ¶ [h]If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her ‖husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

[h] Matt. 22. 24. Mark 12. 19. Luke 20. 28.
‖ Or, *next kinsman.* Gen. 38. 8. Ruth 1. 12, 13. & 3. 9.

Brethren; strictly so called, as is evident from ver. 7; Gen. xxxviii. 8; Ruth i. 13; Matt. xxii. 24, 25. *Dwell together;* either, 1. Strictly, in the same house or family; which is not probable, because the married brother may be presumed to have left his father's house, and set up a family of his own. Or, 2. More largely, in the same town or city, or, at least, country. This is added for a relief of their consciences, that if the next brother had removed his habitation into remote parts, or were carried thither into captivity, which God foresaw would be their case, then the wife of the dead had her liberty to marry to the next kinsman that lived in the same place with her. *One of them;* either, 1. The first and eldest of them, as it was practised, Gen. xxxviii. 6, &c., and expounded, Matt. xxii. 25; *one* being oft put for the *first,* as Gen. i. 5; ii. 11; Hag. i. 1; Mark xvi. 2. And the chief care was about the first-born, who were invested with singular privileges, and were types of Christ. Or, 2. Any of them, for the words are general, and so the practice may seem to have been, Ruth iii.; and the reason of the law may seem to be in a great measure the same, which was to keep up the distinction, as of tribes and families, that so the Messias might be discovered by the family from which he was appointed to proceed, so also of inheritances, which were divided among all the brethren, the first-born having only a double portion. *Have no child,* Heb. *no son.* But *son* is oft put for any *child,* male or female, both in Scripture and other authors; and therefore the Hebrew *no son* is rendered *no child* here, as it is in effect, Matt. xxii. 24; Mark xii. 19; Luke xx. 28. And indeed this caution was not necessary when there was a daughter, whose child might be adopted into the name and family of its grandfather. *Unto a stranger,* i. e. to one of another family, as that word is oft used. *Her husband's brother shall go in unto her,* except he was married himself, as may appear by other scriptures, and by the reason of the thing, and, as some add, from the phrase of *dwelling together,* to wit, in their father's family.

6 And it shall be, *that* the firstborn which she beareth [i]shall succeed in the name of his brother *which is* dead, that [k]his name be not put out of Israel.

[i] Gen. 38. 9.
[k] Ruth 4. 10.

In the name of his brother; shall be called and reputed his son. See Ruth iv. 17. *That his name be not put out of Israel;* that a family be not lost. So this was a provision that the number of their families might not be diminished.

7 And if the man like not to take his ‖brother's wife, then let his brother's wife go up to the [l]gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

‖ Or, *next kinsman's wife.*
[l] Ruth 4. 1, 2.

To raise up unto his brother a name; to revive his brother's name and memory.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it,* and say, [m]I like not to take her;

[m] Ruth 4. 6.

Speak unto him, to convince him of the duty, and persuade him to it. *If he stand to it;* if he obstinately refuse it.

9 Then shall his brother's wife come unto him in the presence of the elders, and [n]loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not [o]build up his brother's house.

[n] Ruth 4. 7.
[o] Ruth 4. 11.

Loose his shoe; partly as a sign of his resignation of all his right to the woman, and to her husband's inheritance; for as the shoe was a sign of one's power and right, Psal. lx. 8; cviii. 9; so the parting with the shoe was a token of the alienation of such right, and that he would not, and henceforth might not, enter upon his brother's land; and partly as a note of infamy, to signify that by this unnatural and disingenuous action he was unworthy to be amongst free-men, and fit to be reduced to the condition of the meanest servants or captives, who used to go barefoot, Isa. xx. 2, 4. *Spit in his face,* as a return of his contempt upon himself. See Numb. xii. 14; Isa. l. 6; Matt. xxvi. 67; xxvii. 30. This was not done, Ruth iv., either because he was not a brother, but a remoter kinsman, and so deserved less shame; or because Ruth did not prosecute him to the utmost, but freely consented to this exchange. *Build up;* a phrase oft used for the procreation of children, and the increase of a family. See Gen. xvi. 2; Exod. i. 21; 1 Kings xi. 38; 1 Chron. xvii. 25.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

i. e. His person, *names* being oft put for *persons,* and his posterity also. So it was a lasting blot.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, [p]thine eye shall not pity *her.*

[p] ch. 19. 13.

Partly because of the great mischief she did to him, both to his person and posterity, and partly to deter all women from all immodest and impudent carriages, and to secure that modesty which is indeed the guardian of all the virtues, as immodesty is an inlet to all vices, as the sad expe-

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rience of this degenerate age shows; and therefore it is not strange that it is so severely restrained and punished. *Thine eye shall not pity her*, which thou wilt be very apt to do, because of the infirmity of her sex, and the urgency of the occasion, this being done for the necessary preservation of her husband.

q Lev. 19. 35, 36. Prov. 11. 1. Ezek. 45. 10. Mic. 6. 11. † Heb. *a stone and a stone.*

13 ¶ [q]Thou shalt not have in thy bag †divers weights, a great and a small.

The *great*, either to buy with, or openly to make show of; the *small*, for their private use in selling.

+ Heb. *an ephah and an ephah.*

14 Thou shalt not have in thine house †divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure

r Ex. 20. 12. shalt thou have: [r]that thy days may be lengthened in the land which the LORD thy God giveth thee.

s Prov. 11. 1. 1 Thess. 4. 6.

16 For [s]all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

t Ex. 17. 8.

17 ¶ [t]Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

Which circumstance greatly aggravates their sin, that they should do thus to a people, who had been long exercised with sore afflictions, to whom pity and help was due by the laws of nature and humanity, and for whose rescue God had in so glorious a manner appeared, which they could not be ignorant of. So this was barbarousness to Israel, and setting the great Jehovah at defiance.

u Ps. 36. 1. Prov. 16. 6. Rom. 3. 18.

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he [u]feared not God.

Smote the hindmost of thee; which God permitted, both for the punishment of Israel's sins, and to harden and prepare them for the difficulties of their expedition.

x 1 Sam. 15. 3.

19 Therefore it shall be, [x]when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou

y Ex. 17. 14.

shalt [y]blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

Blot out the remembrance of Amalek; which was in great measure done afterward. See 1 Sam. xv.; xxvii. 8; xxx. 1, 17; 1 Chron. iv. 43; Esth. ix. 12, 13.

CHAP. XXVI.

The confession, thanksgiving, and rejoicing before the Lord of him who offereth first-fruits, 1—11; *as also of the three years' tithes,* 12—15. *The covenant between God and his people ratified,* 16—19.

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

a Ex. 23. 19. & 34. 26. Num. 18. 13. ch. 16. 10. Prov. 3. 9.

2 [a]That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket,

b ch. 12. 5.

and shalt [b]go unto the place which the LORD thy God shall choose to place his name there.

This seems to be required of each particular master of a family, either upon his first settlement, or once every year at one of their three feasts, when they were obliged to go up to Jerusalem, as here they are. *Of all the fruit of the earth;* either of their corn, or of the fruit of trees.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

Unto the priest, i. e. to any of the priests, who shall be appointed in God's stead to receive these oblations and acknowledgments.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, [c]A Syrian [d]ready to perish *was* my father, and [e]he went down into Egypt, and sojourned there with a [f]few, and became there a nation, great, mighty, and populous:

c Hos. 12. 12. d Gen. 43. 1, 2. & 45. 7, 11. e Gen. 46. 1, 6. Acts 7. 15. f Gen. 46. 27. ch. 10. 22.

Jacob was *a Syrian*, partly, by his original, as being born of Syrian parents, as were Abraham and Rebekah, both of Chaldea or Mesopotamia, which was a part of Syria largely so called, as is confessed by Strabo, b. 16. and by Pliny, b. 5. c. 12; partly, by his education and conversation, for which reason Christ is called a *Nazarene*, and a *Capernaite;* and partly, by his relations, his wives being such, and his children too by their mothers. *Ready to perish;* either through want and poverty; see Gen. xxviii. 11, 20; xxxii. 10; or through the rage of his brother Esau, and the treachery and cruelty of his father-in-law Laban.

g Ex. 1. 11, 14.

6 And [g]the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

h Ex. 2. 23, 24, 25. & 3. 9. & 4. 31.

7 And [h]when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

i Ex. 12. 37, 51. & 13. 3, 14, 16. ch. 5. 15. k ch. 4. 34.

8 And [i]the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and [k]with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* [l]a land that floweth with milk and honey.

l Ex. 3. 8.

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

Thou shalt set, to wit, mediately, by the priest, who was to set it there, ver. 4. *Set it*, i. e. the basket of first-fruits, ver. 2.

m ch. 12. 7, 12, 18. & 16. 11.

11 And [m]thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

Thou shalt rejoice; i. e. either, 1. Thou shalt hereby be enabled to rejoice and take comfort in all thy enjoyments, when thou hast sanctified them by giving God his portion. Or, 2. Thou shalt feast (which is oft expressed by *rejoicing*) with the Levites and strangers upon the oblations which at these solemn times were offered; which exposition is confirmed by comparing Deut. xvi. 10, 11, 14, 15.

n Lev. 27. 30. Num. 18. 24. o ch. 14. 28, 29.

12 ¶ When thou hast made an end of tithing all the [n]tithes of thine increase the third year, *which is* [o]the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

Of *the tithes*, see on Deut. xiv. 28. *The year of tithing*,

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Heb. *the year of that tithe;* so called, either, 1. Because these tithes were gathered only in that year. Or rather, 2. Because then only they were so bestowed or used; and whereas these second tithes for two years together were eaten only by the owners and Levites, and that in Jerusalem, in the third year they were eaten also by the strangers, fatherless, and widows, and that in their own dwellings. The LXX. join these words with the following, and for *shenath, the year,* read *shenith, the second,* and take *vau* for redundant, as sometimes it is, and read the place thus, *The second tithe thou shalt give to the Levite,* &c.

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, [p] neither have I forgotten *them:*

[p] Ps. 119. 141, 153, 176.

Before the Lord, i. e. either before the tabernacle or temple; or rather, in thy private and domestic addresses to God; for this is to be said presently upon the distribution of these tithes, which was not done at Jerusalem, but *in their* own private *gates* or dwellings; except we will suppose that after he had given away these tithes at home he should go up to Jerusalem merely to make this acknowledgment, which seems improbable. And this is to be spoken *before the Lord,* i. e. solemnly, seriously, and in a religious manner, with due respect to God's presence and will and glory, which is a sufficient ground for that phrase. *I have brought away,* or, *separated,* or, *removed,* to wit, from my own proper and private fruits. *The hallowed things,* i. e. the tithes which have been sanctified and set apart for these uses.

14 [q] I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use,* nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

[q] Lev. 7. 20. & 21. 1, 11. Hos. 9. 4.

In my mourning, i. e. either, 1. In my funeral solemnities for the dead. But this falls in with the last branch. Or, 2. In my distress or poverty, or upon pretence of my own want, in which case men are tempted and inclined to fall upon sacred or forbidden things. Or, 3. In sorrow, or grieving that I was to give away so much of my profits to the poor, but I have cheerfully eaten and feasted with them, as I was obliged to do. For though it be taken for granted by some learned expositors, from Deut. xiv. 28, 29, that the owner was not to eat any part of the third year's tithe, but to give it all away to the stranger and fatherless, &c., the contrary seems to me more probable from that very place, where it is said, *thou shalt lay it up within thy gates,* and then it follows, that *the Levite, stranger,* &c. *shall come,* to wit, to thy gates, *and shall eat,* to wit, there, as is expressed ver. 12, *that they may eat within thy gates, and be filled;* which implies that these tithes, or some part of them, were eaten in the owner's gates or dwelling, with holy rejoicing and feasting, wherein it is most probable the owner had his share, though it be not there expressed, because it was evident in itself from the foregoing passage, Deut. xiv. 23, &c., where the owner is allowed and commanded to eat those tithes together with the Levites. And howsoever some think the third year's tithes, ver. 28, were not the same with those ver. 23, yet it cannot with any colour of reason be thought that those tithes which were to be eaten, not only by the Levites, but also by the strangers, ver. 29, were more sacred than those that were to be eaten by none but the Levites and the owners, ver. 23, 27, or that the owner might eat of the one, and not of the other. *For any unclean use,* i. e. for any common use; the words *common* and *unclean* being oft indifferently used one for the other, or for any other use than that which thou hast appointed, which would have been a pollution of them. *For the dead,* i. e. for any funeral pomp, or service, or feast; for the Jews used to send in provisions to feast with the nearest relations of the party deceased, of which see Jer. xvi. 7; Ezek. xxiv. 17; Hos. ix. 4; and in that case both the guests and food were legally polluted, Numb. xix. 11, 14, and therefore the use of these tithes in such cases had been a double fault, both the defiling of sacred food, and the employing of those provisions upon sorrowful occasions, which by God's express command were to be eaten with rejoicing, Deut. xiv. 26; xxvi. 11.

15 [r] Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

[r] Is. 63. 15. Zech. 2. 13.

After that solemn profession of their obedience to God's commands, they are taught to pray for God's blessing upon their land, whereby they are instructed how vain and ineffectual the prayers of unrighteous or disobedient persons are.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast [s] avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

[s] Ex. 20. 19.

Avouched, or *declared,* or *professed,* or *owned. This day,* i. e. at this time, in this wilderness, where thou hast accepted and ratified God's covenant.

18 And [t] the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

[t] Ex. 6. 7. & 19. 5. ch. 7. 6. & 14. 2. & 28. 9.

Hath owned thee for such before all the world by eminent and glorious communications and manifestations of his power and grace and favour in thee and for thee, by a solemn entering into covenant with thee, and giving peculiar laws, promises, and privileges to thee above all mankind. *That thou shouldest keep all his commandments;* which is here mentioned as an act of God's, because though this be man's duty, yet it is the work of God's grace, that he will vouchsafe to give us such commands, that he doth require and will accept of our obedience to them, and that we have any power or will to obey them, Ezek. xxxvi. 26, 27.

19 And to make thee [u] high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be [x] an holy people unto the LORD thy God, as he hath spoken.

[u] ch. 4. 7, 8. & 28. 1. Ps. 148. 14.

[x] Ex. 19. 6. ch. 7. 6. & 28. 9. 1 Pet. 2. 9.

CHAP. XXVII.

A command to set up stones for a remembrance, and to write the law upon them: they must build the altar of the Lord with whole stones, 1—8. *To pronounce the blessing on Gerizim, and the curse on Ebal,* 9—26.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day [a] when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that [b] thou shalt set thee up great stones, and plaister them with plaister:

[a] Josh. 4. 1.

[b] Josh. 8. 32.

On that day, i. e. about that time, for it was not done till some days after their passing over. *Day* is oft put for *time,* as hath been noted before. *Plaister them with plaister,* for conveniency of writing upon them.

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3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

All the words of this law; either, 1. All the words of this Book of Deuteronomy. But that seems too large for this place. Or, 2. The blessings and curses here following. But they are mentioned as a different thing. Or, 3. The *law* properly so called, i. e. the sum and substance of the precepts or laws of Moses, especially such as were moral and general, as may be guessed from the following part of the chapter, where the curses pronounced against all *that confirm not all the words of this law to do them* are particularly applied unto the transgressors of moral laws only, ver. 15, 16, &c. And especially the decalogue, which oft goes under that name. Compare Josh. viii. 32, &c.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, [c] in mount Ebal, and thou shalt plaister them with plaister.

c ch. 11. 29. Josh. 8. 30.

Mount Ebal; the mount of cursing. Here the law is written, to signify that a curse was due to the violators of it, and that no man could expect justification or blessing from the works of the law, by the sentence whereof all men are justly accursed, as being all guilty of the transgression of it in one kind and degree or other. Here the sacrifices are to be offered, to show that there is no way to be delivered from this curse but by the blood of Christ, which all these sacrifices did typify, and by Christ's being made a curse for us, Gal. iii. 13.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: [d] thou shalt not lift up *any* iron *tool* upon them.

d Ex. 20. 25. Josh. 8. 31.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

Whole stones, i. e. rough, not hewed nor polished.

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

So as to be easily read by all.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; [e] this day thou art become the people of the LORD thy God.

e ch. 26. 18.

By thy solemn renewing of thy covenant with him.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand [f] upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

f ch. 11. 29. Josh. 8. 33. Judg. 9. 7.

Object. In Josh. viii. 33, they stood *over against Mount Gerizim. Answ.* 1. Both are true; they who stood upon the one mount, stood over against the other. 2. These words may be rendered *beside* or *near to* (as the Hebrew *al* oft signifies) *Mount Gerizim,* which might be over against it. *To bless the people;* whence it appears that the blessings also were pronounced as well as the curses, though they be not here mentioned. See Josh. viii. 33. *Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin* were the children of the free-women, Leah and Rachel, to show both the dignity of the blessings above the curses, and that the blessings belong only to those as are evangelically such, as this is expounded and applied, Gal. iv. 22, &c., even to those that receive the Spirit of adoption and liberty. Joseph is here put for both his sons and tribes, Manasseh and Ephraim, which are here reckoned as one tribe, because Levi is here numbered; but when Levi is omitted, as it is where the division of the land is made, there Manasseh and Ephraim pass for two tribes.

13 And [g] these shall stand upon mount Ebal † to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

g ch. 11. 29. Josh. 8. 33. † Heb. *for a cursing.*

To curse; he saith *to bless the people,* ver. 12, but here only *to curse,* not expressing whom, either because he was loth to mention the people as objects of the curse; or because he presumed and hoped that though some particular persons might deserve the curse, yet the generality of the people would keep out of the reach of it; or to intimate, that though the blessing was peculiar to the people of Israel, yet the curse was indefinite and common to all nations, as may appear from the particular sins here numbered, which are such as made the Gentiles guilty and abominable to God, as is elsewhere affirmed. See Lev. xviii. 28. *Gad and Asher, Dan and Naphtali,* are the children of the bond-women, to show that the curse belongs to those of servile and disingenuous spirits and carriages to God. With these are joined *Reuben,* who by his shameful sin fell from his dignity, Gen. xlix. 4, and *Zebulun,* as the youngest of Leah's children, who was necessary to be joined with those, that the numbers might be equal.

14 ¶ And [h] the Levites shall speak, and say unto all the men of Israel with a loud voice,

h ch. 33. 10. Josh. 8. 33. Dan. 9. 11.

The Levites, i. e. some of the Levites, to wit, *the priests, which bare the ark,* as it is expressed, Josh. viii. 33, for the body of the Levites stood upon Mount Gerizim, ver. 12; but these stood in the valley between Gerizim and Ebal, looking towards the one or the other mountain as they pronounced either the blessings or the curses, as may be gathered from Josh. viii. 33. *With a loud voice;* so as they might be heard by a great number of the people, by whom the rest were informed and directed by some signal when they should answer.

15 [i] Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place.* [k] And all the people shall answer and say, Amen.

i Ex. 20. 4, 23. & 34. 17. Lev. 19. 4. & 26. 1. ch. 4. 16, 23. & 5. 8. Is. 44. 9. Hos. 13. 2. k See Num. 5. 22. Jer. 11. 5. 1 Cor. 14. 16.

Under this particular he understands all the gross violations of the first table, as under the following branches he comprehends all other sins against the second table, as is manifest from hence, that there are other sins, not here mentioned, which are as sinful as these, and will as certainly expose a man to the curse as any of the rest. *And putteth it,* or *although,* as that particle sometimes signifies. *In a secret place;* he takes special notice of such, partly to show the folly of those men who think to hide their sins by this means; and partly to deter men from such practices, which men could not see nor punish, by making them their own condemners and executioners. *Amen,* i. e. So let it be: I wish this curse may befall me, if I be guilty of this crime See Numb. v. 22; Jer. xi. 5.

16 [l] Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

l Ex. 20. 12. & 21. 17. Lev. 19. 3. ch. 21. 18.

Setteth light; or, *despiseth* in his heart; or *reproacheth* or *curseth,* to wit, secretly, as before; for if the fact was notorious, it was punished with death, Lev. xx. 9.

17 [m] Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

m ch. 19. 14. Prov. 22. 28.

To wit, designedly, to defraud his neighbour, or enlarge his own portion.

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[a] Lev. 19.14. 18 [a] Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

That misleadeth simple souls, giving them pernicious counsel, either for this life or for the next.

[o] Ex. 22. 21, 22. ch. 10. 18. Mal. 3. 5. & 24. 17. 19 [o] Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

[p] Lev. 18. 8. & 20. 11. ch. 22. 30. 20 [p] Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

See Deut. xxii. 30.

[q] Lev. 18.23. & 20. 15. 21 [q] Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

[r] Lev. 18. 9. & 20. 17. 22 [r] Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

[s] Lev. 18.17. & 20. 14. 23 [s] Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

[t] Ex. 20. 13. & 21. 12, 14. Lev. 24. 17. Num. 35. 31. ch. 19. 11. 24 [t] Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

Smiteth, i. e. killeth, as that word is oft used.

[u] Ex. 23. 7, 8. ch. 10. 17. & 16. 19. Ezek. 22. 12. 25 [u] Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

[x] ch. 28. 15. Ps. 119. 21. Jer. 11. 3. Gal. 3. 10. 26 [x] Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

Confirmeth not, i. e. performeth not; for he that transgresseth doth in some sort destroy and make void the law of God, as to the main end for which it was given, even to the regulation of his life and actions, and as far as lies in him disannuls the authority and force of God's law.

CHAP. XXVIII.

The blessings of obedience, 1—14. *Curses for disobedience*, 15—68.

[a] Ex. 15. 26. Lev. 26. 3. Is. 55. 2. AND it shall come to pass, [a] if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee

[b] ch. 26. 19. this day, that the LORD thy God [b] will set thee on high above all nations of the earth:

i. e. Advance and honour thee with divers privileges and blessings, as it here follows.

[c] ver. 15. Zech. 1. 6. 2 And all these blessings shall come on thee, and [c] overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Those blessings which others greedily follow after, and oftimes never overtake, they shall follow after thee, and shall be thrown into thy lap by my special kindness.

[d] Ps. 128. 1, 4. [e] Gen. 39. 5. [f] ver. 11. Gen. 22. 17. & 49. 25. ch. 7. 13. Ps. 107. 38. & 127. 3. & 128. 3. Prov. 10. 22. 1 Tim. 4. 8. [g] Or, *dough*, or, *knead-ing-trough*. 3 [d] Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* [e] in the field.

4 Blessed *shall be* [f] the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy ‖ store.

i. e. It shall always be well replenished, and the provision thou hast there shall be preserved for, and in due time brought forth to, thy use and service. See Deut. xxvi. 2, 10.

[g] Ps. 121. 8. 6 [g] Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

i. e. In all thy affairs and administrations, which are oft expressed by this phrase, as Numb. xxvii. 17; Deut. xxxi. 2; 2 Sam. iii. 25; 2 Chron. i. 10; Acts i. 21; ix. 28.

[h] Lev. 26. 7, 8. 2 Sam. 22. 38, 39, 41. Ps. 89. 23. See ver. 25 7 The LORD [h] shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

i. e. Many ways, as is usual when an army is totally overthrown and dissipated.

[i] Lev. 25. 21. ‖ Or, *barns*. Prov. 3. 10. [k] ch. 15. 10. 8 The LORD shall [i] command the blessing upon thee in thy ‖ storehouses, and in all that thou [k] settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

Shall command, i. e. shall by his sovereign and powerful providence give it, even when it seems furthest from thee, and not likely to come to thee without a word of command from God himself.

[l] Ex. 19. 5, 6. ch. 7. 6. & 26. 18, 19 & 29. 13. 9 [l] The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

Shall establish thee an holy people unto himself, i. e. shall confirm and establish his covenant with thee, by which he separated thee to himself as a holy and peculiar people, and shall publicly own thee for such, as it follows, ver. 10.

[m] Num. 6. 27. 2 Chron. 7. 14. Is. 63. 19. Dan. 9. 18, 19. [n] ch. 11. 25. 10 And all people of the earth shall see that thou art [m] called by the name of the LORD; and they shall be [n] afraid of thee.

i. e. That you are in deed and truth his people and children: see Deut. xiv. 1; xxvi. 18. For to *be called* oftimes signifies *to be*, as Isa. xlvii. 1, 5; lvi. 7; Matt. v. 9, 19; xxi. 13.

[o] ver. 4. ch. 30. 9. Prov. 10. 22. [p] Or, *for good*. † Heb. *belly*. 11 And [o] the LORD shall make thee plenteous ‖ in goods, in the fruit of thy † body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

The same things which were said before are repeated, to show that God would repeat and multiply his blessings upon them.

[p] Lev. 26. 4. ch. 11. 14. [q] ch. 14. 29. [r] ch. 15. 6. 12 The LORD shall open unto thee his good treasure, the heaven [p] to give the rain unto thy land in his season, and [q] to bless all the work of thine hand: and [r] thou shalt lend unto many nations, and thou shalt not borrow.

His good treasure, to wit, the heaven or the air, as it here follows, which is God's storehouse, where he treasures up rain or wind or other things for man's use. See Job xxxviii. 22; Psal. xxxiii. 7.

[s] Is. 9. 14, 15. 13 And the LORD shall make thee [s] the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

The head; the chief of all people in power, or at least in dignity and privileges; so that even they that are not under thine authority shall reverence thy greatness and excellency. So it was in David's and Solomon's time, and so it should have been much oftener and much more, if they

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had performed the conditions here required. For the phrase, see Isa. ix. 14, 15; xix. 15.

t ch. 5. 32. & 11. 16. 14 [t]And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

u Lev. 26. 14. Lam. 2. 17. Dan. 9. 11, 13. Mal. 2. 2. Bar. 1. 20. 15 ¶ But it shall come to pass, [u]if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these

x ver. 2. curses shall come upon thee, and [x]overtake thee:

So as thou shalt not be able to escape them, as thou shalt vainly hope and endeavour to do.

y ver. 3, &c. 16 Cursed *shalt* thou *be* [y]in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee

z Mal. 2. 2. a 1 Sam. 14. 20. Zech. 14. 13. b Ps. 80. 16. Is. 30. 17. & 51. 20. & 66. 15. + Heb. *which thou wouldest do.* [z]cursing, [a]vexation, and [b]rebuke, in all that thou settest thine hand unto †for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

Vexation, or, *disturbance*. This seems chiefly to concern the mind, and its torment arising from the disappointment of hopes, and the presages of its approaching miseries. *Rebuke*, to wit, from God, not so much in words as by his actions, by cross providences, by sharp and sore afflictions, which are oft called *rebukes*, as 2 Kings xix. 3; Psal. xviii. 15; xxxix. 11; lxxx. 16; Isa. li. 20; lxvi. 15; Ezek. v. 15; xxv. 17.

c Lev. 26. 25. Jer. 24. 10. 21 The LORD shall make [c]the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

d Lev. 26. 16. 22 [d]The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ‖sword, and with

‖ Or, *drought.* e Amos 4. 9. [e]blasting, and with mildew; and they shall pursue thee until thou perish.

With blasting, and with mildew; two plagues or evil affections of corn. See 1 Kings viii. 37; 2 Chron. vi. 28; Amos iv. 9; Hag. ii. 17.

f Lev. 26. 19. 23 And [f]thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

Be brass, i. e. like brass, hard and dry, and shut up from giving rain. See Lev. xxvi. 19. *Be iron*, hard, and chapt, and barren.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

Either, 1. Thy rain shall be as unprofitable to thy ground and seed as if it were only so much dust. Or, 2. Instead of rain, shall come nothing but dust from heaven, which being raised and carried up by the wind in great abundance, doth return and fall upon the earth as it were in clouds or showers. *Until thou be destroyed*, to wit, by famine, following these great droughts.

g ver. 7. Lev. 26. 17, 37. ch. 32. 30. Is. 30. 17. 25 [g]The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and [h]shalt be †removed into all the kingdoms of the earth.

h Jer. 15. 4. & 24. 9. Ezek. 23. 46. + Heb. *for a removing.*

Removed. Heb. *for a removing;* to be tossed like a foot-ball from place to place, and from people to people.

26 And [i]thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

i 1 Sam. 17. 44, 46. Ps. 79. 2. Jer. 7. 33. & 16. 4. & 34. 20.

27 The LORD will smite thee with [k]the botch of Egypt, and with [l]the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

k ver. 35. Exod. 9. 9. & 15. 26. l 1 Sam. 5. 6. Ps. 78. 66.

28 The LORD shall smite thee with madness, and blindness, and [m]astonishment of heart:

m Jer. 4. 9.

Blindness, to wit, of mind, so that they shall not know what to do; see Job v. 13, 14; so as they shall commonly choose and follow the worst counsels and courses, to their own ruin. *Astonishment of heart;* they shall be filled with wonder and horror, because of the strangeness and soreness of their calamities.

29 And thou shalt [n]grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

n Job 5. 14. Is. 59. 10.

At noon-day, i. e. in the most clear and evident matters thou shalt grossly mistake and miss thy way. *Thou shalt not prosper in thy ways;* thy counsels and enterprises shall be frustrated, and turn to thy destruction.

30 [o]Thou shalt betroth a wife, and another man shall lie with her: [p]thou shalt build an house, and thou shalt not dwell therein: [q]thou shalt plant a vineyard, and shalt not †gather the grapes thereof.

o Job 31. 10. Jer. 8. 10. p Job 31. 8. Jer. 12. 13. Amos 5. 11. Micah 6. 15. Zeph. 1. 13. q ch. 20. 6. + Heb. *profane*, or, *use it as common meat:* as ch. 20. 6.

Another man shall lie with her before thou canst consummate thy marriage, and enjoy her as thy wife. And so in the following branches.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and †shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

† Heb. *shall not return to thee.*

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and [r]fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

r Ps. 119. 82.

Shall be given unto another people, by those who have conquered them, and taken them captives, who shall give or sell them to other persons, as the manner was. *Fail*, or, *be consumed*, partly with grief and plentiful tears shed for them; and partly with earnest desire, and vain and long expectation of their return. See Psal. cxix. 82. *No might*, i. e. no power to rescue them, nor money to ransom them.

33 [s]The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

s ver. 51. Lev. 26. 16. Jer. 5. 17.

Which thou knowest not; which shall come from a far country, which thou didst not at all expect or fear, and therefore will be the more dreadful when they come; a nation whose language thou understandest not, and therefore canst not plead with them for mercy, nor expect any favour from them. *Oppressed and crushed alway;* not sometimes conquered, and sometimes conquering, as the course of war

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commonly is, but in all times, and in all thy actions and attempts, foiled and worsted.

34 So that thou shalt be mad [t]for the sight of thine eyes which thou shalt see.

35 The LORD shall [u]smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall [x]bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and [y]there shalt thou serve other gods, wood and stone.

Thee and thy king: the calamity shall be both universal, which even thy king shall not be able to avoid, much less the subjects, who have far less advantage and opportunity for escape: and irrecoverable, because he who should protect or rescue them is lost with them. See Lam. iv. 20. *There shalt thou serve other gods;* either being corrupted by their examples and counsels, or compelled to it by their tyranny. So what formerly was their choice and delight now becomes their plague and misery. And this doubtless was the condition of many Israelites under the Assyrian and Babylonish captivities, as we may gather from Jer. xiv. 17—19, and other places, though many of them kept themselves free from that infection.

37 And thou shalt become [z]an astonishment, a proverb, [a]and a by-word, among all nations whither the LORD shall lead thee.

All other nations shall wonder to see such calamities befall such a people; and when they would express any dreadful affliction in a proverbial way, they shall make use of thy example: they shall also sport themselves in thy miseries, and say, These are the people of the Lord, the only saints upon earth, &c.

38 [b]Thou shalt carry much seed out into the field, and shalt gather *but* little in; for [c]the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes:* for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit.*

41 Thou shalt beget sons and daughters, but †thou shalt not enjoy them; for [d]they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust ‖ consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

Within thee, i. e. within thy gates; who formerly honoured and served thee, and were some of them glad of the crumbs which fell from thy table.

44 [e]He shall lend to thee, and thou shalt not lend to him: [f]he shall be the head, and thou shalt be the tail.

45 Moreover [g]all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee [h]for a sign and for a wonder, and upon thy seed for ever.

They shall be, i. e. these curses now mentioned. *For a wonder,* i. e. signal and wonderful to all that hear of them.

47 [i]Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, [k]for the abundance of all *things;*

Or, *in the abundance of all* things; for this is opposed to *in hunger, in thirst,* &c., ver. 48. And the Hebrew *mem* oft signifies *in,* as Exod. xxv. 18; Job xix. 26; Psal. lxxii. 16.

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he [l]shall put a yoke of iron upon thy neck, until he have destroyed thee.

A yoke of iron, which thou canst neither well bear, nor break. See Jer. xxviii. 13, 14.

49 [m]The LORD shall bring a nation against thee from far, from the end of the earth, [n]*as swift* as the eagle flieth; a nation whose tongue thou shalt not †understand;

As the eagle flieth, Heb. *as the eagle flies,* i. e. not only swiftly, as is expressed in our translation, for which the Babylonian is noted and compared to an eagle, Jer. iv. 13; Ezek. xvii. 3; Dan. vii. 4; but also fiercely and greedily, as the eagle to its prey; also strongly and irresistibly. Possibly this may be understood of the Romans, who did come *from far, from the end of the earth,* more truly and literally than the Chaldeans, whose country was not far from Judea, and this may allude to the eagle, which was in their ensigns.

50 A nation †of fierce countenance, [o]which shall not regard the person of the old, nor shew favour to the young:

Of fierce countenance. Heb. *strong of face or countenance,* i. e. bold and impudent, hardy and undaunted, cruel and uncompassionate and inflexible, sparing no age nor sex, &c.

51 And he shall [p]eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall [q]besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And [r]thou shalt eat the fruit of thine own †body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, [s]his eye shall be evil toward his brother, and toward [t]the wife of his bosom, and toward the remnant of his children which he shall leave:

Evil, i. e. unkind, envious, covetous, to monopolize these dainty bits to themselves, and grudging that their dearest relations should have any part of them.

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and

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in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, [u] her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

u ver. 54.

Evil, i. e. unmerciful: she will desire or design their destruction for her food.

57 And toward her † young one that cometh out [x] from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

† Heb. *afterbirth.*
x Gen. 49. 10.

Her young one, Heb. *after-birth*; that which was loathsome to behold, will now be pleasant to eat; and together with it she shall eat the child which was wrapt up in it, and may be included in this expression. *Which she shall bear*, or, which she shall have born, i. e. her more grown children.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear [y] this glorious and fearful name, THE LORD THY GOD;

y Exod. 6. 3.

Name, i. e. thing or person, to wit, this glorious God. *Names* are oft put for *things*, as 1 Kings v. 3; Psal. xx. 1; cxv. 1; Acts iv. 12; Eph. i. 21; and for *persons*, as Acts i. 15; Rev. iii. 4.

59 Then the LORD will make thy plagues [z] wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

z Dan. 9. 12.

60 Moreover he will bring upon thee all [a] the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

a ch. 7. 15.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD † bring upon thee, until thou be destroyed.

† Heb. *cause to ascend.*

62 And ye [b] shall be left few in number, whereas ye were [c] as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

b ch. 4. 27.
c ch. 10. 22. Neh. 9. 23.

63 And it shall come to pass, *that* as the LORD [d] rejoiced over you to do you good, and to multiply you; so the LORD [e] will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

d ch. 30. 9. Jer. 32. 41.
e Prov. 1. 26. Is. 1. 24.

Rejoice over you to destroy you; his just indignation against you will be so great, that it will be a pleasure to him to take vengeance on you. For though he doth not delight in the death of a sinner in itself, yet he doth doubtless delight in the glorifying of his justice upon incorrigible sinners, seeing the exercise of all his attributes must needs please him, else he were not perfectly happy. *The land whither thou goest to possess it*; which was no ordinary land, but a most pleasant land, a land of promise, a token of God's favour, and a pledge of their eternal inheritance, which was a great aggravation of their loss of it.

64 And the LORD [f] shall scatter thee among all people, from the one end of the earth even unto the other; and [g] there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

f Lev. 26. 33. ch. 4. 27, 28. Neh. 1. 8. Jer. 16. 13.
g ver. 36.

65 And [h] among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: [i] but the LORD shall give thee there a trembling heart, and failing of eyes, and [k] sorrow of mind:

h Amos 9. 4.
i Lev. 26. 36.
k Lev. 26. 16.

Neither shall the sole of thy foot have rest; ye shall have no settlement in the land whither you are banished, but there you shall be tossed about from place to place, and sold from person to person, or, Cain-like, wander about like a vagabond.

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

Either because thou art in the hands of thy enemies, that have power, and want not will, to destroy thee; or because of the terrors of thy own mind, and the guilt of thy conscience, making thee to fear, even where no great cause to fear is.

67 [l] In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and [m] for the sight of thine eyes which thou shalt see.

l Job 7. 4.
m ver. 34.

68 And the LORD [n] shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, [o] Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

n Jer. 44. 7. Hos. 8. 13. & 9. 3.
o ch. 17 16.

Into Egypt again, whence he hath now so gloriously delivered thee, as repenting of all his kindness to thee, and resolved to undo what he hath done for thee. And the remembrance of what they endured in Egypt could not but make the thoughts of returning thither again very terrible to them. *With ships*; which was literally fulfilled under Titus, when multitudes of them were carried thither in ships, and sold there for slaves, as Josephus relates. And this expression seems to mind them of that time when they went over the sea without ships, God miraculously drying up the sea before them, &c., which now they would have occasion sadly to remember. *By the way*, or, *to the way*; the Hebrew *beth* here signifying *to*, as it doth Gen. xi. 4; Lev. xvi. 22; Psal. xix. 5; xci. 12; Isa. ix. 8. And the *way* seems not to be meant here of the usual road-way from Canaan to Egypt, which was wholly by land, but to be put for the end of the way or journey, even the land of Egypt; for to this, and not to the road-way between Canaan and Egypt, agree the words here following, *whereof I spake unto thee, Thou shalt see it* (i. e. Egypt) *no more again*. And so *that way* is put for *to that land* in a place parallel to this, where the very same words are used, Deut. xvii. 16, to which this place palpably alludes. *No man shall buy you*; either because the number of you captives shall be so great, that the market shall be glutted with you; or because you shall be so loathsome and contemptible that men shall not be willing to have you for slaves. And this was the condition of the Jews after the destruction of Jerusalem, as Josephus the Jew hath left upon record.

CHAP. XXIX.

The manifold works and mercies of God a motive to obedience, 1—9. *Moses solemnly engageth them to keep covenant with God*, 10—17. *Unbelief, careless contempt, and breach of covenant shall be severely punished*, 18—28. *The end and use of the revealed will of God*, 29.

THESE *are* the words of the covenant, which the LORD commanded Moses to make with the

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children of Israel in the land of Moab,
a ch. 5. 2, 3. beside [a]the covenant which he made with them in Horeb.

These are the words of the covenant; these are the terms or conditions upon which God hath *made*, i. e. renewed covenant with you. *Beside the covenant*, i. e. that entering into or striking of covenant. The *covenant* was but one in substance, but various in the time and manner of its dispensation.

2 ¶ And Moses called unto all Israel,
b Ex. 19. 4. and said unto them, [b]Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

c ch. 4. 34. & 7. 19. 3 [c]The great temptations which thine eyes have seen, the signs, and those great
d See Is. 6. 9, 10. & 63. 17. John 8. 43. Acts 28. 26, 27. Eph. 4. 18. 2 Thess. 2. 11, 12. miracles:

4 Yet [d]the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

This verse comes in by way of correction or exception to the foregoing clause in this manner, I said indeed, *Ye have seen*, &c., ver. 2, and *thine eyes have seen*, &c., but I must recall my words, for in truth you have not seen them; in seeing you have not seen, and perceiving you have not perceived them: you have perceived and seen them with the eyes of your body, but not with your minds and hearts; you have not seen them to any purpose; you have not yet learned rightly to understand the word and works of God, so as to know them for your good, and to make a right use of them, and to comply with them; which he expresseth thus, *the Lord hath not given you*, &c., not to excuse their wickedness, but partly to direct them what course to take, and to whom they must have recourse for the amending of their former errors, and for a good understanding and improvement of God's works; and partly to aggravate their sin, and to intimate that although the hearing ear, and the seeing eye, and the understanding heart, be the workmanship of God, Prov. xx. 12, and the effects of his special grace, Deut. xxx. 6; Jer. xxxi. 33; xxxii. 39, &c., yet their want of this grace was their own fault, and the just punishment of their former sins; their present case being like theirs in Isaiah's time, who first shut their eyes and ears that they might not see and hear, and would not understand, and then by the tremendous, but righteous judgment of God, had their hearts made fat, and their eyes and ears closed, that they should not be able to see, and hear, and understand, as is manifest from the history of their carriage in the wilderness.

e ch. 1. 3. & 8. 2. f ch. 8. 4. 5 [e]And I have led you forty years in the wilderness: [f]your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

So far that it was necessary for you to throw them away, and to get new ones. See on Deut. viii. 4.

g See Ex. 16. 12. ch. 8. 3. Ps. 78. 24, 25. 6 [g]Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

Not eaten bread, i. e. common bread purchased by your own money, or made by your own hands, but heavenly and angelical bread, Deut. viii. 3; Psal. lxxviii. 24, 25. You have subsisted without bread, the staff of life. *Neither wine or strong drink*, but only water out of the rock. *The Lord your God; the Lord* omnipotent and all-sufficient for your provision, without the help of any creatures, and *your God* in covenant with you, who hath a true affection to you, and fatherly care of you, even when ordinary means fail.

7 And when ye came unto this place,
h Num. 21. 21, 24, 33. ch. 2. 32. & 3. 1. [h]Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

i Num. 32. 33. ch. 3. 12, 13. 8 And we took their land, and [i]gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 [k]Keep therefore the words of this
k ch. 4. 6. Josh. 1. 7. 1 Kings 2. 3. covenant, and do them, that ye may
l Josh. 1. 7. [l]prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

Before the Lord your God; in his presence, who sees your hearts and carriages; and before his tabernacle, where it is probable they were now called together, and assembled for this work. See ver. 2.

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from
m See Josh. 9. 21, 23, 27. [m]the hewer of thy wood unto the drawer of thy water:

Thy stranger; such strangers as had embraced their religion. *From the hewer of thy wood unto the drawer of thy water;* all sorts of persons, yea, even the meanest of them, such as these were, Josh. ix. 27, all sorts and ranks of servants.

12 That thou shouldest † enter into
† Heb. *pass.* covenant with the LORD thy God, and
n Neh. 10. 29. [n]into his oath, which the LORD thy God maketh with thee this day:

Into covenant, and into his oath, i. e. into covenant or agreement, confirmed by a solemn oath.

13 That he may [o]establish thee to day
o ch. 28. 9. for a people unto himself, and *that* he may be unto thee a God, [p]as he hath said
p Ex. 6. 7. unto thee, and [q]as he hath sworn unto
q Gen. 17. 7. thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only [r]do I make
r Jer. 31. 31, 32, 33. Heb. 8. 7, 8. this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, [s]and also with *him* that *is* not here
s See Acts 2. 39. 1 Cor. 7. 14. with us this day:

i. e. With your posterity; for so the covenant was made at first with Abraham and his seed, by which, as God engaged himself to continue the blessing of Abraham upon his posterity, so he also engaged them to the same duties and conditions which were required of Abraham. So it is even among men, where a king confers an estate upon a subject and his heirs for ever, upon some certain conditions, all his heirs who enjoy that benefit are obliged to the same conditions. But whatsoever becomes of man's right, God the Creator and sovereign Lord of all men and things hath an unquestionable right and power to oblige all persons that are or shall be to such conditions as he pleaseth, and especially to such conditions as are for their own benefit, which is the present case.

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

In the land of Egypt, where you have seen their idolatries, and learned too much of them, as the golden calf showed, and therefore need to renew your covenant with God; where also we were in dreadful bondage, whence God alone hath delivered us, to whom therefore we are deeply obliged, and have all reason to renew our covenant with him. *How we came through the nations*, i. e. with what hazards, if God had not appeared for us.

17 And ye have seen their abomina-
† Heb. *dungy gods.* tions, and their †idols, wood and stone, silver and gold, which *were* among them:)

What sorry tools they are, what senseless and ridiculous deities; so that you have great reason to value your God, and to cleave to him in covenant, and to take heed of such abominable idolatries.

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18 Lest there should be among you man, or woman, or family, or tribe, [t] whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; [u] lest there should be among you a root that beareth ‖† gall and wormwood;

t ch. 11. 16.

u Acts 8. 23. Heb. 12. 15.
‖ Or, *a poisonful herb.*
† Heb. *rosh.*

Lest there should be; or take heed or beware *lest there be;* for it seems to be an ellipsis, or defect of a verb, which is usual in Scripture, and which we have in a case parallel to this, Gen. iii. 22. *And now* we must take care *lest he put forth*, &c. Or this particle *lest* may be joined with ver. 14, 15, to this purpose, I now renew the covenant with you, and with your posterity, lest any of you or yours should be tempted to depart from God, &c. *Whose heart turneth away*, i. e. who turneth away from God to idols, not by constraint, but by choice, and the inclination of his own heart. By this phrase he leads them to the spring of their sin and ruin, even their own hearts, which he admonisheth them hereby to look to above all things. *A root;* either, 1. An evil heart inclining you to such cursed idolatry, and bringing forth bitter fruits. Or rather, 2. Some secret and subtle apostate, who lurks and works like a root under ground, and slyly conveys his poison to the infection of others; for both the foregoing and following words speak of some particular person. *Gall and wormwood*, i. e. which though for the present it may please your fancy, yet in the end, assure yourselves, will produce bitter fruits, not only distasteful to God, but also poisonful and destructive to yourselves.

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk [w] in the ‖ imagination of mine heart, [x] to add † drunkenness to thirst:

w Num. 15. 39. Eccles. 11. 9.
‖ Or, *stubbornness.* Jer. 3. 17. & 7. 24.
x Is. 30. 1.
† Heb. *the drunken to the thirsty.*

When he, i. e. that root or that man mentioned ver. 18. *Of this curse*, i. e. of that oath mentioned ver. 12, wherein he swore that he would keep covenant with God, and that with a curse pronounced against himself if he did not perform it. Now if when he reads this again, or hears of it from others. *Bless himself in his heart*, i. e. flatter himself in his own eyes, as Psal. xxxvi. 2, with vain conceits and hopes, as if God did not mind such things, and either could not or would not punish them. Compare Psal. xlix. 18; Jer. ii. 20; Zech. xi. 5. *Peace*, i. e. safety and prosperity. *Though I walk in the imagination of mine heart;* though in my practices and worship I do not follow God's command, but my own devices, and whatsoever my fancy best liketh, minding nothing but the gratifying of mine own fancy and humour. *To add drunkenness to thirst;* i. e. not only to satisfy his *thirst*, i. e. his concupiscence and inclination to wickedness, but even to exceed it, as drunkards take oftimes more than their appetite desires, and drink out of mere wantonness, or from a desire to be drunk; and as filthy persons commit lewdness with others more than their natural inclinations desire, or their strength can well bear, merely from a wicked mind, and from contempt of God, and because they will do so. The words may be rendered, *to add thirst to drunkenness*, the particle *eth*, which is a note of the accusative case, being joined with *thirst*, and not with *drunkenness;* and so the sense may be this, that when he hath multiplied his sins, and made himself as it were drunk with them, yet he is not satisfied therewith, but still whets his appetite, and provokes his thirst after more, as drunkards commonly will use means and temptations to make themselves thirst after more drink, that they may drink more abundantly. Or thus, *to add the moist* or *moistening to the thirsty*, i. e. instead of restraining and mortifying, as he ought to do, fully and greedily to satisfy his idolatrous or wicked inclinations, and resolved to give up himself to all the desires of his own heart. Compare Job xxxiv. 7; Prov. xxiii. 35; Isa. xxx. 1; lvi. 12; Eph. iv. 19.

20 [y] The LORD will not spare him, but then [z] the anger of the LORD and [a] his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD [b] shall blot out his name from under heaven.

y Ezek. 14. 7, 8.
z Ps. 74. 1.
a Ps. 79. 5. Ezek. 23. 25.
b ch. 9. 14.

Shall smoke, i. e. shall burn and break forth with flame and smoke as it were from a furnace. Compare Psal. xviii. 8. *Blot out his name from under heaven*, i. e. destroy his person and memory from amongst men.

21 And the LORD [c] shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that † are written in this book of the law:

c Matt. 24. 51.
† Heb. *is written.*

Unto evil, i. e. unto some peculiar and exemplary plague; he will make him a monument of his displeasure to the whole land. *According to all the curses of the covenant;* he intimates that the covenant of grace, which God made with them, hath not only blessings belonging to it, as this foolish person imagined, but curses also to the transgressors of it.

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses † which the LORD hath laid upon it;

† Heb. *wherewith the LORD hath made it sick.*

The words following, ver. 24, 25, &c.

23 *And that* the whole land thereof *is* brimstone, [d] and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [e] like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

d Ps. 107. 34. Jer. 17. 6. Zeph. 2. 9.
e Gen. 19. 24, 25. Jer. 20. 16.

Is brimstone, and salt, and burning, i. e. is burnt up and made barren, as with brimstone and salt. See Judg. ix. 45; Psal. cvii. 34; Jer. xvii. 6; Ezek. xlvii. 11.

24 Even all nations shall say, [f] Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

f 1 Kings 9. 8, 9. Jer. 22. 8, 9.

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and ‖ *whom* he had not † given unto them:

‖ Or, who *had not given to them* any portion.
† Heb. *divided.*

i. e. Whom God had not given or divided to them, as their portion, or for their worship, but hath *divided* them *unto all nations*, as it is said, Deut. iv. 19, not for their worship, but for their use and service. So he speaks here of the sun and moon and stars, which were the principal gods worshipped by the neighbouring nations. Or, *to whom none hath given* this, i. e. that they should be worshipped, or, to whom no worship belongs. So this is an argument against idolatry. Or, *who had not given unto them*, to wit, any thing: it is an ellipsis of the accusative, which is very frequent: gods known to them by no benefits received from them, as they had from their God, whom therefore it was the greater folly and ingratitude to forsake.

27 And the anger of the LORD was kindled against this land, [g] to bring upon it all the curses that are written in this book:

g Dan. 9. 11, 13, 14.

28 And the LORD [h] rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

h 1 Kings 14. 15. 2 Chr. 7. 20. Ps. 52. 5. Prov. 2. 22.

29 The secret *things belong* unto the LORD our God: but those *things which are* revealed

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belong unto us and to our children for ever, that *we* may do all the words of this law.

Having now mentioned the dreadful and amazing judgments of God upon the whole land and people of Israel, and foreseeing by the Spirit of prophecy the utter extirpation and destruction which would come upon them for their wickedness, he breaks out into this pathetical exclamation, either to bridle their curiosity, who hearing this, would be apt to inquire into the time and manner of so great an event; or to quiet his own mind, and satisfy the scruples of others, who perceiving God to deal so severely with his own people, when in the mean time he suffered those nations which were guilty of grosser atheism, and idolatry, and impiety than the generality of the Jewish people were, to live and prosper in the world, might thence take occasion to deny or reproach his providence, or question the equity of his proceedings. To this he answers, that the ways and judgments of God, though never unjust, are ofttimes secret and hidden from us, and unsearchable by our shallow capacities, and are matter for our admiration, not for our inquiry. *Unto us and to our children:* but the things which are revealed by God and his word, these are the proper object of our inquiries and studies, that thereby we may come to the knowledge of our duty, by the practice whereof we may be kept from such terrible punishments and calamities as these now mentioned.

CHAP. XXX.

A promise of gracious deliverance to the Jews upon their repentance, in future times, 1—10. *The law of God manifest and just,* 11—14. *Life and death set before them,* 15—20.

a Lev. 26. 40. b ch. 28.

AND [a]it shall come to pass, when [b]all these things are come upon thee, the blessing and the curse, which I have set

c ch. 4. 29, 30. 1 Kings 8. 47, 48.

before thee, and [c]thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

The blessing when thou art obedient, *and the curse* when thou becomest rebellious and apostatical. *Set before thee,* Heb. *placed before thy face,* i. e. propounded to thy consideration and choice. *Call them to mind,* or, *bring* them *back to thy heart,* i. e. deeply affect thy heart with the sense of these things, to wit, of the blessings offered and given to them by God's mercy, and the curses brought upon themselves by their sins.

d Neh. 1. 9. Is. 55. 7. Lam. 3. 40. Joel 2. 12, 13.

2 And shalt [d]return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

e Ps. 106. 45. & 126. 1, 4. Jer. 29. 14. Lam. 3. 22, 32. f Ps. 147. 2. Jer. 32. 37. Ezek. 34. 13. & 36. 24

3 [e]That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and [f]gather thee from all the nations, whither the LORD thy God hath scattered thee.

Turn thy captivity, i. e. bring back thy captives, as *captivity* is taken, Psal. xiv. 7; Eph. iv. 8. *Gather thee,* i. e. thy children; either spiritually such, as it is explained John xi. 51, 52; or literally such, as it is promised Rom. xi.

g ch. 28. 64. Neh. 1. 9.

4 [g]If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

h ch. 10. 16. Jer. 32. 39. Ezek. 11. 19. & 36. 26.

6 And [h]the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

The Lord will circumcise thine heart, or, *for the Lord will circumcise thine heart,* i. e. will by his word and Spirit change and purge thy heart from all thine idolatry, and superstition, and wickedness, and incline thy heart to *love him,* as it here follows. See Deut. x. 16. And so this is produced to show why and how those great things should be accomplished; God would first convert and sanctify them, the fruit whereof should be this, that *they* should *return and obey* God's *commandments,* ver. 8, and then should prosper in all things, ver. 9. The Hebrew *vau* is oft rendered *for,* and notes the reason of a thing, as 1 Kings i. 21; xviii. 3, 4; Psal. i. 3; v. 12; Isa. xvi. 2; lxiv. 5. And this promise principally respects the times of the gospel, and the grace which was to be then imparted to all God's Israel by Christ, by whom alone this circumcision is obtained, Col. ii. 11. And so having fully described to them the law of God, the rule of their obedience, here and in foregoing chapters, and considering their great instability in the performance of their obedience to it, he now seasonably adds a glorious gospel promise, and directs their faith to the Messias, by whom alone they could expect or receive the establishment of their hearts in the ways of God against apostacy.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 [i]And the LORD thy God will make i ch. 28. 11.
thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again

k ch. 28. 63 Jer. 32. 41.

[k]rejoice over thee for good, as he rejoiced over thy fathers:

Whereas thou didst formerly receive and enjoy these mercies for thy hurt, through thy own wicked and foolish heart, when thou wast full and fat, forgetting God, and kicking against him, Deut. xxxi. 20; xxxii. 15, now thou shalt have them for thy good; thy heart shall be so changed by the grace of the gospel that thou shalt not now abuse them, but employ them to the more cheerful and faithful service of God, the giver of them. *Rejoice over thee for good,* i. e. to do thee good; as he did *rejoice to destroy thee,* Deut. xxviii. 63.

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

This caution and condition is added to warn them that they should not receive the grace of God in vain, and to teach them that the grace of God doth not discharge man's obligation to his duty, nor excuse him for the neglect of it, and that conversion and sanctification, though it be God's work, yet it is man's duty.

11 ¶ For this commandment which I command thee this day, [l]it *is* not hidden l Is. 45. 19.
from thee, neither *is* it far off.

He seems to speak of the law, or of that great command of loving and obeying God, mentioned here ver. 2, 6, 10, 16, which is the sum of the law, of which yet he doth not here speak simply, or as it is in itself, but as it is mollified and accompanied with the grace of the gospel, whereby God circumciseth men's hearts to do this, as is expressed ver. 6. The meaning is, that although the practice of God's law strictly and severely be now far from us, and above our strength, yet, considering the advantage of gospel grace, whereby God enables us in some measure to our duty, and accepts of our sincere endeavours instead of perfection, and imputes Christ's perfect righteousness unto us that believe, now it is near and easy to us. And so this place well

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agrees with Rom. x. 6, &c., where St. Paul expounds or applies this place to the righteousness of faith, by which alone the law is such as it is here described. *It is not hidden from thee*, Heb. *is not too wonderful for thee*, as Deut. xvii. 8; Prov. xxx. 18; Jer. xxxii. 17, i. e. not too hard for thee to know and do: the will of God, which is but darkly manifested to other nations, Acts xvii. 27, is clearly and fully revealed unto thee; thou canst not pretend ignorance or invincible difficulty. *Far off*, i. e. out of thy reach.

m Rom. 10. 6, &c.

12 [m]It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

In heaven, i. e. shut up there; but it hath been thence delivered and published in thy hearing.

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

Neither is it beyond the sea: the knowledge of this commandment is not to be fetched from far distant places, to which divers of the wise heathens travelled for their wisdom, but it was brought to thy very doors and ears, and declared to thee in this wilderness.

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

In thy mouth; thou knowest it so well, that it is the matter of thy common discourse; thou professest thy knowledge and belief of it: or, in the mouths of thy priests and Levites, who are daily preaching of it, and instructing thee in it. *In thy heart*, i. e. in thy mind, (as the heart is very commonly taken,) to understand and believe it.

n ver. 1, 19. ch. 11. 26.

15 ¶ See, [n]I have set before thee this day life and good, and death and evil;

Life and good, i. e. a good or a happy life; a figure called *hendiaduo:* or, life, and all the blessings of life, as *good* is oft used, as Job vii. 7; Psal. iv. 6; cxxviii. 5; Eccles. ii. 24; iv. 8; vi. 3.

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

Drawn away, either by thy own evil mind, or by the examples or persuasions of others.

o ch. 4. 26. & 8. 19.

18 [o]I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

p ch. 4. 26. & 31. 28. q ver. 15.

19 [p]I call heaven and earth to record this day against you, *that* [q]I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

Compare Deut. iv. 26; Josh. xxiv. 27; Psal. l. 4; Isa. i. 2.

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy [r]life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

r Ps. 27. 1. & 66. 9. John 11. 25.

He is thy life, i. e. the cause or author of thy life, as *life* is used John xiv. 6; xvii. 3.

CHAP. XXXI.

Moses declares to the people his approaching death, and encourageth them, and Joshua, 1—8. He delivereth the law unto the priests to read it every seventh year to the people, 9—13. God putteth Joshua into his office; foretelleth to Moses and him the future disobedience and misery of the people; enjoineth Moses a song to testify against the people, 14—23. Moses chargeth the Levites to lay up the book of the law beside the ark of the covenant, 24—27; assembleth all the people to hear his song, 28—30.

AND Moses went and spake these words unto all Israel.

Went and spake, i. e. proceeded or continued to speak, a usual Hebrew phrase. Or, *went* to the place where he had assembled the people, that he might speak to them.

2 And he said unto them, I [a]*am* an hundred and twenty years old this day; I can no more [b]go out and come in: also the LORD hath said unto me, [c]Thou shalt not go over this Jordan.

a Ex. 7. 7. ch. 34. 7. b Num. 27. 17. 1 Kings 3. 7. c Num. 20. 12. & 27. 13. ch. 3. 27.

Go out and come in, i. e. perform the office of a leader or governor, either because I now find a decay of my mind and body, which seems not well to agree with Deut. xxxiv. 7, or because I foresee the time of my death approaches.

3 The LORD thy God, [d]he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, [e]as the LORD hath said.

d ch. 9. 3. e Num. 27. 21. ch. 3. 28.

4 [f]And the LORD shall do unto them [g]as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

f ch. 3. 21. g Num. 21. 24, 33.

Which he gave to you to possess.

5 And [h]the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

h ch. 7. 2.

Before your face, i. e. into your power. See on Deut. i. 8.

6 [i]Be strong and of a good courage, [k]fear not, nor be afraid of them: for the LORD thy God, [l]he *it is* that doth go with thee; [m]he will not fail thee, nor forsake thee.

i Josh. 10. 25. 1 Chr. 22. 13. k ch. 1. 29. & 7. 18. l ch. 20. 4. m Josh. 1. 5. Heb. 13. 5.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, [n]Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

n ver. 23. ch. 1. 38. & 3. 28. Josh. 1. 6.

8 And the LORD, [o]he *it is* that doth go before thee; [p]he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

o Ex. 13. 21. 22. & 33. 14. ch. 9. 3. p Josh. 1. 5, 9. 1 Chr. 28. 20.

9 ¶ And Moses wrote this law, [q]and delivered it unto the priests the sons of Levi, [r]which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

q ver. 25. ch. 17. 18. r Num. 4. 15. Josh. 3. 3. 1 Chron. 15. 12, 15.

This law, largely so called, the whole law or doctrine delivered unto Moses contained in these five books. *Delivered it unto the priests*, that they might keep it care-

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fully and religiously, and bring it forth upon occasion, and read it, and instruct the people out of it. *Which bare the ark*, to wit, sometimes in great solemnities, as Josh. iii. 13, 17; vi. 12; 1 Kings viii. 3; though the Levites also might bear it, as appears from Numb. iii. iv. x.; 1 Chron. xv. 2. *The elders of Israel* were assistants to the priests, and overseers to take care that the law should be kept, and read, and observed.

10 And Moses commanded them, saying, At the end of *every* seven years, in
s ch. 15. 1. t Lev. 23.34. the solemnity of the [s]year of release, [t]in the feast of tabernacles,

The year of release; when they were freed from debts and troubles, and cares of worldly matters, and thereby fitter to attend upon God and his service.

u ch. 16. 16. 11 When all Israel is come to [u]appear before the LORD thy God in the
x Josh. 8. 34, 35. 2 Kin. 23. 2. Neh. 8. 1, 2, 3, &c. place which he shall choose, [x]thou shalt read this law before all Israel in their hearing.

Thyself in part, for the Jews tell us that the king was in person to read some part of it; or, at least, thou shalt cause it to be read by the priests or Levites, for he could not read it himself in the hearing of all Israel, but this was to be done by several persons, and to the people met in several congregations. See Neh. viii. 1, &c.

y ch. 4. 10. 12 [y]Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

Gather the people together; not into one place, where all could not hear, but into divers assemblies or synagogues. *Women* hereby are required to go to Jerusalem at this solemnity, as they were permitted to do in other solemnities, when the males only were enjoined to go, Exod. xxiii. 17. *Children*, to wit, such of them as could understand, as appears from Neh. viii. 2, 3. *Thy stranger*, i. e. the proselytes, though others also were admitted. *That they may learn;* that they may then certainly and constantly do so, though they had also other opportunities to do so, as upon the sabbath days, Acts xv. 21, and other solemn feasts, yea, even in their private houses.

z ch. 11. 2. 13 And *that* their children, [z]which
a Ps. 78. 6,7. have not known *any thing*, [a]may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses,
b Num. 27. 13. ch. 34. 5. [b]Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congrega-
c ver. 23. Num. 27. 19. tion, that [c]I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

In the tabernacle; either properly so called, for though the priests only might ordinarily enter there, yet others might go in upon a call and command from God, which here they had; or in the court of the tabernacle, at the door of which God stood in the cloudy pillar, ver. 15, the court coming here under the name of the *tabernacle*, as elsewhere it comes under the name of the *temple*. *That I may give him a charge*, immediately from myself, for his greater encouragement, and to gain him more authority with the people.

d Ex. 33. 9. 15 And [d]the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

† Heb. *he doers.* 2 Sam. 7. 12. 16 ¶ And the LORD said unto Moses, Behold, thou shalt †sleep with thy fathers; and this people will [e]rise up, and
e Ex. 32. 6. f Ex. 34. 15. Judg. 2. 17. [f]go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will [g]forsake me, and
g ch. 32. 15. Judg. 2. 12. & 10. 6, 13. h Judg. 2.20. [h]break my covenant which I have made with them.

The death of men, both good and bad, is oft called a *sleep*, because they shall certainly awake out of it by resurrection. See Psal. lxxvi. 5; Dan. xii. 2; 1 Thess. iv. 13, &c.; 2 Pet. iii. 4. *This people will go a whoring:* God certainly foresees all things to come, yea, even those which depend upon the wills of men, or contingencies of the things, as this unquestionably did. *Of the strangers of the land*, i. e. of the Canaanites, who now are possessors, but shortly will be turned out of their possessions, and become as strangers in their own land. This aggravates their folly, to worship such gods as could neither preserve their friends, nor annoy their enemies.

17 Then my anger shall be kindled against them in that day, and [i]I will for-
i 2 Chr.15. 2. k ch. 32. 20. Ps. 104. 29. Is. 8. 17. & 64. 7. Ezek. 39. 23. † Heb. *And them.* Neh. 9. 32. l Judg. 6. 13. m Num. 14. 42. sake them, and I will [k]hide my face from them, and they shall be devoured, and many evils and troubles shall †befall them; so that they will say in that day, [l]Are not these evils come upon us, because our God *is* [m]not among us?

Hide my face, i. e. withdraw my favour and help.

n ver. 17. 18 And [n]I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may
o ver. 26. be [o]a witness for me against the children of Israel.

This song, which is contained Deut. xxxii., and is put into a song that it may be better learned, and more fixed in their minds and memories. *Put it in their mouths;* cause them to learn it, and sing it one to another, to oblige them to more circumspection and watchfulness. *A witness for me;* of my kindness in giving them so many blessings, of my patience in bearing so long with them, of my clemency in giving them such fair and plain warnings, and my justice in punishing such an unthankful, perverse, and incorrigible people.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, [p]and waxen fat; [q]then will they
p ch. 32. 15. Neh. 9. 25, 26. Hos 13.6. q ver. 16. turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, [r]when
r ver. 17. many evils and troubles are befallen them, that this song shall testify †against them as a witness; for it shall not be forgotten
† Heb. *before.* out of the mouths of their seed: for [s]I
s Hos. 5. 3. & 13. 5, 6. t Amos 5. 25, 26. † Heb. *do.* know their imagination [t]which †they go about, even now, before I have brought them into the land which I sware.

It shall not be forgotten: this seems not to be a precept that they should remember it, but a prediction, that God would give them sad occasion to remember it, by bringing upon them the dreadful calamities mentioned in it. *Their imagination which they go about, even now;* either their inward inclinations to idolatry, which they do not check, as they ought, but rather entertain with delight; and some of them do not only cherish it in their hearts, but as far as they can and dare secretly practise it, as may be gathered from Amos v. 26; Acts vii. 43; or their secret purposes to allow themselves therein, when they are settled in their

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land, which were clearly known to God, though it may be not fully evident to themselves.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

u ver. 14. 23 [u]And he gave Joshua the son of
x ver. 7. Josh. 1. 6. Nun a charge, and said, [x]Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

This wickedness of theirs which I now foresee and foretell shall not hinder me from bringing them into Canaan.

y ver. 9. 24 ¶ And it came to pass, when Moses had made an end of [y]writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

The Levites, i. e. the priests, ver. 9, who also were Levites.

z See 2 Kin. 22. 8. 26 Take this book of the law, [z]and put it in the side of the ark of the covenant of the LORD your God, that it may be
a ver. 19. there [a]for a witness against thee.

In the side, i. e. in the outside, in a little chest fixed to it, for nothing but the tables of stone were contained in the ark, 1 Kings viii. 9. Here it was kept for greater security and reverence. *A witness against thee*, i. e. against thy people, to whom he turns his speech, that they might be more affected with it.

b ch. 9. 24. & 32. 20. c Ex. 32. 9. ch. 9. 6. 27 [b]For I know thy rebellion, and thy [c]stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may
d ch. 30. 19. & 32. 1. speak these words in their ears, [d]and call heaven and earth to record against them.

29 For I know that after my death ye
e ch. 32. 5. Judg. 2. 19. Hos. 9. 9. will utterly [e]corrupt *yourselves*, and turn aside from the way which I have com-
f ch. 28. 15. g Gen. 49. 1. ch. 4. 30. manded you; and [f]evil will befall you [g]in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAP. XXXII.

The Divine song, in which God's power, mercy to his people, and vengeance on his enemies is exalted, their ingratitude is rebuked, 1—18. *God's wrath and future judgments*, 19—26. *Yet the idolatrous nations to be destroyed, and they at last to be enlarged*, 27—43. *He exhorts them to set their hearts on these words for their good*, 44—47. *God sendeth him up to Mount Nebo, there to see the promised land and die*, 48—52.

a ch. 4. 26. & 30. 19. & 31. 28. Ps. 50. 4. Is. 1. 2. Jer. 2. 12. & 6. 19. GIVE [a]ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

O ye heavens, and, O earth: either, 1. Angels and men; or, 2. You lifeless and senseless creatures, heaven and earth, which he calls upon partly to accuse the stupidity of Israel, that were more dull of hearing than these; and partly as witnesses of the truth of his sayings, and the justice of God's proceedings against them.

b Is. 55. 10, 11. 1 Cor. 3. 6, 7, 8. c Ps. 72. 6. Mic. 5. 7. 2 [b]My doctrine shall drop as the rain, my speech shall distil as the dew, [c]as the small rain upon the tender herb, and as the showers upon the grass:

Look what effect rain and dew have upon herbs and grass, which they make fresh and fragrant and growing, the same effect I may justly expect and hope that my discourse will have upon your hearts, i. e. to make them soft and pliable and fruitful. Or this may be a prayer, *Let my doctrine drop*, &c. Oh that it might do so, that my discourse might not be lost upon you, but be profitable to you! the future tense of the indicative mood being put for the imperative mood, as is usual.

d 1 Chron. 29. 11. 3 Because I will publish the name of the LORD: [d]ascribe ye greatness unto our God.

The name of the Lord, i. e. his glorious excellencies and righteous and worthy actions, by which he hath made himself known, as a man is known by his name, and by which it will appear both that there is no blame to be laid upon him, whatsoever befalls you, and that it is gross madness to forsake such a God for dumb idols and mere vanities.

As I am about to publish the great power and majesty and glory of God, so do you also own and acknowledge it, as you have reason to do; or, do you attend to the words which God hath commanded me to speak to you in his name with that diligence, reverence, and godly fear which the presence of so great and glorious a Majesty calls for.

c 2 Sam. 22 3. & 23. 3. Ps. 18. 2, 31, 46. Hab. 1. 12. f 2 Sam. 22. 31. g Dan. 4. 37 Rev. 15. 3. h Jer. 10. 10. i Job 34. 10. Ps. 92. 15 4 *He is* [c]the Rock, [f]his work *is* perfect: for [g]all his ways *are* judgment: [h]a God of truth and [i]without iniquity, just and right *is* he.

The rock, or, *a rock*, as for the stability and everlasting ness of his nature, and invincibleness of his power, so also for his fixedness and immutability in his counsels and promises and ways; so that if there shall be a sad change in your affairs from a high and prosperous to a calamitous and deplorable condition, as there will be, remember that this proceeds from yourselves, and from the change of your ways and carriages towards God, and not from God, *in whom there is no variableness nor shadow of change*, James i. 17. *His work is perfect;* all his works and actions are unblamable, as being perfect, wise, and righteous, as it follows. *All his ways are judgment;* all his administrations in the world, and particularly all his dealings with you, are managed with judgment and justice. *A God of truth*, constant to his promises: you cannot accuse him of any levity or unfaithfulness towards you to this day.

† Heb. *He hath corrupted to himself.* k ch. 31. 29. ‖ Or, that they are *not his children*, that is *their blot.* 1 Matt. 17. 17. Luke 9. 41. Phil. 2. 15. 5 †[k]They have corrupted themselves, ‖their spot *is* not *the spot* of his children: *they are* a [l]perverse and crooked generation.

They, i. e. the Israelites, as the following words manifest. *Corrupted themselves:* this phrase sometimes in Scripture notes sin, and sometimes destruction. And so the sense may be either, 1. Their wickedness is not from God, but from themselves, and their own choice; they have wilfully and industriously depraved themselves, and sold themselves to sin. Or rather, 2. Their destruction is not from God, who is *just* and *true*, &c., as was now said, but wholly and solely from themselves, and from their own wickedness, as it here follows. *Their spot is not the spot of his children*, i. e. their blemishes or sins are not committed through ignorance, or frailty, or surprisal, as good men sometimes sin, but they proceed from design and deliberation, are accompanied with malice, and wilfulness, and contempt, and followed with obstinacy, impenitency, and incorrigibleness. So that they carry themselves not like my children and people, as they seem to be and profess to be, but like mine enemies. *They are a perverse and crooked generation;* not only some few of them, but the whole body or *generation* of them, are *perverse*, i. e. froward and untractable, *and crooked*, i. e. irregular and disorderly, not agreeing with the straight and righteous nature of God and of his law. Compare Isa. xlii. 16.

m Ps. 116. 12. 6 Do ye thus [m]requite the LORD, O

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foolish people and unwise? *is* not he [n] thy father *that* hath [o] bought thee? hath he not [p] made thee, and established thee?

n Is. 63. 16. o Ps. 74. 2. p ver. 15. Is. 27. 11. & 44. 2.

Hath bought thee; that hath redeemed and rescued thee from Egyptian bondage. *Made thee,* i. e. advanced thee, as that word is used, 1 Sam. xii. 6; Esth. vi. 6; Psal. xcv. 6; cxlix. 2; Isa. xliii. 7. *Made thee,* not only in a general and common way, by creation or production; but in a peculiar manner, by adoption, or making thee his peculiar people and children. *Established thee,* i. e. renewed and confirmed his grace and favour to thee, and not taken it away from thee, which thou hast oft provoked him to do.

7 ¶ Remember the days of old, consider the years of † many generations: [q] ask thy father, and he will shew thee; thy elders, and they will tell thee.

† Heb. *generation and generation.* q Ex. 13. 14. Ps. 44. 1. & 78. 3, 4.

The days of old, i. e. the history and events of ancient days or former ages, and thou wilt find that I had a respect unto thee, not only in Abraham's time, but long before it. Compare Jer. ii. 20.

8 When the Most High [r] divided to the nations their inheritance, when he [s] separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

r Zech. 9. 2. Acts 17. 26. s Gen. 11. 8.

When God by his providence did allot the several parts of the world to several people, which was done Gen. x., xi. See Deut. ii. 5, 9; Amos ix. 7; Acts xvii. 26, 27. *Separated the sons of Adam,* i. e. divided them in their languages and habitations according to their families. *He set the bounds of the people,* i. e. he disposed of the several lands and limits of the people, so as he did reserve a convenient and sufficient place for the great numbers of the people of Israel, whom he designed to make as numerous as the stars of heaven. And therefore he so guided the hearts of several people, that the posterity of Canaan, which was accursed of God, Gen. ix. 25—27, and devoted to ruin, should be seated in that country which God intended for the children of Israel, that so when their iniquities were ripe, and God's time came, they might be rooted out, and the Israelites might come in their stead.

9 For [t] the LORD's portion *is* his people; Jacob *is* the † lot of his inheritance.

t Ex. 15. 16. & 19. 5. 1 Sam. 10. 1. Ps. 78. 71. † Heb. *cord.*

It is no wonder God had so great a regard to this people, for he chose them out of all mankind to be his peculiar portion and treasure.

10 He found him [u] in a desert land, and in the waste howling wilderness; he ‖ led him about, he [x] instructed him, he [y] kept him as the apple of his eye.

u ch. 8. 15. Jer. 2. 6. Hos. 13. 5. ‖ Or, *compassed him about.* x Deut. 4. 36. y Ps. 17. 8. Prov. 7. 2. Zech. 2. 8.

He found him, not by chance, but as it were looking out and seeking for him, he met with him there. He did indeed manifest himself to him in Egypt, but it was in the wilderness at Sinai, where he found God, and God found him in an eminent manner, and revealed his mind and will to him, and entered into covenant with him, and imparted himself and his grace and blessing to him, that being the place appointed in Egypt for God and Israel to meet together, Exod. iii. 12. By this word he also signifies both their lost condition in themselves, and that their recovery was not from themselves, but only from God, who sought and found them out by his grace. *In a desert land;* in a place destitute of all the necessaries and comforts of life, which also was a type of that desolate and comfortless condition in which all men are before the grace of God finds them out. See Cant. iii. 6; viii. 5; Ezek. xvi. 4; Hos. ix. 10; xiii. 9. *In the waste howling wilderness,* where instead of the voices of men, is nothing heard but the howlings, and yellings, and screeches of ravenous birds and beasts. See Isa. xliii. 20; Micah i. 8. *He led him about;* he conducted them from place to place by his cloudy pillar and providence. See Exod. xiii. 18, &c. Or, *he compassed him about,* by his provident care over him, watching over him and preserving him on every side. Compare Psal. xxxii. 7. *As the apple of his eye;* as men use to keep the apple of their eye, i. e. with singular care and diligence, this being, as a most tender, so a most useful part. Compare Psal. xvii. 8; Prov. vii. 2; Zech. ii. 8.

11 [z] As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

z Ex. 19. 4. ch. 1. 31. Is. 31. 5. & 46. 4. & 63. 9. Hos. 11. 3.

Her nest, i. e. her young ones in the nest, by a common metonymy; which she by her cry and motion provoketh to fly by her example. *Spreadeth abroad her wings,* as preparing herself to fly. *On her wings,* or, as *on her wings,* i. e. gently, and tenderly, and safely too, as if she carried them not in her claws for fear of hurting them, but upon her wings. So it is only an ellipsis of the particle *as,* which is frequent, as hath been showed. Though some say the eagle doth usually carry her young ones upon her wings.

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

i. e. When they were shut up in Egypt, as in their nest, whence they durst not venture to fly nor stir, he taught, and encouraged, and enabled them to fly out and free themselves from that bondage, and brought them into a state of liberty and safety; he dealt tenderly with them, bearing with their infirmities, keeping them from all harms. *No strange god with him,* to wit, to assist him at that work, or to deliver them. The more unworthy they in giving to idols a share in that worship and service which they owe to God only.

13 [a] He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck [b] honey out of the rock, and oil out of the flinty rock;

a ch. 33. 29. Is. 58. 14. Ezek. 36. 2. b Job 29. 6. Ps. 81. 16.

On the high places of the earth, i. e. to conquer their strongest holds, which ofttimes are in the mountains, and their cities fenced with walls of greatest height and strength, Deut. i. 28; ii. 36; xxxiii. 29; Isa. lviii. 14. To *ride upon* in Scripture phrase is to subdue or conquer, as Psal. xlv. 4; lxvi. 12; Rev. vi. 2; xix. 11, 14. *To suck honey out of the rock;* this being a land flowing with honey, Exod. iii. 8, 17, where the bees made honey even in woods, as 1 Sam. xiv., or in the holes of rocks, or in the trees that grew upon or among rocks. *Oil out of the flinty rock:* the olive trees grow and fructify most in rocky or hilly places.

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, [c] with the fat of kidneys of wheat; and thou didst drink the pure [d] blood of the grape.

c Ps. 81. 16. & 147. 14. d Gen. 49. 11.

With fat of lambs; for though the fat wherewith the inward parts were covered was not to be eaten by them, but offered to God, Lev. iii. 9, 10, yet that fat which was fast joined to and mixed with the flesh they might eat, as the Jewish doctors note. *Bashan;* a place famous for excellent cattle, Numb. xxxii. 4, 33. *With the fat of kidneys of wheat,* i. e. with the finest of the grains or kernels of wheat, compared to kidneys for their shape, and plumpness, and largeness. Compare Psal. lxxxi. 16; cxlvii. 14. *The pure blood of the grape;* wine not mixed with water, but pure as it comes from the grape, which was of a red or bloody colour. See Psal. lxxv. 8; Isa. xxvii. 2.

15 ¶ But [e] Jeshurun waxed fat, and [f] kicked: [g] thou art waxen fat, thou art grown thick, thou art covered *with fatness;* then he [h] forsook God *which* [i] made him, and lightly esteemed the [k] Rock of his salvation.

e ch. 33. 5, 26. Is. 44. 2. f 1 Sam. 2. 29. g ch. 31. 20. Neh. 9. 25 Ps. 17. 10. Jer. 2. 7. & 5. 7, 9 Hos. 13. 6. h ch. 31. 16. Is. 1. 4. i ver. 6. Is. 51. 13. k 2 Sam. 22. 47. Ps. 89. 26. & 95. 1.

Jeshurun, i. e. Israel, as is agreed by Christian and Jewish interpreters, whom he calls *right,* or *upright,* or *righteous,* (as the word signifies,) not that they were so indeed, but partly by way of instruction, to mind them what they professed, and promised, and ought to be; and partly by way of exprobration, to show them how unlike they were to the people of God, which they pretended to be, and what a shame it was to them to degenerate so much from their their name and profession. *Waxed fat, and kicked,* as well-

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fed and wanton cattle used to do; he grew insolent and rebellious against God, and against his word and Spirit. *Thou art covered with fatness;* which is here rightly understood and supplied, by comparing this place with Job xv. 27; Psal. xvii. 10.

1 Kin. 14. 22. 1 Cor. 10. 22.

16 [1]They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

To jealousy, i. e. to anger and fury, for *jealousy is the rage of a man*, Prov. vi. 34. And withal it implies the ground of his anger, to wit, their falseness to God, whom they had owned and accepted as their Husband, and their spiritual whoredom with other gods.

m Lev. 17. 7. Ps. 106. 37. 1 Cor. 10. 20. Rev. 9. 20. ‖ Or, which were not God. ver. 21.

17 [m] They sacrificed unto devils, ‖ not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

Unto devils, i. e. unto idols, which the devils brought into the world in opposition to God, in and by which the devils ofttimes manifested themselves unto men, and gave them answers, and received their worship. Compare 1 Cor. x. 20. The Gentiles pretended to worship God in those idols, and the devils which inspired them deluded the nations with false pretences that they were a sort of lower gods. Moses therefore takes off this mask, and shows the Israelites that these pretended gods were really devils, those great enemies of mankind, and therefore that it was the height of madness to honour or worship them. *Not to God:* this he saith, either because though at first they joined God and idols together in worship, yet at last they quite forsook God, and adhered to idols only; or because God utterly rejected those sacrifices which they offered to him together with idols, and took them for no sacrifices. See 1 Cor. x. 21. *Whom they knew not*, or, *who never knew them*, i. e. never showed any kindness to them, or did them any good; for so words of knowledge are oft used, as Psal. i. 6; Hos. xiii. 5. *That came newly up;* not simply or absolutely, for some of these gods had been worshipped for many generations, and had a fair pretence of long antiquity, but comparatively to the true God, who is *the Ancient of days*, Dan. vii. 9, and who was worshipped from the beginning of the world. To this original and first antiquity Moses recalls them; as also our Saviour doth recall the Jews to the first institution, Matt. xix. 8. And therefore we may safely follow both their patterns in despising all pretences of antiquity, which are contrary to God's first institutions contained (as all confess) in the Holy Scriptures. *Whom your fathers feared not*, i. e. served not, worshipped not, but justly despised and abhorred them.

n Is. 17. 10. o Jer. 2. 32.

18 [n]Of the Rock *that* begat thee thou art unmindful, and hast [o]forgotten God that formed thee.

Of the Rock, i. e. of God, one of whose titles this is, above, ver. 4; Isa. xliv. 8; or of Christ, who is called the *Rock*, 1 Cor. x. 4, whom the Israelites are said to have tempted, there, ver. 9. *That begat thee*, i. e. who hath adopted you to be his people, and hath showed as much care and kindness to you as if he had begotten you.

p Judg. 2. 14. ‖ Or, *despised.* Lam. 2. 6. q Is. 1. 2.

19 [p]And when the LORD saw *it*, he ‖ abhorred *them*, [q]because of the provoking of his sons, and of his daughters.

Because of their sins, whereby they provoked him to anger. Or, *by reason of* his great and just *anger* against them *he abhorred*, or *reprobated*, or *cast off his sons and his daughters*, for such they were by calling and profession, but not in truth and reality, ver. 5.

r ch. 31. 17. s Is. 30. 9. Matt. 17. 17.

20 And he said, [r]I will hide my face from them, I will see what their end *shall be:* for they *are* a very froward generation, [s]children in whom *is* no faith.

I will see what their end shall be; I will *see* and observe what will be the issue of all this, what will become of them at last; but this God doth not *see* only by way of speculation, but practically, i. e. considers with himself what he shall do with them, and how he shall punish them, and sees what he wills or purposes to do. A speech after the manner of men. Or I *will see* is put for *I will make them and others to see*, what the fruit of such actions shall be. Hebrew verbs in *cal* do ofttimes take the signification of *hiphil*. *In whom there is no faith;* perfidious, that have broken their covenant so solemnly made with me.

t ver. 16. Ps. 78. 58. u 1 Sam. 12. 21. 1 Kings 16. 13, 26. Ps. 31. 6. Jer. 8. 19. & 10. 8. & 14. 22. Jonah 2. 8. Acts 14. 15. x Hos. 1. 10. Rom. 10. 19.

21 [t]They have moved me to jealousy with *that which is* not God; they have provoked me to anger [u]with their vanities: and [x]I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

With those which are not a people, i. e. with the Gentile or heathenish nations, who are none of my people, who scarce deserve the name of a *people*, as being without yoke, without the knowledge and fear of God, which is the foundation of all true policy and government, and without righteous and necessary laws; and many of them are destitute of all government, and laws, and order, barbarous, and rude, and savage, and brutish in their manners. And yet these people I will prefer before you, and take in your stead; receive them, and reject you; which, when it came to pass, how desperately it provoked the Jews to jealousy, may be gathered from Matt. xxi. 43, &c.; Acts xi. 2, 3; xxii. 21—23; 1 Thess. ii. 15, 16. *A foolish nation;* so the Gentiles were both in the opinion of the Jews, and in truth and reality, nothwithstanding all their pretences to wisdom, Rom. i. 22, there being nothing more foolish or brutish than the worship of idols. See Jer. x. 8; 1 Cor. xii. 2.

y Jer. 15. 14. & 17. 4. Lam. 4. 11. ‖ Or, *hath burned.* ‖ Or, *hath consumed.*

22 For [y]a fire is kindled in mine anger, and ‖ shall burn unto the lowest hell, and ‖ shall consume the earth with her increase, and set on fire the foundations of the mountains.

A fire is kindled, i. e. great and grievous judgments shall be inflicted, which oft come under the name of *fire*, &c. See Deut. iv. 24; Ezek. xxx. 8; Amos ii. 2, 5. *Unto the lowest hell*, or, *unto hell*, or *the graves beneath*. The sense is, it shall not only burn up all the corn and fruits and buildings which appear above ground, but it shall reach to the inwards and depths of the earth, and burn up the very roots and hopes of future increase.

z Is. 26. 15. a Ps. 7. 12, 13. Ezek. 5. 16.

23 I will [z]heap mischiefs upon them; [a]I will spend mine arrows upon them.

i. e. Even empty my quiver, and send upon them all my plagues, which, like arrows shot by a skilful and strong hand, shall speedily reach, and certainly hit, and mortally wound them. Compare Zech. ix. 14.

† Heb. *burning coals:* Hab. 3. 5. b Lev. 26. 22.

24 *They shall be* burnt with hunger, and devoured with †burning heat, and with bitter destruction: I will also send [b]the teeth of beasts upon them, with the poison of serpents of the dust.

With hunger; with famine, which burneth and parcheth the inward parts, and makes the face *black as a coal*, Lam. iv. 8. *With burning heat;* from fevers or carbuncles, or other inflaming distempers. *Serpents of the dust*, who feed upon the dust, Gen. iii. 14, and lurk in it, that they may surprise unwary passengers, Gen. xlix. 17.

c Lam. 1. 20. Ezek. 7. 15. 2 Cor. 7. 5. † Heb. *from the chambers.* † Heb. *bereave.* d Ezek. 20. 13, 14, 23.

25 [c]The sword without, and terror †within, shall †destroy both the young man and the virgin, the sucking *also* with the man of gray hairs.

26 [d]I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

e Jer. 19. 4. f Ps. 140. 8. ‖ Or, *Our high hand, and not the LORD, hath done all this.*

27 Were it not that I feared the wrath of the enemy, lest their adversaries [e]should behave themselves strangely, *and* lest they should [f]say, ‖ Our hand *is* high, and the LORD hath not done all this.

The wrath of the enemy, i. e. *their rage against me*, as it is expressed Isa. xxxvii. 28, 29; their insolent and furious reproaches against my name, as if I were unnatural and cruel to my people, or unable to deliver them. Compare Exod.

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xxii. 12; Numb. xiv. 13; Deut. ix. 28; Josh. vii. 9. The fear hereof is ascribed to God after the manner of men. *Strangely*, i. e. insolently and arrogantly, above what they used to do. Or, *make themselves strangers*, i. e. either really not acknowledge, or pretend they did not know, that which I had publicly declared, and they either did or easily might have known, to wit, that this judgment was inflicted upon them by my hand for their sins.

28 For they *are* a nation void of counsel, [g]neither *is there any* understanding in them.

g Is. 27. 11. Jer. 4. 22.

They; either, 1. The enemies last mentioned, who are foolish people, and therefore make so false and foolish a judgment upon things. Or rather, 2. The Israelites themselves, of whom he speaks both in the foregoing ver. 26, and in the whole foregoing chapter, and in the next ver. 29, and afterwards. *Void of counsel;* that have not wisdom to direct themselves, nor discretion to desire and receive counsel from others, but rashly and madly go on in those courses which will certainly ruin them.

29 [h]O that they were wise, *that* they understood this, [i]*that* they would consider their latter end!

h Deut. 5. 29. Ps. 81. 13. & 107. 43. Luke 19. 42. i Is. 47. 7. Lam. 1. 9.

What their end will be; and that although God spare them long, yet at last judgment will certainly overtake them.

30 How should [k]one chase a thousand, and two put ten thousand to flight, except their Rock [l]had sold them, and the LORD had shut them up?

k Lev. 26. 8. Josh. 23. 10. 2 Chr. 14. 14. Is. 30. 17. l Ps. 44. 12. Is. 50. 1. & 52. 3.

How should one chase a thousand? whence should this miraculous change come, that whereas God had promised that *fire Israelites* should *chase an hundred* of their enemies, &c., Lev. xxvi. 8, now, on the contrary, *one* enemy *should chase a thousand Israelites? Their Rock*, i. e. their God, as before, ver. 4, 18, who was their only refuge and defence; *had sold them*, to wit, for bond-slaves, had quitted his right and relation to them, and given them up into their enemies' hands. *Shut them up*, as it were, in the net which their enemies had laid for them.

31 For [m]their rock *is* not as our Rock, [n]even our enemies themselves *being* judges.

m 1 Sam. 2. 2. n 1 Sam. 4. 8. Jer. 40. 3.

Who by their dear-bought experience have been forced to acknowledge that our God was far stronger than they and their false gods together. See Exod. xiv. 25; Numb. xxiii.; 1 Sam. iv. 8; Jer. xl. 3.

32 For [o]their vine ‖ *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

o Is. 1. 10. ‖ Or, *is worse than the vine of Sodom, &c.*

For, or *but;* for these words seem to contain an answer to that question, ver. 30, *How should*, &c. To this he answers, 1. Negatively; It was not from impotency in God, for if he had not forsaken and delivered them up, they could not have been so easily chased. 2. Positively; *But*, saith he, the true reason was this, *their vine*, &c. *Of the vine of Sodom:* The people of Israel, which I planted and brought up as a choice vine, are now degenerated and become like the vine of Sodom; their principles and practices are all corrupt and abominable. Compare Isa. i. 10. *Their clusters are bitter;* their fruits or actions are most loathsome to me, malicious and mischievous to others, and at last will be pernicious to themselves.

33 Their wine *is* [p]the poison of dragons, and the cruel [q]venom of asps.

p Ps. 58. 4. q Ps. 140. 3. Rom. 3. 13.

The poison of dragons; for although some write that the dragons of Greece have no poison in them, yet that the African and Arabian dragons, of which Moses here writes, have poison in them, is confessed by ancient heathen authors. *The cruel venom of asps;* whose poison kills certainly and speedily, as Aristotle and others write.

34 *Is* not this [r]laid up in store with me, *and* sealed up among my treasures?

r Job 14. 17. Jer. 2. 22. Hos. 13. 12. Rom. 2. 5.

i. e. All their wickedness mentioned before. My long-suffering towards them may make them and others think that I have forgotten their sins, but I remember them punctually, they are *sealed up* as *in a bag*, Job xiv. 17, and as men seal up their treasures that nothing be lost; and I shall bring them to their remembrance also.

35 [s]To me *belongeth* vengeance, and recompense; their foot shall slide in *due* time: for [t]the day of their calamity *is* at hand, and the things that shall come upon them make haste.

s Ps. 94. 1. Eccles. 28. 1. Rom. 12. 19. Heb. 10. 30. t 2 Pet. 2. 3.

It is my office to punish sin, and therefore as I know their sins, so I will assuredly punish them. *Their feet shall slide;* they who now think they stand fast and unmovable, they shall fall into utter destruction. *In due time;* though not so soon as some may expect it, yet in that time when it shall be most proper and seasonable, when they have filled up the measure of their sins. This *due time* may be the same with that *fulness of time*, Gal. iv. 4, when Christ came into the world, whom this people by wicked hands crucified and slew, Acts ii. 23, for which *wrath came upon them to the uttermost*, 1 Thess. ii. 15, 16. *Is at hand*, Heb. *is near.* So the Scripture oft speaks of those things which are at many hundred years' distance, to meet with objections arising in men's minds from the delays of them, and to signify, that though they may be afar off as to our measures of time and expectation of the things, yet in God's account they are near, they are as near as may be; as soon as ever the fit and the full time is come, they come instantly, they are nearer than sinners would have them; when the measure of their sins is once full, the judgment shall not be deferred.

36 [u]For the LORD shall judge his people, [x]and repent himself for his servants, when he seeth that *their* †power is gone, and [y]*there is* none shut up, or left.

u Ps. 135. 14. x Judg. 2. 18. Is. 14. 6. 45. Jer. 31. 20. Joel 2. 14. 2 Mac. 7. 6. † Heb. *hand.* y 1 Kings 14. 10. & 21. 21. 2 Kings 9. 8. & 14. 26.

For, or, *nevertheless*, or, *but yet*, as the particle *chi* is sometimes used, as Job v. 7; Isa. ix. 1; xlix. 25. Having spoken of the dreadful calamity which would come upon his people, he now turns his discourse into a more comfortable strain, according to the usual method of the prophets, and here begins to show that after God had humbled and sorely chastised his people, yet at last he would have mercy upon them, and turn their captivity, as it here follows. *Shall judge his people*, i. e. shall plead their cause, shall protect and deliver them, as that phrase is oft used. See Psal. vii. 8; x. 18; Isa. i. 17; xi. 4; Jer. v. 28; xxii. 16. *Repent himself for his servants*, i. e. repent of the evils he hath brought upon them, will change his course and carriage towards them. *None shut up, or left: none shut up*, either in their strong cities or castles, or other hiding-places, or in the enemy's hands or prisons, whence there might be some hope or possibility of redemption; and none *left*, as the poor and contemptible people are neglected and usually left by the conquerors in the conquered land, as 2 Kings xxv. 12, but all seem to be cut off, and the people quite destroyed. So this phrase is used 1 Kings xiv. 10; xxi. 21; 2 Kings ix. 8; xiv. 26.

37 And he shall say, [z]Where *are* their gods, *their* rock in whom they trusted,

z Judg. 10. 14. Jer. 2. 28.

He shall say: the Lord, before he deliver his people, will first convince them of their former folly in forsaking him and following idols; he will find an occasion from that miserable and hopeless condition into which their idols have brought them, to upbraid them with it.

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be †your protection.

† Heb. *an hiding for you.*

i. e. To whom you offered sacrifices and oblations after the manner of the Gentiles. See Exod. xxxiv. 13; Psal. cvi. 28; 1 Cor. x. 20. *Let them help you*, if they can do it. Compare Judg. x. 14; Jer. ii. 28.

39 See now that [a]I, *even* I, *am* he, and [b]*there is* no god with me: [c]I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

a Ps. 102. 27. Is. 41. 4. & 48. 12. Heb. 1. 12. b Is. 45. 5, 18, 22. c 1 Sam. 2. 6. 2 Kings 5. 7. Job 5. 18. Ps. 68. 20. Hos. 6. 1. Tob. 13. 2. Wis. 16. 13.

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See now; learn now by your own sad experience what vain and impotent things idols are, and what a silly thing it was in you to put your trust in them, as they did ver. 37. *I am he*, i. e. the only true, and omnipotent, and irresistible God, as it here follows.

d Gen. 14. 22. Exod. 6. 8. Num. 14. 30.

40 d For I lift up my hand to heaven, and say, I live for ever.

I lift up my hand to heaven, i. e. I solemnly swear that I will do what here follows, that as I will deliver my people, so I will fully avenge myself upon all mine enemies, whom I have used as rods to scourge my people. *I live for ever*, i. e. As sure as I live. Compare Jer. iv. 2; Heb. vi. 13; Rev. x. 5, 6.

e Is. 27. 1. & 34. 5. & 66. 16. Ezek. 21. 9, 10, 14, 20. f Is. 1. 24. Nah. 1. 2.

41 e If I whet my glittering sword, and mine hand take hold on judgment; f I will render vengeance to mine enemies, and will reward them that hate me.

If once I begin to prepare for war, and for the execution of my sentence. *Take hold on judgment*, i. e. of the instruments of judgment, of the weapons of war. A metaphor from warriors that take their weapons into their hand when they intend to fight.

g Jer. 46. 10.

42 I will make mine arrows g drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of h revenges upon the enemy.

h Job 13. 24. Jer. 30. 14. Lam. 2. 5.

Of the captives; whom my sword hath sorely wounded, though not utterly killed. *From the beginning of revenges upon the enemy*, i. e. when once I begin to revenge myself and my people upon mine and their enemies, I will go on and make a full end. Or, *with the head*, or *with* the blood of *the head*, i. e. of the chief or chiefs, *of the revenges of the enemy*, i. e. of the revengeful or malicious enemy of God and of his people. The noun substantive is oft put for the adjective; as Gen. xvii. 5, *a multitude of nations* is put for *many nations*, Rom. iv. 17; and Gen. xlv. 22, *changes of raiment*, i. e. changeable raiment; and Psal. xcix. 4, *the king's strength*, i. e. the strong and mighty king; and so here, *the revenges of the enemy*, i. e. the revengeful enemy. And by the *head* may be here understood either the devil, or the heads and rulers of those empires which were enemies to God's people. Or, *of the head* shall be *the revenges upon the enemies*, i. e. I will take vengeance upon all mine enemies, yea, upon the head or heads of them.

‖ Or, *Praise his people, ye nations*: or, *Sing ye.* i Rom. 15. 10. k Rev. 6. 10. & 19. 2. l Ver. 41. m Ps. 85. 1.

43 ‖ i Rejoice, O ye nations, *with* his people: for he will k avenge the blood of his servants, and l will render vengeance to his adversaries, and m will be merciful unto his land, *and* to his people.

With his people. This translation is justified by St. Paul, Rom. xv. 10, the particle *with* being oft understood, as Lev. xxvi. 42. He calls upon the nations to rejoice and bless God for his favours, and especially for the last wonderful deliverance which shall be given to the Jews when they shall be converted unto the gospel in the last days, which they have all reason to do, not only from that duty of sympathy which they owe to all people, and especially to God's ancient people, whereby they are to *rejoice with them that rejoice*, but because of that singular advantage and happiness which all nations will have at that time, and upon that occasion. Or, *Rejoice, O ye Gentiles, his people;* i. e. O you Gentiles, who once were not God's people, but now are his people, do you rejoice for God's mercies to the Jews his ancient people, bless God for their conversion and salvation.

44 ¶ And Moses came and spake all the words of this song in the ears of the ‖ Or, *Joshua.* people, he, and ‖ Hoshea the son of Nun.

Hoshea, or *Joshua*, who is here joined with Moses in this action, because though Moses only spake the words, yet Joshua consented to them; and, it may be, afterwards repeated them; this being not a song to be sung once for all, but a standing monument, which was written and kept for future use, Deut. xxxi. 22, &c., and to be repeated again and again upon solemn occasions, which Joshua and other succeeding magistrates were to take care of.

45 And Moses made an end of speaking all these words to all Israel:

n ch. 6. 6. & 11. 18. Ezek. 40. 4.

46 And he said unto them, n Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

o ch. 30. 19. Lev. 18. 5. Prov. 3. 2, 22. & 4. 22. Rom. 10. 5.

47 For it *is* not a vain thing for you; o because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

It is not an unprofitable or contemptible work I advise you to, but well worthy of your most serious care, oft to remember and diligently to consider it.

p Num. 27. 12, 13.

48 p And the LORD spake unto Moses that selfsame day, saying,

q Num. 33. 47, 48. ch. 34. 1.

49 Get thee up into this q mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

Nebo was a ridge or top of the mountains of Abarim. See on Numb. xxvii. 12; Deut. iii. 27.

r Num. 20. 25, 28. & 33. 38.

50 And die in the mount whither thou goest up, and be gathered unto thy people; as r Aaron thy brother died in mount Hor, and was gathered unto his people:

s Num. 20. 11, 12, 13. & 27. 14. ‖ Or, *strife at Kadesh.* t See Lev. 10. 3.

51 Because s ye trespassed against me among the children of Israel at the waters of ‖ Meribah-Kadesh, in the wilderness of Zin; because ye t sanctified me not in the midst of the children of Israel.

u Num. 27. 12. ch. 34. 4.

52 u Yet thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

CHAP. XXXIII.

The majesty of God, 1—5. *Blessings prophesied of the twelve tribes*, 6—25. *The excellency of Israel*, 26—29.

a Gen. 49. 28. b Ps. 90. title.

AND this *is* a the blessing, wherewith Moses b the man of God blessed the children of Israel before his death.

He is said to *bless* them ministerially, partly by praying to God with faith for his blessing upon them; partly by foretelling the blessings which God would confer upon them, for the prophets are oft said to do what they foretell should be done, as Gen. xlix. 7; Jer. i. 10; Ezek. xliii. 3; Hos. vi. 5. And Moses calls himself here *the man of God*, i. e. the servant, or prophet, or minister of God, as this phrase signifies, 1 Sam. ix. 6, 7; 1 Tim. vi. 11, to acquaint them that the following prophecies were not his own inventions, but Divine inspirations. *The children of Israel*, i. e. the several tribes; only Simeon is omitted, either, 1. In detestation of their parent Simeon's bloody and wicked carriage, for which Jacob also gives that tribe a curse rather than a blessing, in Gen. xlix. But as for Levi, who is joined with him in that censure and curse, Gen. xlix. 5—7, he is here separated from him, and exempted from that curse, and blessed with an eminent blessing for a singular and valuable reason expressed here, ver. 8, 9; whereas Simeon's tribe had been so far from expiating their father's crime, that they added new ones, their prince being guilty of another notorious crime, Numb. xxv. 6, 14, and his tribe too much concurring with him in such actions, as interpreters gather from the great diminution of the numbers of

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that tribe, which were 59,300 in Numb. i. 23, and but 22,200 in Numb. xxvi. 14, which was near forty years after. Or, 2. Because that tribe had no distinct inheritance, but was to have his portion in the tribe of Judah, as he had, Josh. xix. 1, and therefore must needs partake with them in their blessings.

1491.
c Ex. 19. 18, 20. Judg. 5. 4, 5. Hab. 3. 3.
d See Ps. 68. 17. Dan. 7. 10. Acts 7. 53. Gal. 3. 19. Heb. 2. 2. Rev. 5. 11. & 9. 16.
† Heb. *a fire of law.*

2 And he said, [c]The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with [d]ten thousands of saints: from his right hand *went* †a fiery law for them.

The Lord came, to wit, to the Israelites, i. e. manifested graciously and gloriously among them. *From Sinai*, i. e. beginning at Sinai, where the first and most glorious appearance of God was, and so going on with them to Seir and Paran. Or, *to Sinai*, the particle *mem* oft signifying *to*, as is evident by comparing Isa. lix. 20, with Rom. xi. 26; 1 Kings viii. 30, with 2 Chron. vi. 21; 2 Sam. vi. 2, with 1 Chron. xiii. 6. See also Gen. ii. 8; xi. 2; xiii. 11; 1 Sam. xiv. 15. Or, *in Sinai; mem* being put for *beth*, *in*, as Exod. xxv. 18; Deut. xv. 1; Job xix. 26; Psal. lxviii. 29; lxxii. 16. *Rose up;* he appeared or showed himself, as the sun doth when it riseth. *From Seir*, i. e. from the mountain or land of Edom, which is called *Seir*, Gen. xxxii. 3; xxxvi. 8; Deut. ii. 4, to which place the Israelites came, Numb. xx. 14, &c.; and from thence God led them on towards the Land of Promise, and then gloriously appeared for them in subduing Sihon and Og before them, and giving their countries unto them; which glorious work of God's is particularly celebrated Judg. v. 4. But because the land of Seir or Edom is sometimes taken more largely, and so reacheth even to the Red Sea, as appears from 1 Kings ix. 26, and therefore Mount Sinai was near to it; and because Paran, which here follows, was also near Sinai, as being the next station into which they came from the wilderness of Sinai, Numb. x. 12; all this verse may belong to God's appearance in Mount Sinai, where that glorious light which shone upon Mount Sinai directly did in all probability scatter its beams into adjacent parts, such as Seir and Paran were; and so this is only a poetical and prophetical variation of the phrase and expression of the same thing in divers words, and God *coming*, or *rising*, or *shining from* or *to* or *in Sinai*, and *Seir*, and *Paran* note one and the same illustrious action of God appearing there with *ten thousands of* his *saints* or holy angels, and there giving a *fiery law to them*, as it here follows. And this interpretation may receive some strength from Hab. iii. 3, where this glorious march of God before his people is remembered; only *teman*, which signifies the *south*, is put for *Seir*, which is here, possibly to signify that that *Seir* which is here mentioned was to be understood of the southern part of the country of Seir or Edom, which was that part adjoining to the Red Sea. Others refer this of *Seir* to the brazen serpent, that eminent type of Christ, which was erected in this place. *Mount Paran;* a place where God eminently manifested his presence and goodness, both in giving the people flesh which they desired, and in appointing the seventy elders, and pouring forth his Spirit upon them, Numb. xi.; though the exposition mentioned in the foregoing branch may seem more probable. *With ten thousands of saints*, i. e. with a great company of holy angels, Psal. lxviii. 17; Dan. vii. 10, which attended upon him in this great and glorious work of giving the law, as may be gathered from Acts vii. 53; Gal. iii. 19; Heb. ii. 2; xii. 22. *From his right hand;* which both wrote the law and gave it to men; an allusion to men, who ordinarily write and give gifts with their right, and not with their left hand. *A fiery law.* The *law* is called *fiery*, partly, because it is of a fiery nature, purging, and searching, and inflaming, for which reasons God's *word* is compared to *fire*, Jer. xxiii. 29; partly, to signify that fiery wrath and curse which it inflicteth upon sinners for the violation of it, 2 Cor. iii. 7, 9; and principally, because it was delivered out of the midst of the fire, Exod. xix. 16, 18; Deut. iv. 11; v. 22, 23.

[e] Ex. 19. 5. ch. 7. 7, 8. Ps. 47. 4. Hos. 11. 1. Mal. 1. 2. [f] ch. 7. 6. 1 Sam. 2. 9. Ps. 50. 5. [g] Luke 10. 39. Acts 22. 3.

3 Yea, [e]he loved the people; [f]all his saints *are* in thy hand: and they [g]sat down at thy feet; *every one* shall [h]receive of thy words.

[h] Prov. 2. 1.

The people, i. e. the tribes of Israel, which are called *people*, Gen. xlviii. 19; Judg. v. 14; Acts iv. 27. The sense is, This law, though delivered with fire, and smoke, and thunder, which might seem to portend nothing but hatred and terror, yet in truth it was given to Israel in great love, as being the great mean of their temporal and eternal salvation. And although God shows a general and common kindness to all men, yet he loved this people in a singular and peculiar manner. *All his saints; all God's saints* or *holy ones*, i. e. his *people*, as they are now called, the people of Israel, who are all called *holy*, Exod. xix. 6; Numb. xvi. 3; Deut. vii. 6; Dan. vii. 25; viii. 24; xii. 7, because they all professed to be so, and were obliged to be so, and many of them were such; though some appropriate this to the true saints in Israel. *Are in thy hand*, or, were *in thy hand*, i. e. under God's care, to protect, and direct, and govern them, as that phrase signifies, Numb. iv. 28, 33; John x. 28, 29. These words are spoken to God; and for the change of persons, *his* and *thy*, that is most frequent in the Hebrew tongue. See Dan. ix. 4. This clause may further note God's kindness to Israel in upholding and preserving them when the fiery law was delivered, which was done with so much dread and terror, that not only the people trembled and were ready to sink under it, Exod. xx. 18, 19, but even Moses himself did *exceedingly fear and quake*, Heb. xii. 21. But in this fright God sustained both Moses and the people in or by his hand, whereby he in a manner hid and covered them, that no harm might come to them by this terrible apparition. *They sat down at thy feet*, like scholars, to receive instructions and counsels from thee. He alludes either, 1. To the manner of disciples among the Jews, who used to sit at their masters' feet, Luke x. 39; Acts xxii. 3. See also Gen. xlix. 10; 2 Kings iv. 38. But it is doubtful whether this custom was so ancient as Moses. Or, 2. To the place where the people waited when the law was delivered, which was at the foot of the mount. *Shall receive of thy words;* the people, easily understood from the foregoing words, did or will receive or submit to thy instructions and commands. This may respect either, 1. The people's promise when they heard the law, that they would *hear and do* all that was commanded, Deut. v. 27. Or, 2. The people's duty to do so. 3. The people's privilege, that they were admitted to receive so great a privilege as the words and laws of God were.

4 [i]Moses commanded us a law, [k]*even* the inheritance of the congregation of Jacob.

[i] John i. 17. & 7. 19. [k] Ps. 119. 111.

Moses speaks this of himself in the third person, which is very usual in the Hebrew language. The law is called their *inheritance*, partly because the obligation of it was hereditary, passing from parents to their children, and partly because this was the best part of all their inheritance and possessions, the greatest of all those gifts and favours which God bestowed upon them.

5 And he was [l]king in [m]Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

[l] See Gen. 36. 31. Judg. 9. 2. & 17. 6. [m] ch. 32. 15.

Moses was their king, not in title, but in reality, being under God their supreme and uncontrollable governor and lawgiver: though the word oft signifies only a *prince* or *chief ruler*, as Judg. xix. 1; Jer. xix. 3; xlvi. 25. *In Jeshurun*, i. e. in Israel, so called Deut. xxxii. 15. *When the heads of the people and the tribes of Israel were gathered together:* when the princes and people met together for the management of public affairs, Moses was owned by them as their king and lawgiver, and he directed and ruled them as their superior. This he saith to show that the people approved and consented to the authority and law of Moses.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

Though Reuben deserve to be cut off, or greatly diminished and obscured, according to Jacob's prediction, Gen. xlix. 4; yet God will spare them, and give them a name and portion among the tribes of Israel, and bless them with increase of their numbers.

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7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: [n] let his hands be sufficient for him; and [o] be thou an help *to him* from his enemies.

n Gen. 49. 8.
o Ps. 146. 5.

Hear, Lord, the voice of Judah, i. e. God will hear his prayer for the accomplishment of those great things promised to that tribe, Gen. xlix. 8—11. This implies the delays and difficulties Judah would meet with herein, which would drive him to his prayers, and that those prayers should be crowned with success. *Bring him unto his people;* either, 1. When he shall go forth to battle against God's and his enemies, and shall fall fiercely upon them, as was foretold Gen. xlix. 8, 9, *bring him* back with honour, and victory, and safety *to his people*, i. e. either to the rest of his tribe, who were left at home when their brethren went to battle, or to his brethren the other tribes of Israel. Or, 2. When that tribe shall go into captivity, let them not always be kept in captivity, as the ten tribes are like to be, but do thou *bring him* again *to his people*. Or, 3. As thou hast promised *the gathering of the people to him*, even to the *Shiloh*, who was to come out of his loins, Gen. xlix. 10; so do thou *bring him*, i. e. the Messias, who may be understood out of that parallel prophecy, and who may be here called *Judah*, because he was to come from him, as he is for that reason called *David* in divers places, *to his people*, i. e. to that people which thou hast given to him. Or, 4. *Bring him in*, to wit, as a prince and governor, as thou hast promised, Gen. xlix., *to his people*, i. e. to thy people of Israel, now to be reckoned as *his people*, because of their subjection to him. Or rather, 5. *Bring him in to his people*, to that people which thou hast promised and given to him, i. e. to that portion of land which thou hast allotted to him, settle him in his possession; the *people* or inhabitants being here put for the land inhabited by them, as the Israelites are told they should *possess the nations* or people of Canaan, Deut. xi. 23; xii. 2, i. e. their land, as it is explained, Deut. xvii. 14; xxx. 18; for the people they were not to possess, but to dispossess, and to root out. *Let his hands be sufficient for him:* this tribe shall be so numerous, and potent, and valiant, that it shall suffice to defend itself without any aid, either from foreign nations or from other tribes; as appeared when this tribe alone was able to grapple with nine or ten of the other tribes. *Be thou an help to him from his enemies;* thou wilt preserve this tribe in a special manner, so as his enemies shall not be able to ruin it, as they will do other tribes, and that for the sake of Messias, who shall spring out of it.

8 ¶ And of Levi he said, [p] *Let* thy Thummim and thy Urim *be* with thy holy one, [q] whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

p Ex. 28. 30.
q Ex. 17. 7. Num. 20. 13. chap. 2. 3. 16. Ps. 81. 7.

Thy Thummim and thy Urim be with thy holy one; the Thummim and the Urim, which are *thine*, O Lord, by special institution and consecration; by which he understands the ephod, in which they were put, Exod. xxviii. 30, by a synecdoche, and the high priesthood, to which they were appropriated, by a metonymy; and withal the gifts and graces signified by the *Urim* and *Thummim*, and necessary for the discharge of that high office, shall be with *thy holy one*, i. e. with that Levite, that priest, which thou hast consecrated to thyself, and which is *holy* in a more peculiar manner than all the people were, i. e. the priesthood shall be confined to and continued in Aaron's family. *Whom thou didst prove:* this seems added by way of anticipation; although thou didst try him, and rebuke him, and shut him out of Canaan for his miscarriage about fetching water out of the rock, yet thou didst not therefore take away the priesthood from him. *At Massah;* not at that *Massah* mentioned Exod. xvii., which is also called *Meribah*, where neither Moses nor Aaron are reproved, nor is Aaron so much as named, but at that other *Meribah*, Numb. xx., where this is expressed, which as it is called by one of the names of that place, Exod. xvii., to wit, *Meribah*, Numb. xx., so it may be here called by its other name, *Massah;* and well may the same names be given to those two places, because the occasion of them was in a great measure one and the same. Though this place may be otherwise rendered, *whom thou didst try in trying*, or *with trial*, i. e. whom thou didst exactly and thoroughly try, such repetitions being very frequent and elegant in the Hebrew language. And it may be observed, that in the Hebrew text here are two several prepositions, though the English translation render them both by *at*, here *beth*, *in* or *with*, and in the next branch *al*, *at*, or *near*, or *concerning the waters of Meribah;* which may seem to intimate that the former is not the name of the place, as the latter is: why else should they not have been expressed by the same preposition? *With whom thou didst strive*, or, *contend*, i. e. whom thou didst reprove and chastise, as that phrase signifies, Isa. xlix. 25; Jer. ii. 9.

9 Who said unto his father and to his mother, I have not [r] seen him; [s] neither did he acknowledge his brethren, nor knew his own children: for [t] they have observed thy word, and kept thy covenant.

r Gen. 29. 32. 1 Chr. 17. 17. Job 37. 24.
s Ex. 32. 26, 27, 28.
t See Jer. 18. 18. Mal. 2. 5, 6.

I have not seen him, i. e. I have no respect unto them, for so *knowledge* is oft used, as Job ix. 21; Prov. xii. 10, 11; 1 Thess. v. 12. The sense is, who followed God and his command fully, and executed the judgment enjoined by God without any respect of persons, Exod. xxxii. 26, 27. This seems better than to refer it either to their not mourning for their next kindred, for that was allowed to all but the high priest in case of the death of father or mother, and that was only a ceremonial rite, and no matter of great commendation; or to their impartiality in executing the judgments committed to them, Deut. xvii. 9, of which they had as yet given no considerable proof. *Kept thy covenant*, i. e. when the rest broke their covenant with God by that foul sin of idolatry with the calf, that tribe kept themselves more pure from that infection, and adhered to God and his worship and service, as appears from Exod. xxxii. 26, 28. Compare Mal. ii. 6, 7.

10 ‖ [u] They shall teach Jacob thy judgments, and Israel thy law: ‖ [x] they shall put incense † before thee, [y] and whole burnt sacrifice upon thine altar.

‖ Or, *Let them teach, &c.*
u Lev. 10. 11. ch. 17. 9, 10, 11. & 24. 8. Ezek. 44. 23, 24. Mal. 2. 7.
‖ Or, *let them put incense.* x Ex. 30. 7, 8. Num. 16. 40. 1 Sam. 2. 28. † Heb. *at thy nose.* y Lev. 1. 9, 13, 17. Ps. 51. 19. Ezek. 43. 27.

They, i. e. the priests and Levites. *Before thee*, i. e. upon thine altar of incense, which stood before the ark, the place of God's special presence.

11 Bless, LORD, his substance, and [z] accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

z 2 Sam. 24. 23. Ps. 20. 3. Ezek. 20. 40, 41. & 43. 27.

His substance, i. e. his outward estate, as Deut. viii. 18, because he hath no inheritance of his own, and therefore wholly depends upon thy blessing. Or, *his host* or *army*, as the word is used Ezek. xxxvii. 10. The priests that attended upon God's service in the tabernacle or temple are oft compared to an *host* or *army* in regard of their exquisite order and courses and constant watches there. See Numb. iv. 3. *The work of his hands*, i. e. all his holy administrations, which he fitly calls *the works of his hands;* either more largely, the hand, one great instrument of action being put for all the rest; or because a great part of the service of the Levites and priests was done by the labour of their hand and body, whereas the service of evangelical ministers is more spiritual and heavenly. *Smite through the loins of them that rise against him:* he prays thus earnestly for them, partly because he foresaw they who were to teach, and admonish, and reprove, and chastise others would have many enemies, Jer. xv. 10; Amos v. 10; and partly because they were, under God, the great preservers and upholders of religion, and their enemies were the enemies of religion itself, as is evident from the history of the Old Testament.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

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The beloved of the Lord, i. e. this beloved tribe; so called partly in allusion to their father Benjamin, who was the beloved of his father Jacob; and partly because of the love and kindness of God towards this tribe, which appeared both in this, that they dwelt in the fattest and best part of the land, as Josephus affirms, and especially in the following privilege. *Shall dwell in safety by him*, i. e. shall have his lot nigh unto God's temple, which was both a singular comfort and safeguard to him. *The Lord* may well be understood here, because he was expressed in the former member. *Shall cover him all the day long;* shall protect that tribe continually while they cleave to him. *He shall dwell between his shoulders;* the Lord shall dwell, i. e. his temple shall be placed, *between his shoulders*, i. e. in his portion, or between his borders, or sides, as the word *shoulder* is oft used, as Exod. xxviii. 7; Numb. xxxiv. 11; Josh. xv. 8, 10; Ezek. xlvii. 1, 2. And this was truly the situation of the temple, on both sides whereof was Benjamin's portion; and though Mount Sion was in the tribe of Judah, yet Mount Moriah, on which the temple was built, was in the tribe of Benjamin.

[a] Gen. 49. 25. 13 ¶ And of Joseph he said, [a] Blessed of the LORD *be* his land, for the precious

[b] Gen. 27. 28. things of heaven, for [b] the dew, and for the deep that coucheth beneath,

His portion shall be excellent, and endowed with choice blessings from God, as it here follows. *For the precious things of heaven*, i. e. the precious fruits of the earth brought forth by the influences of heaven, the warmth of the sun, and the rain which God will send from heaven. *For the deep that coucheth beneath;* the springs of water bubbling out of the earth.

† Heb. *thrust forth.* † Heb. moons. 14 And for the precious fruits *brought forth* by the sun, and for the precious things † put forth by the † moon,

By the sun, which opens and warms the earth, cherisheth and improveth, and in due time ripeneth the seeds and fruits of the earth. *By the moon*, which by its moisture refreshes and promotes them. Heb. *of the moons*, or *months*, i. e. which it bringeth forth in the several months or seasons of the year.

[c] Gen. 49. 26. 15 And for the chief things of [c] the ancient mountains, and for the precious

[d] Hab. 3. 6. things [d] of the lasting hills,

i. e. The excellent fruits, as grapes, olives, figs, &c., which delight in mountains, growing upon, or the precious minerals contained in, their *mountains* and *hills*, called *ancient* and *lasting*, i. e. such as have been from the beginning of the world, and likely to continue to the end of it, in opposition to those hills or mounts which have been cast up by the wit of man.

16 And for the precious things of the earth and fulness thereof, and *for* the

[e] Ex. 3. 2, 4. Acts. 7. 30, 35. good will of [e] him that dwelt in the bush: let *the blessing* [f] come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

[f] Gen. 49. 26.

For the precious things of the earth; and in general for all the choice fruits which the land produceth in all the parts of it, whether hills or valleys. *Fulness thereof*, i. e. the plants and cattle, and all creatures that grow, increase, and flourish in it. *For the good will of him that dwelt in the bush;* for all other effects of the good will and kindness of God, who not long since did for a time dwell or appear in the bush to me in order to the relief of his people, Exod. iii. 2. *Of Joseph*, i. e. of Joseph's posterity.

[g] 1 Chr. 5. 1. 17 His glory *is like* the [g] firstling of

[h] Num. 23. 22. Ps. 92. 10. his bullock, and his horns *are like* [h] the horns of † unicorns: with them [i] he shall

† Heb. as unicorns. push the people together to the ends of

[i] 1 Kings 22. 11. Ps. 44. 5. the earth: and [k] they *are* the ten thou-

[k] Gen. 48. 19. sands of Ephraim, and they *are* the thousands of Manasseh.

The firstling of his bullock; in whose countenance there is a kind of awful majesty and comely generosity, as Tully, Ælian, &c. observe. This seems to note the kingdom which Ephraim should obtain in Jeroboam and his successors. *His horns are like the horns of unicorns;* his strength and power shall be very great. *He shall push the people*, i. e. all that shall oppose him, and particularly the Canaanites. *To the ends of the earth*, i. e. of the land of Canaan. *They are the ten thousands of Ephraim, and they are the thousands of Manasseh;* though *Manasseh* be now more numerous, yet *Ephraim* shall shortly outstrip him, as was foretold, Gen. xlviii. 19.

18 ¶ And of Zebulun he said, [l] Re- [l] Gen. 49. 13, 14, 15. joice, Zebulun, in thy going out; and, Issachar, in thy tents.

Thou shalt prosper, and have cause of rejoicing. *In thy going out;* either, 1. To war, as this phrase is oft used, as Gen. xiv. 17, which was in part verified, Judg. v. 18. Or, 2. To sea, in way of traffic, because their portion lay near the sea. Or both may be joined; and in both respects his course is opposite to that of Issachar, who was a lover of peace and pasturage. See Gen. xlix. 14, 15. *Issachar* is here joined with *Zebulun*, both because they were brethren by father and mother too, and because their possessions lay near together. *In thy tents*, i. e. thou shalt give thyself to the management of land and cattle, living quietly in thy own possessions, disliking the troubles of war and of merchandise. So the phrase is used Gen. xxv. 27; Josh. xxii. 4; Judg. v. 24; vii. 8.

19 They shall [m] call the people unto [m] Is. 2. 3. the mountain; there [n] they shall offer sa- [n] Ps. 4. 5. crifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

They; either, 1. Zebulun and Issachar. Or rather, 2. Zebulun only, as the following matter shows; and it was Zebulun that Moses takes more special notice of, ver. 18, bringing in Issachar only by the by, in conjunction with him, or in opposition to him. And so having despatched Issachar in two words, he returns to Zebulun, a more active tribe. *The people*, i. e. the Gentiles; either those of Galilee, which was called *Galilee of the Gentiles*, who were their neighbours; or people of other nations, with whom they had commerce, which they endeavoured to improve in persuading them to the true God, and his worship and service. *Unto the mountain*, i. e. to the temple, which Moses knew was to be seated upon a mountain. *Sacrifices of righteousness*, i. e. such as God requires and righteousness obligeth them to offer. Their trafficking abroad with heathen nations shall not make them forget or neglect their duty at home, nor shall their distance from the place of sacrifice hinder them from coming to it to discharge that duty. *They shall suck of the abundance of the seas;* they shall grow rich by the traffic of the sea; and their riches shall not make them the worse, as they do others, but they shall consecrate themselves and their riches to the service of God. *Treasures hid in the sand;* such precious things as either, 1. Are contained in the sand of the sea and rivers, in which sometimes there is mixed a considerable quantity of gold and silver. Or, 2. Such as grow in the sea, or are fetched from the sandy bottom of it, as pearls, coral, ambergris, &c. Or, 3. Such as being cast into the sea by shipwreck are cast upon the shore by the workings of the sea, and thence taken either by merchants, or by the people that live upon the sea-coast.

20 ¶ And of Gad he said, Blessed *be* he that [o] enlargeth Gad: he dwelleth as [o] See Josh. 13. 10, &c. 1 Chron. 12. 8, &c. a lion, and teareth the arm with the crown of the head.

By praising God for enlarging *Gad* he supposeth the ground of these praises, that God would enlarge *Gad*, i. e. either, 1. Enlarge his territories; which seems needless, because they had a very large portion now when Moses uttered these words. Or, 2. Bring him out of his straits and troubles, which he was likely to be oft engaged in, because he was encompassed with potent enemies. And in this sense the phrase is used Psal. iv. 1: compare Psal. xxxi. 8; cxviii. 5. One instance of the fulfilling hereof we have Judg. xi. *He dwelleth as a lion*, i. e. safe and secure from his enemies, and terrible to them when they rouse and

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molest him. See 1 Chron. v. 18, &c.; xii. 8. *Teareth the arm with the crown of the head*, i. e. utterly destroys his enemies; both the *head*, the seat of the crown, their dignity and principality, and the *arm*, the subject of strength and instrument of action; both chief princes, and their instruments and subjects.

p Num. 32. 16, 17, &c.

21 And [p] he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* † seated; and [q] he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

† Heb. *cieled.*

q Josh. 4. 12.

The first part; the first-fruits of the Land of Promise, the country of Sihon, which was first conquered, which he is said to *provide for himself*, because he desired and so obtained it of Moses, Numb. xxxii. *A portion of the lawgiver*, i. e. of Moses, whose portion this is called, either because this part of the land beyond Jordan was the only part of the land which Moses was permitted to enter upon; or because it was given to him by Moses; whereas the portions beyond Jordan were given to the several tribes by Joshua, according to the direction of the lot. *Was he seated*, Heb. *hid* or *protected;* for their wives and children were secured in their cities, whilst many of their men went over to the war in Canaan. *He came with the heads of the people*, i. e. he went, or he will go, (the preter tense being put for the future, after the manner of the prophets,) to wit, to the war in Canaan, with *the princes*, or *captains*, or *rulers of the people of Israel*, i. e. under their command and conduct, as indeed they did; or with *the first of the people;* or, *in the front of the people*, as the Syriac renders it; for this tribe and their brethren, whose lot fell beyond Jordan, were to march, and did march, into Canaan *before their brethren*, as it is expressed, Josh. i. 14. And the Hebrew word *rosch* oft signifies the *beginning* or *first* of a thing. *He executed the justice of the Lord, and his judgments with Israel*, i. e. he did or will execute the just judgment of God against the Canaanites, as the rest of the Israelites did; he will join in the war against them, as he promised to do, Numb. xxxii. 27, &c., and actually did, Josh. i. 14.

r Josh. 19. 47. Judg. 18. 27.

22 ¶ And of Dan he said, Dan *is* a lion's whelp: [r] he shall leap from Bashan.

Lion's whelp, i.e. courageous, and generous, and strong, and successful against his enemies. *He shall leap from Bashan*, or, which *leapeth from Bashan;* for this clause seems not to belong to the tribe of Dan, which was at a great distance from Bashan, even at the other end of the land, and therefore this seems too great a leap for him; and if he did leap so far, he should rather be said to take his leap from his own lot in the south of Canaan, and thence to *leap* not *from Bashan*, but *to Bashan*, to fall upon his enemies there: but it rather is a continuation of the metaphor, and belongs to the *lion*, which is said to *leap from Bashan*, because there were many and fierce lions in those parts; see Judg. xiv. 5; whence they used to come forth to prey, and their manner was to leap upon the prey.

23 ¶ And of Naphtali he said, O Naph-

s Gen. 49. 21.

t See Josh. 19. 32, &c.

tali, [s] satisfied with favour, and full with the blessing of the LORD: [t] possess thou the west and the south.

With favour; either, 1. With God's favour, as it follows; or, 2. With men's favour or good-will, his carriage being peaceable, courteous, and obliging, as is intimated, Gen. xlix. 21, according to the common translation: see the notes there. *Full with the blessing of the Lord*, i. e. seated in a pleasant, and fertile, and happy soil; such as Galilee (in which their share lay) eminently was, as Josephus and others report. *The west and the south*, or, *the sea and the south*. This is not to be understood of the places, that his lot should fall there, for he was rather in the east and north of the land; but of the pleasures and commodities of the *west*, or of the *sea*, which were conveyed to him from his neighbour Zebulun; and *of the south*, i. e. from the southern tribes and parts of Canaan, which were brought to him down the river Jordan, and both sorts of commodities were given him in exchange for the fruits of his rich soil, which he had in great abundance.

24 ¶ And of Asher he said, [u] *Let* Asher

u Gen. 49. 20.

be blessed with children; let him be acceptable to his brethren, and let him [x] dip his foot in oil.

x See Job 29. 6.

He shall have numerous, and those strong, and healthful, and comely, children. Or, *shall be blessed* or *praised of* or *above the sons*, i. e. the other sons of Israel, or his *brethren*, as it here follows, i. e. his portion shall fall in an excellent part, where he may have the benefits both of his own fat soil, and of the sea, by his neighbours Tyrus and Sidon. *Acceptable to his brethren;* by his sweet disposition and winning carriage, and communication of his excellent commodities to his brethren, he shall gain their affections. *Let him dip his foot in oil;* he shall have such plenty of oil, that he may not only wash his face, but his feet also, in it. Or, the fatness and fertility of his country may be expressed by oil, as Job xxix. 6. And so it agrees with Jacob's blessing of him, Gen. xlix. 20.

25 ‖ Thy shoes *shall be* [y] iron and brass; and as thy days, *so shall* thy strength *be*.

‖ Or, Under *thy shoes* shall be iron.

y ch. 8. 9.

Thy shoes shall be iron and brass: this may note either, 1. Their great strength, by which they should be able to tread down and crush their enemies, as Christ's *feet* for this very reason are said to be of *brass*, Rev. i. 15. Or, 2. The mines of iron and copper, which were in their portion, whence Sidon their neighbour was famous among the heathens for its plenty of brass and iron, and Sarepta is thought to have its name from the brass and iron, which were *melted* there in great quantity. Compare Deut. viii. 9. Or, 3. The strength of its situation; and so some ancients and moderns render the words, *thy habitation* or *thy enclosure* shall be *iron and brass*, i. e. fortified as it were with walls and gates of iron and brass, being defended by the sea on one side, by their brethren on other sides, as also by mountains and rivers. *So shall thy strength be*, i. e. thy strength shall not be diminished with thine age, but thou shalt have the vigour of youth even in thine old age; thy tribe shall grow stronger and stronger.

26 ¶ *There is* [z] none like unto the God of [a] Jeshurun, [b] *who* rideth upon the heaven in thy help, and in his excellency on the sky.

z Ex. 15. 11. Ps. 86. 8. Jer. 10. 6.

a ch. 32. 15.

b Ps. 68. 4, 33, 34. & 104. 3. Hab. 3. 8.

Upon the heaven, i. e. upon the clouds, to succour thee from thence, by sending thunder and lightning upon thine enemies. See Psal. xviii. 7, &c.; lxviii. 34, &c. *In his excellency*, or, *in his magnificence*, i. e. magnificently, gloriously, and with great majesty as well as power.

27 The eternal God *is thy* [c] refuge, and underneath *are* the everlasting arms: and [d] he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

c Ps. 90. 1.

d ch. 9. 3, 4, 5.

Thy refuge, or, *thy dwelling-place*. Compare Psal. xci. 1. *Underneath*, i. e. under thy arms to hold thee up, as my hands were once held up by Aaron and Hur. He will support and defend thee. Or the meaning is, Though he dwelleth on high, yet he comes down to the earth beneath to assist and deliver thee. *Shall say, Destroy them*, i. e. shall give thee not only command and commission, but also power, to destroy them; for God's *saying* is doing, his word comes with power.

28 [e] Israel then shall dwell in safety alone: [f] the fountain of Jacob *shall be* upon a land of corn and wine; also his [g] heavens shall drop down dew.

e Num. 23. 9. Jer. 23. 6. & 33. 16.

f ch. 8. 7, 8.

g Gen. 27. 28. ch. 11. 11.

Alone; either, 1. Though they be alone, and have no confederates to defend them, but have all the world against them, yet my single protection shall be sufficient for them. Or, 2. Distinct and separated from all other nations, with whom I will not have them to mingle themselves. See Numb. xxiii. 9; Ezra ix. 1, 2. *The fountain of Jacob*, i. e. the posterity of Jacob, which flowed from him as waters from a fountain, in great abundance. Compare Psal. lxviii. 26; Isa. xlviii. 1. The *fountain* is here put for the *river* or *streams* which flow from it, as Psal. civ. 10; as the *root* is put for the *branch*, 2 Chron. xxii. 10; Isa. xi. 10; Rev. v. 5; and as Jacob or Israel, who is the *fountain*, is oft put

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for the children of Israel. Or, *the eye* (for so the Hebrew word oft signifies) *of Jacob*, i. e. of the people of Israel; and so the sense is, They who now only hear of the land of promise shall shortly see it, which I am not suffered to do, and shall enjoy it, which is oft signified by *seeing*, as Psal. iv. 6; xxvii. 13; xxxiv. 12; Eccles. ii. 1; iii. 13. *His heavens*, i. e. those heavens or that air which hangs over his land.

h Ps. 144. 15. i 2 Sam. 7. 23.

29 [h]Happy *art* thou, O Israel: [i]who *is* like unto thee, O people saved by the LORD,

k Ps. 115. 9, 10, 11. l 2 Sam. 22. 45. Ps. 18. 44. & 66. 3. & 81. 15. ‖ Or, *shall be subdued.* m ch. 32. 13.

[k]the shield of thy help, and who *is* the sword of thy excellency! and thine enemies [l]‖shall be found liars unto thee; and [m]thou shalt tread upon their high places.

Saved by the Lord, the giver and preserver of all that excellency, that glory, safety, and happiness, which thou hast above all other people, which thou dost not obtain either by or for thy own wisdom, or strength, or goodness. *The sword of thy excellency*, or, *thy most excellent sword*, i. e. thy strength and the author of all thy past or approaching victories. *Shall be found liars unto thee*, i. e. shall be deceived, as to all their vain hopes and confidences of destroying thee or saving themselves, whether grounded upon their own numbers, and valour, and strong holds, or upon old prophecies and predictions of success, or upon their idols. Or, *shall lie unto thee*, i. e. shall submit themselves to thee, though it be done but feignedly and by constraint, as this phrase is used, Psal. xviii. 44; lxvi. 3; lxxxi. 15. Possibly this may design the lies and frauds which the Gibeonites would use to deceive them, Josh. ix. 4. *Thou shalt tread upon their high places*, i. e. thou shalt subdue their greatest princes, and their strongest holds, Deut. xxxii. 13, and their idols, temples, and worship.

CHAP. XXXIV.

Moses from Mount Nebo vieweth the land, 1—4. *He dieth there*, 5. *His burial*, 6. *His age*, 7. *Thirty days' mourning for him*, 8. *Joshua succeedeth him*, 9. *The praises of Moses*, 10—12.

a Num. 27. 12. & 33. 47. ch. 32. 49. ‖ Or, *the hill.* b ch. 3. 27. 2 Macc. 2. 4. c Gen. 14. 14.

AND Moses went up from the plains of Moab [a]unto the mountain of Nebo, to the top of ‖Pisgah, that *is* over against Jericho. And the LORD [b]shewed him all the land of Gilead, [c]unto Dan,

Moses went up, in compliance with God's will, that he should then and there resign up his soul to God. Of *the mountain of Nebo*, see Numb. xxvii. 12; xxxii. 38; Deut. xxxii. 49. Of *the land of Gilead* Moses had as yet seen and enjoyed but a small part. Of this land, see Gen. xxxi. 21; Numb. xxxii. 1, 19, &c. *Unto Dan;* to that city which after Moses's death was called *Dan*, Josh. xix. 47; Judg. xviii. 29. So that here is an anticipation. But it seems most probable, and is commonly believed, that this chapter was not written by Moses, but by Eleazar, or Joshua, or Ezra, or some other man of God, directed herein by the Holy Ghost; this being no more impeachment to the Divine authority of this chapter, that the penman is unknown, which also is the lot of some other books of Scripture, than it is to the authority of the acts of the king or parliament, that they are written or printed by some unknown person.

d ch. 11. 24.

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, [d]unto the utmost sea,

All Naphtali, i. e. the land of *Naphtali*, which, together with Dan, was in the north of Canaan, as Ephraim and Manasseh were in the midland parts, and Judah on the south, and the sea on the west. So these parts lying in the several quarters are put for all the rest. He stood in the east, and saw also Gilead, which was in the eastern part of the land, and thence he saw the north, and south, and west. *The utmost sea*, i. e. the midland sea, which was the utmost bound of the Land of Promise on the west.

e Judg. 1. 16. & 3. 13. 2 Chr. 28. 15.

3 And the south, and the plain of the valley of Jericho, [e]the city of palm trees, unto Zoar.

i. e. The south quarter of the land of Judah, which is towards the Salt Sea, which is described Numb. xxxiv. 3—5; Josh. xv. 1—4, as the western quarter of Judah was described in the words next foregoing. *The plain of the valley of Jericho;* or, in which lies Jericho; which was in the tribe of Benjamin. *The city of palm trees*, i. e. *Jericho*, so called both here and Judg. i. 16; iii. 13; 2 Chron. xxviii. 15, from the multitude of palm trees which were in those parts, as Josephus and Strabo write; from whence and the balm there growing it was called *Jericho*, which signifies *odoriferous*, or *sweet-smelling*.

f Gen. 12. 7. & 13. 15. & 15. 18. & 26. 3. & 28. 13.

4 And the LORD said unto him, [f]This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: [g]I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

g ch. 3. 27. & 32. 52.

With thine eyes, to wit, by a miraculous power strengthening thy sight, or making a clear representation of all these parts to thy view.

h ch. 32. 50. Josh. 1. 1, 2.

5 ¶ [h]So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

i. e. In the land which Israel took from the Amorites, which anciently was the land of Moab.

i See Jude 9.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but [i]no man knoweth of his sepulchre unto this day.

He, i. e. the Lord, last mentioned, buried him either immediately, or by the ministry of angels, whereof Michael was the chief or prince, Jude 9. *No man knoweth of his sepulchre*, i. e. of the particular place of the valley where he was buried; which God hid from the Israelites, to prevent their superstition and idolatry, to which he knew their great proneness. And for this very reason the devil endeavoured to have it known, and contended with Michael about it, Jude 9. And seeing God would not endure the worship of the relics or tomb of so eminent a person as Moses was, it is ridiculous to think God would permit this honour to be given to any of the succeeding saints, who were so far inferior to him.

k See Gen. 27. 1. & 48. 10. Josh. 14. 10, 11. 1451.

7 ¶ [k]And Moses *was* an hundred and twenty years old when he died: [l]his eye was not dim, nor his †natural force †abated.

† Heb. *moisture.* † Heb. *fled.*

By a miraculous work of God in mercy to his church and people.

m See Gen 50. 3, 10. Num. 20. 29. Ecclus. 38. 16, 17.

8 ¶ And the children of Israel wept for Moses in the plains of Moab [m]thirty days: so the days of weeping *and* mourning for Moses were ended.

Thirty days was the usual time of mourning for persons of high place and eminency. See Gen. l. 3, 10; Numb. xx. 29. For others seven days sufficed.

n Is. 11. 2. Dan. 6. 3. o Num. 27. 18, 23.

9 ¶ And Joshua the son of Nun was full of the [n]spirit of wisdom; for [o]Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

The spirit of wisdom; and other gifts and graces too, as appears from the history; but *wisdom* is mentioned as being most necessary for the government, to which he was now called. *Moses had laid his hands upon him;* which God had appointed as a sign to Moses, and Joshua, and the Israelites, that this was the person whom he had appointed and qualified for his great work. See Numb. xxvii. 18, &c. Compare Gen. xlviii. 10; Numb. viii. 10.

p See ch. 18. 15, 18. q Ex. 33. 11. Num. 12. 6, 8. ch. 5. 4.

10 ¶ And there [p]arose not a prophet since in Israel like unto Moses, [q]whom the LORD knew face to face,

Like unto Moses, in the privileges here following. *Whom the Lord knew face to face*, i. e. whom God did

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so freely, and familiarly, and frequently converse with. See on Exod. xxxiii. 11; Numb. xii. 8; Deut. v. 4.

ch. 4. 34. & 7. 19. 11 In all [r] the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

In all the signs: this is to be joined, either, 1. With the words immediately foregoing, as an eminent instance wherein God did know or acknowledge and own or converse so familiarly with Moses, namely, in the working of all his signs and wonders in Egypt, where God spake to him so oft, and sometimes even in Pharaoh's presence, and answered his requests so particularly and punctually, whether he called for vengeance or for deliverance. Or, 2 With the more remote words, there was none *like unto Moses* in regard of *all the signs*, &c., the words, *whom the Lord knew face to face*, coming in by way of parenthesis.

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

THE BOOK OF

JOSHUA.

THE ARGUMENT.

IT is not material to know who was the penman of this book, whether Joshua, as seems most probable from chap. xxiv. 26, or some other holy prophet. It is sufficient that this book was a part of the Holy Scriptures, or oracles of God, committed to and carefully kept by the Jews, and by them faithfully delivered to us, as appears by the concurring testimony of Christ and his apostles, who owned and approved of the same Holy Scriptures which the church of the Jews did. But this is certain, that divers passages in this book were put into it after Joshua's death, as Josh. x. 13, compared with 2 Sam. i. 18; and Josh. xix. 47, compared with Judg. xviii. 1; and Josh. xxiv. 29, 30. And such like insertions have been observed in the five books of Moses.

CHAP. I.

God commands Joshua to lead the people unto the land of Canaan, 1—3. *Its borders*, 4. *God promises to assist him*, 5, 6; *commanding him to observe the law*, 7—9. *He prepares the people to pass over Jordan*, 10, 11. *Reminds the Reubenites, Gadites, and half tribe of Manasseh of their promise to Moses*, 12—15; *which they are ready to do, and all promise to obey*, 16—18.

B. C. 1451. NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun,

a Ex. 24. 13. Deut. 1. 38. Moses' [a] minister, saying,

After the death of Moses; either immediately after it, or when the days of mourning for Moses were expired. Joshua was appointed and declared Moses's successor in the government before this time, and therefore doubtless entered upon the government instantly after his death; and here he receives confirmation from God therein. *The servant of the Lord:* this title is given to Moses here and ver. 2, as also Deut. xxxiv. 5, and is oft repeated, not without cause; partly, to reflect honour upon him; partly, to give authority to his laws and writings, in publishing whereof he only acted as God's servant, in his name and stead; and partly, that the Israelites might not think of Moses above what was meet, remembering that he was not the Lord himself, but only the Lord's servant; and therefore not to be worshipped, nor yet to be too pertinaciously followed in all his institutions, when the Lord himself should come and abolish part of the Mosaical dispensation; it being but reasonable that he who was only a servant in God's house, should give place to him who was the Son, and Heir, and Lord of it, as Christ was. See Heb. iii. 3, 5, 6. *The Lord spake;* either in a dream or vision, or by Urim, Numb. xxvii. 21. *Moses's minister*, i. e. who had waited upon Moses in his great employments, and thereby been privy to his managery of the government, and so fitted and prepared for it.

b Deu. 34. 5. 2 [b] Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

This Jordan; this which is now near thee, which is the only obstacle in thy way to Canaan. *Which I do give*, i. e. am now about to give the actual possession of it, as I formerly gave a right to it by promise.

c Deu. 11. 24. ch. 14. 9. 3 [c] Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

Every place, to wit, within the following bounds.

d Gen. 15. 18. Ex. 23. 31. Num. 34. 3,—12. 4 [d] From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

This Lebanon; this emphatically, as being the most eminent mountain in Syria, and the northern border of the land: or *this* which is within my view; as if the Lord appeared to him in the form of a man, and pointed to it. *Of the Hittites*, i. e. of the Canaanites, who elsewhere are all called *Amorites*, as Gen. xv. 16, and here *Hittites*, by a synecdoche; the Hittites being the most considerable and formidable of all, as may appear from Numb. xiii. 33; xiv. 1; 2 Kings vii. 6; and many of them being of the race of the giants, dwelling about Hebron. See Gen. xxv. 9, 10; xxvi. 34; xxvii. 46. *The great sea;* the midland sea, great in itself, and especially compared with those lesser collections of waters, which the Jews called *seas*.

Object. The Israelites never possessed all this land. *Answ.* 1. That was from their own sloth and cowardice, and disobedience to God, and breach of those conditions upon which this promise was suspended. See Judg. ii. 20. 2. This land was not all to be possessed by them at once, but by degrees, as their numbers and necessities increased; but Canaan being fully sufficient for them, and many of the Israelites being from time to time either cut off or carried captive for their sins, there was never any need of enlarging their possessions. 3. Though their possessions extended not to Euphrates, yet their dominion did, and all those lands were tributary to them in David's and Solomon's time.

e Deu. 7. 24. f Ex. 3. 12. g Deu. 31. 8, 23. ver. 9, 17. ch. 3. 7. & 6. 27. Is. 43. 2, 5. 5 [e] There shall not any man be able to stand before thee all the days of thy life: [f] as I was with Moses, *so* [g] I will be with

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h Deu. 31. 6, 8. Heb. 13. 5. thee: [h]I will not fail thee, nor forsake thee.

As I was with Moses, to assist him against all his enemies, and in all the difficulties of governing this stiff-necked people, which Joshua might justly fear no less than the Canaanites. *I will not fail thee, nor forsake thee;* I will not leave thee destitute either of inward support, or of outward assistance.

i Deut. 31. 7, 23. ‖ Or, *thou shalt cause this people to inherit the land, &c.* 6 [i]Be strong and of a good courage: for ‖unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

Joshua, though a person of great courage and resolution, whereof he had given sufficient proof, yet needs these exhortations, partly because his work was great, and difficult, and long, and in a great measure new; partly because he had a very mean opinion of himself, especially if compared with Moses; and remembering how perverse and ungovernable that people were, even under Moses, he might very well suspect the burden of ruling them would be too heavy for his shoulders. *Thou shalt divide the land;* which supposeth the full conquest of the land. That honour and assistance which I denied to Moses I will give to thee.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, [k]which Moses my servant commanded thee: [l]turn not from it *to* the right hand or *to* the left, that thou mayest ‖prosper whithersoever thou goest.

k Num. 27. 23. Deu. 31. 7. ch. 11. 15. l Deut. 5. 32. & 28. 14. ‖ Or, *do wisely*, Deut. 29. 9.

Remember that though thou art the captain and commander of my people, yet thou art my subject, and obliged to observe all my commands. *To the right hand or to the left*, i. e. in any kind, or upon any pretence. *That thou mayest prosper*, or, *that thou mayest do wisely;* whereby he instructs him in the true art of government; and that his greatest wisdom will lie in the observation of all God's commands, and not in that pretended reason of state which other princes govern all their affairs by. And this plainly shows that God's assistance promised to him and to the Israelites was conditional, and might justly be withdrawn upon their breach of the conditions. *Whithersoever thou goest*, i. e. whatsoever thou doest. Men's actions are oft compared to ways, or journeys, or steps, by which they come to the end they aim at.

m Deut. 17. 18, 19. n Ps. 1. 2. 8 [m]This book of the law shall not depart out of thy mouth; but [n]thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt ‖have good success.

‖ Or, *do wisely*, ver. 7.

Shall not depart out of thy mouth, i. e. thou shalt constantly read it, and upon occasion discourse of it, and the sentence which shall come out of thy mouth shall in all things be given according to this rule. *Meditate therein*, i. e. diligently study, and frequently and upon all occasions consider what is God's will and thy duty. The greatness of thy place and employments shall not hinder thee from this work, because this is the only rule of all thy private actions and public administrations. *According to all that is written therein;* whereby he teacheth him that it is his duty to see with his own eyes, and to understand the mind and law of God himself, and not blindly to follow what any other should advise him to.

o Deut. 31. 7, 8, 23. p Ps. 27. 1. Jer. 1. 8. 9 [o]Have not I commanded thee? Be strong and of a good courage; [p]be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

Have not I commanded thee; I whom thou art obliged to obey; I who can carry thee through every thing I put thee upon; I of whose faithfulness and almightiness thou hast had large experience?

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for [q]within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

q ch. 3. 2. See Deut. 9. 1. & 11. 31.

Prepare you victuals; for although *manna* was given them to supply their want of ordinary provisions in the wilderness; yet they were allowed, when they had opportunity, to purchase other provisions, and did so, Deut. ii. 6, 28. And now having been some time in the land of the Amorites, and together with *manna* used themselves to other food which that country plentifully supplied them with, they are warned to furnish themselves therewith for their approaching march. *Within three days. Quest.* How can this be, when the spies, who were not yet sent away, continued three days hid in the mountains, Josh. ii. 22, and the people passed not over till three days after the spies returned? Josh. iii. 2. *Answ.* These words, though placed here, seem not to have been delivered by Joshua till after the return of the spies; such transpositions being so frequent in Scripture, that interpreters have formed this general rule, that *there is no certain order, no former nor latter, in the histories of the Scripture.* And hence it comes that these three days mentioned here below, after the history of the spies, are again repeated, Josh. iii. 2. Besides, the Septuagint render the words *yet three days;* and the Chaldee, *in the end of three days;* others, *after three days*, as it is Josh. iii. 2. Or these three days may be the same with those Josh. ii. 22, and the matter may be conceived thus: Joshua gives the people notice of their passage over *Jordan within three days* here, and at the same time sends away the spies, who return ere those three days be ended. For the *three days*, Josh. ii. 22, may be understood of one whole day, and part of two other days, as it is in that famous instance, Matt. xxvii. 63, of which see more on that place, and on Matt. xii. 40. The spies came to Jericho in the evening of the first day, and intended to lie there, Josh. ii. 8; but being disturbed and affrighted by the search made after them, they go away that night into the mountains, and there abide the time mentioned. Joshua having delivered this message from God to the Israelites, and sent away the spies, removes from Shittim to Jordan, Josh. iii. 1, being sufficiently assured of his safe passage over Jordan, whatsoever became of the spies; and after those three days mentioned here were past, Josh. iii. 2, he sends the officers to the people with a second message about the manner of their actual passing over.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [r]the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

r Num. 32. 20,—28. ch. 22. 2, 3, 4.

Remember his charge to you, and your promise to him, which they were obliged to keep; and Joshua was to see that they did so. *Rest*, i. e. a place of rest, as that word signifies: see on Gen. xlix. 15.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren †armed, all the mighty men of valour, and help them;

† Heb. *marshalled by five: as* Ex. 13. 18.

Ye shall pass, to wit, over Jordan. *Before your brethren;* either, 1. In their presence. Or, 2. In the front of all of them; which was but reasonable; partly, because they had the advantage of their brethren, having actually received their portion, which their brethren had only in hope, and therefore were obliged to more service, the rather to prevent the envy of the other tribes; partly, because they were freed from those impediments which the rest were exposed to, their wives, and children, and estates being safely

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lodged; and partly, to prevent their retreat and withdrawing themselves from the present service, which they otherwise should have had opportunity and temptation to do, because of the nearness of their habitations. *Armed;* for by this time they were well furnished with arms, which they had either from the Egyptians, or Amalekites, or Amorites, from whom they had taken them; or by purchase from those people by whose borders they passed. Or, *in military order.* See on Exod. xiii. 18. *The mighty men of valour;* all such were obliged to go over if occasion required it, but Joshua took only some of them, partly because they were sufficient for his purpose, and partly because some were fit to be left, both to secure their own wives, children, and possessions, and to prevent their enemies on that side from giving them disturbance or hinderance in their enterprise upon Canaan.

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which
a ch. 22. 4, &c. the LORD your God giveth them: [a]then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

They answered, i. e. the Reubenites, &c., mentioned ver. 12, to whom Joshua's discourse is confined, ver. 13—15. No doubt the other tribes expressed the same thing; but this is only recorded concerning these, because that might seem most doubtful, and the obedience of the rest was unquestionable.

17 According as we hearkened unto Moses in all things, so will we hearken
t ver. 5. 1 Sam. 20. 13. 1 Kin. 1. 37. unto thee: only the LORD thy God [t]be with thee, as he was with Moses.

The same obedience which we owed, and those of us who are now alive generally performed, to Moses, we promise unto thee. *Only the Lord thy God be with thee:* this is not a limitation of their obedience, as if they would not obey him any further or longer than he was prosperous or successful; but an additional prayer for him. As we have hereby promised thee our obedience, so our prayer shall be, that God would bless and prosper thee, as he did Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

In all that thou commandest him, not repugnant to God's commands; for none can be so foolish to think, that if he had commanded the people to blaspheme God, or worship idols, the people were obliged to obey him therein.

CHAP. II.

Joshua sends two spies to Jericho; they are sought after; Rahab hides them; deceives the messengers, 1—7. *She acknowledges that God had given them the land; her reasons,* 8—11. *The covenant between her and them,* 12—21. *Their return and relation,* 22—24.

¶ Or, *had sent.* a Num. 25. 1. AND Joshua the son of Nun ‖ sent [a]out of Shittim two men to spy secretly, saying, Go view the land, even Jericho.
b Heb. 11. 31. James 2. 25. c Matt. 1. 5. † Heb. *lay.* And they went, and [b]came into an harlot's house, named [c]Rahab, and †lodged there.

Sent; or, *had sent,* as that tense is oft used. See on Josh. i. 11. *Shittim;* called also *Abel-shittim,* Numb. xxxiii. 49. *Two men;* not twelve, as Moses did, partly because the people of Canaan were now more alarmed than in Moses's time, and more suspicious of all strangers; and partly because those were to view the whole land, these but a small parcel of it. *To spy,* i. e. to learn the state of the land and people, and what way and method they should proceed in. It is evident enough that Joshua did not this out of distrust, as the people did, Deut. i.; and it is most probable he had God's command and direction in it, for the encouragement of himself and his army in their present enterprise. *Secretly;* with reference not to his enemies, which being the constant and necessary practice of all spies, was needless to be mentioned; but to the Israelites, without their knowledge or desire. And this seems added by way of opposition unto the like action, Deut. i., where it was done with the people's privity, and upon their motion; and therefore an account was given, not only to Moses, but also to the congregation; whereas here it was given to Joshua only, ver. 23, which was a good caution to prevent the inconveniency which possibly might have arisen, if their report had been doubtful or discouraging. *The land, even Jericho,* i. e. the land about Jericho, together with the city. Heb. *the land and Jericho,* i. e. especially Jericho. So *and* is used 2 Sam. ii. 30; 1 Kings xi. 1; Psal. xviii. 1. They obeyed Joshua's command, even with the hazard of their own lives, considering that they were under the protection of Divine Providence, which could very easily many ways secure them; or being willing to sacrifice their lives in their country's service. *An harlot's house;* so the Hebrew word is used, Judg. xi. 1; xvi. 1; 1 Kings iii. 16; Ezek. xxiii. 44, and so it is rendered by two apostles, Heb. xi. 31; James ii. 25; such she either now was, or formerly had been; and such a person's house they might come to with less observation than to an *hostess,* as some render it, or to a public victualling-house. And such a course of life was very common among the Gentiles, who esteemed fornication to be either no sin, or a very small and trivial one. *Lodged there,* or, *lay down,* as the same word is rendered, ver. 8, intended and composed themselves to rest; but they were disturbed and hindered from their intentions upon the following discovery.

2 And [d]it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.
d Ps. 127. 1. Prov. 21. 30.

To-night; this evening, by comparing this with ver. 5.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 [e]And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:*
e See 2 Sam. 17. 19, 20.

Or, *But the woman had taken—and had hid them,* to wit, before the messengers came from the king; as soon as she understood from her neighbours, or common rumour, that there was a suspicion of the matter, and guessed that search would be made. And this is justly mentioned as a great and generous act of faith, Heb. xi. 31, for she did apparently venture her life upon a stedfast persuasion of the truth of God's word and promise given to the Israelites. *I wist not whence they were:* her answer, contained in these and the following words, was palpably false, and therefore unquestionably sinful; howsoever, her intention was good therein: see Rom. iii. 8. But it is very probable, she being a heathen, might think, what some Christians have thought and said, that an officious lie is not unlawful. Or, at worst, this was her infirmity, which was graciously pardoned by God, and her faith was amply rewarded.

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

The time of shutting of the gate; either of her house, or rather of the city, which was shut at a certain time.

6 But [f]she had brought them up to the roof of the house, and hid them with the
f See Ex. 1. 17. 2 Sam. 17. 19.

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stalks of flax, which she had laid in order upon the roof.

Up to the roof, which was plain, after the manner. See Deut. xxii. 8; Matt. x. 27; Mark ii. 4; Acts x. 9. *Laid in order upon the roof*, that they may be dried by the heat of the sun.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

Fords, or *passages*, i. e. the usual places where people used to pass over Jordan, whether by boats or bridges; or rather, because of the shallowness of the river, which a little after this swelled higher, as the history will tell us, and as it is very usual for rivers to do. *They shut the gate* of the city, partly for their security against their approaching enemies; and partly to prevent the escape of the spies, if peradventure Rahab was mistaken, and they yet lurked in the city.

8 ¶ And before they were laid down, she came up unto them upon the roof;

Before they were laid down to rest or sleep, as they intended, being now, after the departure of their searchers, come from their hiding-place to their resting-place.

9 And she said unto the men, I know that the LORD hath given you the land, and that [g]your terror is fallen upon us, and that all the inhabitants of the land † faint because of you.

g Gen. 35. 5. Ex. 23. 27. Deut. 2. 25. & 11. 25.
† Heb. *melt.* Ex. 15. 15.

Quest. How could they understand one the other? *Answ.* 1. The Hebrew and the Canaan or Phœnician languages have a very great resemblance, and are thought to be but differing dialects of one and the same tongue, as the learned prove by a multitude of words, which are common to both of them. Or, 2. Some of the Hebrews had either out of curiosity, or by Joshua's order and direction, learnt that language for this or other such like occasions. *Your terror*, i. e. the dread of you. See Exod. xxiii. 27; xxxiv. 24; Deut. xi. 25; xxviii. 7.

10 For we have heard how the LORD [h]dried up the water of the Red sea for you, when ye came out of Egypt; and [i]what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

h Ex. 14. 21. ch. 4. 23.
i Num. 21. 24, 34, 35.

11 And as soon as we had [k]heard *these things*, [l]our hearts did melt, neither † did there remain any more courage in any man, because of you: for [m]the LORD your God, he *is* God in heaven above, and in earth beneath.

k Ex. 15. 14, 15. l ch. 5. 1. & 7. 5. Is. 13. 7.
† Heb. rose up.
m Deut. 4. 39.

Did melt, i. e. were dissolved, lost all consistency and courage. This phrase is oft used, as Deut. i. 28; xx. 8; Josh. v. 1; vii. 5. *He is God in heaven above, and in earth beneath;* he can do whatsoever he pleaseth in heaven and earth; whereas our gods are enclosed in heaven, and can do nothing to us upon earth.

12 Now therefore, I pray you, [n]swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto [o]my father's house, and [p]give me a true token:

n See 1 Sam. 20. 14, 15, 17.
o See 1 Tim. 5. 8.
p ver. 18.

By the Lord; by your God, who is the only true God: so she shows her conversion to God, and owns his worship, one eminent act whereof is swearing by his name. *My father's house;* my near kindred, which she particularly names, ver. 13. Husband and children it seems she had none. And for herself, it was needless to speak, it being a plain and undeniable duty to save their preserver. *A true token;* either an assurance that you will preserve me and mine from the common ruin; or a token which I may produce as a witness of this agreement, and a mean of my security.

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

All that they have, i. e. their children, as appears from Josh. vi. 23.

14 And the men answered her, Our life † for your's, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that [q]we will deal kindly and truly with thee.

† Heb. *instead of you to die.*
q Judg. 1. 24. Matt. 5. 7.

Our life for yours; we pawn and will venture our lives for the security of yours. Or, may we perish, if you be not preserved. *This our business*, i. e. this agreement of ours, and the way and condition of it, lest others under this pretence secure themselves. By which they show both their piety and prudence in managing their oath with so much circumspection and caution, that neither their own consciences might be insnared, nor the public justice obstructed.

15 Then she [r]let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

r Acts 9. 25.

Which gave her the opportunity of dismissing them when the gates were shut. *She dwelt upon the wall;* her particular dwelling was there; which may possibly be added, because the other part of her house was reserved for the entertainment of strangers.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

To the mountain, i. e. to some of the mountains wherewith Jericho was encompassed, in which also there were many caves where they might lurk. *Three days;* not three whole days, but one whole day, and parts of two days: see on Josh. i. 11.

17 And the men said unto her, We *will be* [s]blameless of this thine oath which thou hast made us swear.

s Ex. 20. 7.

The men said, or, *had said;* namely, before she let them down; it being very improbable, either that she would dismiss them before the condition was expressed and agreed; or that she would discourse with them, or they with her, about such secret and weighty things after they were let down, when others might overhear them; or that she should begin her discourse in her chamber, and not finish it till they were gone out of her house. *Object.* They spoke this after they were let down; for it follows, ver. 18, *this—thread—which thou didst let us down by. Answ.* Those words may be thus rendered, *which thou dost let us down by*, i. e. art about to do it; it being frequent for the preter tense to be used of a thing about to be done, by an enallage of tenses, as Josh. x. 15. *Blameless of this thine oath*, i. e. free from guilt or reproach if it be violated, namely, if the following condition be not observed.

18 [t]Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: [u]and thou shalt † bring thy father, and thy mother, and thy brethren, and all thy father's houshold, home unto thee.

t ver. 12.
u ch. 6. 23.
† Heb. *gather.*

Into the land, i. e. over Jordan, and near the city. *Bind this line of scarlet thread in the window*, that it may be easily discerned by our soldiers.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, [x]his blood *shall be* on our head, if *any* hand be upon him.

x Matt. 27 25.

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His blood shall be upon his head; the blame of his death shall rest wholly upon himself, as being occasioned by his own neglect or contempt of the means of safety. *His blood shall be on our head;* we are willing to bear the sin, and shame, and punishment of it. *If any hand be upon him,* to wit, so as to kill him, as this phrase is used, Esth. vi. 2; Job i. 12.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

Forthwith, partly, that the spies might see it hung out before their departure, and so the better know it at some distance; partly, lest some accident might occasion a mistake or neglect about it; and partly, for her own comfort, it being pleasant and encouraging to her to have in her eye the pledge of her deliverance.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

Abode there three days; supporting themselves there with the provisions, which after the manner of those times and places they carried with them, which Rahab furnished them with. *Throughout all the way,* i. e. in the road to Jordan, and the places near it, but not in the mountains.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

And passed over, to wit, Jordan unto Joshua. *Him* alone, not the people, as they did Numb. xiii.

24 And they said unto Joshua, Truly [y] the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do [†] faint because of us.

[y] Ex. 23. 31. ch. 6. 2. & 21. 44.
[†] Heb. *melt.* ver. 9.

CHAP. III.

Joshua comes with the Israelites to Jordan, 1. *The officers instruct the people and priests for the passage,* 2—6. *God encourages Joshua, and he encourageth the people, giving them for a sign the dividing the waters of Jordan till the ark and people should pass over,* 7—13. *The people pass over, the priests standing all the time in the midst of Jordan,* 14—17.

AND Joshua rose early in the morning; and they removed [a] from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

[a] ch. 2. 1.

In the morning; not after the return of the spies, as may seem at first view; but after the three days, as it follows, ver. 2. *Lodged there* that night, that they might go over in the day time; partly that the miracle might be more evident and unquestionable; and partly to strike the greater terror into their enemies.

2 And it came to pass [b] after three days, that the officers went through the host;

[b] ch. 1. 10, 11.

After three days; either, 1. At the end of the three days mentioned Josh. i. 11, or upon the last of them, as this phrase is used. See on Deut. xv. 1. Or, 2. After those days were expired. See on Josh. i. 11. *The officers went through the host* the second time to give them more particular directions, as they had given them a general notice, Josh. i. 10, 11.

3 And they commanded the people, saying, [c] When ye see the ark of the covenant of the LORD your God, [d] and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

[c] See Num. 10. 33.
[d] Deut. 31. 9, 25.

They commanded the people, in Joshua's name, and by his authority. *The priests the Levites,* who were not only Levites, but priests also. For although the Levites were to carry the ark, Numb. iv., yet the priests might perform that office, and did so upon some solemn occasions, as here, and Josh. vi. 6. *Go after it* towards Jordan, to go over it in such manner as I am about to describe. Till this time the ark went in the middle of the cloudy pillar, probably being now vanished, now it goes in the front.

4 [e] Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way [†] heretofore.

[e] Ex. 19. 12.
[†] Heb. *since yesterday, and the third day.*

Two thousand cubits make a thousand yards, and at which distance from it the Israelites seem to have been encamped in the wilderness. And because they generally went from their tents to the ark to worship God, especially on the sabbath days, hence it hath been conceived that a *sabbath day's journey* reached only to two thousand cubits. But that may be doubted; for those who encamped nearest the ark were at that distance from it, and came so far; but the most were farther from it, and their sabbath day's journey was considerably longer. *Come not near unto it;* partly from the reverent respect they should bear to the ark; and partly for the following reason. *That ye may know the way by which ye must go;* that the ark marching so far before you into the river, and standing still there till you pass over, may give you the greater assurance of your safe passage.

5 And Joshua said unto the people, [f] Sanctify yourselves: for to morrow the LORD will do wonders among you.

[f] Ex. 19. 10, 14, 15. Lev. 20. 7. Num. 11. 18. ch. 7. 13. 1 Sam. 16. 5. Joel 2. 16.

Joshua said, or rather *had said,* to wit, the day before their passage; for it follows, *to-morrow. Sanctify yourselves,* both in soul and body, that you may be meet to receive such a favour, and with more attention and reverence observe and ponder this great work, and fix it in your hearts and memories. See on Exod. xix. 10; Lev. xx. 7.

6 And Joshua spake unto the priests, saying, [g] Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

[g] Num. 4. 15.

Take up the ark, to wit, upon your shoulders; for so they were to carry it, Numb. vii. 9. *Before the people;* not in the middle of them, as you used to do.

7 ¶ And the LORD said unto Joshua, This day will I begin to [h] magnify thee in the sight of all Israel, that they may know that, [i] as I was with Moses, *so* I will be with thee.

[h] ch. 4. 14. 1 Chr. 29. 25. 2 Chron. 1. 1.
[i] ch. 1. 5.

i. e. To gain thee authority and reputation among them, as the person whom I have set in Moses's stead, and by whom I will conduct them to the possession of the promised land.

8 And thou shalt command [k] the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, [l] ye shall stand still in Jordan.

[k] ver. 3.
[l] ver. 17.

To the brink, Heb. *to the extremity;* so far as the river then spread itself, which was now more than ordinary, ver. 15. *In Jordan;* within the waters of Jordan, in the first entrance into the river; where they stood for a season, till the river was divided, and then they went into the midst of it, as it is implied, ver. 17, and there abode till all the people were passed over, as it follows in the history.

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9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

Come hither, to the ark or tabernacle, the place of public assemblies, *and hear the words of the Lord your God;* who is now about to give a proof that he is both the Lord, the omnipotent Governor of heaven and earth, and all creatures; *and your God*, in covenant with you, having a tender care and true affection for you.

10 And Joshua said, Hereby ye shall know that [m]the living God *is* among you, and *that* he will without fail [n]drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

m Deu. 5. 26. 1 Sam. 17. 26. 2 Kin. 19. 4. Hos. 1. 10. Matt. 16. 16. 1 Thess. 1. 9.
n Ex. 33. 2. Deut. 7. 1. Ps. 44. 2.

Hereby ye shall know, to wit, by experience and sensible evidence. *The living God;* not a dull, dead, senseless, and unactive god, such as the gods of the nations are; but a God of life, and power, and activity, to watch over you, and work for you. *Is among you;* is present with you to strengthen and help you, as the phrase signifies, Exod. xvii. 7; Deut. xxxi. 17; Josh. xxii. 31.

11 Behold, the ark of the covenant of [o]the Lord of all the earth passeth over before you into Jordan.

o ver. 13. Mic. 4. 13. Zech. 4. 14. & 6. 5.

Into part of the river.

12 Now therefore [p]take you twelve men out of the tribes of Israel, out of every tribe a man.

p ch. 4. 2.

Take you twelve men, for the work described, Josh. iv. 2, 3.

13 And it shall come to pass, [q]as soon as the soles of the feet of the priests that [r]bear the ark of the LORD, [r]the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they [s]shall stand upon an heap.

q ver. 15, 16.
r ver. 11.
s Ps. 78. 13. & 114. 3.

As soon as the soles of the feet of the priests shall rest in the waters of Jordan; that so it may appear that this is the Lord's doing, and that in pursuance and for the accomplishment of his covenant made with Israel. *The Lord of all the earth;* the Lord of all this terrestial globe made of earth and water, who therefore can dispose of this river and the adjoining land as he pleaseth.

The waters which now are united shall be divided, and part shall flow down the channel towards the Dead Sea, and the other part, that is nearer the spring or rise of the river, and flows down from it, shall stand still. *They shall stand upon an heap*, being as it were congealed, as the Red Sea was, Exod. xv. 8, and so kept from overflowing all the country.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the [t]ark of the covenant before the people;

t Acts 7. 45.

15 And as they that bare the ark were come unto Jordan, and [u]the feet of the priests that bare the ark were dipped in the brim of the water, (for [x]Jordan overfloweth all his banks [y]all the time of harvest,)

u ver. 13.
x 1 Chron. 12. 15. Jer. 12. 5. & 49. 19. Ecclus. 24. 26.
y ch. 4. 19. & 5. 10, 12.

Which is also noted 1 Chron. xii. 15; Ecclus. xxiv. 26, and by Aristæas in the History of the LXX. Interpreters. This is meant not of the wheat harvest, but of the barley harvest, (which was before it, Ruth i. 22; 2 Sam. xxi. 9,) as is manifest from their keeping of the passover at their first entrance, Josh. v. 10, which feast was kept on the fourteenth day of their first month, when they were to bring a sheaf of their first-fruits, Lev. xxiii. 10; Deut. xvi. 9, 10, which were of barley, as Josephus affirms, and is evident from the thing itself. So that this harvest in those hot countries fell very early in the spring, when rivers used to swell most, partly because of the rains which have fallen all the winter, and partly because of the snows, which then melt into water and come into the rivers; for which reasons the same overflowing of water which is here ascribed to Jordan, is by other authors ascribed to Euphrates, and Tigris, and the Rhine, and Maine, &c. And this time God chose for this work, partly that the miracle might be more glorious in itself, more obliging to the Israelites, and more amazing and terrible to the Canaanites; and partly that the Israelites might be entertained at their first entrance with more plentiful and comfortable provisions.

16 That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside [z]Zaretan: and those that came down [a]toward the sea of the plain, *even* [b]the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

z 1 Kings 4. 12. & 7. 46.
a Deut. 3. 17.
b Gen. 14. 3. Num. 34. 3.

The waters rose up upon an heap; which having been affirmed by heathen writers to have been done by magicians, it is great impudence to disbelieve or doubt of God's power to do it. *Adam, that is beside Zaretan:* the city *Adam* being more obscure, is described by its nearness to a more known place, *Zaretan*, or *Zarthan*, which some think is the same place mentioned 1 Kings iv. 12; vii. 46; but it rather seems to have been another place then eminent, but now unknown, as many thousands are. The meaning is, that the waters were stopped in their course at that place, and so kept at a due distance from the Israelites whilst they passed over. *Right against Jericho;* here God carried them over, because this part was, 1. The strongest, as having in its neighbourhood an eminent city, a potent king, and a stout and warlike people. 2. The most pleasant and fruitful, and therefore more convenient both for the refreshment of the Israelites after their long and tedious marches, and for their encouragement to their present expedition.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, [c]and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

c See Ex. 14. 29.

Stood firm, i. e. in one and the same place and posture; their feet neither moved by any waters flowing in upon them, nor sinking into any mire, which one might think was at the bottom of the river. And this may be opposed unto their other *standing in the brink of the water* when they came to it, commanded ver. 8, which was but for a while, till the waters were divided and gone away; and then they were to go farther, even *into the midst of Jordan*, as is here said, where they are to stand *constantly* and *fixedly*, as this Hebrew word signifies, *until all were passed over*. If it be said that what is prescribed ver. 8, is here said to be executed, and therefore *the midst of Jordan* here is the same place with *the brink of the water of Jordan*, ver. 8; it may be answered, that the manifest variation of the phrase shows that it is not absolutely the same thing or place which is spoken of there and here; but what is there enjoined is here executed with advantage; for when it is said that they *stood firm—in the midst of Jordan*, it must needs be supposed that they first *came to the brink of the water*, and that they *stood* there for a season, till the waters were cut off and dried up, as appears from the nature of the thing; and that then they went farther, even into the midst of Jordan. *In the midst of Jordan:* either, 1. Within Jordan, as it is expressed above, ver. 8; for that phrase doth not always signify the exact middle of a place, but any part within it, as appears from Gen. xlv. 6; Exod. viii. 22; xxiv. 18; Josh. vii. 13; x. 13; Prov. xxx. 19. Or rather, 2. In the middle and deepest part of the river. For, 1. Words should be taken properly, where they may without any inconveniency, which is the case here. 2. The ark went before them to direct, and encourage, and secure them in the dangers of their passages, for which ends the middle was the fittest place. 3. In this sense the same phrase is used, Josh. iv. 3, 8; for certainly those stones which were

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to be witnesses and monuments of their passage over Jordan should not be taken from the brink or brim of the river, or from the shore which Jordan overflowed only at that season, but from the most inward and deepest parts of the river; and ver. 16—18, where the priests are said to *ascend* or *come up out of Jordan, and out of the midst of Jordan unto the dry land;* whereas had this been meant only of the first entrance into the river, they must have been said first to *go down into Jordan*, and then to *go up to the land.*

CHAP. IV.

God commands them to carry twelve stones for a memorial out of Jordan; Joshua orders it; the people perform, 1—8. *Twelve other stones set up for a memorial in the midst of Jordan,* 9. *The people pass over: the order they observe,* 10—13. *God magnifies Joshua,* 14. *The priests with the ark are commanded to come up out of Jordan,* 15—17. *The waters return,* 18. *The time of this passage,* 19. *Twelve stones set up in Gilgal; to what purpose declared,* 20—24.

AND it came to pass, when all the peo-
[a] Deut. 27. 2. ch. 3. 17. ple were clean passed [a] over Jordan, that the LORD spake unto Joshua, saying,

This was commanded before, Josh. iii. 12, and is here repeated with enlargement, as being now to be put in execution.

[b] ch. 3. 12. 2 [b] Take you twelve men out of the people, out of every tribe a man,

For the greater evidence and certainty, and the more effectual spreading of the report of this marvellous work among all the tribes.

3 And command ye them, saying, Take you hence out of the midst of Jordan, out
[c] ch. 3. 13. of the place where [c] the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in
[d] ver. 19, 20. [d] the lodging place, where ye shall lodge this night.

Out of the midst of Jordan; of which see on Josh. iii. 17. *Where ye shall lodge this night,* i. e. in Gilgal, as is expressed below, ver. 19, 20.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

Prepared, i. e. appointed or chosen for that work, and commanded them to be ready for it.

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

Pass over before the ark, i. e. go back again to the place where the ark stands.

[e] ver. 21. Ex. 12. 26. & 13. 14. Deut. 6. 20. Ps. 44. 1. & 78. 3, 4, 5, 6. † Heb. *to morrow.* 6 That this may be a sign among you, *that* [e] when your children ask *their fathers* † in time to come, saying, What *mean* ye by these stones?

A sign; a monument or memorial of this day's work.

7 Then ye shall answer them, That
[f] ch. 3. 13, 16. [f] the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones
[g] Ex. 12. 14. Num. 16. 40. shall be for [g] a memorial unto the children of Israel for ever.

Before the ark; as it were at the sight and approach of the ark, to give it and the Israelites a safe passage.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

In the midst of Jordan; properly so called, as Josh. iii. 17. *Quest.* How could these stones be a monument of this work, when they were not seen, but generally covered with the waters of Jordan? *Answ.* These stones are not the same with those which a man could carry upon his shoulders, ver. 5, and therefore might be very much larger; and being set up in two rows one above another, they might possibly be seen, at least sometimes when the water was low, and especially where the water was commonly more shallow, as it might be ordinarily in this place, though not at this time, when Jordan overflowed all its banks. Add to this, that the waters of Jordan are said to be very pure and clear; and therefore these stones, though they did not appear above it, might be seen in it, either by those who stood upon the shore, because that river was not broad; or at least by those that passed in boats upon the river, who could easily discern them by the peculiar noise and motion of the water occasioned by that heap of stones. And this was sufficient, especially considering that there was another more distinct and visible monument of this miracle set up in Gilgal. *They are there unto this day:* this might be written, either, 1. By Joshua, who wrote this book near twenty years after this was done; or, 2. By some other holy man, divinely inspired and approved of by the whole Jewish church, who inserted this and some such passages, both in this book, and in the writings of Moses.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

To speak unto the people, i. e. to command the people to do. *According to all that Moses commanded Joshua;* which he did not particularly, but in the general, because he commanded Joshua to observe and do all that God had commanded him by Moses, and all that he should command him any other way. *Hasted and passed over,* i. e. passed over with haste; which is noted as an argument of their fear, or weakness of their faith; as, on the contrary, the priests are commended that they stood firm, and fixed, and settled in their minds, as well as in the posture of their bodies.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

The people looking on, and beholding this wonderful work of God with attention and admiration.

12 And [h] the children of Reuben, and [h] Num. 32. 20, 27, 28. the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand ‖ prepared ‖ Or, *ready armed.* for war passed over before the LORD unto battle, to the plains of Jericho.

Either, 1. Before the ark, by which they, as well as the rest, passed when they went over Jordan. Or, 2. In the presence of God, who diligently observed whether they would keep their promise and covenant made with their brethren, or not.

14 ¶ On that day the LORD [i] magnified [i] ch. 3. 7. Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 And the Lord spake unto Joshua, saying,

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[k] Ex. 25. 16, 22.

16 Command the priests that bare [k] the ark of the testimony, that they come up out of Jordan.

For being now in the middle, and lowest, and deepest place of the river, (of which see on Josh. iii. 17,) they are most properly said to *ascend* or *go up* to the land; which word is thrice used in this and the two next following verses.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

The priests staid contentedly in the river, till God by Joshua called them out.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were † lifted up unto the dry land, that the waters of Jordan returned unto their place, [l] and † flowed over all his banks, as *they did* before.

† Heb. *plucked up.*

[l] ch. 3. 15. † Heb. *went.*

The waters came down from their heaps, and returned with all convenient speed into their proper channel, according to their natural and usual course.

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped [m] in Gilgal, in the east border of Jericho.

[m] ch. 5. 9.

The first month, to wit, of *Nisan*, which wanted but five days of forty years from the time of their coming out of Egypt, which was on the fifteenth day of this month; so punctual is God in the performing of his word, whether promised or threatened. And this day was very seasonable for the taking up of the lambs, which were to be used four days after, according to *the law*, Exod. xii. 3, 6. *Gilgal;* a place so called hereafter upon a following occasion, Josh. v. 9. So here it is an anticipation.

[n] ver. 3.

20 And [n] those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

Which most probably were placed severally and in order, like so many little pillars, which was most proper to keep remembrance of this miraculous benefit vouchsafed to this people.

21 And he spake unto the children of Israel, saying, [o] When your children shall ask their fathers † in time to come, saying, What *mean* these stones?

[o] ver. 6. † Heb. *to morrow.*

22 Then ye shall let your children know, saying, [p] Israel came over this Jordan on dry land.

[p] ch. 3. 17.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, [q] which he dried up from before us, until we were gone over:

[q] Ex. 14. 21.

Before us, i. e. myself and Caleb, and all of us here present; for this benefit, though done to their fathers, is justly and rightly said to be done to themselves, because they were then in their parents' loins; and their very being, and all their happiness, depended upon that deliverance.

[r] 1 Kings 8. 42, 43. 2 Kin. 19. 19. Ps. 106. 8. [s] Ex. 15. 16. 1 Chr. 29. 12. Ps. 89. 13. [t] Ex. 14. 31. Deut. 6. 2. Ps. 89. 7. Jer. 10. 7. † Heb. *all days.*

24 [r] That all the people of the earth might know the hand of the LORD, that it *is* [s] mighty: that ye might [t] fear the LORD your God † for ever.

CHAP. V.

The Amorites and Canaanites hear of this, and are afraid, 1. *The males born in the wilderness are circumcised*, 2—9. *The passover is celebrated*, 10. *They eat of the corn of the land, and the manna ceaseth*, 11, 12. *Christ appeareth to Joshua in form of a man of war; he worships him; the place of his presence holy ground*, 13—15.

AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, [a] which *were* by the sea, [b] heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, [c] neither was there spirit in them any more, because of the children of Israel.

[a] Num. 13. 29. [b] Ex. 15. 14, 15. ch. 2. 9, 10, 11. Ps. 48. 6. Ezek. 21. 7. [c] 1 Kings 10. 5.

The Amorites and the Canaanites are mentioned for all the rest, as being the chief of them for number, and power, and courage. *Westward:* this is added to distinguish them from the other Amorites, eastward from Jordan, whom Moses had subdued. *All the kings of the Canaanites;* so the proper place of this nation was on both sides of Jordan. *By the sea;* the midland sea, all along the coast of it, which was the chief seat of that people, though divers colonies of them were come into and settled in other places. *Jordan* was their bulwark on the east side, where the Israelites were; for it is very probable they had taken away all bridges near those parts; and the Israelites having been so long in that neighbouring country, and yet not making any attempt upon them, they were grown secure; especially now, when Jordan swelled beyond its ordinary bounds; and therefore they did not endeavour to hinder their passage. *Their heart melted;* they lost all their courage, and durst attempt nothing upon the Israelites; not without God's special providence, that the Israelites might quietly participate of the two great sacraments of their church, circumcision and the passover, and thereby be prepared for their high and hard work, and for the possession of the holy and promised land, which would have been defiled by an uncircumcised people.

2 ¶ At that time the LORD said unto Joshua, Make thee ‖ [d] sharp knives, and circumcise again the children of Israel the second time.

‖ Or, *knives of flints.* [d] Ex. 4. 25.

At that time; as soon as ever they were come to Gilgal, which was on the tenth day; and so this might be executed the next, or the eleventh day, and that in the morning: on the thirteenth day they were sore of their wounds, and on the fourteenth day they recovered, and at the even of that day kept the passover. *Make thee sharp knives;* or, *prepare*, or *make ready*, as this word is sometimes used. As it was not necessary for those who had such knives already to make others for that use; so it is not probable that such were commanded to do so, but only to make them sharp and fit for that work. They are called in Hebrew *knives of flints*, not as if they were all necessarily to be made of flints, but because such were commonly used, especially in those parts, where there was but little iron; and because such knives were oft used in this work, as the Jewish doctors note, and in such like works, as the heathen writers relate. Thus we call that an *ink-horn* which is made of silver, because those utensils are commonly made of horn. *Circumcise again;* he calleth this a *second circumcision*, not as if these same persons had been circumcised once before, either by Joshua, or by any other, for the contrary is affirmed below, ver. 7; but with respect unto the body of the people, whereof one part had been circumcised before, and the other at this time, which is called a *second time*, in relation to some former time wherein they were circumcised; either, 1. In Egypt, when many of the people, who possibly for fear or favour of the Egyptians had neglected this duty, were by the command of Moses (who had been awakened by the remembrance of his own neglect and danger thereupon) circumcised; which during the ten plagues, and the grievous confusion and consternation of the Egyptians, they might easily find opportunity to do. Or, 2. At Sinai, when they received the passover, Numb. ix. 5, which no uncircumcised person might do, Exod. xii. 48; and therefore it may not seem improbable, that all the children born in that first year after their coming out of Egypt, and all they

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who peradventure might come out of Egypt in their uncircumcision, were now circumcised. *Object.* 1. *All that came out of* Egypt *were circumcised*, ver. 5. *Answ.* 1. This may be true, but he doth not say when and where they were circumcised; nor doth he deny that this was done to some of them, either in time of the plagues in Egypt, or at Sinai. 2. *All* is very oft used of the greatest part, as is confessed. *Object.* 2. *All the people that were born in the wilderness* were *not circumcised*, ver. 5. *Answ.* 1. Understand this also of the greatest part. 2. This is limited to them that were born *by the way*, as it is said there, and emphatically repeated, ver. 7, i. e. in their journeys and travellings; which insinuates the reason why they were not circumcised, because they were always uncertain of their stay in any place, and were constantly to be in a readiness for a removal when God took up the cloud: but this reason ceased at Sinai, where they knew they were to abide for a considerable time; and seeing they took that opportunity for the celebration of the passover, it is likely they would improve it also to the circumcision of their children or others, which they ought to prize highly, and to embrace all occasions offered for it; which though the people might, it is not likely that Moses would neglect. *Object.* 3. *They are said to have remained uncircumcised* forty *whole years in the wilderness*, ver. 6. *Answ.* i. e. For almost forty years; as the same phrase is used Numb. xiv. 33, 34; xxxii. 13, when there was above one year of that number past and gone. Or, 3. In Abraham; and so the sense may be, The first circumcision conferred upon Abraham, and continued in his posterity, hath been for many years neglected or omitted; and so that great and solemn pledge of my covenant with you is in a manner wholly lost, and therefore it is but fit and necessary to have this long-interrupted practice of circumcision revived, and to have Abraham's posterity circumcised a second time for the renewing of the covenant between them and me again.

3 And Joshua made him sharp knives, and circumcised the children of Israel at ‖ the hill of the foreskins.

‖ Or, *Gibeah-haaraloth.*

i. e. He caused this to be done; and because it was to be done speedily, the passover approaching, it was necessary to use many hands in it, either priests and Levites, or other circumcised persons, who, at least in those circumstances, were permitted to do it. *The children of Israel*, i. e. such of them as were uncircumcised. And though it be not mentioned, it is more than probable, that the Israelites beyond Jordan were circumcised at the same time.

4 And this *is* the cause why Joshua did circumcise: [e] All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

e Num. 14. 29. & 26. 64, 65. Deut. 2. 16.

This is to be restrained to such as were then above twenty years old, and such as were guilty of that rebellion, Numb. xiv., as it is expressed below, ver. 6.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

They; either their parents, or the rulers of Israel, whose omission hereof was not through neglect; for then God, who had ordered the neglecter of circumcision to be cut off, Gen. xvii. 14, would not have left so gross a fault unpunished; but by Divine permission and indulgence; partly because they were now in a journey, in which case the passover also might be neglected, Numb. ix. 10, 13, and in that journey the passover was but once observed; and partly because there was not so great a necessity of this note of circumcision to distinguish them from other nations, whilst they dwelt alone and unmixed in the wilderness, as there was afterwards.

6 For the children of Israel walked [f] forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that [g] he would not shew them the land, which the LORD sware unto their fathers that he would give us, [h] a land that floweth with milk and honey.

f Num. 14. 33. Deut. 1. 3. & 2. 7, 14. Ps. 95. 10.

g Num. 14. 23. Ps. 95. 11. Heb. 3. 11.

h Exod. 3. 8.

All the people; the Hebrew word commonly signifies the Gentiles; so he calls them, to note that they were unworthy of the name and privileges of Israelites. *He would not show them*, i. e. not give them so much as a sight of it, which he granted to Moses, much less the possession and enjoyment of it. Or *showing* is put for *giving*, as it is Psal. iv. 6; lx. 3; Eccles. ii. 24.

7 And [i] their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

i Num. 14. 31. Deut. 1. 39.

Them Joshua circumcised; which God would have now done, 1. As a testimony of God's reconciliation to the people, of which circumcision was a sign, and that God would not further impute their parents' rebellions to them. 2. Because the great impediment of circumcision was now removed, to wit, their continued travels, and frequent and uncertain removal. 3. To prepare them for the approaching passover. 4. To distinguish them from the Canaanites, into whose land they were now come. 5. To ratify the covenant between God and them, whereof circumcision was a sign and seal, to assure them that God would now make good his covenant, in giving them this land; and to oblige them to perform all the duties and services to which that covenant bound them, of which circumcision was the beginning and foundation, all which they were expressly enjoined to do, as soon as ever they came into Canaan, Exod. xii. 25; Lev. xxiii. 10; Numb. xv. 2.

8 And it came to pass, † when they had done circumcising all the people, that they abode in their places in the camp, [k] till they were whole.

† Heb. *when the people had made an end to be circumcised.*

k See Gen. 34. 25.

Free from that pain and sore which circumcision caused, Gen. xxxiv. 25. It was indeed an act of great faith to expose themselves to so much pain and danger too in this place, where they were hemmed in by Jordan and their enemies; but they had many considerations to support their faith, and suppress their fears: the fresh experience of God's power and readiness to work miracles for their preservation; the great consternation of all their enemies, which they might observe and rationally presume; the considerable number of the people who were above forty years old, and therefore circumcised before this time, their great general being one of this number; the time it would require for their enemies to bring together a force sufficient to oppose them.

9 And the LORD said unto Joshua, This day have I rolled away [l] the reproach of Egypt from off you. Wherefore the name of the place is called ‖ [m] Gilgal unto this day.

l Gen. 34. 14. 1 Sam. 14. 6. See Lev. 18. 3. ch. 24. 14. Ezek. 20. 7. & 23. 3, 8. 1 Mac. 4. 56.

‖ That is, *rolling.*

m ch. 4. 19.

The reproach of Egypt, i. e. uncircumcision, which was both in truth, and in the opinion of the Jews, a matter of great reproach, Gen. xxxiv. 14; 1 Sam. xiv. 6; xvii. 26. And although this was a reproach common to most nations of the world, yet it is particularly called *the reproach of Egypt;* either, 1. Because the other neighbouring nations, being the children of Abraham by the concubines, are supposed to have been circumcised, which the Egyptians at this time were not, as may be gathered from Exod. ii. 6, where they knew the child to be an Hebrew by this mark. Or, 2. Because they came out of Egypt, and were esteemed to be a sort of Egyptians, Numb. xxii. 5, which they justly thought a great reproach; but by their circumcision they were now distinguished from them, and manifested to be another kind of people. Or, 3. Because many of them lay under this reproach in Egypt, having wickedly neglected this duty there for worldly reasons; and others of them continued in the same shameful condition for many years in the wilderness.

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10 ¶ And the children of Israel encamped in Gilgal, and kept the passover [a] on the fourteenth day of the month at even in the plains of Jericho.

[a] Ex. 12. 6. Num. 9. 3.

This was their third passover: the first was in Egypt, Exod. xii.; the second at Mount Sinai, Numb. ix.; the third here; for in their wilderness travels these and all other sacrifices were neglected, Amos v. 25.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

The old corn; the corn of the last year, which the inhabitants of those parts had left in their barns, being doubtless fled for fear of the Israelites into their strong cities, or other remoter and safer parts. *On the morrow after the passover*, i. e. on the sixteenth day; for the passover was killed between the two evenings of the fourteenth day, and was eaten in that evening or night, which, according to the Jewish computation, whereby they begin their days at the evening, was a part of the fifteenth day, all which was the feast of the passover; and so the morrow of the sixteenth day was *the morrow after the passover*, when they were obliged to offer unto God the first sheaf, and then were allowed to eat of the rest. *Parched corn;* of that year's corn, which was most proper and customary for that use. *In the selfsame day;* having an eager desire to enjoy the fruits of the land.

12 ¶ And [o] the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

[o] Ex. 16. 35.

God now withheld *the manna*, 1. To show that it was not an ordinary production of nature, as by the long and constant enjoyment of it they might be prone to think; but an extraordinary and special gift of God to supply their necessity. 2. Because God would not be prodigal of his favours, nor expose them to contempt by giving them superfluously, or by working miracles where ordinary means were sufficient. *On the morrow after they had eaten of the old corn*, i. e. on the seventeenth day.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood [p] a man over against him [q] with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

[p] Gen. 18. 2. & 32. 24. Ex. 23. 23. Zech. 1. 8. Acts 1. 10. [q] Num. 22. 23.

By Jericho, Heb. *in Jericho*, i. e. in the country or territory adjoining to Jericho, whither he went to view those parts, and discern the fittest places for his attempt upon Jericho, as generals usually do. *A man;* one in the appearance of man. *With his sword drawn*, in readiness to fight, not, as Joshua thought, against him, but for him and his people.

14 And he said, Nay; but *as* ‖ captain of the host of the LORD am I now come. And Joshua [r] fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

‖ Or, *prince.* See † x. 23. 20. Dan. 10. 13, 21. & 12. 1. Rev. 12. 7. & 19. 11, 14. [r] Gen. 17. 3.

He said, Nay, I am neither Israelite nor Canaanite. *Captain of the host of the Lord;* either, 1. Of all creatures in heaven and earth, which are God's hosts. Or, 2. Of the angels, who are called *the host of heaven*, 1 Kings xxii. 19; 2 Chron. xviii. 18; Luke ii. 13. Or, 3. Of the host or people of Israel, which are called *the Lord's host*, Exod. xii. 41. The sense is, I am the chief Captain of this people, and will conduct and assist thee and them in this great undertaking. Now this person is none other than *Michael the Prince*, Dan. x. 21; xii. 1; not a created angel, but the Son of God, who went along with the Israelites in this expedition, 1 Cor. x. 4; not surely as an underling, but as their Chief and Captain. And this appears, 1. By his acceptance of adoration here, which a created angel durst not admit of, Rev. xxii. 8, 9. 2. Because the place was made holy by his presence, ver. 15, which was God's prerogative, Exod. iii. 5. 3. Because he is called *the Lord*, Heb. *Jehovah*, Josh. vi. 2. *What saith my lord unto his servant?* I acknowledge thee for my Lord and Captain, and therefore wait for thy commands, which I am ready to obey.

15 And the captain of the LORD's host said unto Joshua, [s] Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

[s] Exod. 3. 5. Acts 7. 33.

Loose thy shoe from off thy foot, in token of reverence and subjection: see on Exod. iii. 5. *The place is holy*, consecrated by my presence; which when it was withdrawn, it was no more holy than any other place, the reason of its holiness being removed.

CHAP. VI.

Jericho is shut up by the Israelites, 1. *The people and seven priests with the ark go round it six days*, 2—14. *On the seventh day they go round seven times; the priests blow the trumpets; the people shout; the city accursed; nothing to be taken, but all consecrated; the walls fall down; men, women, and cattle destroyed*, 15—21. *Rahab and her kindred are saved*, 22—25. *Joshua curseth the man who should rebuild Jericho*, 26.

NOW Jericho † was straitly shut up because of the children of Israel: none went out, and none came in.

† Heb. *did shut up, and was shut up.*

Straitly shut up; not only by night, as before, Josh. ii. 5, but constantly and diligently.

2 And the LORD said unto Joshua, See [a] I have given into thine hand Jericho, and the [b] king thereof, *and* the mighty men of valour.

[a] ch. 2. 9, 24. & 8. 1. [b] Deut. 7. 24.

Who are in it, resolved and ready to defend it with their utmost strength.

3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

Go round about the city once, at convenient distance, out of the reach of their arrows; *thus shalt thou do six days*, every day once. This and the following course might seem ridiculous and absurd, and is therefore prescribed and used by God, that they might learn to take new measures of things, and to expect success not from their own valour or skill, or probable means, but merely from God's appointment and blessing; and in general, not to judge of any of God's institutions by mere carnal reason, to which divers of their ceremonies would seem no less foolish than this action; and that they might have a full demonstration of the all-sufficiency of that God who can do what he pleaseth, even by the most contemptible means.

4 And seven priests shall bear before the ark seven [c] trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and [d] the priests shall blow with the trumpets.

[c] See Judg. 7. 16, 22. [d] Num. 10. 8.

Of rams' horns, or, *of the jubilees*, i. e. such trumpets wherewith they were to sound in the years of jubilee, Lev. xxv. 9. Either this, or one of the other six, was certainly a sabbath day; and it is not material which was it, for the command of *the Lord of the sabbath* was sufficient to legitimate any action.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down † flat, and the people shall ascend up every man straight before him.

† Heb. *under it.*

When they make a long blast, as is usual in the close of

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musical sounds. *The wall of the city;* not all of it, which was not only unnecessary, but inconvenient, and might have given the people better opportunity of escaping; but only a considerable part of it, where the Israelites might fitly enter; for Rahab's house was not overthrown, ver. 22. *Flat,* Heb. *under it.* i. e. below the place they stood in; or, *in its place:* it was not battered down with engines, which would have made part of it fall out of its place; but it fell out without any force, and of its own accord, and therefore in the place it did formerly stand in.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

God would have them armed, both for the defence of themselves and the ark, in case the enemies should make a sally upon them, and for the execution of the Lord's vengeance upon that city.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, [e] and the †rereward came after the ark, *the priests* going on, and blowing with the trumpets.

[e] Num. 10. 25.
† Heb. *gathering host.*

The rereward being opposed to *the armed men,* may seem to note the unarmed people, who were desirous to be spectators of this wonderful work. *The priests;* which is rightly supplied here from ver. 4.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor †make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

† Heb. *make your voice to be heard.*

Ye shall not shout; because shouting before the time appointed would be ineffectual, and so might give them some discouragement, and their enemies matter of insulting.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, [f] and the priests took up the ark of the LORD.

[f] Deu. 31. 25.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

Shout, to testify your faith in God's promise, and thankfulness for this glorious mercy, and to encourage yourselves and brethren, and to strike a terror into your enemies.

17 ¶ And the city shall be ‖accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because [g] she hid the messengers that we sent.

‖ Or, *devoted,* Lev. 27. 28. Micah 4. 13.
[g] ch. 2. 4.

Accursed, i. e. devoted to utter destruction, Lev. xxvii. 21, 29; Deut. xii. This he spake by instinct or direction from God, as is evident from 1 Kings xvi. 34. *To the Lord;* partly, because the first-fruits were appropriated to God; partly, lest the soldiers being glutted with the spoil of this rich city, should grow sensual and sluggish in their work; and partly, to strike the greater terror into the rest of their enemies.

18 And ye, [h] in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, [i] and trouble it.

[h] Deu. 7. 26. & 13. 17. ch. 7. 1, 11, 12.
[i] ch. 7. 25. 1 Kin. 18. 17, 18. Jonah 1. 12.

Make the camp of Israel a curse, by provoking God to punish them for your sin, in which they may be one way or other involved; or at least upon the occasion of your sin: for, to speak properly, God will not (the case of Adam's sin only excepted) punish one man for the sin of another, as he hath oft declared; but the whole camp having sins of their own, God might take what occasion he saw fit to inflict this punishment.

19 But all the silver, and gold, and vessels of brass and iron, *are* †consecrated unto the LORD: they shall come into the treasury of the LORD.

† Heb. *holiness.*

Except that of which images were made, which were to be utterly destroyed, Exod. xxxii. 20; Deut. vii. 25. *Consecrated unto the Lord;* being first made to pass through the fire, Numb. xxxi. 22, 23. *They shall come into the treasury of the Lord,* to be employed wholly for the service or uses of the tabernacle, not to be applied to the use of any private person or priest.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [k] the wall fell down †flat, so that the people went up into the city, every man straight before him, and they took the city.

[k] ver. 5. Heb. 11. 30.
† Heb. *under it.*

21 And they [l] utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

[l] Deut. 7. 2.

Being commanded to do so by the sovereign Lord of every man's life; and being informed by God before that the Canaanites were abominably wicked, and deserved the severest punishments. As for the infants, they were guilty of original sin, and otherwise at the disposal of their Creator, as the clay is in the hands of the potter; but if they had been wholly innocent, it was a great favour to them to take them away in infancy, rather than reserve them to those dreadful calamities which those who survived them were liable to.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [m] as ye sware unto her.

[m] ch. 2. 14. Heb. 11. 31.

The harlot's house, together with the wall upon which it leaned, was left standing, either by a special favour of God to her, or for the reason alleged upon ver. 5.

23 And the young men that were spies went in, and brought out Rahab, [n] and her father, and her mother, and her brethren,

[n] ch. 2. 13.

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and all that she had; and they brought out all her †kindred, and left them without the camp of Israel.

† Heb. *families.*

Till they were cleansed from the impurities of their Gentile state, and instructed in the Jewish religion, and solemnly admitted into that church in the usual way, to which Rahab's good counsel and example had doubtless very much prepared them; and this stupendous work of God confirmed their purposes.

24 And they burnt the city with fire, and all that *was* therein: °only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

° ver. 19.

25 And Joshua saved Rahab the harlot alive, and her father's houshold, and all that she had; and [p]she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

[p] See Matt. 1. 5.

For that general command of rooting out the Canaanites seems to have had some exception, in case any of them had sincerely and seasonably cast off their idolatry and wickedness, and submitted themselves to the Israelites, as we shall see hereafter.

26 ¶ And Joshua adjured *them* at that time, saying, [q]Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.

[q] 1 Kin. 16. 34.

Adjured them; or, *made them to swear;* caused the people, or some in the name of all, to swear for the present and succeeding generations, and to confirm their oath by a curse. *Before the Lord,* i. e. from God's presence, and by his sentence, as they are said to *cast lots before the Lord,* Josh. xviii. 8, 10, i. e. expecting the decision from God. He intimates, that he doth not utter this in a passion, or upon a particular dislike of that place, but by Divine inspiration, as appears from I Kings xvi. 34. God would have the ruins of this city remain as a standing monument of God's justice against this wicked and idolatrous people, and of his almighty power in destroying so great and strong a city by such contemptible means. *That riseth up and buildeth,* i. e. that shall attempt or endeavour to build it. So this curse is restrained to the builder, but no way belongs to those who should inhabit it after it was built, as is evident from 2 Kings ii. 18; Luke xix. 1, 5. The builder shall lose all his children in the work, the first at the beginning, others in the progress of it by degrees, and the youngest in the close of it, when the gates use to be set up. This was fulfilled, 1 Kings xvi. 34.

27 [r]So the LORD was with Joshua; and [s]his fame was *noised* throughout all the country.

[r] ch. 1. 5.
[s] ch. 9. 1, 3.

CHAP. VII.

Achan takes of the accursed and devoted thing: God is angry with Israel, 1. *Joshua sends three thousand men against Ai; they flee, and thirty-six are slain,* 2—5. *Joshua complains to God; who discovers the cause, and enjoins a lot,* 6—15. *Achan is found guilty: Joshua's advice, and his confession,* 16—21. *He and his are stoned and burnt: the place named The valley of Achor,* 22—26.

BUT the children of Israel committed a trespass in the accursed thing: for [a]‖ Achan, the son of Carmi, the son of ‖ Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

[a] ch. 22. 20. 1 Chr. 2. 7, *Achar.* ‖ Or, *Zimri,* 1 Chro. 2. 6.

The children of Israel, i. e. one of them, by a very usual synecdoche or enallage, as Gen. viii. 4; xix. 29; Matt. xxvi. 8, where that is ascribed to the disciples, which belonged to Judas only, John xii. 4. *In the accursed thing,* i. e. in taking some of the forbidden and accursed goods. *Zabdi;* called also *Zimri,* 1 Chron. ii. 6. *Zerah,* or, *Zarah,* who was Judah's immediate son, Gen. xxxviii. 30, who went with Judah into Egypt; and so for the filling up the two hundred and fifty-six years that are supposed to come between that and this time, we must allow Achan to be now an old man, and his three ancestors to have begotten each his son at about sixty years of age, which at that time was not incredible nor unusual. *Against the children of Israel.* Why did God punish the whole society for this one man's sin? *Answ.* All of them were punished for their own sins, whereof each had a sufficient proportion; but God took this occasion to inflict the punishment upon the society, partly, because divers of them might be guilty of this sin, either by coveting what he actually did, or by concealing of his fault, which it is probable could not be unknown to others, or by not sorrowing for it, and endeavouring to purge themselves from it; partly, to make sin the more hateful, as being the cause of such dreadful and public judgments; and partly, to oblige all the members of every society to be both more circumspect in the ordering of their own actions, and more diligent to watch over one another, and to prevent the miscarriages of their brethren, which is a great benefit and blessing to them, and to the whole society, and worthy to be purchased by a sharp affliction upon the society.

2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

Ai, called *Hai,* Gen. xii. 8, and *Aija,* Neh. xi. 31. They were not to go into the city of Ai, but into the country bordering and belonging to it, and there to understand the state and quality of the place and people. *Beside;* so the Hebrew *im* is used, Gen. xxv. 11; xxxv. 4; Judg. ix. 6; xviii. 3; xix. 11. *Beth-aven;* a city or town distinct from, but nigh unto Beth-el, though Beth-el was afterwards by allusion called *Beth-aven,* Hos. iv. 15; x. 5. Compare Josh. xviii. 12. *On the east side of Beth-el:* compare Gen. xii. 8; Josh. viii. 9, 12.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let † about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few.

† Heb. *about* 2000 men, *or about* 3000 men.

This was done by the wise contrivance of Divine Providence, that their sin might be punished, and they awakened and reformed, with as little hazard, and mischief, and reproach as might be; for if the defeat of these caused so great a consternation in Joshua, it is easy to guess what dread, and confusion, and despair it would have caused in the people, if a great host had been defeated.

4 So there went up thither of the people about three thousand men: [b]and they fled before the men of Ai.

[b] Lev. 26. 17. Deut. 28. 25.

Not having their usual courage to strike a stroke, which was a plain evidence that God had forsaken them; and a useful instruction, to show them what weak and inconsiderable creatures they were when God left them; and that it was God, not their own valour, that gave the Canaanites and their land into their hands.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them ‖ in the going down: wherefore [c]the hearts of the people melted, and became as water.

‖ Or, *in Morad.*
[c] ch. 2. 9, 11. Lev. 26. 36. Ps. 22. 14.

About thirty and six men; a dear victory to them, whereby Israel was awakened, and reformed, and reconciled to their God and Shield, and they hardened to their own ruin. *In the going, down;* by which it seems it was a down-

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hill way to Jericho, which was nearer Jordan. *As water;* soft and weak, and full of fluctuation and trembling.

d Gen. 37. 29, 34. 6 ¶ And Joshua [d] rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and [e] put dust upon their heads.

e 1 Sam. 4. 12. 2 Sam. 1. 2. & 13. 19. Neh. 9. 1. Job 2. 12.

Joshua rent his clothes. in testimony of great sorrow, as Gen. xxxvii. 34; xliv. 13, for the loss felt, the consequent mischief feared, and the sin which he suspected. *Fell to the earth upon his face,* in deep humiliation and fervent supplication. *Until the eventide;* continuing the whole day in fasting and prayer. *Put dust upon their heads;* as was usual in case of grief and astonishment, 1 Sam. iv. 12; 2 Sam. i. 2; xiii. 19; Jonah iii. 6; Micah i. 10.

7 And Joshua said, Alas, O Lord GOD, [f] wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

f Ex. 5. 22. 2 Kin. 3. 10.

These clauses, though well intended, and offered to God only by way of expostulation and argument, yet do savour of human infirmity, and fall short of that reverence, and modesty, and submission which he owed to God; and are mentioned as instances that the holy men of God were subject to like passions and infirmities with other men.

8 O Lord, what shall I say, when Israel turneth their †backs before their enemies!

† Heb. necks.

What shall I say, in answer to the reproaches cast by our insulting enemies upon us, and upon thy name? *Israel;* God's own people, which he hath singled out of all nations for his own peculiar.

9 For the Canaanites and all the inhabitants of the land shall hear *of it,* and shall environ us round, and [g] cut off our name from the earth: and [h] what wilt thou do unto thy great name?

g Ps. 83. 4.

h See Ex. 32. 12. Num. 14. 13.

Which will upon this occasion be blasphemed and charged with inconstancy, unkindness, and unfaithfulness to thine own people, and with inability to resist them, or to do thy people that good thou didst intend them. Compare Exod. xxxii. 12; Numb. xiv. 13; Deut. xxxiii. 27; Joel ii. 17.

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore †liest thou thus upon thy face?

† Heb. fallest.

This business is not to be done by unactive supplication, but by vigorous endeavours for reformation.

i ver. 1. 11 [i] Israel hath sinned, and they have also transgressed my covenant which I commanded them: [k] for they have even taken of the accursed thing, and have also stolen, and [l] dissembled also, and they have put *it* even among their own stuff.

k ch. 6. 17, 18.

l See Acts 5. 1, 2.

Israel; some or one of them, as before on ver. 1. *Transgressed my covenant,* i. e. broken the conditions of my covenant which I have commanded them, and they have promised to perform, viz. obedience to all my commands, Exod. xix. 8; xxiv. 7, whereof this was one, not to meddle with the accursed thing. *Of the accursed thing,* which I charged them not to meddle with. *And have also stolen,* i. e. taken my portion which I had reserved, Josh. vi. 19. *Dissembled;* covered the fact with deep dissimulation, and a real, if not verbal, profession of their innocency. Possibly Achan might be suspected; and being accused, had denied it, or was resolved to deny it. *Put it even among their own stuff;* converted it to their own use, and added obstinacy and resolvedness to the crime; thus he loads this sin with divers aggravations.

m See Num. 14. 45. Judg. 2. 14. 12 [m] Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because [n] they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

n Deu. 7. 26. ch. 6. 18.

Because they were accursed, as I warned and threatened them, Josh. vi. 18, they have put themselves out of my protection and blessing, and therefore are liable to the same destruction which belongs to this accursed people.

13 Up, [o] sanctify the people, and say, [p] Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

o Ex. 19. 10.

p ch. 3. 5.

Sanctify yourselves; purify yourselves from that defilement which you have all in some sort contracted by this accursed fact, and prepare yourselves to appear before the Lord, as it is most probable they were required to do; as imploring and expecting the sentence of God for the discovery and punishment of the sin, and that the guilty person might hereby be awakened and terrified, and brought to a free and seasonable confession of his fault. And it is a marvellous thing that Achan did not on this occasion acknowledge his crime; but this is to be imputed to the heart-hardening power of sin, which makes men grow worse and worse; partly, to his pride, being loth to take to himself the shame of such a mischievous and infamous action; partly, to his self-flattering and vain conceit, whereby he might think many others were guilty as well as he, and some of them might be taken, and he escape; and partly, to the just judgment of God, whereby he blinds and hardens sinners to their own ruin. See a like instance, Matt. xxvi. 21, 22, 25.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which [q] the LORD taketh shall come according to the families *thereof;* and the family which the LORD shall take shall come by households; and the houshold which the LORD shall take shall come man by man.

q Prov. 16. 33.

Which the Lord taketh; which shall be discovered or declared guilty by the lot, which is disposed by the Lord, Prov. xvi. 33, and which was to be cast in the Lord's presence before the ark. Of such use of lots, see 1 Sam. xiv. 41, 42; Jonah i. 7; Acts i. 26.

15 [r] And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath [s] transgressed the covenant of the LORD, and because he [t] hath wrought ‖ folly in Israel.

r See 1 Sam. 14. 38, 39.

s ver. 11. t Gen. 34. 7. Judg. 20. 6.

‖ Or, wickedness.

Burnt with fire, as persons and things accursed were to be. See Numb. xv. 30, 35; Deut. xiii. 16. *All that he hath;* his children and goods, as is noted, ver. 24, according to the law, Deut. xiii. 16. *He hath wrought folly;* so sin is oft called in Scripture, as Gen. xxxiv. 7; Judg. xx. 6, &c., in opposition to the idle opinion of sinners, who commonly esteem it to be their wisdom and interest. *In Israel,* i. e. among the church and people of God, who had such excellent laws to direct them, and such an all-sufficient and gracious God to provide for them, without any such indirect and unworthy practices.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

The family of Judah; either, 1. The tribe or people, as the word *family* sometimes signifies, as Judg. xiii. 2; Zech. xii. 13; Amos iii. 1; Acts iii. 25, compared with Rev. i. 7. Or, 2. The families, as ver. 14, the singular number for

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the plural, the chief of each of their five families, Numb. xxvi. 20, 21. *Man by man;* not every individual person, as is evident from ver. 18, but every head of the several houses or lesser families of that greater family of the Zarhites, of which see 1 Chron. ii. 6.

18 And he brought his houshold man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, [u] was taken.

u 1 Sam. 14. 42.

He; either Joshua, or Zabdi by Joshua's appointment.

19 And Joshua said unto Achan, My son, [x] give, I pray thee, glory to the LORD God of Israel, [y] and make confession unto him; and [z] tell me now what thou hast done; hide *it* not from me.

x See 1 Sam. 6. 5. Jer. 13. 16 John 9. 24.
y Num. 5. 6. 1. 2 Chr. 30. 22. Ps. 51. 3. Dan. 9. 4.
z 1 Sam. 14. 43.

He calls him *my son*, to show that this severe inquisition and sentence did not proceed from any hatred to his person, which he loved as a father doth his son, and as a prince ought to do each of his subjects. *Give glory to the Lord God of Israel;* as thou hast highly dishonoured him, now take the shame and blame to thyself, and ascribe unto God the glory of his omniscience in knowing thy sin; of his justice in punishing it in thee, and others for thy sake; of his omnipotency, which was obstructed by thee; and of his kindness and faithfulness to his people, which was eclipsed by thy wickedness; all which will now be evident by thy sin confessed and punished.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

He seems to make a sincere and ingenuous confession, and loads his sin with all just aggravations. *Against the Lord;* against his express command, and just rights, and glorious attributes. *The Lord God of Israel;* the true God, who hath chosen me and all Israel to be the people of his peculiar love and care.

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a † wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

† Heb. *tongue.*

He accurately describes the progress of his sin, which began at his eye, which he permitted to gaze and fix upon them, which inflamed his desire, and made him *covet* them; and that desire put him upon action, and made him *take* them; and having taken, resolve to keep them, and to that end *hide* them in his tent. *Babylonish garments* were composed with great art with divers colours, and of great price, as appears both from Scripture, Ezek. xxiii. 15, and from divers heathen authors. [See my Latin Synopsis.] *Two hundred shekels*, to wit, in weight, not in coin; for as yet they received and paid money by weight. *Under it*, i. e. under the Babylonish garment; covered with it, or wrapt up in it.

22 ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

Joshua sent messengers, that the truth of his confession might be evident and unquestionable, which some peradventure might think was forced from him. *They ran;* partly longing to free themselves and all the people from the curse under which they lay; and partly that none of Achan's relations or others might get thither before them, and take away those things. *It was hid*, i. e. the parcel of things mentioned ver. 21, 24.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and † laid them out before the LORD.

† Heb. *poured.*

Where Joshua and the elders continued yet in their assembly, waiting for the issue of this business.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto [a] the valley of Achor.

a ver. 26. ch. 15. 7

His sons and his daughters; but this seems hard and unjust. and therefore forbidden by God himself, Deut. xxiv. 16. *Answ.* 1. That law was given to men, not to God, who certainly hath a more absolute right and sovereignty over men than one man hath over another. 2. Their death was a debt they owed to nature and to their own sins, which debt God may require when he pleaseth; and he could not take it in more honourable and excellent circumstances than these, that the death of a very few in the beginning of a new empire, and of their settlement in the land, might be useful to prevent the death of many thousands, who took warning by this dreadful example, whom, if the fear of God did not, yet the love of their own and of their dear children's lives would, restrain from such dangerous and pernicious practices. 3. It is very probable they were conscious of the fact, as the Jewish doctors affirm. If it be pretended that some of them were infants, the text doth not say so, but only calls them *sons* and *daughters*. And considering that Achan was an old man, as is most probable, because he was the fifth person from Judah, (of which see on ver. 1,) it seems most likely that the children were grown up, and so capable of knowing, and concealing or discovering this fact. Nor doth it follow that they were not guilty because it is not said so; for it is apparent that many circumstances are omitted in divers historical relations in Scripture, which sometimes are supplied in other places. *His oxen, and his asses, and his sheep;* which, though not capable of sin, nor of punishment properly so called, yet, as they were made for man's use, so they are rightly destroyed for man's good; and being daily killed for our bodily food, it cannot seem strange to kill them for the instruction of our minds, that hereby we might learn the detestable and contagious nature of sin, which involves innocent creatures in its plagues; and how much sorer punishments are reserved for man, who having a law given to him, and that excellent gift of reason and will to restrain him from the transgressions of it, his guilt must needs be unspeakably greater, and therefore his sufferings more severe and terrible. Further, by this enumeration it appears that he had no colour of necessity to induce him to this fact, but was wholly inexcusable.

25 And Joshua said, [b] Why hast thou troubled us? the LORD shall trouble thee this day. [c] And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

b ch. 6. 18. 1 Chro. 2. 7. Gal. 5. 12.
c Deut. 17. 5.

Stoned him with stones, and burned him with fire; which is easily understood, both out of the following words, and from God's command to do so, ver. 15, which doubtless was here executed.

Quest. How could both these deaths be inflicted upon them? *Answ.* It seems they were stoned to death, which was the punishment of such offenders, Lev. xxiv. 14; Numb. xv. 35, and not burned to death; and therefore the stoning only of Achan is mentioned here, and not his burning; and God would have their dead carcasses burned to show his utmost detestation of such persons as break forth into sins of such a public scandal and mischief. And for the *burning* of Achan, commanded ver. 15, it seems not likely to be meant of his burning alive, because that burning is common to *him, and all that he hath*, as is there expressed; but of the burning of his dead carcass, and other lifeless things, as the manner was with accursed things, Deut. xiii. 16.

26 And they [d] raised over him a great heap of stones unto this day. So [e] the LORD turned from the fierceness of his anger. Wherefore the name of that place

d ch. 8. 29. 2 Sam. 18. 17.
e Lam. 3. 53. Dan. 13. 17. 2 Sam. 21. 14.

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f ver. 24. Is. 65. 10. Hos. 2. 15. ‖ That is, *trouble.*

was called, f The valley of ‖ Achor, unto this day.

A great heap of stones; as a monument of the sin and judgment here mentioned, that others might be instructed and warned by the example; and as a brand of infamy, as Josh. viii. 29; 2 Sam. xviii. 17. *The valley of Achor;* or, *the valley of trouble,* from the double trouble expressed ver. 25.

CHAP. VIII.

God puts new courage into Joshua; commands him to go and besiege Ai, promising he should take it, 1, 2. *The stratagem whereby it is taken; it is burnt,* 3—22. *The king is taken prisoner; the inhabitants are put to the sword; the cattle and goods spoiled; the king is hanged,* 23—29. *Joshua builds an altar,* 30; *offers thereon,* 31; *writes the law on stones,* 32. *It and its blessings and curses are read before the people,* 33—35.

a Deut. 1. 21. & 7. 18. & 31. 8. ch. 1. 9.

AND the LORD said unto Joshua, a Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go

b ch. 6. 2.

up to Ai: see, b I have given into thy hand the king of Ai, and his people, and his city, and his land:

Take all the people of war with thee; partly to strengthen them against those fears which their late defeat had wrought in them; and partly that all of them might be partakers of this first spoil, and thereby be encouraged to proceed in their work. The weak multitude were not to go, because they might have hindered them in the following stratagem; and it was but fit that the military men who run the greatest hazards, should have the precedency and privilege in the spoils.

c ch. 6. 21. d Deu. 20. 14.

2 And thou shalt do to Ai and her king as thou didst unto c Jericho and her king: only d the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

To Ai, i. e. the city and people of Ai. *As thou didst unto Jericho and her king,* i. e. overcome and destroy them. This was enjoined, partly to chastise their last insolence, and the triumphs and blasphemies which doubtless their success produced; and partly to revive the dread and terror which had been impressed upon the Canaanites by Jericho's ruin, and had been much abated by the late success of Ai, and their confidence and expectation of further and greater success much raised.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

To go up against Ai, i. e. to consider and conclude about this expedition of going against Ai; not as if all the people of war did actually go up, which was both unnecessary and burdensome, and might hinder their following design; but it seems to be resolved by Joshua and all the council of war, that the thirty thousand here following should be selected for the enterprise. Either, 1. The thirty thousand now mentioned; or, 2. Part of them, to wit, such as were to lie in wait, as seems most probable, both from the next verse, which limits it to those who were *to lie in wait,* and from ver. 9, where what is here mentioned only by anticipation is actually put in execution; and it is said of them that were *sent forth,* that *they went to lie in ambush,* and did so; and these were only five thousand men, as is expressed, ver. 12. And the only inconvenience of this exposition is, that the pronoun relative *them* is put without, or before its antecedent, which is left to be gathered out of the following words, which is not unusual in the Hebrew tongue, as plainly appears from Exod. xiv. 19; Numb xviii. 9; xxiv. 17; Psal. lxxxvii. 1; cv. 19; cxiv. 2; Prov. vii. 8; xiv. 26.

4 And he commanded them, saying, Behold, e ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

e Judg. 20. 29.

He commanded them; the same party last spoken of, ver. 3, even the five thousand mentioned ver. 12. This historical narration seems obscure and intricate, and at first view to make three parties, one of thirty thousand, ver. 3; one of five thousand, ver. 12, which may seem to be two several ambushes; and a third of all the people, ver. 5, 11. But if it be more narrowly and considerately observed, it will appear that there are only two parties engaged in the taking of Ai, and but one ambush, as plainly appears by comparing ver. 9 (which manifestly speaks of that party which is mentioned ver. 3) with ver. 12, which speaks only of five thousand, which is justly supposed to be a part of those thirty thousand named ver. 3, and that part which was to lie in ambush; unless we will suppose that there were two ambushes, one of thirty thousand, and the other of five thousand, both lying in wait in the same quarter, even *between Beth-el and Ai, on the west side of Ai,* the only place where the ambush lay, as is said both ver. 9, and 12, 13, which seems absurd and incredible. And besides, in the execution of this command, there is mention but of one ambush, ver. 12—14, 19, and they are said to consist only of five thousand, ver. 12, and they only take and burn the city, ver. 19; so that the other supposed ambush of thirty thousand is perfectly vanished and lost, and did nothing in this work; which also is very improbable. And therefore that thirty thousand, ver. 3, are the same who are called *the people,* and *the people of war that were with Joshua,* ver. 5, 11, which is pitched on the north side of Ai, ver. 11, 13, as the ambush did on the west side; but for any other side of the city, or a third party placed elsewhere about Ai, we read not one word; and therefore it may well be presumed there were no more employed to take it.

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that f we will flee before them,

f Judg. 20. 32.

That are, or, *that* shall be; for at present he sent them away, ver. 9, but he next morning followed them, and joined himself with them, ver. 10, 11. *We will flee;* I and the twenty-five thousand with me.

6 (For they will come out after us) till we have † drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

† Heb. *pulled.*

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

Ye shall rise up from the ambush, to wit, upon the signal given, of which ver. 18.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. g See, I have commanded you.

g 2 Sam. 13. 28.

Ye shall set the city on fire, to wit, part of it, as a sign to their brethren of their success; for the whole city was not burnt now, but afterwards, as is said ver. 28.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

Sent them forth; the same party designed by the pronoun *them,* ver. 3, of which see the notes there. *Among the people,* Heb. *that people,* to wit, *the people of war,* as they are called, ver. 11, to wit, the main body of that host, consisting of thirty thousand.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

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The people, Heb. *that people*, not all the people of Israel, which was needless, and required more time than could now be spared; but the rest of that host of thirty thousand, whereof five thousand were sent away; and now the remainder are numbered, partly to see whether some of them had not withdrawn themselves, taking the advantage of the night, and of the design of laying an ambush; and partly that it might be evident that this work was done without any loss of men, and thereby they might be encouraged to trust in God, and to proceed vigorously and resolutely in their work. *The elders of Israel;* either, 1. The military elders, the chief commanders of his army. But they seem to be included in the thirty thousand, ver. 3, which are supposed to be furnished and led by their several commanders; and such persons are scarce ever called *the elders of Israel*. Or rather, 2. The chief magistrates and rulers of Israel under Joshua, who are commonly so called; and these, I suppose, went with Joshua, and with the army, to take care that the cattle and the spoil of the city, which was given by God to all Israel for a prey, ver. 2, 27, might be justly and equally divided between those that went to battle, and the rest of the people, according to the example and prescript, Numb. xxxi. 27; and that they who were present and assistant in the taking of that city, might not engross the whole to themselves, as is usual for soldiers in those cases to do.

[h] ver. 5.

11 [h] And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

The people of war that were with him, to wit, the thirty thousand mentioned ver. 3, or the most of them.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side ‖ of the city.

‖ Or, *of Ai.*

And he took, or rather, *but he had taken*, to wit, out of the said number of thirty thousand, for this is added by way of recapitulation and further explication of what is said in general, ver. 9.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and † their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

† Heb. *their lying in wait.* ver. 4.

To wit, accompanied with a small part of the host now mentioned, i. e. very early in the morning, *when it was yet dark*, as is said in a like case, John xx. 1, whence it is here called *night*, though it was *early in the morning*, as is said ver. 10; for it seems most probable that all was done in one night's space, and in this manner: Joshua sends away the ambush *by night*, ver. 3, and lodgeth that night with twenty-five thousand men, ver. 9, not far from the city. But not able nor willing to sleep all night, he rises very early, ver. 10, and numbers his men, which by the help of the several officers was quickly done, and so immediately leads them towards Ai; and while it was yet duskish or night, he goes into the midst of the valley, ver. 13; and when the day dawns he is discovered by the king and people of Ai, who thereupon *rose up early* to fight with them, ver. 14. Though others conceive this was the second night, and so the ambush had lain hid a night and a day together. But then there might be danger of their being discovered, although that danger may seem to be the less, because Ai might be shut up, that none might go out nor come in, but by order, and upon necessity, because of the nearness of their enemies, as Jericho formerly was for the same reason, Josh. vi. 1. *Into the midst of the valley;* which was near the city, thereby to allure them forth.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he [i] wist not that *there were* liers in ambush against him behind the city.

[i] Judg. 20. 34. Eccles. 9. 12.

All his people, to wit, all his men of war, for the rest were left in Ai, ver. 16. *At a time appointed;* at a certain hour agreed upon between the king and people of Ai, and of Beth-el too, who were their confederates in this enterprise, as it may seem from ver. 17. Possibly they might appoint the same hour of the day on which they had fought against Israel with such good success, looking upon it as a lucky hour. *Before the plain*, i. e. towards or in sight of that plain or valley in which the Israelites were, that so they might put themselves in battle-array. *He wist not that there were liers in ambush;* the former success having made him more careless and secure, as is usual in such cases; God also blinding his mind, and infatuating him, as he useth to do with those which he intends to destroy.

15 And Joshua and all Israel [k] made as if they were beaten before them, and fled by the way of the wilderness.

[k] Judg. 20. 36, &c.

Made as if they were beaten before them, i. e. fled from them, as it were for fear of a second blow; and peradventure some of them might be wounded, though none were killed, and might make that the pretence of their fleeing away. *The wilderness* lay between Ai and Jericho, whither they now seemed to flee.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

All the people, to wit, all that were able to bear arms, for old men and children were unfit for the pursuit or fight; and that they were yet left, may seem from ver. 24, 25.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

Not a man, to wit, fit for war. *Beth-el*, being a neighbouring city, and encouraged by the former success, had sent some forces to assist them; and now, upon notice sent to them of the flight of their common enemies, or upon some other signal given, which might easily be done, having been appointed beforehand, as is usual in such cases, all their men of war join with those of Ai in the pursuit.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

The spear, or, *thy banner;* or there might be some banner in the end of his spear. This was prescribed and practised, either, 1. For a sign to his host present with him, to stop their flight, and make head against the pursuers; or, 2. For a signal to the liers in wait, as may seem from ver. 19, who, though they were at some distance, might know this from persons whom they had set in some high and convenient places to observe Joshua's motion, and to give notice from one to another, and that speedily, as is common in such cases, until it came to the whole ambush; or, 3. As a mystical token of God's presence and assistance with them, and of their victory; or as a mean by God's appointment contributing to their good success, as the like posture of Moses lifting up his hand was, Exod. xvii. 11, 12, which may be the reason why he continued this posture till the enemies were all destroyed, ver. 26; whereas if it had been a signal only, it was sufficient to do it for a little while. I know no reason why all these ends might not be joined together.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

i. e. Not all of it, as appears both from ver. 28, and because then they had lost that prey which God had allowed them; but some part of it, enough to raise a smoke, and give notice to their brethren of their success.

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20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no †power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

† Heb. *hand.*

No power, or, *place;* for so the Hebrew word is oft used, as Numb. ii. 17; Neh. vii. 4; Job xxxvii. 7; Psal. civ. 25; Isa. xxii. 18; lvi. 5.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

All Israel, i. e. all the Israelites there present, or all those who seemed to flee away before.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [l]let none of them remain or escape.

l Deut. 7. 2.

The other; they who lay in ambush. So their late success was a real mischief to them, as being the occasion of their total ruin.

23 And the king of Ai they took alive, and brought him to Joshua.

Reserving him to a peculiar and more ignominious punishment, for the terror of the other kings, who were the chief causes of all that opposition and disturbance which Israel met with in gaining the possession of the Promised Land.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

i. e. The inhabitants of it, the *men*, who through age or infirmity were unfit for war, and *the women*, ver. 25.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

Not strictly, but largely so called, who were now in Ai, either as constant and settled inhabitants, or as sojourners, and such as came to them for their help, such as being confederate with them are esteemed as one with them; for it is evident that *the men of Beth-el* are included in this number, ver. 17, the Israelites who took this number being unable to distinguish who belonged to the one city, and who to the other.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

Either, 1. He ceased not to fight with that hand. Or, 2. He kept his hand and spear in the same posture, both stretched out and lifted up, as a sign both to encourage them, and to direct them to go on in the work. See on ver. 18.

m Num. 31. 22, 26.

27 [m]Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he [n]commanded Joshua.

n ver. 2.

28 And Joshua burnt Ai, and made it [o]an heap for ever, *even* a desolation unto this day.

o Deu. 13. 16.

For ever, or, *for a long time*, as that word oft signifies, as Gen. vi. 3; Isa. xlii. 14; for that it was after some ages rebuilt, may seem from Neh. xi. 31, unless that were another city built near the former, there being some little difference in the name also.

29 [p]And the king of Ai he hanged on a tree until eventide: [q]and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and [r]raise thereon a great heap of stones, *that remaineth* unto this day.

p ch. 10. 26 Ps. 107. 40. & 110. 5.
q Deu. 21. 23 ch. 10. 27.
r ch. 7. 26. & 10. 27.

He dealt more severely with the kings of Canaan than with the people, partly because the abominable wickedness of that people was not restrained and punished, (as it should have been,) but countenanced and encouraged by their evil examples and administrations; and partly because they were the principal authors of the destruction of their own people, by engaging them in an obstinate opposition against the Israelites. *That they should take his carcass down from the tree*, according to God's command in that case, Deut. xxi. 22, 23. He chose *the entering of the gate of the city*, either as most commodious, now especially when all the city within the gate was already turned into a heap of stones and rubbish; or because this was the usual place of judgment, and therefore proper to bear the monument of God's just sentence against him, not without reflection upon that injustice which he had been guilty of in that place.

30 ¶ Then Joshua built an altar unto the LORD God of Israel [s]in mount Ebal,

s Deut. 27. 4, 5.

Then, to wit, after the taking of Ai. For they were obliged to do this when they were brought over Jordan into the land of Canaan, Deut. xi. 29; xxvii. 2, 3, which is not to be understood strictly, as if it were to be done the same moment or day; for it is manifest they were first to be circumcised, and to eat the passover, which they did, and which was the work of some days; but as soon as they had opportunity to do it, which was now when these two great frontier cities were taken and destroyed, and thereby the coast cleared, and the bordering people under great consternation and confusion, that all the Israelites might securely march thither. And indeed this work was fit to be done as soon as might be, that thereby they might renew their covenant with, and profess their subjection to, that God by whose help alone they could expect success in their great and difficult enterprise. *Built an altar*, to wit, for the offering of sacrifices, as appears from the following verse, and from Deut. xxvii. 5—7. *In Mount Ebal.* Why not on Mount Gerizim also? *Answ.* Because God's altar was to be but in one place, Deut. xii. 13, 14, and this place was appointed to be Mount Ebal, Deut. xxvii. 4, 5, which also seems most proper for it, that in that place whence the curses of the law were denounced against sinners, there might also be the tokens and means of grace, and peace and reconciliation with God, for the removing of the curses, and the procuring of God's blessing unto sinners.

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the [t]book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and [u]they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

t Ex. 20. 25. Deu. 27. 5, 6.
u Ex. 20. 24.

32 ¶ And [x]he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

x Deut. 27. 2, 8.

Not upon the stones of the altar, which were to be rough and unpolished, ver. 31, but upon other stones, smooth and plastered, as is manifest from Deut. xxvii. 2. *A copy of the law of Moses;* not certainly the whole five books of Moses, for what stones and time would have sufficed for this! nor the blessings and the curses here following, which never are nor can without great impropriety be called *the law of Moses*, seeing they presuppose the law, and the observation or transgression thereof, to which they belong, only as rewards of the one, and punishments of the other: but the most weighty and substantial parts of the law, as may be gathered from the laws which are mentioned, and

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to the violaters whereof the curses are applied, Deut. xxvii. 15, &c., and especially the law of the ten commandments.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, [y] which bare the ark of the covenant of the LORD, as well [z] the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; [a] as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

[y] Deut. 31. 9, 25.
[z] Deut. 31. 12.
[a] Deut. 11. 29 & 27. 12.

All Israel, i. e. the whole congregation, old and young, male and female, as it follows, ver. 35. *On this side the ark, and on that side*, i. e. some on one side of it, and some on the other. *Mount Gerizim and Mount Ebal* were in the tribe of Ephraim, not far from Shechem, as appears both from Scripture, Deut. xi. 29, 30; xxvii. 12; Judg. ix. 7, and from other authors who lived in those parts, as Josephus and the Jewish doctors. *That they should bless*, or curse, which is easily understood out of the following verse, and from Deut. xxvii. 13, &c.

34 And afterward [b] he read all the words of the law, [c] the blessings and cursings, according to all that is written in the book of the law.

[b] Deut. 31. 11. Neh. 8. 3.
[c] Deut. 28. 2, 15, 45, & 29. 20, 21. & 30. 19.

Afterward; after the altar was built, and the stones plastered and writ upon. *He read*, i. e. he commanded the priests or Levites to read, Deut. xxvii. 14. *The blessings and cursings;* which words come in not by way of explication, as if the words of the law were nothing else besides the blessings and curses; but by way of addition, to note that these were read over and above the words of the law.

He saith not, *according to all that was written upon those stones*, but *in the book of the law*, which shows the mistake of them that think the same things were both read and written upon these stones.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [d] with the women, and the little ones, and [e] the strangers that † were conversant among them.

[d] Deu. 31.12.
[e] ver. 33.
† Heb. walked.

There was not a word which Joshua read not; therefore he read not the blessings and curses only, as some think, but the whole law, as the manner was when all Israel, men and women, were assembled together, as we read, Deut. xxxi. 10—12. *That were conversant among them*, i. e. who were proselytes, for no others can be supposed to be with them at this time.

CHAP. IX.

The kings of Canaan hear of Joshua's exploits; consult together, and conclude to fight against Israel, 1, 2. *The Gibeonites, feigning themselves to be of a far country, obtain a league*, 3—15. *The craft is discovered; the promise which was confirmed with an oath remains firm*, 16—20. *But for a punishment they are condemned to perpetual slavery*, 21—27.

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of [a] the great sea over against Lebanon, [b] the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof;*

[a] Num. 34.6.
[b] Ex. 3. 17. & 23. 23.

2 That they [c] gathered themselves together, to fight with Joshua and with Israel, with one † accord.

[c] Ps. 83. 3, 5.
† Heb. mouth.

They gathered themselves together; not actually, as the following history shows; but they entered into a league or confederation to do this.

3 ¶ And when the inhabitants of [d] Gibeon [e] heard what Joshua had done unto Jericho and to Ai,

[d] ch. 10. 2. 2 Sam. 21. 1, 2.
[e] ch. 6. 27.

Or, *but when the inhabitants;* for he shows that these took another and a wiser course. *Gibeon;* a great and royal city of the Hivites, Josh. x. 2; xi. 19.

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

Ambassadors, sent from a far country, as they say, ver. 6.

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua [f] unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

[f] ch. 5. 10.

Gilgal; the place of their head-quarters. *To the men of Israel*, to wit, those who used to meet in council with Joshua, to whom it belonged to make leagues, as it here follows, even the princes of the congregation; not the common people, as appears both from ver. 15, 18, 19, 21, and from common usage of all ambassadors, who generally deliver their message to and treat with princes, not people. And the Hebrew word *isch*, here used, sometimes notes men of eminency and dignity. *Now therefore*, because we are not of this people, whom, as we are informed, you are obliged utterly to destroy; that which appeared sufficiently, by the Israelites' practice in destroying the Amorites beyond Jordan, and the people of Jericho and Ai, without any allowance for sex or age; and by common rumour, and the report of the Israelites and other persons who dwelt among them, or had converse with them, as Rahab and all her kindred; and by the nature of the thing, because they were to possess that whole land, and were not to mix themselves with the people of it.

7 And the men of Israel said unto the [g] Hivites, Peradventure ye dwell among us; and [h] how shall we make a league with you?

[g] ch. 11. 19.
[h] Ex. 23. 32. Deut. 7. 2. & 20. 16. Judg. 2. 2.

The Hivites, i. e. the Gibeonites, who were Hivites, Josh. xi. 19. *Among us*, i. e. in this land, and so are of that people with whom we are forbidden to make any league or covenant, Exod. xxiii. 32, 33; Deut. vii. 2; xx. 15, 16.

8 And they said unto Joshua, [i] We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

[i] Deut. 20. 11. 2 Kings 10. 5.

We are thy servants; we desire a league with you upon your own terms; we are ready to accept of any conditions. *Who are ye? and from whence come ye?* for this free and general concession of theirs gave Joshua just cause to suspect that they were of the cursed Canaanites.

9 And they said unto him, [k] From a very far country thy servants are come because of the name of the LORD thy God: for we have [l] heard the fame of him, and all that he did in Egypt,

[k] Deut. 20. 15.
[l] Ex. 15. 14. Josh. 2. 10.

Because of the name of the Lord; being moved thereunto by the report of his great and glorious nature and works; so they gave them hopes that they would embrace their religion. *All that he did in Egypt:* they cunningly mention those things only which were done some time since, and say nothing of the dividing of Jordan, nor of the destruction of Jericho and Ai, as if they lived so far off that the fame of those things had not yet reached them.

10 And [m] all that he did to the two kings of the Amorites, that *were* beyond

[m] Num. 21. 24, 33.

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Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals † with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

† Heb. *in your hand.*

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

‖ Or, *they received the men by reason of their victuals.*

14 And ‖ the men took of their victuals, [n] and asked not *counsel* at the mouth of the LORD.

n Num. 27. 21. Is. 30. 1, 2. See Judg. 1. 1. 1 Sam. 22. 10. & 23. 10, 11. & 30. 8. 2 Sam. 2. 1. & 5. 19.

The men, i. e. the princes, as before, ver. 6. *Took of their victuals;* not from their want or any desire they could have to such unpleasant and unwholesome food; nor in a ceremony usual in making leagues, for that was not now done, but in the next verse; but that they might examine the truth of what they said. *Asked not counsel at the mouth of the Lord*, as they ought to have done upon all such weighty and doubtful occasions. So they are accused of rashness, and neglect of their duty. For though it is probable, if God had been consulted, he would have consented to the sparing of the Gibeonites; yet it should have been done with more caution, and an obligation left upon them to embrace the true religion, which here was omitted.

15 And Joshua [o] made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

o ch. 11. 19. 2 Sam. 21. 2.

To let them live, i. e. that they would not destroy them. Some question whether this league was lawful and obliging, because it is contrary to a positive and precedent law of God, by which they were enjoined to make no peace with them, but utterly to destroy them, Exod. xxiii. 32; xxxiv. 12, &c. But this law seems to admit of some exception and favourable interpretation, and that taken from the reason and soul of that law; which was this, that the Israelites might not be tainted with their idolatry and other abominations by cohabitation with them; and therefore when that reason ceased, i. e. if they were willing to relinquish their possessions and idolatry, and other wickedness, and to embrace the true religion, they might be spared. And though this law was delivered in general terms, because God foresaw that the Israelites would be most prone to err on that hand, by sparing those whom they should destroy; yet that it was to be understood with an exception of penitents and true converts might easily be gathered, both from the example of Rahab, and from the tenor of Divine threatenings, which, though absolutely delivered, allow of this exception; as appears from Jer. xviii. 7, 8; Jonah iii., iv., and from the great kindness and favour which God hath manifested unto all true penitents, in delivering them from evils threatened to them, and inflicted upon others; which kindness of God we also are obliged to imitate by virtue of that natural and moral law of God implanted in us, and revealed to us, to which such positive commands as this of killing the Canaanites must give place. And that this league was lawful and obliging, may seem probable, 1. Because Joshua and all the princes upon the review concluded it so to be, and spared them accordingly, ver. 19, 20, 22, 23. 2. Because God punished the violation of it long after, 2 Sam. xxi. 1. 3. Because God is said to have hardened the hearts of all other cities not to seek peace with Israel, that so he might utterly destroy them, Josh. xi. 19, 20, which seems to imply that their utter destruction did not necessarily come upon them by virtue of any absolute and peremptory command of God to destroy them, but by their own obstinate hardness, whereby they neglected and refused to make peace with the Israelites. *Object.* This league was grounded upon a deceit and error of the persons, which also they had entered a caution against, ver. 7. *Answ.* Their supposition that they were Canaanites was indeed a part of the foregoing discourse, ver. 7, and the Israelites rested satisfied with their answer, and believed they were not, and so entered into the league; but that league was absolute, not suspended upon that or any other condition; and the error was not about the persons, but about the country and people to which they belonged, which was not material to this contract, no more than it is to a contract of marriage, that the one person believed the other to be of another country or family than indeed they were.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

At the end of three days, i. e. at the last of them, or upon the third day, as it is said ver. 17; so this phrase is elsewhere used, as Deut. xiv. 28; xxxi. 10. Or it may be properly understood, that after three days they heard this; and on the day after they heard this, they came to their cities, as is said, ver. 17.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* [p] Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

p ch. 18. 25, 26, 28. Ezra 2. 25.

Cities which were subject to Gibeon, which was the royal city, Josh. x. 2.

18 And the children of Israel smote them not, [q] because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

q Eccles. 5. 2. Ps. 15. 4.

Partly, from that proneness which is in people to censure the actions of their rulers; partly, because they might think the princes by their rashness had brought them into a snare, that they could neither kill them for fear of the oath, nor spare them for fear of God's command to the contrary; and partly, for their desire of the possession and spoil of these cities, of which they thought themselves hereby deprived.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

They plead not the lawfulness or the prudence of the action, but only the obligation of an oath; of which, though it was procured by fraud, they perceived the people sufficiently sensible. *We may not touch them*, i. e. not hurt them, as that word is oft used, as Gen. xxvi. 11; Psal. cv. 15; cxliv. 5; or not *smite* them, as is said, ver. 18.

20 This we will do to them; we will even let them live, lest [r] wrath be upon us, because of the oath which we sware unto them.

r See 2 Sam. 21. 1, 2, 6. Ezek. 17. 13, 15, 18, 19. Zech. 5. 3, 4. Mal. 3. 5.

21 And the princes said unto them, Let them live; but let them be [s] hewers of wood and drawers of water unto all the congregation; as the princes had [t] promised them.

s Deut. 29. 11.

t ver. 15.

i. e. Let them be public servants, and employed in the meanest offices and drudgeries, (such as this was, this one kind being put for all the rest, as it is Deut. xxix. 11,) for the use and benefit of the congregation; to do this partly *for* the sacrifices and services of *the house of God*, as it is expressed, ver. 23, which otherwise the Israelites themselves must have done, partly for the service of the camp or body of the people, and sometimes upon occasion even to particular Israelites; whence they are made *bond-men*, which is

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mentioned as a thing distinct from their service in *the house of God*, ver. 23. And so they are in effect stripped of all their possessions, whereby the main ground of the people's quarrel was taken away. *As the princes had promised them*; or, *because* or *seeing that* (as the Hebrew word sometimes signifies) *the princes* (i. e. we ourselves; they speak of themselves in the third person, which is very frequent in the Hebrew language) *had promised* it to *them*, to wit, that they should live, and confirmed their promise by an oath. So the princes speaking here to the people allege the promise or oath of the princes when they met among themselves, and apart from the people. And this change of persons may possibly arise from hence, because some of the princes who were present in the assembly of the princes might now be absent upon some occasion. ' And this clause relates not to the next words, which are fitly enclosed within a parenthesis, but to the foregoing clause, *let them live*, because the princes have promised them their lives.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore
u ver. 6, 9. have ye beguiled us, saying, [u]We *are*
x ver. 16. very far from you; when [x]ye dwell among us?

y Gen. 9. 25. 23 Now therefore ye *are* [y]cursed, and
† Heb. *not be cut off from you.* there shall †none of you be freed from being bondmen, and
z ver. 21, 27. [z]hewers of wood and drawers of water for the house of my God.

Ye are cursed; you shall not escape the curse of God, which by Divine sentence belongs to all the Canaanites, who are a people devoted by God to ruin, but only change the quality of it; you shall feel that curse of bondage and servitude, which is proper to your race by virtue of that ancient decree, Gen. ix. 25; you shall live indeed, but in a poor, vile, and miserable condition. *There shall none of you be freed from being bond-men;* the slavery which is upon you shall be entailed to your posterity. *Hewers of wood and drawers of water for the house of my God:* this only service they mention here, because it was their principal and most durable servitude, being first in the tabernacle, and then in the temple, whence they were called *Nethinims*, 1 Chron. ix. 2; Ezra ii. 43; whereas their servitude to the whole congregation would in a great measure cease when the Israelites were dispersed to their several habitations.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God
a Ex. 23. 32. Deut. 7. 1, 2. [a]commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you,
b Ex. 15. 14. therefore [b]we were sore afraid of our lives because of you, and have done this thing.
c Gen. 16. 6. 25 And now, behold, we *are* [c]in thine hand: as it seemeth good and right unto thee to do unto us, do.

We are in thine hand, i. e. in thy power to use as thou wilt. We refer ourselves to thee and thy own piety and probity, and faithfulness to thy word and oath; if thou wilt destroy thy humble suppliants, we submit.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

So as was said ver. 23, and so as here follows.

† Heb. *gave*, or, *delivered to be.* 1 Chron. 9. 2. Ezra v. 20.
d ver. 21, 23.
e Deut. 12. 5. 27 And Joshua †made them that day [d]hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, [e]in the place which he should choose.

By which it appears that they were not only to do this service in God's house, but upon all other occasions, as the congregation needed or required their help.

CHAP. X.

Five of the kings of Canaan, afraid of Joshua, are angry with the Gibeonites, and wage war against them; they send to Joshua for succours, 1—5. *He rescues them,* 6—10. *God casts down hail-stones upon the enemy,* 11. *Joshua prays to God, and commands the sun to stand still, which it does for the space of a day,* 12—15. *The five kings hide themselves in caves, where Joshua causeth them to be shut up, afterwards to be brought forth, scornfully used, and hanged, and thrown into a cave by Makkedah,* 16—27. *This place taken, the king, city, and all therein are burnt,* 28. *Joshua doth the same to Libnah and Lachish,* 29—32; *to Gezer, Eglon, Hebron, Debir, and all the land,* 33—42. *Joshua returns to Gilgal,* 43.

NOW it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; [a]as he had done to Jericho and her
a ch. 6. 21.
b ch. 8. 23, 26, 28.
c ch. 9. 15. king, so he had done to [b]Ai and her king; and [c]how the inhabitants of Gibeon had made peace with Israel, and were among them;

i. e. Were conversant with them, had yielded themselves to their disposal, submitted themselves to their laws, had mingled interests with them.

2 That they [d]feared greatly, because
d Exod. 15. 14, 15, 16. Deut. 11. 25. Gibeon *was* a great city, as one of the †royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.
† Heb. *cities of the kingdom.*

They feared, i. e. he and his people, the *king* being spoken of ver. 1, as a public person representing all his people. Or, he and the following kings, ver. 3. But this fear is mentioned, ver. 2, as the cause why he sent to those kings. *As one of the royal cities;* either, 1. Really a royal city, the Hebrew particle *caph* oft signifying the truth of a thing, as Hos. iv. 4; v. 10, and oft elsewhere. Or, 2. Equal to one of the royal cities, though it had no king, but seems to be governed aristocratically by their elders, Josh. ix. 11.

3 Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

He sent, either because he was superior to them in power or dignity, or because he was nearest the danger, and most forward in the work.

4 Come up unto me, and help me, that we may smite Gibeon: [e]for it hath made
e ver. 1. ch. 9. 15. peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, [f]gathered
f ch. 9. 2. themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

Amorites; this name being here taken largely or generally for any of the Canaanites, as is frequent; for, to speak strictly, the citizens of Hebron, here mentioned, ver. 3, were Hittites; thus the Gibeonites, who were Hivites, Josh. xi. 19, are called *Amorites*, 2 Sam. xxi. 2. It is reasonably supposed that the Amorites, being numerous and victorious beyond Jordan, did pour forth colonies or forces into the land of Canaan, and there subdued divers places, and so communicated their name to all the rest.

6 ¶ And the men of Gibeon sent unto Joshua [g]to the camp to Gilgal, saying,
g ch. 5. 10. & 9. 6. Slack not thy hand from thy servants; come up to us quickly, and save us, and

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help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

The men of Gibeon sent, or, *had sent*, when their enemies were drawn towards them, which they could easily learn. *Slack not thy hand;* do not neglect nor delay to help us. *From thy servants*, whom thou art obliged to protect both in duty, as thou art our master and ruler; and by thy own interest, we being part of thy possessions; and in ingenuity, because we have given ourselves to thee, and put ourselves under thy protection. *In the mountains;* in the mountainous country.

h ch. 8. 1.

7 So Joshua ascended from Gilgal, he, and [h]all the people of war with him, and all the mighty men of valour.

Having, no doubt, asked advice of God first, which is implied by the answer God gives to him, ver. 8. *And all the mighty men*, or, *even*, or *that is*, as this particle is oft used, as hath been noted before. So it seems put here by way of explication and restriction; having said *all the people of war*, he now adds, *even all the mighty men*, &c., i. e. an army of the most valiant men picked out from the rest; for it is not probable, either that he would take so many hundred thousands with him, which would have hindered one another, or that he would leave the camp without an army to defend it.

i ch. 11. 6. Judg. 4. 14. k ch. 1. 5.

8 ¶ And the LORD said unto Joshua, [i]Fear them not: for I have delivered them into thine hand; [k]there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

Though assured by God of the victory, yet he useth all prudent means, and surpriseth them. It is not said that he went from Gilgal to Gibeon in a night's space, but only that he travelled all night; unto which you may add part either of the foregoing or of the following day.

l Judg. 4. 15. 1 Sam. 7. 10, 12. Ps. 18. 14. Is. 28. 21. m ch. 16. 3, 5. n ch. 15. 35.

10 And the LORD [l]discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up [m]to Beth-horon, and smote them to [n]Azekah, and unto Makkedah.

Slew them, or, *he slew them;* either God or Israel; for God's work is described ver. 11. *At Gibeon*, Heb. *in Gibeon;* not in the city, but in the territory belonging to it; as Joshua is said to be in Jericho, Josh. v. 13.

o Ps. 18. 13, 14. & 77. 17. Is. 30. 30. Ecclus. 46. 6. Rev. 16. 21.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, [o]that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

Great stones, i. e. hailstones of extraordinary greatness and hardness, cast down with that certainty as to hit the Canaanites, and not their pursuers the Israelites, and with that force as to kill them. Josephus affirms that thunder and lightning were mixed with the hail, which may seem probable from Hab. iii. 11.

p Is. 28. 21. Hab. 3. 11. Ecclus. 46. 4. † Heb. *be silent.* q Judg. 12. 12.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, [p]Sun, † stand thou still upon Gibeon; and thou, Moon, in the valley of [q]Ajalon.

Joshua spake to the Lord, to wit, in way of petition for this miracle; being moved to beg it out of zeal to destroy God's enemies, and directed to it by the motion of God's Spirit; and receiving a gracious answer, and being filled with holy confidence of the success, he speaks the following words before the people, that they might be witnesses of it. *In the sight of Israel*, i. e. in the presence and audience of Israel; *seeing* being sometimes put for hearing, as Gen. xlii. 1, compared with Acts vii. 12; although these words may seem rather to be joined with the following, thus, *In the sight of Israel stand still, O sun*, &c., which sense the Hebrew accents favour. *Upon Gibeon*, i. e. over and above or against Gibeon, i. e. in that place and posture in which now it stands towards and looks upon Gibeon. Let it not go down lower, and by degrees, out of the sight of Gibeon. It may seem that the sun was declining; and Joshua perceiving that his work was great and long, and his time but short, begs of God the lengthening out of the day, and that the sun and moon might stop their course, and keep the place in which they now were. *In the valley*, or, *upon the valley;* as before, *upon Gibeon;* the preposition being the same there and here. *Ajalon;* either, 1. That Ajalon which was in the tribe of Zebulun, Judg. xii. 12, northward from Gibeon. Or rather, 2. That Ajalon which was in the tribe of Dan, Josh. xix. 42; Judg. i. 35, westward from Gibeon, For, 1. This was nearer Gibeon than the other. 2. This was most agreeable to the course of the sun and moon, which is from east to west. 3. This way the battle went, from Gibeon westward to Ajalon, and so further westward, even to Lachish, ver. 31. And he mentions two places, Gibeon and Ajalon, not as if the sun stood over the one, and the moon over the other, which is absurd and ridiculous to affirm, especially these places being so near the one to the other; but partly to vary the phrase, as is common in poetical passages; partly because he was in his march in the pursuit of his enemies to pass from Gibeon to Ajalon; and he begs that he may have the help and benefit of longer light to pursue them, and to that end that the sun might stand still, and the moon also; not that he needed the moon's light when he had the sun's, but because it was fit, either that both the sun and moon should go, or that both should stand still, to prevent disorder and confusion in the heavenly bodies.

r 2 Sam. 1. 18. ‖ Or, *the upright.*

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [r]*Is* not this written in the book of ‖ Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

Stood still, Heb. *was silent*, i. e. still, as this phrase is commonly used, as 1 Sam. xiv. 9; Psal. iv. 4; Jonah i. 12; the cessation of the tongue's motion being put synecdochically for the cessation of any other motion or action. *Until the people had avenged themselves upon their enemies*, i. e. till they had utterly destroyed them, as is mentioned in the following chapter. *The book of Jasher;* either of a man so called, or *of the righteous* or *upright*, wherein possibly the memorable actions of worthy men were recorded, and this amongst the rest. And this book was written and published before Joshua wrote his, and so is fitly alleged here. But this, as well as some few other historical books, is lost, not being a canonical book, and therefore not preserved by the Jews with the same care as they were. *So the sun stood still:* here is no mention of the moon, because the sun's standing was the only thing which Joshua desired and needed; and the moon's standing he desired only by accident, to prevent irregularity in the motions of those celestial lights. Some take this to be but a poetical phrase and relation of the victory, that Joshua did so many and such great things in that day, as if the sun and moon had stood still and given him longer time for it. But the frequent repetition and magnificent declaration of this wonder manifestly confutes that fancy. That the sun and moon did really stand still, is affirmed, Hab. iii. 11; Sirach xlvi. 5, 6. And if it seem strange to any one that so wonderful a work, observed by the whole world that then was, should not be mentioned in any heathen writers; he must needs be satisfied, if he considers, that it is confessed by the generality of writers, heathens and others, that there is no certain history or monument in heathen authors of any thing done before the Trojan wars, which was a thousand years after Joshua's time; and that all time before that is called by the learnedest heathens the *uncertain*, *unknown*, or *obscure time*. *In the midst of heaven;* not mathematically, in the very meridian

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or middle part of that hemisphere; but morally, and with some latitude, when it had begun a little to decline, the consideration whereof seems to have given Joshua occasion for his desire. *About a whole day*, i. e. for the space of a whole day. Understand an artificial day, between sun-rising and sun-setting; for that was the day which Joshua needed and desired, a day to give him light for his work.

a See Is. 38. b

14 And there was [a]no day like that before it or after it, that the LORD hearkened unto the voice of a man: for [b]the LORD fought for Israel.

b Deut. 1. 30. ver. 42. & ch. 23. 3.

There was no day like that, to wit, in those parts of the world in which he here speaks, and about which the comparison is here made: vain therefore is that objection, that the days are longer near the northern and southern poles, where they are constantly longer at certain seasons, and that by the order of nature; whereas the length of this day was purely contingent, and granted by God in answer to Joshua's prayer, as is here added. *Object.* In Hezekiah's time, and at his prayer, there was a day which may seem to have been longer; for the sun went back ten degrees in ten hours, and then returned again ten degrees in ten hours, and so it was twenty hours longer than a common day, and so longer than this. *Answ.* It is not certain either that each degree designed an hour, and not rather half an hour, or a quarter, as others think; or that the sun returned those ten degrees as slowly as he went down before or after. Besides, it was now near summer solstice, when the day was longest, and about fourteen hours; and that being doubled, the artificial day was twenty-eight hours; and because there is not the least evidence that Hezekiah's day was longer, but rather of the contrary, it is much more reasonable to believe this Scripture assertion, than to deny or question upon mere suppositions or idle conjectures. *Hearkened unto the voice of a man*, to wit, in such a manner to alter the course of nature, and of the heavenly bodies, that a man might have more time to pursue and destroy his enemies. *The Lord fought for Israel*: this is added as the reason why God was so ready to answer Joshua's petition herein, because he was engaged and resolved to fight for Israel, and that in a more than ordinary manner.

u ver. 43.

15 ¶ [u]And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Not immediately, or upon the same day, but after he had despatched the matter which here follows; as appears by ver. 43, where the very same words are repeated, to show that that was the meaning of them. And they are put here to close the general discourse of the fight, which begun ver. 10, and ends here; which being done, he particularly describes some remarkable passages, and closeth them with the same words.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

The *five kings* named above, ver. 3. *In a cave*, as a place of most secrecy or security; but there is no escaping the eye or hand of God, who here brought them into a net of their own making. *At Makkedah*, Heb. *in Makkedah*; not in the city, for that was not yet taken; but in the territory of it; as *in Gibeon*, ver. 10.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and †smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

† Heb. *cut off the tail.*

Stay ye not; lose not your opportunity by your sloth or negligence. *The hindmost of them*; their rereward, all whom you can overtake. *To enter into their cities*, whereby they will recover their strength, and renew the war. *The Lord hath delivered them into your hand*; your work will be easy, God hath already done the work to your hands.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

i. e. Joshua by the children of Israel; or the children of Israel, i. e. a party of them, by the command, direction, and encouragement of Joshua; for Joshua himself went not with them, but abode in the siege before Makkedah, ver. 21

21 And all the people returned to the camp to Joshua at Makkedah in peace: [x]none moved his tongue against any of the children of Israel.

x Ex. 11. 7.

To the camp; to the body of the army which were encamped there with Joshua to besiege that place. *None moved his tongue*; not so much as a dog, as it is expressed, Exod. xi. 7. Not only their men of war could not find their hands, but they were all so confounded, that they could not move their tongues in way of insultation and reproach, as doubtless they did when the Israelites were repulsed and smitten at Ai; but now they were silenced as well as conquered; they durst no more provoke nor injure the Israelites.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, [y]put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

y Ps. 107. 40. & 110. 5. & 144. 8, 9. Is. 26. 5, 6. Mal. 4. 3.

Put your feet upon the necks of these kings: this he did not from pride and contempt of their dignity in itself; but, partly, as a punishment of their impious rebellion against their sovereign Lord; partly, in pursuance of that curse of servility due to all this people. Gen. ix. 25; partly, as a token to assure his captains that God would subdue the proudest of them all under their feet; and partly, to oblige and teach his people severely to execute the judgment of God upon them, and not to spare any of them, either out of a foolish pity, or out of respect to their dignity, as Saul afterwards spared Agag to his own ruin.

25 And Joshua said unto them, [z]Fear not, nor be dismayed, be strong and of good courage: for [a]thus shall the LORD do to all your enemies against whom ye fight.

z Deut. 31. 6, b. ch. 1. 9.

a Deut. 3. 21. & 7. 19.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they [b]were hanging upon the trees until the evening.

b ch. 8. 29.

He *hanged them*, after they were dead, as a brand of infamy, and for the terror and instruction of others.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they [c]took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

c Deut. 21. 23. ch. 8. 29.

Laid great stones in the cave's mouth; that neither wild beasts could come at them to devour them, nor any of their people to give them honourable burial.

28 ¶ And that day Joshua took Makkedah,

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and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein: he let none remain: and he did to the king of Makkedah [d] as he did unto the king of Jericho.

d ch. 6. 21.

That day, on which the sun stood still, or on which the five kings were hanged. Nor is it strange that so much work was done, and places so far distant taken, in one day, when the day was so long, and the Canaanites struck with such a terror. *The king of Jericho* was hanged, or otherwise killed, as appears from Josh. vi. 2.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

All Israel, to wit, who were with him in this expedition. *Libnah*, a city of Judah, Josh. xv. 42.

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

All the souls, i. e. the human souls; for all the cattle they had for a prey.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

On the second day; either the day after his first laying of the siege, or after the taking of Makkedah and Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

Gezer; either that in Ephraim, of which Josh. xvi. 3; Judg. i. 29; but that seems too remote from the other places; or rather, that in Judah, which was near Lachish, 1 Chron. xiv. 16. whose king therefore was more capable, and more obliged to help them for his own sake.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

Eglon, a city of Judah, Josh. xv. 39.

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

On that day on which they first attempted it.

36 And Joshua went up from Eglon, and all Israel with him, unto [e] Hebron; and they fought against it:

e See ch. 14. 13. & 15. 13. Judg. 1. 10.

Which though they took and killed all its inhabitants, yet they did not keep it; and therefore when Joshua and his army had forsaken it, and were returned to Gilgal, it seems the giants and other Canaanites being burnt out, or driven away from their former seats, planted and fortified themselves there; which made it necessary for Caleb to take it a second time, as is recorded Josh. xv. 14; Judg. i. 10. Or this is the same story, and the same conquest of Hebron, which is here generally related, and afterwards repeated, and more particularly described, Josh. xv. 13, 14.

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

The king thereof; either him mentioned before, ver. 23, whose death is here repeated in this account of the general destruction of all the inhabitants of that place, or his heir or successor. *All the cities thereof*, which were subject to its jurisdiction; this being, it seems, a royal city, as Gibeon was, ver. 2, and having cities under it as that had, Josh. ix. 17.

38 ¶ And Joshua returned, and all Israel with him, to [f] Debir; and fought against it:

f See ch. 15. 15. Judg. 1. 11.

He is said to return thither, not as if he had been there before, but because having gone as far westward and southward as he thought fit, even as far as Gaza, ver. 41, he now returned towards Gilgal, which lay northward and eastward from him, and in his return fell upon Debir: see on Josh. xv. 15.

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel [g] commanded.

g Deut. 20. 16, 17.

All that breathed, i. e. all mankind, by a synecdoche; for they reserved the cattle for their own uses. *As the Lord God of Israel commanded*: this is added for the vindication of the Israelites, whom God would not have to suffer in their reputation for executing his commands; and therefore he acquits them of that implacable hatred and heinous cruelty which they might be thought guilty of, and ascribes it to himself and his own just indignation against this most wicked people.

41 And Joshua smote them from Kadesh-barnea even unto [h] Gaza, [i] and all the country of Goshen, even unto Gibeon.

h Gen. 10. 19. i ch. 11. 16.

Kadesh-barnea lay in the south of Canaan, Numb. xxxiv. 4; Deut. i. 19; Josh. xv. 3. *Gaza* was in the south-west of Canaan. So he here signifies that Joshua did in this expedition subdue all those parts which lay south and west from Gilgal. *Goshen*; not that Goshen in Egypt, but another in Judah, Josh. xi. 16; xv. 51.

42 And all these kings and their land did Joshua take at one time, [k] because the LORD God of Israel fought for Israel.

k ver. 14.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAP. XI.

The other kings and cities of Canaan gather themselves together to fight against Israel, 1—5. *God encourages Joshua, promising him victory*, 6. *The Canaanites destroyed; their cities taken; Hazor burnt; the Anakims cut off*, 7—21; *those in Gaza, Gath, and Ashdod excepted*, 22, 23.

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he [a] sent to Jobab king of Madon, and to the king [b] of Shimron, and to the king of Achshaph,

1450.

a ch. 10. 3. b ch. 19. 15.

Hazor, the chief city of all those parts, ver. 10. *Had heard those things*: this was a remarkable instance of the wisdom and goodness of Divine Providence, which so governed the minds and hearts of the Canaanites, that they were not at all united under one king, but divided amongst many petty kings; and next, that these did not all unanimously join their counsels and forces together to oppose

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the Israelites at their first entrance, which their own wisdom and interest obliged them to do; but quietly suffered the destruction of their brethren, thereby preparing the way for their own. *Shimron*, called *Shimron-meron*, Josh. xii. 20. *Achshaph*, a place in the tribe of Asher, the furthest part of the land toward the north and west.

2 And to the kings that *were* on the north of the mountains, and of the plains south of [c]Chinneroth, and in the valley, and in the borders [d] of Dor on the west,

c Num. 34. 11.
d ch. 17. 11. Judg. 1. 27. 1 Kin. 4. 11.

On the north of the mountains, Heb. *on the north* (which may be the general designation of all the particular places following, that they were in the northern parts of Canaan, as those mentioned Josh. x. were in the southern parts) *in the mountain;* either in or near the famous mountain of Lebanon, called *the mountain* by way of eminency; or in the mountainous country. *South of Chinneroth*, Heb. *in the plain* lying *southward* from Chinneroth, or the lake of Gennesaret. See Deut. iii. 17; Luke v. 1. *Dor;* a place upon the coast of the midland sea.

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, [e] and *to* the Hivite under [f] Hermon [g] in the land of Mizpeh.

e Judg. 3. 3.
f ch. 13. 11.
g Gen. 31. 49.

The Canaanites properly so called lived part of them on the east near Jordan, and part on the west near the sea, and both are here united. *The Hivite under Hermon;* that dwelt under Mount Hermon in the north of Canaan, whereby they are differenced from those Hivites who lived in Gibeon; of which before. *Mizpeh;* that *Mizpeh* which was in the northern part of Gilead; of which Gen. xxxi. 49; Judg. xi. 29. But there were other cities called by that name, which signifying a watching-place, might be easily applied to several places of good prospect. Besides this, there is one Mizpeh of Judah, Josh. xv. 38; another of Benjamin, Josh. xviii. 26; a third in Moab, 1 Sam. xxii. 3.

4 And they went out, they and all their hosts with them, much people, [h] even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many.

h Gen. 22. 17. & 32. 12. Judg. 7. 12. 1 Sam. 13. 5.

5 And when all these kings were † met together, they came and pitched together at the waters of Merom, to fight against Israel.

† Heb. *assembled by appointment.*

The waters of Merom; a lake made by the river Jordan in the northern part of it, which was in the territory of the king of Shimron, or Shimron-meron, and near Hazor, Jabin's royal city, and almost in the middle of these confederate kings.

6 ¶ And the LORD said unto Joshua, [i] Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt [k] hough their horses, and burn their chariots with fire.

i ch. 10. 8.
k 2 Sam. 8. 4.

Hough their horses, i. e. cut their hamstrings, that they may be unfit for war. For God forbade them to have or keep many horses, Deut. xvii. 16, now especially, that they might not trust to their horses, as men are apt to do, nor distrust God for want of so necessary a help in battle; nor ascribe the conquest of the land to their own strength, but wholly to God, by whose power alone a company of raw and unexperienced footmen were able to subdue so potent a people, which besides their great numbers, and giants, and walled cities, had the advantage of many thousands of horses and chariots.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

When they least expected them, intending there to refresh, and prepare, and order themselves for the offensive war which they designed.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto ‖ great Zidon, and unto [l] ‖ † Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

‖ Or, *Zidon-rabbah.*
l ch. 13. 6.
† Or, *salt pits.*
† Heb. *burnings.*

Zidon, a great and famous city in the north-west part of Canaan, and upon the sea. *Misrephoth-maim*, a place not far from Zidon, supposed to be so called from the salt or glass which they made there. . *The valley of Mizpeh*, under Mount Hermon, as appears by comparing this with ver. 3, 17, where it seems to be called *the valley of Lebanon*. This lay on the east, as Zidon did on the west; and so it seems they fled several ways, and the Israelites also divided themselves into two bodies, one pursuing east, and the other west.

9 And Joshua did unto them [m] as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

m ver. 6.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

Smote the king thereof; either in the former battle, though it be mentioned here; or rather in his royal city, to which he fled out of the battle. *The head of all those kingdoms;* not of all Canaan, but of all those who were confederate with him in this expedition.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not † any left to breathe: and he burnt Hazor with fire.

† Heb. *any breath.*

There was not any, i. e. no human person.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, [n] as Moses the servant of the LORD commanded.

n Num. 33. 52. Deu. 7. 2. & 20. 16, 17.

13 But *as for* the cities that stood still † in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

† Heb. *on their heap.*

In their strength, Heb. *with* (for so this preposition is oft used, as Exod. xxxv. 12; Lev. ii. 2; Ezek. xvi. 37, &c.) *their fence* or *fences*, walls or bulwarks, i. e. which were not utterly ruined together with their walls in the taking of them. *Save Hazor only;* which though taken by the Israelites, was not so much destroyed as other places were. *That did Joshua burn*, because this city began the war; and being the chief and royal city, might renew the war, if the Canaanites should ever seize upon it.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ [o] As the LORD commanded Moses his servant, so [p] did Moses command Joshua, and [q] so did Joshua; † he left nothing undone of all that the LORD commanded Moses.

o Ex. 34. 11, 12.
p Deut. 7. 2.
q ch. 1. 7.
† Heb. *he removed nothing.*

16 So Joshua took all that land, [r] the hills, and all the south country, [s] and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

r ch. 12. 8.
s ch. 10. 41.

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All that land, of Canaan, whose parts here follow. *The hill*, or, *the mountain*, i. e. the mountainous country, to wit, of Judea, as may seem, 1. Because in the following enumeration he begins in the south parts, where there was an eminent mountain, Numb. xiii. 17. 2. Because a considerable part of Judea was called *the hilly* or the *mountainous country*, Luke i. 39, 65, which is not likely to be omitted in this particular description of the land; the rather because Hebron, one of the places taken by Joshua, chap. x. 36, 37, was *in the mountain of Judah*, Josh. xx. 7. 3. Because this is here distinguished from *the mountain of Israel*, and therefore most likely to be *the mountain of Judah*, especially if you compare this with ver. 21, where having mentioned *the mountain* in general, from which Joshua cut off the Anakims, he comes to particularize, and names only two, *all the mountain of Judah, and all the mountain of Israel. All the south country*, i. e. not only the mountainous part, but all the country of Judea, which lay in the southern part of Canaan, and oft comes under the name of *the south*, as Numb. xiii. 22, 29; xxi. 1; Josh. x. 40; xviii. 5, &c. *The land of Goshen*; of which see Josh. x. 41. *The vale*; the low countries. *The plain*; the fields or champaign grounds. *The mountain of Israel*; either, 1. Some one particular and eminent mountain, possibly *the hill of Samaria*, mentioned 1 Kings xvi. 24; or rather, 2. The mountains or mountainous country of Israel. See the second note on this verse. *The vale of the same*, i. e. of Israel.

t ch. 12. 7. ‖ Or, *the smooth mountain.*

17 t*Even* from ‖the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and u all their kings he took, and smote them, and slew them.

u Deut. 7. 24. ch. 12. 7.

That goeth up to Seir, i. e. to the country of Seir or Edom, to wit, that part of it which was south from Judea, not that which was eastward from it, as appears from hence, that here, as also Josh. xii. 7, is mention of the two extreme bounds of the land conquered by Joshua; whereof the other which follows being in the north, this must needs be in the south of the land. *Baal-gad*; a part of Mount Lebanon.

‖ Till 1445. ver. 23.

18 ‖Joshua made war a long time with all those kings.

For divers years together, as is evident by the following history, and by comparing Deut. ii. 14 with Josh. xiv. 7, &c. And this is here expressed, lest it should be thought that as all these wars are here recorded in a short narration, so they were despatched in a short time. And God would have the land to be conquered gradually, for many weighty reasons: 1. Lest the sudden extirpation of those nations should have made a great part of the land desert, and thereby have increased the numbers of wild beasts, Deut. vii. 22. 2. Lest being done suddenly and easily, it should soon be forgotten and despised, as the nature of man is apt to do in those cases. 3. That by long exercise the Israelites might grow skilful in the art of war, which was very useful and needful for them in that land. 4. For the trial and exercise of their patience, and courage, and trust in God. 5. To oblige them to the greater care to please and obey God, whom they yet needed for their help against their enemies.

19 There was not a city that made peace with the children of Israel, save

x ch. 9. 3, 7.

x the Hivites the inhabitants of Gibeon: all *other* they took in battle.

To wit, all that were taken by Joshua, were taken by the sword, and therefore it is no wonder that the war was long, when the enemy was so obstinate.

y Deut. 2. 30. Judg. 14. 4. 1 Sam. 2. 25. 1 Kin. 12. 15. Rom. 9. 18.

20 •For y it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, z as the LORD commanded Moses.

z Deut. 20. 16, 17.

It was the design of God's providence not to soften their hearts to a compliance with the Israelites, but to give them up to their own animosity, pride, confidence, and stubbornness; that so both their abominable and incorrigible wickedness might be severely punished, and that the Israelites might not be mixed with them, but be entire among themselves in the possession of the land. Compare Deut. ii. 30, and for the phrase, Exod. vii. 13; ix. 12; xiv. 17.

21 ¶ And at that time came Joshua, and cut off a the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

a Num. 13. 22, 33. Deut. 1. 28. ch. 15. 13, 14.

At that time, i. e. in that war; for it cannot be meant of any particular and short time, because the work here related was done in divers times and years. *The Anakims*; a race of giants, of which see Numb. xiii. 33. *From the mountain*, or, *mountains*, the singular number for the plural: these barbarous and monstrous persons either chose to live in the dens or caves, which were frequent in the mountains of those parts; or else they were driven thither by the arms and success of the Israelites. *From Debir*; either, 1. From the territories belonging to these cities, as we have oft seen in this history, cities mentioned for the country subject to them; for the cities were taken before by Joshua, chap. x. 36—38. Or, 2. From the cities themselves; and so either the cities were retaken by the giants, which it is not probable that God would permit in Joshua's time; or he speaks here of that time when he took those places mentioned here and chap. x., which history he here in part repeats and enlargeth with this memorable circumstance, that, together with the rest, he destroyed also the giants which were in those places. *Anab*; a place in the tribe of Judah, Josh. xv. 50. *From all the mountains of Judah, and from all the mountains of Israel*: it doth not follow from hence, which some conclude, that this book was written by some other person long after Joshua's death, even after the division of the Israelites into two kingdoms, of Israel and Judah; but only that this was one of those clauses which were added or altered and suited to the style of the present times by Ezra, or some other prophet, though that be not necessary; for since it was evident to Joshua, from Gen. xlix. 9, &c., that the tribe of Judah was to be the chief of all the tribes, and some dawnings of its eminency appeared in that time, in their having the first lot in the land of Canaan, Josh. xv. 1, and the largest inheritance, Josh. xix. 9, it is no wonder that it is mentioned apart, and distinguished from the rest of the tribes of Israel, though that also be one of them; even as *the daughter of Pharaoh* is distinguished from *the strange women*, 1 Kings xi. 1, and *Saul* from *all* David's *enemies*, Psal. xviii. title, and *Peter* from *the disciples*, Mark xvi. 7, though they were each of the same nature and quality with the rest. *Joshua destroyed them utterly with their cities. Quest.* How could Joshua utterly destroy these, when Caleb and Othniel destroyed some of them after Joshua's death, Josh. xiv. 12; Judg. i. 10—13. *Answ.* This might be, either, 1. Because these places being in part destroyed and neglected by the Israelites, might be repossessed by the giants, either in Joshua's time, or after his death, and by them kept till Caleb dispossessed and destroyed them. Or rather, 2. Because this work, though done by the particular valour and industry of Caleb, is ascribed to Joshua as the general of the army, according to the manner of all historians; and therefore it is here attributed to Joshua, though afterwards, that Caleb might not lose his deserved honour, the history is more particularly described, and Caleb owned as the great instrument in the achievement of it, Josh. xiv.; Judg. i.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in b Gath, c and in Ashdod, there remained.

b 1 Sam. 17. 4. c ch. 15. 46.

Three cities of the Philistines, to which they retired, and where we find some of them afterwards, 1 Sam. xvii 4; 2 Sam. xxi. 16; which may be one reason why the Israelites durst not make an attempt upon these places, though they were a part of their possession.

23 So Joshua took the whole land, d according to all that the LORD said unto

d Num 34. 2, &c.

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Moses; and Joshua gave it for an inheritance unto Israel [e]according to their divisions by their tribes. [f]And the land rested from war.

e Num. 26. 53. ch. 14. & 15. & 16. & 17. & 18. & 19.
f ch. 14. 15. & 21. 44. & 22. 4. & 23. 1. 1445.

ver. 18.

The whole land, synecdochically, i. e. the greatest and the best part of it, for some parts and places are expressly excepted in the following history. *From war;* from actual war; so far that they could now quietly survey, and distribute, and possess the land.

CHAP. XII.

A catalogue of the kings, and their possessions, out of which they were driven by the Israelites; first in the time of Moses on the other side Jordan, 1—6, and afterwards by Joshua on this side of Jordan, 7—23; in all one and thirty kings, 24.

1452. NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, [a]from the river Arnon [b]unto mount Hermon, and all the plain on the east:

a Num. 21. 24.
b Deu. 3. 8, 9.

On the east of Jordan, called *the plain*, Deut. i. 1, and *the plains of Moab*, Deut. xxxiv. 1.

2 [c]Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

c Num. 21. 24. Deut. 2. 24, 36. & 3. 6, 16.

From the middle of the river: it is not unusual, even amongst us, for a river to be divided between two lords, and for their territories or jurisdictions to meet in the middle of the river; and besides, here is a very particular reason for this expression, because the city Ar, which was no part of Sihon's dominions, but belonged to the Moabites, Deut. ii. 9, 18, was in the middle of the river Arnon, Deut. ii. 36; iii. 16; and therefore the middle of the river is most fitly and properly here mentioned, as the bound of Sihon's dominion on that side. *And from half Gilead*, Heb. *and the half Gilead*, i. e. half of the country of Gilead: the particle *from* is not in the original, and this doth not seem to denote the term or bound from which his dominion begun, as our version implies, for so indeed it was not; but the place or country in and over which his dominion was, which, as is here said, began at Arnon, and took in half Gilead, and ended at Jabbok, beyond which was the other half of Gilead, which belonged to Og, as is expressly said, ver. 5, where the words being wholly the same that are here, it is most reasonable to understand and translate them in the same manner.

3 And [d]from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, [e]the way to Beth-jeshimoth; and from ‖ the south, under ‖ [f]Ashdoth-pisgah:

d Deut. 3. 17.
e ch. 13. 20.
‖ Or, *Teman.*
‖ Or, *the springs of Pisgah, or, the hill.*
f Deut. 3. 17. & 4. 49.

To the sea of Chinneroth on the east; which words describe the situation not of the sea of Chinneroth, which was part of the western border of Sihon's dominion, but of the plain, which is here said to lie eastward from the sea of Chinneroth, and also eastward from the Salt Sea, as it here follows. And this was indeed the situation of the plains of Moab, which are here spoken of, to wit, that they lay between the two seas, that of Chinneroth and the Salt Sea, and east-ward to them both. *The sea of the plain;* the Salt Sea is so called because it was a famous plain, pleasant and fruitful, before it was turned into a salt sea. *From the south*, or, *on* or *towards the south.*

4 ¶ And [g]the coast of Og king of Bashan, *which was* of [h]the remnant of the giants, [i]that dwelt at Ashtaroth and at Edrei,

g Num. 21. 33. Deu. 3. 4, 10.
h Deu. 3. 11. ch. 13. 12.
i Deut. 1. 4.

To wit, successively; sometimes at the one, sometimes at the other city; both being his royal mansions.

5 And reigned in [k]mount Hermon, [l]and in Salcah, and in all Bashan, [m]unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

k Deut. 3. 8.
l Deut. 3. 10. ch. 13. 11.
m Deu. 3. 14.

The Geshurites, of which see Deut. iii. 14; Josh. xiii. 13; 2 Sam. xiii. 37; xv. 8.

6 [n]Them did Moses the servant of the LORD and the children of Israel smite: and [o]Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

n Num. 21. 24, 33
o Num. 32. 29, 33. Deut. 3. 11, 12. ch. 13. 8.

7 ¶ And these *are* the kings of the country [p]which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to [q]Seir; which Joshua [r]gave unto the tribes of Israel *for* a possession according to their divisions;

p ch. 11. 17.
q Gen. 14. 6. & 32. 3. Deut. 2. 1, 4.
r ch. 11. 23.

8 [s]In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; [t]the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

s ch. 10. 40. & 11. 16.
t Ex. 3. 8. & 23. 23. ch. 9. 1.

The wilderness: this word here and elsewhere in Scripture notes not a land wholly desert and uninhabited, but one thin of inhabitants, as 1 Kings ii. 34; ix. 18; Matt. iii. 1, 3.

9 ¶ [u]The king of Jericho, one; [x]the king of Ai, which *is* beside Beth-el, one;

1451.
u ch. 6. 2.
x ch. 8. 29.

Which is beside Beth-el: this is added to distinguish it from Ai of the Ammonites, of which Jer. xlix. 3.

10 [y]The king of Jerusalem, one; the king of Hebron, one;

y ch. 10. 23.

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; [z]the king of Gezer, one;

z ch. 10. 33.

13 [a]The king of Debir, one; the king of Geder, one;

a ch. 10. 38.

14 The king of Hormah, one; the king of Arad, one;

15 [b]The king of Libnah, one; the king of Adullam, one;

b ch. 10. 29.

16 [c]The king of Makkedah, one; [d]the king of Beth-el, one;

c ch. 10. 28.
d ch. 6. 17. Judg. 1. 22.

17 The king of Tappuah, one; [e]the king of Hepher, one;

e 1 Kin. 4. 10.

18 The king of Aphek, one; the king of ‖ Lasharon, one;

‖ Or, *Sharon.* Is. 33. 9.

19 The king of Madon, one; [f]the king of Hazor, one;

f ch. 11. 10.

20 The king of [g]Shimron-meron, one; the king of Achshaph, one;

1450.
g ch. 11. 1. & 19. 15.

21 The king of Taanach, one; the king of Megiddo, one;

22 [h]The king of Kedesh, one; the king of Jokneam of Carmel, one;

h ch. 19. 37.

23 The king of Dor in the [i]coast of Dor, one; the king of [k]the nations of Gilgal, one;

i ch. 11. 2. k Gen. 14. 1, 2. Is. 9. 1.

Dor, of which Josh. xi. 2. *Gilgal;* not of that Gilgal where Joshua first lodged after his passage over Jordan;

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where it doth not appear that there was either king or city; but of another city of the same name, (as was frequent in those parts,) probably in Galilee towards the sea, whither divers people might possibly resort for trade and merchandise, over whom this was king, as formerly Tidal seems to have been, Gen. xiv. 1.

24 The king of Tirzah, one: all the kings thirty and one.

Each being confined to a narrow compass, and being king only of one city, or small province belonging to it, which was by the wise and singular providence of God, that they might be more easily and successively conquered by the Israelites one after another, as they were.

CHAP. XIII.

God makes known to Joshua the bounds of the land not yet conquered, 1—6; commands it to be divided among the nine tribes and a half, 7. The inheritance of the two tribes and a half on the other side Jordan, 8—13. The Lord and his sacrifices the inheritance of Levi, 14. The portion of the Reubenites, 15—23; of the Gadites, 24—28; of the half tribe of Manasseh, 29—32.

1445. NOW Joshua [a]was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land †to be possessed.

a See ch. 14. 10. & 23. 1.

† Heb. *to possess it.* Deut. 31. 3.

Thou art old, therefore delay not to do the work which I have appointed and commanded thee to do. *To be possessed;* to be conquered, and so possessed by the people.

2 [b]This *is* the land that yet remaineth: [c]all the borders of the Philistines, and all [d]Geshuri,

b Judg. 3. 1.
c Joel 3. 4.
d ver. 13. 2 Sam. 3. 3. & 13. 37, 38.

That yet remaineth unconquered by thee, and to be conquered by the Israelites, if they behave themselves aright. *Geshuri;* a people in the north-east of Canaan, of which see Deut. iii. 14, as the Philistines are on the south-west.

3 [e]From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: [f]five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also [g]the Avites:

e Jer. 2. 18.
f Judg. 3. 3. 1 Sam. 6. 4, 16. Zeph. 2. 5.
g Deut. 2. 23.

Sihor; a river, of which see Isa. xxiii. 3; Jer. ii. 18. *Which is counted to the Canaanite*, i. e. which, though now possessed by the Philistines, who drove out the Canaanites, the old inhabitants of it, Deut. ii. 23; Amos ix. 7; yet is a part of the land of Canaan, and therefore belongs to the Israelites. *The Avites*, or the *Avims*, as they are called, Deut. ii. 23; who though they were expelled out of their ancient seat, and most of them destroyed by the Caphtorims or Philistines, as is there said, yet many of them probably escaped, and planted themselves in some other place not very far from the former.

4 From the south, all the land of the Canaanites, and ‖Mearah that *is* beside the Sidonians, [h]unto Aphek, to the borders of [i]the Amorites:

‖ Or, *the cave.*
h ch. 19. 30.
i See Judg. 1. 34.

i. e. From those southern parts of the sea-coast now possessed by the Philistines, all the more northern parts of the sea-coast being yet inhabited by the Canaanites, almost as far as Sidon, as it here follows; for there is no mention made of any conquests of Joshua upon the sea-coast. The Canaanites, properly so called, are said to *dwell by the sea*, Numb. xiii. 29, and these are here spoken of, though some of them dwelt in other parts of the land. *Mearah;* a strong place; it matters not whether it was a city, or an impregnable cave, which some writers mention to be in those parts. *Aphek;* not that of Judah, of which Josh. xv. 53; but another in the tribe of Asher, of which Josh. xii. 18; Judg. i. 31. *To the borders of the Amorites:* the Amorites were a strong and very numerous people, and we find them dispersed in several parts, some within Jordan, and some without it; some in the south, and others in the north, of whom he speaks here.

5 And the land of [k]the Giblites, and all Lebanon, toward the sunrising, [l]from Baal-gad under mount Hermon unto the entering into Hamath.

k 1 Kings 5. 18. Ps. 83. 7. Ezek. 27. 9.
l ch. 12. 7.

The Giblites; a people dwelling near Sidon in Gebal, of which see 1 Kings v. 18; Ezek. xxvii. 9.

6 All the inhabitants of the hill country from Lebanon unto [m]Misrephoth-maim, *and* all the Sidonians, them [n]will I drive out from before the children of Israel: only [o]divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

m ch. 11. 8.
n See ch. 23. 13. Judg. 2. 21, 23.
o ch. 14. 1, 2.

Them will I drive out from before the children of Israel, presently after thy death, if the Israelites do not hinder it by their unbelief or wickedness.

Though they be now unconquered, yet divide them, partly, as a pledge to assure them of my help in conquering them after thy death; partly, to lay an obligation upon the Israelites to proceed in conquering work, and to bear witness against them in case they did not; and partly, as a wall of partition between them and the Canaanites, to prevent all agreements, contracts, and confederacies with them, to which God saw they began to incline.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, [p]which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;

p Num. 32. 33. Deut. 3. 12, 13. ch. 22. 4.

With whom, Heb. *with him*, i. e. *with the half tribe of Manasseh;* not that half which is expressed ver. 7, as is evident from the thing; but the other half, which is sufficiently and necessarily understood, the relative being here put for the antecedent, understood, as it is, Numb. vii. 89; Psal. cxiv. 2; Isa. viii. 21; Jonah i. 3. *As Moses the servant of the Lord gave them;* which Moses gave them by my command, and therefore do not thou disturb them in their possessions, but proceed to divide the other possessions to the rest.

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, [q]and all the plain of Medeba unto Dibon;

q ver. 16. Num. 21. 30.

The city that is in the midst of the river; of which see the notes on Deut. iii. 16, and on Josh. xii. 2. Either this is the same city now mentioned, even Aroer, which is said to have been a double city, as the very name seems to import, whereof one part was on the bank of the river, and the other in the middle of it, whence we read of the cities of Aroer, Isa. xvii. 2; or it is another city, possibly Ar, as it is elsewhere named. *Medeba* and *Dibon;* two cities anciently belonging to the Moabites, and taken from them by the Amorites, Numb. xxi. 30, and from them by the Israelites; and after the Israelites were gone into captivity, recovered by the first possessors the Moabites, as may seem from Isa. xv. 2.

10 And [r]all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

r Num. 21. 24, 25.

11 [s]And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

s ch. 12. 5.

Maachathites; whose land God had given to the Israelites without Jordan, though they had not yet used the gift or God, nor taken possession of it, as is noted, ver. 13.

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12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of [t] the remnant of the giants: [u] for these did Moses smite, and cast them out.

t Deut. 3. 11. ch. 12. 4.
u Num. 21. 24, 35.

These did Moses smite; not all now mentioned, as appears from ver. 13, but Sihon and Og, and their people, and the generality of them, which he had now named, some of them being excepted.

13 Nevertheless the children of Israel expelled [x] not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

x ver. 11.

This seems added by way of anticipation and reflection upon the present Israelites; implying, that although Moses did and might permit them to remain, both because the land which he had conquered was more than enough for the Israelitish possessors, and because being intent upon their passage over Jordan into the land of Canaan, he would not delay them, by searching their enemies out of all their corners; yet they were in fault, in not going on and perfecting the work which was begun by Moses, and carried on so far by Joshua.

14 [y] Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, [z] as he said unto them.

y Num. 18. 20, 24. ch. 14. 3, 4.
z ver. 33.

He, i. e. Moses, as is expressed ver. 33, *gave none inheritance*, to wit, in the land beyond Jordan, where yet a considerable part of the Levites were to have their settled abode. This is mentioned as the reason both why Moses gave all that land to the Reubenites, and Gadites, and Manassites; and why Joshua should divide the land only into nine parts and a half, as was said, ver. 7, because Levi was otherwise provided for. *Sacrifices of the Lord made by fire;* which by a synecdoche are here put for all those sacrifices and oblations, including first-fruits and tithes, which were assigned to the Levites; and this passage is so oft repeated and urged, to prevent those calumnies and injuries which God foresaw the Levites were likely to meet with from the malice, envy, and covetousness of their brethren; and to oblige all the other tribes to a cheerful and conscionable giving to the Levites their dues, to which they had as good a right and title as they had to their several possessions.

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

Dividing the inheritance into as many parts as they had families; but this is only spoken of the greater families; for the lesser divisions or distributions to the several small familes was done by inferior officers, according to the rules which Moses gave them.

16 And their coast was [a] from Aroer, that *is* on the bank of the river Arnon, [b] and the city that *is* in the midst of the river, [c] and all the plain by Medeba;

a ch. 12. 2.
b Num. 21. 28.
c Num. 21. 30. ver. 9.

The city that is in the midst of the river; of which see Deut. iii. 16; Josh. xii. 2.

17 Heshbon, and all her cities that *are* in the plain; Dibon, and ‖ Bamoth-baal, and Beth-baal-meon,

‖ Or, *the high places of Baal, and house of Baal-meon:* See Num. 32. 38.

Heshbon: this city and Dibon and Ataroth were upon the borders of Reuben and Gad, and therefore sometimes are ascribed to Reuben, as here, and Numb. xxxii. 37, sometimes to Gad, as Numb. xxxii. 34; 1 Chron. vi. 80, 81, by whom Heshbon, is said to be given to the Levites, Josh. xxi. 39. Possibly it and the rest were jointly inhabited by both tribes, as Jerusalem was by Jews and Benjamites. *Bamoth-baal;* of which Numb. xxi. 28. *Beth-baal-meon;* called *Beth-meon*, Jer. xlviii. 23, and *Baal-meon*, Ezek. xxv. 9, part of the name being cut off, as is usual with the Hebrews.

18 [d] And Jahaza, and Kedemoth, and Mephaath,

d Num. 21. 23.

19 [e] And Kirjathaim, and [f] Sibmah, and Zareth-shahar in the mount of the valley,

e Num. 32. 37.
f Num. 32. 38.

In the mountain bordering upon that valley, which then was famous among the Israelites, whether that where Moses was buried, which was near to the place here following, Beth-peor, Deut. xxxiv. 1, 6, or some other. And this clause is thought to belong to all the cities now mentioned.

20 And Beth-peor, and [g] ‖ Ashdothpisgah, and Beth-jeshimoth,

g Deut. 3. 17. ch. 12. 3.
‖ Or, *springs of Pisgah*, or, *the hill.*

21 [h] And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, [i] whom Moses smote [k] with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

h Deu. 3. 10.
i Num. 21. 24.
k Num. 31. 8.

The cities of the plain; opposed to the foregoing cities of the *mountain of the valley*. *All the kingdom of Sihon;* a synecdochical expression, for a great part of it; in which sense we read of *all Judea, and all the region round about Jordan*, Matt. iii. 5, *and all Galilee*, Matt. iv. 23, and many others. Or, *which all* were *the kingdoms of Sihon*, i. e. belonged to his kingdom. The Hebrew conjunction *and* is oft put for the relative particle *which*, as Judg. ii. 21; Prov. xix. 1; Eccles. vi. 12. *With the princes of Midian;* not in the same time or battle, as appears by comparing Numb. xxi. 23, 24, with Numb. xxxi. 8, but in the same manner. And they are here mentioned, partly because they were slain not long after, and upon the same occasion, even their enmity against Israel; and partly because of their relation and subjection to Sihon, as it here follows. *Dukes of Sihon. Quest.* How could they be so, when they were *kings of Midian?* Numb. xxxi. 8. *Answ.* There were divers petty kings in those parts, which were subject to greater kings; and such these were, but are here called dukes or princes of Sihon, because they were subject and tributaries to him, and therefore did one way or other assist Sihon in this war, though they were not killed at this time. It is probable, that when Sihon destroyed those Moabites which dwelt in these parts, he frighted the rest of them, and with them their neighbours and confederates the Midianites, into some kind of homage or tribute, which they were willing to pay to him. *Dwelling in the country*, Heb. *inhabiting that land*, namely, *Midian*, last mentioned; whereby he signifies, that though they were subject to Sihon, yet they did not dwell in his land, but in another.

22 ¶ [l] Balaam also the son of Beor, the ‖ soothsayer, did the children of Israel slay with the sword among them that were slain by them.

l Num. 22. 5. & 31. 8.
‖ Or, *diviner.*

The soothsayer; so he was in truth, though a *prophet* (2 Pet. ii. 16) in title and profession. See Numb. xxiv. 25.

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

And the border thereof, i. e. those cities or places which bordered upon Jordan. Compare Numb. xxxiv. 6.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

m Num. 32. 35.

25 [m] And their coast was Jazer, and all the cities of Gilead, [n] and half the land of the children of Ammon, unto Aroer that *is* before [o] Rabbah;

n Compare Num. 21. 26, 24, 25, with Deut. 2. 19. & Judg. 11. 13, 15, &c.
o 2 Sam. 11. 1. & 12. 26.

All the cities of Gilead, i. e. all the cities of note and eminency; all cities properly so called, which it seems lay in that part of Gilead; and so this may well agree with ver. 31, where *half* the country of Gilead is said to be given to the Manassites; but there is no mention of any cities there. *Half the land of the children of Ammon;* not of that which now was theirs, for that they were forbidden to meddle

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with, Deut. ii. 9, but of that which was anciently theirs, but taken from them by the Amorites, Numb. xxi. 26, from whom the Israelites took it, Judg. xi. 15. *Unto Aroer*, the border between them and Moab. *Rabbah*, the chief city of the Ammonites, 2 Sam. xi. 1; xii. 26, 27.

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

From Heshbon, either exclusively or inclusively. See before on ver. 17. *Ramath-mizpeh*, called *Ramoth-gilead*, or *Ramoth* in *Gilead*, Josh. xx. 8, and elsewhere. *Mahanaim*, exclusively; for Mahanaim was in the portion of Manasseh, beyond Jabbok, which was the border of Gad and Manasseh.

27 And in the valley, [p] Beth-aram, and Beth-nimrah, [q] and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge [r] of the sea of Chinnereth on the other side Jordan eastward.

p Num. 32. 36.
q Gen. 33. 17. 1 Kings 7. 46.
r Num. 34. 11.

Rest of the kingdom of Sihon; the northern part of his kingdom.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half tribe of Manasseh: and *this* was *the possession* of the half tribe of the children of Manasseh by their families.

Unto the half tribe of Manasseh; not that they desired it, as Reuben and Gad did, Numb. xxxii. 1, but partly as a recompence to Machir the Manassite for his valiant acts against Og; and partly for the better security and defence of the other two tribes, by so considerable an accession to them, which also was without any inconvenience to them, because the country was too large for the two tribes of Reuben and Gad.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and [s] all the towns of Jair, which *are* in Bashan, threescore cities:

s Num. 32. 41. 1 Chron. 2. 23.

Jair, who, though of the tribe of Judah by the father, 1 Chron. ii. 21, 22, yet is called *the son of Manasseh*, Numb. xxxii. 41, because he married a daughter of Manasseh, and wholly associated himself with those valiant Manassites, and with their help took sixty cities or great towns, Deut. iii. 4, 14, which thence were called *the towns of Jair*.

31 And half Gilead, and [t] Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the [u] children of Machir by their families.

t ch. 12. 4.
u Num. 32. 39, 40.

The children of Machir; whom before he called *the children of Manasseh*, he now calls *the children of Machir*, because Machir was the most eminent, and, as it may seem, the only surviving son of Manasseh, Numb. xxvi. 29; 1 Chron. vii. 14—16. For the other half of Machir's or Manasseh's children, see Josh. xvii. 1, &c.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 [x] But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, [y] as he said unto them.

x ver. 14. ch. 18. 7.
y Num. 18. 20. Deut. 10. 9. & 18. 1, 2.

CHAP. XIV.

The land and its inheritances to be divided by lot, 1—5. *Caleb having on his return from spying the land encouraged the people, Moses then promised him the land of Hebron, which he now claims of Joshua,* 6—12; *who grants his request,* 13—15.

AND these *are the countries* which the children of Israel inherited in the land of Canaan, [a] which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

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a Num. 34. 17, 18.

These, mentioned chap. xiv.—xix. *Eleazar the priest*, see on Josh. viii. 33; ix. 15, 18; xix. 51. He best understood the laws of God, by which this division was to be regulated; and he was to consult God upon any difficult occurrence. *The heads of the fathers of the tribes;* twelve persons, each the head of his tribe, which were appointed and named by God, Numb. xxxiv. 19; and if any of them were now dead, no doubt Joshua and Eleazar, by God's direction, put others in their stead.

2 [b] By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

b Num. 26. 55. & 33. 54. & 34. 13.

This course God ordained, partly to prevent discontents, enmities, animosities, and quarrels among the tribes about the quality of their several portions; and partly to demonstrate the truth and wisdom of his providence, by which alone those parts fell to each of them, which Jacob long since, and Moses lately, foretold; so that, as a learned man saith, He must be more stupid than stupidity, and more impudent than impudence itself, that doth not acknowledge and confess a Divine hand and providence in this matter. The lot did only determine the several parts or provinces to the several tribes, but did not precisely fix all the bounds of it, but these might be either enlarged or diminished according to the greater or smaller number of the tribes, Numb. xxvi. 53, 56; xxxiii. 54, and that by the direction of those persons mentioned ver. 1; Josh. xvii. 14—18.

3 [c] For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

c ch. 13. 8, 32, 33.

4 For [d] the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.

d Gen. 48. 5. 1 Chron. 5. 1, 2.

Were two tribes, i. e. had the double portion, or the portion of two tribes, 1 Chron. v. 1, 2, and therefore though Levi was excluded, there remained nine tribes and a half, as was said ver. 2, to be provided for in Canaan.

5 [e] As the LORD commanded Moses, so the children of Israel did, and they divided the land.

e Num. 35. 2. ch. 21. 2.

They, i. e. the persons named ver. 5, who represented and acted in the name of the children of Israel, *divided it*, either now, or presently after; which is here spoken by anticipation.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the [f] Kenezite said unto him, Thou knowest [g] the thing that the LORD said unto Moses the man of God concerning me and thee [h] in Kadesh-barnea.

f Num. 32. 12. & ch. 15. 17.
g Num. 14. 24, 30. Deu. 1. 36, 38.
h Num. 13. 26.

Then the children of Judah; either, 1. At that time when Joshua and the rest were consulting about the division of the land, though they did not yet actually and fully divide it. Or, 2. When Joshua, and himself, and the Israelites were proceeding in their conquests, and were going against Hebron, Josh. x. 36, which expedition, there mentioned in a general manner, may be particularly described in this

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chapter, and Josh. xv. 13, 14. But the former seems more probable, because this was done when Joshua was in Gilgal, and not when he was pursuing his enemies. *Came*, not so much to intercede for Caleb, which was not needful with Joshua, especially in a thing already promised by God, but only to justify and countenance him in his desire. *Gilgal;* where the division of the land was designed and begun, though it was executed and finished at Shiloh, Josh. xviii. 1, &c. *Son of Jephunneh;* so he is called here, and 1 Chron. iv. 15, to difference him from *Caleb the son of Hezron*, 1 Chron. ii. 18. *The Kenezite;* of the posterity of *Kenaz*, of whom see Judg. i. 13; 1 Chron. iv. 13, 15. *The thing that the Lord said unto Moses;* in general, the gracious and comfortable promise he made us of possessing this land; and in particular, for my part, that which is expressed here, ver. 9. *The man of God;* whose words therefore thou art obliged to make good.

7 Forty years old *was* I when Moses
[i] Num. 13. 6. & 14. 6. the servant of the LORD [i] sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

Forty years old was I: see on Josh. xi. 18. *I brought him word again as it was in mine heart;* I spake my opinion sincerely, without flattery and fear, when the other spies were biassed by their own fears, and the dread of the people, to speak otherwise than in their consciences they believed, as appears from Numb. xiii. 30—32; xiv. 36.

[k] Num. 13. 31, 32. Deut. 1. 28. 8 Nevertheless [k] my brethren that went up with me made the heart of the people
[l] Num. 14. 24. Deut. 1. 36. melt: but I wholly [l] followed the LORD my God.

Which self-commendation is justifiable, because it was necessary, as being the ground and foundation of his petition.

9 And Moses sware on that day, saying,
[m] Num. 14. 23, 24. Deut. 1. 36. ch. 1. 3. [n] See Num. 13. 22. [m] Surely the land [n] whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

See Numb. xiv. 24; Deut. i. 36.

10 And now, behold, the LORD hath
[o] Num. 14. 30. kept me alive, [o] as he said, these forty and five years, even since the LORD spake
1444. this word unto Moses, while *the children*
† Heb. walked. *of* Israel † wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

These forty and five years, whereof thirty-eight years were spent in the wilderness, and seven since they came into Canaan.

[p] Eccles. 46. 9. See Deut. 34. 7. 11 [p] As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my
[q] Deut. 31. 2. strength now, for war, both [q] to go out, and to come in.

For war; not only for counsel, but for action, for marching and fighting. And therefore this gift will not be cast away upon an unprofitable and unserviceable person. *To go out, and to come in;* to perform all the duties belonging to my place.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how
[r] Num. 13. 28, 33. [s] Ps. 18. 32, 34. & 60. 12. Rom. 8. 31. [t] ch. 15. 14. Judg. 1. 20. [r] the Anakims *were* there, and *that* the cities *were* great *and* fenced: [s] if so be the LORD *will be* with me, then [t] I shall be able to drive them out, as the LORD said.

This mountain, i. e. this mountainous country, in which was Hebron, Josh. xi. 21; xx. 7, and Debir, and Anab. He names the country rather than the cities, either, 1. Because the giants here following were already driven out of their cities, but yet abode in their caves or holds in the mountains, whence they much molested the Israelites. Or, 2. Because the cities were given to the Levites, Josh. xxi. 11, 13. *Thou heardest*, i. e. didst understand, both by the reports of others, and by thy own observation, as I also did. *Hearing*, the sense by which we get knowledge, is oft put for knowing or understanding, as Gen. xi. 7; xlii. 23; 2 Kings xviii. 26. *If so be the Lord will be with me;* a modest, and humble, and pious expression, signifying both the absolute necessity of God's help, and his godly fear, lest God for his sins should deny his assistance to him, as he might justly do; for although he was well assured in general that God would crown his people with success in this war, yet he might doubt of his particular success in this or that enterprise. *To drive them out;* out of their fastnesses, where they yet remain. Caleb desires this difficult work as a testimony of his own faith, and as a motive to quicken and encourage his brethren to the like attempts.

13 And Joshua [u] blessed him, [x] and gave unto Caleb the son of Jephunneh
[u] ch. 22. 6. [x] ch. 10. 37. & 15. 13. Judg. 1. 20. See ch. 21. 11, 12. 1 Chron. 6. 55, 56. Hebron for an inheritance.

Joshua either, 1. Prayed to God to bless and help him according to his own desire. Or, 2. Acknowledged his praiseworthy carriage in the matter of the spies, and the reasonableness of his request. Or, 3. Consented to his desire, and, as it follows, gave it to him; as God's *blessing* is oft put for his actual conferring of favours upon men.

14 [y] Hebron therefore became the in-
[y] ch. 21. 12. 1 Mac. 2. 56. heritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he [z] wholly followed the LORD God of
[z] ver. 8, 9. Israel.

15 And [a] the name of Hebron before *was* Kirjath-arba; *which Arba was* a
[a] Gen. 23. 2. ch. 15. 13. great man among the Anakims. [b] And the land had rest from war.
[b] ch. 11. 23.

A great man, in stature, and strength, and dignity, and authority, as being the progenitor of Anak, the father of those famous giants called *Anakims*. *The land had rest from war;* which gave them opportunity for the distribution of the land.

CHAP. XV.

The borders of the lot of Judah, 1—12. *Among them Kirjath-arba, Caleb's inheritance: he drives thence the three sons of Anak; promises to give his daughter in marriage to him who should smite Kirjath-sepher; which Othniel does, and obtains her: she requests of her father some land for a dowry; which he grants*, 13—19. *The cities of Judah*, 20—62. *The Jebusites could not be conquered by them*, 63.

THIS then was the lot of the tribe of the children of Judah by their families; [a] *even* to the border of Edom the [b] wilder-
[a] Num. 34. 3. [b] Num. 33. 36. ness of Zin southward *was* the uttermost part of the south coast.

For the general understanding of this business, it must be known, 1. That this work of casting lots was transacted with great seriousness and solemnity, in God's presence, with prayer and appeal to him for the decision of the matter. 2. That although an exact survey of this land was not taken till Josh. xviii. 4, 5, yet there was, and must needs be, a general description of it, and a division thereof into nine parts and a half; which as far as they could guess, were equal either in quantity or in quality. 3. That the lot did not at this time so peremptorily and unchangeably determine each tribe, that their portion could neither be increased nor diminished; as is manifest, because after Judah's lot was fixed, Simeon's lot was taken out of it, Josh. xix. 9, though after the land was more distinctly known and surveyed, Josh. xviii., it is likely the bounds were more certain and fixed. 4. That the lot determined only in general what part or quarter of the land belonged

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to each tribe, but left the particulars to be determined by Joshua and Eleazar, &c. For the manner of this lottery, it is probably conceived that there were two urns or pots, into one of which were put the names of all the tribes, each in a distinct paper, and into the other the names of each portion described; then Eleazar, or some other person, drew out first the name of one of the tribes out of one pot, and then the name of one portion out of the other pot, and that portion was appropriated to that tribe; and so in the rest. And with respect to these pots, in the bottom of which the papers lay, these lots are oft said to *come up*, or *come forth*. *The lot of the tribe of the children of Judah* came out first by God's disposition, as a note of his pre-eminency above his brethren. *Edom* lay south-east from Judah's portion.

2 And their south border was from the
† Heb. *tongue.* shore of the salt sea, from the † bay that looketh southward:

The bay, Heb. *the tongue;* by which he understands either a creek or arm of that sea; or a promontory, which by learned authors is sometimes called a *tongue;* it is not material to know which of these it was.

c Num. 34. 4. ‖ Or, *the going up to Acrabbim.* 3 And it went out to the south side [c] to ‖ Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

Concerning this description of the southern coast of Judah, see Numb. xxxiv. 3—5.

d Num. 34. 5. 4 *From thence* it passed [d] toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

The end of Jordan, i. e. the place where Jordan runs into the Salt Sea.

e ch. 18. 19. 6 And the border went up to [e] Bethhogla, and passed along by the north of
f ch. 18. 17. Beth-arabah; and the border went up [f] to the stone of Bohan the son of Reuben:

By the north of Beth-arabah, or, *on the north*, or *northward to Beth-arabah;* which place is attributed to Judah here, ver. 61; and to Benjamin, Josh. xviii. 22; because it was a frontier town in the borders of Judah and Benjamin, and therefore promiscuously belonging to both; which also was the case of some other places: and this cohabitation was convenient to maintain brotherly love and union between the several tribes, especially in the borders, where differences oft arise. *The stone of Bohan;* a place so called, not from Bohan's dwelling there, (for the Reubenites had no portion on this side Jordan,) but from some notable exploit which he did there, though it be not recorded in Scripture.

7 And the border went up toward
g ch. 7. 26. Debir from [g] the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-
h 2 Sam. 17. 17. 1 Kings 1. 9. shemesh, and the goings out thereof were at [h] En-rogel:

Debir; a differing place from that *Debir*, ver. 15, which was near Hebron, and remote from Judah's border; as also from that *Debir*, Josh. xiii. 26, which was beyond Jordan. *Gilgal;* either that Gilgal nigh Jordan, Josh. iv. 19, or another place of that name. *On the south side of the river*, or *brook*, or *valley*.

i ch. 18. 16. 2 Kings 23. 10. Jer. 19. 2, 6. 8 And the border went up [i] by the valley of the son of Hinnom unto the south side of the [k] Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end [l] of the valley of the giants northward:

k ch. 18. 28. Judg. 1. 21. & 19. 10.

l ch. 18. 16.

The border went up; properly, for the line went from Jordan and the Salt Sea, to the higher grounds nigh Jerusalem; and therefore the line is said to *go down*, Josh. xviii. 16, because there it takes a contrary course, and goes downwards to Jordan and the sea. *Hinnom;* a very pleasant place, but afterwards made infamous, 2 Kings xxiii. 10. *Of the Jebusite*, i. e. *of the* city *of the Jebusites*, which was anciently called *Jebusi*, Josh. xviii. 28; Judg. xix. 10. *The same is Jerusalem:* it may seem hence, and from Deut. xxxiii. 12; Josh. xviii. 28; Judg. i. 21, that Jerusalem, properly, or at least principally, belonged to Benjamin; and yet it is ascribed to Judah also here, ver. 63, and elsewhere, either because a part of the city was allotted to Judah; or because the Benjamites needed or desired the help and conjunction of this powerful tribe of Judah, for the getting and keeping of this most important place. And when the Benjamites had in vain attempted to drive out the Jebusites, this work was at last done by the tribe of Judah, who therefore had an interest in it by the right of war; as Ziklag, which belonged to the tribe of Simeon, being gotten from the Philistines by David, was adjoined by him to his tribe of Judah, 1 Sam. xxvii. 6.

9 And the border was drawn from the top of the hill unto [m] the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn [n] to Baalah, which *is* [o] Kirjath-jearim:

m ch. 18. 15.

n 1 Chron. 13. 6.

o Judg. 18. 12.

Of Mount Ephron, i. e. belonging to or bordering upon Mount Ephron. *Kirjath-jearim*, called *Kirjath-baal*, ver 60; Josh. xviii. 14.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to [p] Timnah:

p Gen. 38. 13. Judg. 14. 1.

Mount Seir; not that of Edom, but another so called from some resemblance it had with that in quality. *Beth-shemesh:* there were divers cities of this name; this in Judah here, and Josh. xxi. 16; 2 Kings xiv. 11, another in Issachar, and a third in Naphtali, Josh. xix. 22, 38.

11 And the border went out unto the side of [q] Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

q ch. 19. 43.

12 And the west border *was* [r] to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

r ver. 47. Num. 34. 6, 7.

13 ¶ [s] And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* [t] ‖ the city of Arba the father of Anak, which *city is* Hebron.

s ch. 14. 13.

t ch. 14. 15. ‖ Or, *Kirjath-arba.*

He gave, i. e. Joshua, as appears by comparing this with Josh. xiv. 6, 12, 13. *Arba*, or *Kirjath-arba;* not the city, which was the Levites', but the territory of it, Josh. xxi. 13.

14 And Caleb drove thence [u] the three sons of Anak, [x] Sheshai, and Ahiman, and Talmai, the children of Anak.

u Judg. 1. 10, 20.

x Num. 13. 22.

Thence, i. e. from the said territory, from their caves

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and forts in it: compare Josh. xiv. 12. This and the following work was done either in Joshua's life-time, as may seem from Josh. xi. 21, or after his death, as is related Judg. i. 10; these giants having either recovered their cities or defended themselves in the mountains. *Sheshai, and Ahiman, and Talmai;* either the same who are mentioned Numb. xiii. 33, and so they were long-lived men, such as many were in those times and places; or their sons, called by their fathers' names, which is very usual.

[y] ch. 10. 38. Judg. 1. 11. 15 And [y]he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

Debir; the same mentioned above, ver. 7. *The name of Debir before was Kirjath-sepher:* this clause seems to be added to distinguish this from the other *Debir* subdued by Joshua, Josh. x. 38, 39.

[z] Judg. 1. 12. 16 ¶ [z]And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

Which is to be understood with some conditions, as, if he were one who could marry her by God's law; for every promise contrary to that is void; and if she were willing; for though parents had a great power over their children, they could not force them to marry any person against their own wills. He might otherwise be an unfit and unworthy person: but this was no ordinary motion propounded to the imitation of others, but a Divine impulse, that Othniel's valour might be more manifest, and so the way prepared for his future government of the people, Judg. iii. 9.

[a] Judg. 1. 13. & 3. 9. [b] Num. 32. 12. ch. 14. 6. 17 And [a]Othniel the [b]son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

Object. This marriage was unlawful. *Answ.* No; for it was not Othniel, but Kenaz, who was Caleb's brother; and besides, the word *brother* is commonly used for any kinsman; and that Caleb was not properly Othniel's brother sufficiently appears, because Caleb is constantly called the son of Jephunneh; and Othniel, the son of Kenaz here, and 1 Chron. iv. 13.

[c] Judg. 1. 14. 18 [c]And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and [d]she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

[d] See Gen. 24. 64. 1 Sam. 25. 23.

As she came unto him, or, *as she went*, to wit, from her father's house to her husband's, as the manner was: see on Matt. i. 18. *She moved him to ask;* she persuaded her husband; either, 1. That he would ask; or rather, 2. That he would suffer her to ask, as she did. *She lighted off her ass*, that she might address herself to her father in a humble posture, and as a suppliant, which he understood by her gesture.

[e] Gen. 33. 11. 19 Who answered, Give me a [e]blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

Give me a blessing, i. e. a gift, as that word signifies, Gen. xxxiii. 11. *A south land*, i. e. a dry land, which was much exposed to the south wind, which in those parts was very hot and drying, as coming from the deserts of Arabia. *Springs of water*, i. e. *a field*, as she desired, ver. 18, wherein are *springs of water*, which in that country were of great price; for it is not probable that he would give her the springs, and give to another the grounds in which the springs were, who could thereby at their pleasure deprive her of the use and benefit of her springs: so she begs a well-moistened field, which also might give some relief to that which was dry and barren. *The upper springs, and the nether springs*, i. e. springs both in the higher and in the lower grounds; or two fields, one in high, another in low grounds; or rather, one above, and the other below, that south and dry ground which she complained of, that by this means it might be watered on both sides.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

The uttermost cities; those which were on the borders of the land, not the midland cities. It is apparent that all the cities belonging to this tribe are not mentioned in this catalogue. *Kabzeel*, called *Jekabzeel*, Neh. xi. 25.

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

Hazor, Hadattah; possibly it should be read as one word, *Hazor-hadattah*, as there is *Hazar-gaddah*, ver. 27, and *Hazar-shual*, ver. 28, such compounded proper names being usual; and this may seem the more probable, because if *Hazor* and *Hadattah* were two different cities, the conjunction *and* would have been put between them, as it is generally in the rest. *Which is Hazor*, or, *which* also is called *Hazor;* but to distinguish it from the other *Hazor*, ver. 23, this was called also *Hezron*.

26 Amam, and Shema, and Moladah,

Shema, called also *Sheba*, Josh. xix. 2.

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And [f]Ziklag, and Madmannah, and Sansannah,

[f] 1 Sam. 27. 6.

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

Object. Here are thirty-seven or thirty-eight cities named before; how then are they only reckoned twenty-nine? *Answ.* There were only twenty-nine of them, which either, 1. Properly belonged to Judah; the rest fell to Simeon's lot; or, 2. Were cities properly so called, i. e. walled cities, or such as had villages under them, as it here follows, the rest being great but unwalled towns, or such as had no villages under them.

33 *And* in the valley, [g]Eshtaol, and Zoreah, and Ashnah,

[g] Num. 13. 23.

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, ‖and Gederothaim; fourteen cities with their villages:

‖ Or, *or.*

Object. There are fifteen numbered. *Answ.* Either one of them was no city strictly called; or *Gederah* and *Gederothaim* is put for *Gederah* or *Gederothaim*, so called, possibly, because the city was double, as there want not instances of one city divided into two parts, called the old and the new city. So the conjunction *and* is put for the disjunctive *or*, whereof examples have been given before.

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, [h]and Joktheel,

[h] 2 Kin. 14. 7.

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah, and Ether, and Ashan,

Libnah, Heb. *Libnah*. See Josh. x. 29.

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:

45 Ekron, with her towns and her villages:

Here and in the following verses are contained all the cities of the Philistines, among which are Gath and Askelon, which peradventure are here omitted, because they were

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not at this time places of such power and eminency as afterwards they were, but were the daughters of some of these following cities, though afterwards the daughter might overtop the mother, as is usual. *Her towns*, Heb. *her daughters*, i. e. lesser cities, or great towns, subject to Ekron's jurisdiction. *Her villages*, i. e. lesser towns or hamlets.

46 From Ekron even unto the sea, all that *lay* †near Ashdod, with their villages:

† Heb. *by the place of.*

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto [i]the river of Egypt, and [k]the great sea, and the border *thereof:*

i ver. 4. k Num. 34. 6.

i. e. The sea-coast, and all other cities, towns, and villages upon it.

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

i. e. In the higher grounds, called mountains or hills, in comparison of the sea-coast.

49 And Dannah, and Kirjath-sannah, which *is* Debir,

Debir is also called *Kirjath-sepher*, above, ver. 15. So this city had three names.

50 And Anab, and Eshtemoh, and Anim,

51 [l]And Goshen, and Holon, and Giloh; eleven cities with their villages:

l ch. 10. 41. & 11. 16.

Goshen. See Josh. x. 41.

52 Arab, and Dumah, and Eshean,

53 And ‖ Janum, and Beth-tappuah, and Aphekah,

‖ Or, *Janus.*

54 And Humtah, and [m]Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:

m ch. 14. 15. & ver. 13.

55 Maon, Carmel, and Ziph, and Juttah,

Maon; of which see 1 Sam. xxiii. 25; xxv. 2. *Carmel;* Nabal's country, 1 Sam. xxv. *Ziph;* which gave its name to the neighbouring mountain, 1 Sam. xxvi. 1.

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 [n]Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:

n ch. 18. 14.

61 In the wilderness, Beth-arabah, Middin, and Secacah,

The wilderness; so the Hebrews call places either uninhabited by men, or having but few inhabitants.

62 And Nibshan, and the city of Salt, and Engedi; six cities with their villages.

The city of Salt; so called either from the Salt Sea, which was near it; or from the salt which was made in it, or about it.

63 ¶ As for the Jebusites the inhabitants of Jerusalem, [o]the children of Judah could not drive them out: [p]but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

o See Judg. 1. 8, 21. 2 Sam. 5. 6. p Judg. 1. 21.

For though *Jerusalem* was in part taken by Joshua before this, yet the upper and stronger part of it, called *Zion*, was still kept by the Jebusites, even until David's time; and it seems from thence they descended to the lower town called *Jerusalem*, and took it; so that the Israelites were forced to win it a second time; yea, and a third time also, for afterwards it was possessed by the Jebusites, Judg. xix. 11; 2 Sam. v. 6, 7. *Could not drive them out;* namely, because of their unbelief, as Christ *could do no mighty work—because of the people's unbelief*, Mark vi. 5, 6; Matt. xiii. 58, and because of their sloth, and cowardice, and wickedness, whereby they forfeited God's help, and then they must needs be impotent; but this inability was wilful, and brought upon them by themselves. *Jebusites dwell with the children of Judah at Jerusalem:* the same things which are here said of the children of Judah, are said of the Benjamites, Judg. i. 21. Hence ariseth a question, To which of the tribes Jerusalem belonged? whether to Benjamin, as is gathered from Gen. xlix. 27; Deut. xxxiii. 12; Jer. vi. 1, or to Judah, as is implied here, and Psal. lxxviii. 68, 69. Some think, that being in the borders of both, it was common to both, and promiscuously inhabited by both; and it is certain that after the captivity it was possessed by both, Neh. xi. 4. But for the present, though it did belong to Benjamin, yet the children of Judah being possibly very active in the first taking of it by Joshua, as they certainly were after his death, Judg. i. 8, they might thereby get some right share with the Benjamites in the possession of it. It seems most probable that part of it, and indeed the greatest part and main body of it, stood in the tribe of Benjamin; and hence this is mentioned in the list of their cities, and not in Judah's list: and part of it stood in Judah's share, even Mount Moriah, on which the temple was built; and Mount Sion, when it was taken from the Jebusites. *Unto this day;* when this book was written, whether in Joshua's life and old age, which continued many years after the taking of Jerusalem; or after his death, when this clause was added here and elsewhere in this book by some other man of God, which must needs be done before David's time, when the Jebusites were quite expelled, and their fort taken.

CHAP. XVI.

The general borders of the sons of Joseph, 1—4. *The borders of Ephraim,* 5—9. *Some of the Canaanites not expelled, but made tributary,* 10.

AND the lot of the children of Joseph †fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

† Heb. *went forth.*

Of Joseph, i. e. of Ephraim, and the half tribe of Manasseh, which are here put together in one; not because they had but one lot, for Ephraim had one here, ver. 5, and Manasseh another, Josh. xvii. 1; but because in these first verses he speaks of them in common, and of the south border, which seems to be the same, either wholly or in a great part; and then he comes to the particular description of their several portions. It is here further remarkable, that God so disposed of these lots, that they came forth in decent and due order; Judah's first, to whom the sovereignty was promised; and then Joseph's, who succeeded Reuben in the other privilege of the birth-right, the double portion, 1 Chron. v. 1, 2. *The water of Jericho;* of which see 2 Kings ii. 19—22. *The wilderness that goeth up from Jericho;* the wilderness of *Beth-aven*, as appears by comparing Josh. xviii. 12, which speaks of the very same border which was on the south of Ephraim, and on the north of Benjamin.

2 And goeth out from Beth-el to [a]Luz, and passeth along unto the borders of Archi to Ataroth,

a ch. 18. 13. Judg. 1. 26.

From Beth-el to Luz, or, *from Bethel-luzah,* as the LXX. here join the words; for Beth-el was anciently called *Luz*, Gen. xxviii. 19; xlviii. 3; though some think this was another *Luz*, spoken of Judg. i. 26. Others make Beth-el and Luz two neighbouring towns, which afterwards being more built and inhabited, became one, as oft hath happened.

3 And goeth down westward to the coast of Japhleti, [b]unto the coast of Beth-horon the nether, and to [c]Gezer: and the goings out thereof are at the sea.

b ch. 18. 13. 2 Chro. 8. 5. c 1 Chr. 7. 28. 1 Kin. 9. 15.

Of the two *Beth-horons*, see Josh. x. 10, 11.

4 [d]So the children of Joseph, Manasseh and Ephraim, took their inheritance.

d ch. 17. 14.

Manasseh, i. e. half Manasseh, by a synecdoche. *Their inheritance,* i. e. their several portions which here follow. Some think that they had but one lot between them; and

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therefore they are now said to *take their inheritance*, to wit, by dividing it between them according to the direction of Joshua and Eleazar, &c.; for that phrase being used of them, and not to my remembrance of any other tribes, may seem to have some peculiar signification, which doth not agree to the other tribes. But there being mention of a peculiar lot taken out for Manasseh, Josh. xvii. 1, shows that their several inheritances fell to them, as the rest did to the other tribes, even by several lots; and it is said of them, that they *took their inheritance*, which also Judah had done before them, because the tribes of Judah and Joseph did take their inheritances before the rest; and it was fit they should do so, for the security of the main camp, and the body of the people which were at Gilgal. See Josh. xviii. 5.

5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inherit-
e ch. 18. 13. ance on the east side was [e] Ataroth-addar,
f 2 Chr. 8. 5. [f] unto Beth-horon the upper;

On the east side, i. e. the north-east side. It is no wonder, if some of these descriptions are dark and doubtful to us at this distance of time and place; there having been so many alterations made in places, and so many circumstances being now altogether undiscoverable. But this is evident to every man of common sense, that this and all the descriptions here mentioned were then certain and evident to the Israelites, because these were the foundation of their present practice, and of all the possessions which then they took and peaceably possessed in succeeding ages.

6 And the border went out toward the
g ch. 17. 7. sea to [g] Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

Toward the sea; the midland sea, towards the west.

7 And it went down from Janohah to
h 1 Chr. 7. 28. Ataroth, [h] and to Naarath, and came to Jericho, and went out at Jordan.

Not to the city of Jericho, which belonged to Benjamin's lot, Josh. xviii. 21, but to its territory.

8 The border went out from Tappuah
i ch. 17. 9. westward unto the [i] river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

k ch. 17. 9. 9 And [k] the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

The separate cities, i. e. besides those cities which were within Ephraim's bounds, he had some other cities, to which all their territories were annexed out of Manasseh's portion, because his tribe was all here, and was larger than Manasseh's.

l Judg. 1. 29. See 1 Kin. 9. 16. 10 [l] And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

The Canaanites were not driven out until Solomon's time, 1 Kings ix. 16. *Under tribute*, as Josh. xvii. 13; 1 Kings ix. 16.

CHAP. XVII.

The inheritance of Manasseh, and its borders, 1—11. *They could not drive out the Canaanites, but made them tributary*, 12, 13. *The children of Joseph complain that their borders are too narrow: Joshua promises them the subduing of the Canaanites*, 14—18.

a Gen. 41. 51. & 46. 20. & 48. 18. b Gen. 50. 23. Num. 26. 29. THERE was also a lot for the tribe of Manasseh; for he *was* the [a] firstborn of Joseph; *to wit*, for [b] Machir the firstborn of Manasseh, the father of Gilead: be-
& 32. 39, 40. 1 Chro. 7. 14. cause he was a man of war, therefore he had [c] Gilead and Bashan.

c Deut. 3. 15.

He was the first-born of Joseph: the sense is, though Ephraim was to be more potent and numerous, yet Manasseh was the first-born, and had the privilege of the first-born, which was translated to Joseph, to wit, a double portion; and therefore though this were but half the tribe of Manasseh, yet they are not made inmates to Ephraim, but have a distinct lot of their own, as their brethren or other half tribe had beyond Jordan. *Machir;* the only son of Manasseh, who therefore is here, and Judg. v. 14, put for the whole tribe. *The first-born;* so even only sons are sometimes called, as Matt. i. 25: see Exod. iv. 22. *The father of Gilead;* or, and *the father*, or who was also *the father of Gilead;* not of the land of *Gilead*, but of the man *Gilead*, who was Machir's son, Numb. xxvi. 29. *He was a man of war; he*, i. e. *Machir*, had given great proof of his valour in his generation, (though the particular history be not mentioned,) and his posterity were no degenerate sons, but had his valiant blood still running in their veins. *Gilead and Bashan*, i. e. part of those countries; for part of them was also given to the Reubenites, and part to the Gadites, as appears from Josh. xiii. 30, 31. This may be added as a reason, either, 1. Why he got those places from the Amorites; or, 2. Why they were allotted to him or his posterity, because this was a frontier country, and the outworks to the land of Canaan, and therefore required such valiant persons to defend it.

2 There was also *a lot* for [d] the rest of
d Num. 26. 29,—32. the children of Manasseh by their families; [e] for the children of ‖ Abiezer, and
e 1 Chr. 7. 18. ‖ Num. 26. 30. *Jezer.* for the children of Helek, [f] and for the
f Num. 26. 31. children of Asriel, and for the children of Shechem, [g] and for the children of
g Num. 26. 32. Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

A lot, or, a portion, or distinct inheritance. *The rest of the children of Manasseh*, to wit, those of them which had not received their possessions beyond Jordan, Numb. xxvi. 29, &c. *These were the male children:* this expression is used to bring in what follows, concerning his female children.

3 ¶ But [h] Zelophehad, the son of He-
h Num. 26. 33. & 27. 1. & 36. 2. pher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

No sons, but daughters; of whom see on Numb. xxvi. 33; xxvii. 1.

4 And they came near before [i] Eleazar
i ch. 14. 1. the priest, and before Joshua the son of Nun, and before the princes, saying, [k] The
k Num. 27. 6, 7. LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

He gave them, i. e. Eleazar, or Joshua, with the consent of the princes appointed for that work.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

Ten portions; either, 1. Six portions for the six sons, whereof one was Hepher; and because he had no sons, his part was subdivided into five equal parts, for each of the daughters. Or, 2. Ten portions, five for the sons, and five for the daughters; for as for Hepher, both he and his son Zelophehad were dead, and that without sons, and therefore he had no portion; but his daughters had several portions allotted to them.

6 Because the daughters of Manasseh had an

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inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

Among his sons, i. e. no less than the sons; so their sex was no bar to their inheritance.

7 ¶ And the coast of Manasseh was
1 ch. 16. 6. from Asher to [1]Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of
m ch. 16. 8. Tappuah: but [m]Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

n ch. 16. 8. 9 And the coast descended [n]unto the
‖ Or, *brook of reeds.* ‖river Kanah, southward of the river:
o ch. 16. 9. [o]these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

These cities of Ephraim; Tappuah, and the cities upon *the coast descending to the river*, &c., last mentioned. *Are among the cities of Manasseh*, i. e. are intermixed with their cities, which was not strange nor unfit, these two being linked together by a nearer alliance than the rest.

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

His border; either, 1. Manasseh's, whose portion is here described, and whose name was last mentioned. Or, 2. Ephraim's and Manasseh's, both expressed in the foregoing words, and implied in the following, *they*. *In Asher*, i. e. upon the tribe of Asher; for though Zebulun came between Asher and them for the greatest part of their land, yet it seems there were some necks or parcels of land, both of Ephraim's and of Manasseh's, which jutted out farther than the rest, and touched the borders of Asher. And it is certain there were many such incursions of the land of one tribe upon some parcels of another, although they were otherwise considerably distant one from the other. See Josh. xix. 34. And you must not judge of these things by the present maps, which are drawn according to the opinions of late authors, which many times are false; and they are to be judged by the Scripture, and not the Scripture by them: but that part of Manasseh did reach to Asher, appears from hence, that Dor, a city of Manasseh, ver. 11, was, as Josephus witnesseth, near Carmel, which belonged to Asher, Josh. xix. 26.

p 1 Chron. 7. 29. q 1 Sam. 31. 10. 1 Kings 4. 12. 11 [p]And Manasseh had in Issachar and in Asher [q]Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

In Issachar and in Asher; either, 1. Bordering upon them, as *in Asher* is taken, ver. 10, and as Aaron's rod is said to be *in the ark*, i. e. close by it, Heb. ix. 4; or, 2. Properly in them, as Ephraim had some cities in the tribe of Manasseh, Josh. xvi. 9, and as it was not unusual, when the places allotted to any tribe was too narrow for it, and the next too large, to give away part from the larger to the less portion; nay, sometimes one whole tribe was taken into another, as Simeon was into Judah's portion, when it was found too large for Judah, Josh. xix. 9. *The inhabitants of Dor;* not the places only, but the people; whom, contrary to God's command, they spared and used for servants, whom therefore they are said to *have* or possess. *Three countries:* this may be referred either to some, to wit, the three last places, or to all the places named in this verse, which are here said either to have three countries or tracts of land belonging to them, or to be in three several countries or portions, as they seem to have been, some in Issachar, and some in Asher, and yet both belonging to Manasseh. Or, the words may be rendered *the third* part *of that country;* for the Hebrew word is of the singular number, and the article seems emphatical; and so the meaning may be, that the cities and towns here mentioned are a third part of that country, i. e. of that part of Issachar's and Asher's portion, in which those places lay.

12 Yet [r]the children of Manasseh could
r Judg. 1. 27, 28. not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

See on Josh. xv. 63. *Would dwell;* were resolved to fight, rather than be turned out of their ancient habitations.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to [s]tribute; but
s ch. 16. 10. did not utterly drive them out.

Which they were obliged to, now they were strong and numerous enough to possess those places.

14 [t]And the children of Joseph spake
t ch. 16. 4. unto Joshua, saying, Why hast thou given me *but* [u]one lot and one portion to inherit, seeing I *am* [x]a great people, forasmuch as the LORD hath blessed me hitherto?
u Gen. 48. 22. x Gen. 48. 19. Num. 26. 34, 37.

The children of Joseph, i. e. of Ephraim and Manasseh, as is manifest, partly from ver. 17, where it is so explained; and partly because they mention it as an unreasonable thing, that they, being two, should have but one lot. *Spake unto Joshua*, i. e. expostulated with him, when they went and saw that portion which was allotted to them, and found it much short of their expectation. *One lot, and one portion;* either, 1. Because they really had but one lot, which was afterwards divided by the arbitrators between them. Or, 2. Because the land severally allotted to them was no more than was little enough for one of them. *A great people*, or *numerous;* for so the Hebrew word oft signifies.

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of the Perizzites and of the ‖giants, if mount Ephraim be too narrow for thee.
‖ Or, *Rephaims.* Gen. 14. 5. & 15. 20.

He retorts their own argument: Seeing thou art a great and numerous people, turn thy complaints into actions and valiant exploits, and enlarge thy borders by thy own hand, to which thou mayst confidently expect God's assistance. *To the wood country;* to the mountain, as it is called, ver. 18, where among some towns there is much wood land, which thou mayst without much difficulty possess, and so get the more room. *Cut down*, i. e. the wood, ver. 18, for thy own advantage and use; partly in building more cities and towns; and partly for preparing the land for the use of pasture and tillage. *The Perizzites;* supposed to be a savage and brutish kind of people, that lived in woods and mountains. *Of the giants*, who lived in caves and mountains, now especially when they were driven out of their cities. *If Mount Ephraim be too narrow for thee*, or, *seeing Mount Ephraim is too narrow for thee*, as thou complainest, take to thyself the rest of that hilly and wood country. *Mount Ephraim* was a particular and eminent portion of the land, belonging to the tribe of Ephraim, as appears from Josh. xix. 50; xx. 7; xxi. 21; Judg. iv. 5. And this seems to be here mentioned synecdochically, for all the portion allotted to Ephraim and Manasseh, as appears from their complaint, which was not that this part, but that their whole portion, was too strait for them.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have [y]chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* [z]of the valley of Jezreel.
y Judg. 1. 19. & 4. 3. z ch. 19. 18. 1 Kings 4. 12.

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The hill is not enough for us; if we should invade and conquer it, and cut down both wood and men, yet it would not be sufficient for us. Heb. *The hill will not be found*, i. e. obtained, *by us;* those fierce and strong people the Perizzites and the giants will easily defend themselves, and frustrate our attempts, having the advantage of the woods and mountains. *The Canaanites that dwell in the land of the valley*, i. e. And if thou sayest, as we know thou wilt reply, that if the hill either cannot be conquered, or be not sufficient for us, we may go down and take more land out of the pleasant and fruitful valleys, we shall meet with no less difficulty there than in the mountains. Or thus, In going to the hills to which thou directest us, we must pass through valleys, where we shall be waylaid by powerful and armed enemies. *Chariots of iron;* not all made of iron, but armed with iron, not only for defence, but for offence also, having as it were scythes and swords fastened to them, to cut down all that stood in their way. *The valley of Jezreel;* which was either in the tribe of Issachar, or upon the borders of it, Josh. xix. 18.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only:*

Thou needest and deservest more than that lot, of which thou art actually possessed, and thou hast power to get more; which if thou endeavourest to do, God will bless thee, and give thee more.

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the
[a] Deut. 20. 1. Canaanites, [a]though they have iron chariots, *and* though they *be* strong.

The outgoings of it; either, 1. The productions or fruits of that land, when it is cleared from the wood, and purged; or rather, 2. The valleys and fields belonging or adjoining to it, for there the Canaanites were, ver. 16.

CHAP. XVIII.

The tabernacle is set up in Shiloh, 1. *The remainder of the land described, and divided into seven parts, for the seven tribes which as yet had no inheritance,* 2—9. *Joshua casts the lot at Shiloh,* 10: *the first comes out for Benjamin, whose borders and cities are described,* 11—28.

AND the whole congregation of the children of Israel assembled together [a]at
[a] ch. 19. 51. & 21. 2. & 22. 9. Jer. 7. 12. [b] Judg. 18. 31. 1 Sam. 1. 3, 24. & 4. 3, 4. Shiloh, and [b]set up the tabernacle of the congregation there. And the land was subdued before them.

Set up the tabernacle of the congregation there, by God's appointment, as is manifest from Deut. xii. 5, &c.; Jer. vii. 12. Hither it was removed from Gilgal, partly for the honour and conveniency of Joshua, that he being of the tribe of Ephraim, and seating himself there, might have the opportunity of consulting with God as oft as he desired and needed; and partly for the conveniency of all the tribes, that, being in the heart and centre of them, they might more easily resort to it from all places. Here the tabernacle continued for above three hundred years, even till Samuel's days, 1 Sam. i. 3. *And the land,* or, *for the land,* because these words contain a reason of the former action: the particle *and* is oft used for *for*, as hath been showed.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children
[c] Judg. 18. 9. of Israel, [c]How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

This slackness is supposed to arise, partly, from their dissatisfaction in the portions already allotted, Judah's being too large, as it appeared, and Joseph's too narrow, as they complained; partly, from an opinion of the impossibility of making any regular and equal distribution of the parts, till the whole were better known, and more exactly surveyed, which accordingly is here done; and partly, because being weary of war, and having sufficient plenty of all things in their present condition, they grew slothful and secure, and were unwilling to run into new hazards and wars, as they perceived, by Joshua's answer to the tribe of Joseph, Josh. xvii. 15, &c., they were likely to do when they entered upon their several possessions.

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

Three men; three, not one, for more exact observation both of the measure and quality of the several portions, and for greater assurance and evidence of their care and faithfulness in giving in their account. *Of each tribe;* either one of each of these tribes, who were yet unprovided for; or rather, two of all the tribes, even of them who had already received their portions; which was highly expedient, that in case it should appear that there was not a sufficiency for each of these tribes who wanted their portions, their brethren might be more ready either to assist them in procuring more land, or to part with some of their own portion to them. *Go through the land;* which they might now safely do, because the terror of the late war was yet upon the Canaanites, who were loth to rouse so near and potent an enemy.

5 And they shall divide it into seven parts: [d]Judah shall abide in their coast [d] ch. 15. 1. on the south, and [e]the house of Joseph [e] ch. 16. 1, 4. shall abide in their coasts on the north.

Seven parts; which were of equal extent or worth; for no tribe was so great but one of these parts in its full extent would abundantly suffice them; and there was no reason why the portions should be greater or less according as the tribes at present were more or fewer in number, because of the various changes which happened therein successively; it being usual for one tribe to be more numerous than another in one age, which was fewer in the next. And if the several tribes had increased more, and not diminished their numbers by their sins, they might have sent forth colonies, and taken any part of the land, even as far as Euphrates, all which the Lord of the whole earth had given them a right to, which when they pleased they might take possession of. *Shall abide in their coast on the south:* they shall not be disturbed in their possession, but shall keep it, except some part of it shall be adjudged to another tribe. *On the north;* in respect of Judah, not of the whole land; for divers other tribes were more northern than they.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, [f]that I may cast lots [f] ch. 14. 2. & ver. 10. for you here before the LORD our God.

i. e. Before the ark or tabernacle, that God may be witness, and judge, and author of the division, that each may be contented with his lot, and that your several possessions may be secured to you as things sacred, and not to be alienated.

7 [g]But the Levites have no part among [g] ch. 13. 33. you; for the priesthood of the LORD *is* their inheritance: [h]and Gad, and Reu- [h] ch. 13. 8. ben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

The Levites have no part among you; therefore it shall be divided only into seven parts, as I have said.

9 And the men went and passed through the

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land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

By cities, or, *according to the cities*, to which the several parts or territories belonged.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

Wherein we see the wisdom of Divine Providence, this being the only place in which that prophecy, Deut. xxxiii. 12, could have been accomplished.

12 [i] And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

[i] See ch. 16. 1.

A place distinct from, but near unto Beth-el, as may be gathered from Josh. xvi. 1.

13 And the border went over from thence toward Luz, to the side of Luz, [k] which *is* Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side [l] of the nether Beth-horon.

[k] Gen. 28. 19. Judg. 1. 23.

[l] ch. 16. 3.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at [m] Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

[m] See ca. 15. 9.

Kirjath-jearim; the Israelites changed the name, to blot out the remembrance of Baal. Compare Josh. xv. 9; Numb. xxxii. 38.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to [n] the well of waters of Nephtoah:

[n] ch. 15. 9.

The south quarter; the same with the north quarter of Judah. See Josh. xv. 5, 6, 11.

16 And the border came down to the end of the mountain that *lieth* before [o] the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to [p] En-rogel,

[o] ch. 15. 8.

[p] ch. 15. 7.

To the end of the mountain, i. e. the place where the mountain ends, and the valley begins. *Before the valley of the son of Hinnom*, i. e. in the prospect of that valley; or, that reacheth to that valley on the south. *In the valley of the giants on the north*; which extends to this other valley on the north side of it. *To the side of Jebusi*; to that part where the Jebusites lived, which was in and near Jerusalem.

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to [q] the stone of Bohan the son of Reuben,

[q] ch. 15. 6.

Geliloth, called also *Gilgal*, as appears from Josh. xv. 7; Judg. iii. 19; but differing from that Gilgal by Jordan.

18 And passed along toward the side over against [r] ‖ Arabah northward, and went down unto Arabah:

[r] ch. 15. 6. ‖ Or, *the plain.*

Arabah, called *Beth-arabah*, Josh. xv. 6.

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north † bay of the salt sea at the south end of Jordan: this *was* the south coast.

† Heb. *tongue.*

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

At the north bay of the Salt Sea, where an arm of that sea runs into the land, which is opposed to the south bay that was in the south border of the tribe of Judah, Josh. xv. 2. *At the south end of Jordan*, where it enters into the Salt Sea, which is here opposed to the north end of it, or the spring-head, which was in the north.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

Jericho; for though the city was destroyed, the territory remained, and some houses probably were built and inhabited there, though it was not made a city with walls and gates, which was the only thing forbidden, Josh. vi. 26. *Keziz*, or, *Emec-keziz*, the proper name of a city or great town.

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

Zemaraim; which either gave name to, or took name from, that mountain, 2 Chron. xiii. 4.

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

Mizpeh, near Ramah, in the same mountain where Silo was. There were divers other cities of that name.

28 And Zelah, Eleph, and [s] Jebusi, which *is* Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

[s] ch. 15. 8.

Which is Jerusalem: so it seems this city did properly and primarily belong to Benjamin, although the tribe of Judah had also an interest in it, either because some part of it was allotted to them, or because the Benjamites gave them a share in it, for the assistance which either they had received or did expect from that potent tribe, for the getting or defending of that very important place. See more on Josh. xv. 63. It is more than probable that all the cities belonging to this tribe are not here named, because Anathoth and Almon are omitted here, but expressed Josh. xxi. 18.

CHAP. XIX.

The second lot falls to Simeon; his borders among the tribe of Judah, whose inheritance was too great for them, 1—9. *The third lot falls to Zebulun*, 10—16. *The fourth to Issachar*, 17—23. *The fifth to Asher*, 24—31. *The sixth to Naphtali*, 32—39. *The seventh to Dan*, 40—48. *The children of Israel give an inheritance to Joshua*, 49, 50. *The division of the land finished*, 51.

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: [a] and their inheritance was within the inheritance of the children of Judah.

[a] ver. 9.

This was so ordered by God's providence, partly, to fulfil that threatening that he would *divide* and *scatter* this tribe

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in Israel, Gen. xlix. 7, which was hereby done in part, because they had no distinct part of their own, but were as inmates to Judah; partly, because now upon the more exact survey of the land it appeared to Joshua and Eleazar, and all the princes and people, even to the tribe of Judah themselves, that the part given to Judah did far exceed the proportion which either they needed and could occupy, or which the other tribes could expect; and partly, because this was the least of the tribes, as is evident from Numb. xxvi. 14, and therefore fittest to be put within another tribe.

b 1 Chron. 4. 28. 2 And [b]they had in their inheritance Beer-sheba, Sheba, and Moladah,

Beer-sheba, Sheba, or, *or Sheba*, i. e. otherwise called; for that *Beer-sheba* and *Sheba* were one and the same city is manifest, both from ver. 6, where all the cities are reckoned to be but *thirteen*; and from 1 Chron. iv. 28, where Simeon's cities are enumerated, and *Sheba* omitted as superfluous.

3 And Hazar-shual, and Balah, and Azem,

Balah, called also *Bilhah*, 1 Chron. iv. 29; and *Baalah*, Josh. xv. 29. For let this be observed, once for all, that the names of persons or places are frequently changed through length of time, or difference of dialects, or study of brevity and easiness in pronunciation, or new accidents, or other causes. Thus *Eltolad* and *Bethul*, ver. 4, are called *Tolad* and *Bethuel*, 1 Chron. iv. 29, 30; and for *Beth-lebaoth*, ver. 6, is *Beth-birei*, 1 Chron. iv. 31.

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

Thirteen cities, or, *towns*, as some of them are called, 1 Chron. iv. 32. Nor are all Simeon's cities here numbered, for Etam is added, 1 Chron. iv. 32, unless that were built afterward.

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children
c ver. 1. of Judah was too much for them: [c]therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

Zebulun is here put before Issachar, his elder brother, as he is also Gen. xlix. 13, 14; Deut. xxxiii. 18.

d Gen. 49. 13. 11 [d]And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that
e ch. 12. 22. *is* [e]before Jokneam;

The sea, i. e. the midland sea, as on the other side it reached to the sea of Galilee, and so those prophecies concerning him, Gen. xlix. 13; Deut. xxxiii. 18, were abundantly fulfilled. *Jokneam*: supposed to be Kishon, Judg. iv. 7, or Belus, or Pagis.

12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

Daberath, a city in Issachar, as appears from Josh. xxi. 18.

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-
‖ Or, which is Dyeon. kazin, and goeth out to Remmon-‖methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

Bethlehem; not that where Christ was born, which was in Judah, thence called *Bethlehem Judah*, Matt. ii. 1, but another. *Twelve cities*: there are more numbered here, but the rest either were not cities properly so called, having villages under their jurisdiction; or were not within this tribe, but only bordering upon it, and belonging to other tribes, which is evident of some of them, and may well be presumed of others.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

Jezreel, the royal city, 1 Kings xxi. 1. This tribe, because it lay between Benjamin on the south and Zebulun on the north, is not here described by its borders, which were the same with theirs; but by some of its cities. *Shunem*, the birth-place of Abishag, 1 Kings i. 3.

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

En-gannim; a different place from that En-gannim in the tribe of Judah, Josh. xv. 34.

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

Their border, on the north-west side.

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

Carmel westward, or, *Carmel by the sea*, to distinguish it from that Carmel in the tribe of Judah, 1 Sam. xxv. 2. This was a place of eminent fruitfulness, Isa. xxxiii. 9; xxxv. 2; xxxvii. 24, agreeable to the prophecy concerning Asher, Gen. xlix. 20; Deut. xxxiii. 24.

27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

Either, 1. That country called *Cabul*, wherein were twenty cities, of which 1 Kings ix. 13. But this is not probable, because that was not within nor belonging to any particular tribe; for then Solomon could not have alienated it from them, and given it unto Hiram, whereas this did belong to Asher. Or 2. A certain city so called. *On the left hand*, i. e. on the north, which, when men look towards the east, as is usual, is on their left hand.

28 And Hebron, and Rehob, and Hammon, and Kanah, [f]*even* unto great Zidon; f ch. 11. 8. Judg. 1. 31.

Kanah, to wit, *Kanah the greater*, in the Upper Galilee, not *Kanah the less*, which was in the Lower Galilee. *Great Zidon*; called *great* for its antiquity, and riches, and glory. This city either was not given to the Israelites, but is only

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mentioned as their border; or at least was never possessed by them; not without a singular providence of God, that they might not by the opportunity of so good a port be engaged in much commerce with other nations, from which, together with wealth, that great corrupter of mankind, they might contract their errors and vices.

29 And *then* the coast turneth to Ramah, and to the strong city † Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to [g] Achzib:

† Heb. *Tsor.* 2 Sam. 5. 11.

g Gen. 38. 5. Judg. 1. 31. Mic. 1. 14.

The coast turneth from the north southward. *To the strong city Tyre;* exclusively, for this city was no part of the land given them.

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

Here are more named, but some of them were not within this tribe, but only bordering places.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

Their coast; their northern border, drawn from west to east, as appears, because when this coast is described and brought to its end, *the coast* is said to *turn* from the east *westward*, ver. 34. *The outgoings*, i. e. the end of that coast.

34 And *then* [h] the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

h Deut. 33. 23.

Westward: this is unquestionably the southern border described from east to west. *To Judah upon Jordan. Quest.* How can this be, when there were divers tribes between this and Judah, all which reached to Jordan? *Answ.* He doth not say of Judah, as he doth of Zebulun and Asher, that it *reacheth* to it; but, as it seems, purposely leaves out that word which he had used in both the former branches, lest it should be understood of a local reaching to it, or being contiguous with it, which was not true; and that he might signify that he meant this clause in another sense, to wit, that it did in some sort go or reach *to*, or converse *with Judah by Jordan*. And so this may be here added, to show the accomplishment of that famous and obscure prophecy, That Naphtali, though he should be planted in the utmost border of the land, on the north-east, yet he should *possess* the riches of *the west and south*, Deut. xxxiii. 23, i. e. of those tribes which were at a great distance from him westward and southward; and this he should do by way of commerce with them by their famous river Jordan, which he did not only touch in a small part, as some of the other tribes did, but lay all along it for a good space together, even from the very fountain unto the sea of Gennesaret. Some think that this is verified by that royalty of this river, which they suppose God gave to the tribe of Judah, which extended as far as Naphtali.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

Hammath, or, *Hamath;* of which see Numb. xxxiv. 8; 1 Kings viii. 65; 2 Kings xxiii. 33. *Chinnereth;* whence the lake of Chinnereth or Gennesaret received its name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

Nineteen cities: see on ver. 15, 22, 30.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

Their inheritance; which is here described only by its cities, not by its borders, which are in part the same with Judah's; and their inheritance is in good part taken out of Judah's too large portion, as appears from divers of the cities here mentioned, which are also reckoned as in Judah's portion.

42 And [i] Shaalabbin, and Ajalon, and Jethlah,

i Judg. 1. 35.

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ‖ before ‖ Japho.

‖ Or, *over against.*

47 And [k] the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, [l] Dan, after the name of Dan their father.

[j] Or, *Joppa*, Acts 9. 36.
k See Judg. 18.
l Judg. 18. 29.

Went out too little for them, Heb. *went out from them*, to wit, out of their hands or possession; for so this Hebrew word is used concerning those lands, which in the year of the jubilee are said to *go out*, Lev. xxv. 28, 30, 31, 33, i. e. out of the hands of the present possessor, to the first and ancient owner. And so peradventure this may signify that many of the Danites were forced by their powerful neighbours the Philistines to relinquish their coast, and their allotted habitations; which put them upon the following course. *The children of Dan went up to fight against Leshem* after Joshua's death, as appears from Judg. xviii., and seems to be here inserted, partly that all the chief places where the Danites (dwelt,) though far distant, might be mentioned together; and partly to give an account of this strange accident, why they removed from their appointed portion to so remote a place; which may be this, that being much molested and terrified by their bad neighbours, they thought fit to go to some place remote from them, which also they were in a manner constrained to do, because otherwise they must have taken some part of the portions of other tribes, whereas now going to the very utmost northern point of the land, they took that which did not belong to, or, at least, was not in the possession of any other tribe. See more on Judg. xviii.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

i. e. They are said to *give* it, because the whole land was given to Joshua, and Eleazar, and the princes, as joint trustees, acting in the name and for the good of the people; so that even Joshua could take nothing without their gift.

50 According to the word of the LORD they gave him the city which he asked, *even* [m] Timnath-[n] serah in mount Ephraim: and he built the city, and dwelt therein.

m ch. 24. 30.
n 1 Chron. 7. 24.

1444.

According to the word of the Lord; as God promised or commanded; either, first, formerly, as may be gathered from Josh. xiv. 6; where we read that *the Lord said*

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something *unto Moses concerning me*, Caleb, *and thee*, Joshua; though only what is said to Caleb be there expressed, the other not being to his purpose there; for Joshua having showed the same courage and faithfulness which Caleb did, did doubtless receive equal encouragement and comfort from God at that time. Or, secondly, now at this time by Eleazar. *Timnath-serah*, called *Timnath-heres*, Judg. ii. 9. *He built*, i. e. repaired and enlarged it, in which sense Nebuchadnezzar is said to have built Babylon, Dan. iv. 30.

o Num. 34. 17. ch. 14. 1.

51 °These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided

p ch. 18. 1, 10.

for an inheritance by lot ᵖin Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAP. XX.

God commands six cities of refuge for those who unawares should slay a man, 1—4. *The right use of them*, 5, 6. *The Israelites appoint hereunto three cities on this, and three on the other side of Jordan*, 7—9.

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, ᵃAppoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

a Ex. 21. 13. Num. 35. 6, 11, 14. Deut. 19. 2, 9.

The possessions being now divided among you, do you reserve some of them for the use which I have commanded.

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

Unawares and unwittingly, Heb. *through ignorance*, or *error*, or *mistake*, and *without knowledge*; the same thing twice repeated, to cut off all the claims and expectations that wilful murderers might have of protection here; and God having declared that such should be taken even from his altar, that they might be killed, Exod. xxi. 14; and accordingly Joab was by Solomon's order killed even at the altar, 1 Kings ii. 28—31, 34. It is the more strange and impudent that any Christians should make their sanctuaries give protection to such persons whom God hath so expressly excepted from it, which the papists do; and their doctors are not ashamed to defend it upon frivolous reasons. *The avenger of blood*; the kinsman, who had right or power to demand or take vengeance of the slaughter.

4 And when he that doth flee unto one of those cities shall stand at the entering

b Ruth 4. 1, 2.

of ᵇthe gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

The judges used to sit *at the entering of the gate*. *His cause*, or, *his matters* or *business*, what he hath done, and why, and how; he shall give them a true relation of the fact, and all its circumstances. *They shall take him into the city*; understand, if they are satisfied in the relation he makes concerning the fact, otherwise it had been a vain thing to examine his cause. *Give him a place*; which they might well allow him, because God gave them the city with a reservation for such persons.

c Num. 35. 12.

5 ᶜAnd if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

d Num. 35. 12, 25.

6 And he shall dwell in that city, ᵈuntil he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

Standing was the posture of the accused and accusers, Exod. xviii. 13; Isa. l. 8; Zech. iii. 1. *Before the congregation*, or, *company*, or *assembly*, to wit, the council appointed to judge of these matters: not the council of the city of refuge, for they had examined him before, ver. 4; but of the city to which he belonged, or in or nigh which the fact was committed, as appears from Numb. xxxv. 25. *Until the death of the high priest*; of which see on Numb. xxxv. 25.

7 ¶ And they †appointed ᵉKedesh in Galilee in mount Naphtali, and ᶠShechem in mount Ephraim, and ᵍKirjath-arba, which *is* Hebron, in ʰthe mountain of Judah.

† Heb. *sanctified*.
e ch. 21. 32. 1 Chr. 6. 76.
f ch. 21. 21. 2 Chr. 10. 1.
g ch. 14. 15. & 21. 11, 13.
h Luke 1. 39.

Concerning these cities, note, 1. That they were all upon mountains, that they might be seen at a great distance, and so direct those who fled thither. 2. That they were seated at convenient distance one from another, for the benefit of the several tribes; for Kedesh was in the north, Hebron in the south, and Shechem between them. 3. That they all belonged to the Levites; partly that these causes might be more impartially examined and justly determined by them, who are presumed best able to understand the law of God, and most obliged and likely to follow it in their judgment, and not to be biassed by any affection or corrupt interest; and partly that their just reputation with the people, and their good counsels, might lay some restraint upon revengeful persons, who might be inclined or tempted to follow the man-slayer thither, and endeavour to kill him there.

8 And on the other side Jordan by Jericho eastward, they assigned ⁱBezer in the wilderness upon the plain out of the tribe of Reuben, and ᵏRamoth in Gilead out of the tribe of Gad, and ˡGolan in Bashan out of the tribe of Manasseh.

i Deut. 4. 43. ch. 21. 36. 1 Chr. 6. 78.
k ch. 21. 38. 1 Kin. 22. 3.
l ch. 21. 27.

They assigned, or *gave*, or *had assigned*, or *given*; for they were given by Moses, Deut. iv. 41, &c.; or they confirmed Moses's grant, and applied them to that use to which Moses designed and separated them.

9 ᵐThese were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, ⁿuntil he stood before the congregation.

m Num. 35. 15.
n ver. 6.

For the stranger; not only proselytes, but others also; because this was a matter of common right, that a distinction might be made between casual man-slayers and wilful murderers.

CHAP. XXI.

Cities given out of the other tribes by lot to the Levites, 1—8. *Particularly to the priests, the children of Aaron*, 9—19; *to the Levites, the Kohathites*, 20—26, *the Gershonites*, 27—33, *and Merarites*, 34—40; *in all forty-eight cities, with their suburbs*, 41, 42. *The Israelites quietly enjoy the Promised Land*, 43—45.

THEN came near the heads of the fathers of the Levites unto ᵃEleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

a ch. 14. 1. & 17. 4.

Then, i. e. when the whole land was distributed unto the several tribes, but not actually possessed by them; which was the proper season for them to put in their claim. *The fathers of the Levites* were Kohath, Gershom, and

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Merari, and the heads of these were the chief persons now alive of these several families.

b ch. 18. 1. 2 And they spake unto them at [b]Shiloh
c Num. 35. 2. in the land of Canaan, saying, [c]The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

It seems most probable that they gave to the Levites promiscuously such cities as God commanded, and that the lot appropriated them to their several houses or families. *Out of their inheritance*, i. e. out of their several possessions; partly that the burden and loss might be equally divided; and principally, that the Levites being dispersed among the several tribes, according to Jacob's prediction, Gen. xlix. 7, might more easily, and frequently, and effectually *teach* the *Israelites God's law and judgments*, which they were engaged to do, Deut. xxxiii. 10; and that the people might upon all occasions resort to them, and *require* the meaning *of the law at their mouths*, Mal. ii. 7. *These cities and their suburbs*; not only the use, but the absolute dominion of them, as is manifest both from ver. 11, 12, where a distinction is made between the *city and suburbs* of *Hebron*, and the *fields and villages thereof*, and the former are given to the Levites, the latter to Caleb; and from the return of these cities in the jubilee unto the Levites, as to their proper owners, Lev. xxv. 33, 34.

4 And the lot came out for the families
d ver. 8, 19. of the Kohathites: and [d]the children of Aaron the priest, *which were* of the Le-
e See ch. 24. 33. vites, [e]had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

Which three tribes were nearest to the temple, where their business lay. *Thirteen cities;* for though the priests were now few enough for one city, yet respect was to be had to their succeeding numbers; this division being made for all future generations. And seeing the Levites might sell their houses until the jubilee, Lev. xxv. 33, much more might they let them; and therefore it is probable their cities were not very long uninhabited, many being inclined to dwell with them by virtue of relations contracted with them, or dependence upon or expectation from them; or out of respect to the service of God, and the good of their souls.

f ver. 20, &c. 5 And [f]the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

The children of Kohath were of Aaron's family, or priests, but Levites only. These tribes are nearest to the three former, and so the Kohathites are placed next to their brethren the Aaronites. *Ten cities;* fewer than they gave out of the three former tribes, because their inheritance was less than the former. See Numb. xxxv. 8.

g ver. 27, &c. 6 And [g]the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

h ver. 34, &c. 7 [h]The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

i ver. 3. 8 [i]And the children of Israel gave by lot unto the Levites these cities with
k Num. 35. 2. their suburbs, [k]as the LORD commanded by the hand of Moses.

These cities with their suburbs; of which see on Numb. xxxv. 2.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* † mentioned by † Heb. *called.* name,

Judah and Simeon are mentioned together, because the cities of Simeon lay within Judah's portion.

10 [l]Which the children of Aaron, *being* l ver. 4. of the families of the Kohathites, *who were* of the children of Levi, had: for their's was the first lot.

Of the families, i. e. of the family, the plural number for the singular, which is not unusual.

11 [m]And they gave them ‖ the city of m 1 Chron. 6. 55. Arba the father of [n]Anak, which *city is* ‖ Or, *Kirjath-arba,* Gen. 23. 2. Hebron, [o]in the hill *country* of Judah, n ch. 15. 13, 14. with the suburbs thereof round about it. o ch. 20. 7. Luke 1. 39.

12 But [p]the fields of the city, and the p ch. 14. 14. villages thereof, gave they to Caleb the 1 Chron. 6. 56. son of Jephunneh for his possession.

The fields of the city, i. e. all beyond the 2000 cubits expressed Numb. xxxv. 5. This is here mentioned, not as his peculiar case, but as one eminent instance, to show that it was so in all the rest of the cities here named; that the fields and villages thereof still belonged to the several tribes from whom the cities and their suburbs were taken; and to make the rest of the Israelites more contentedly and cheerfully resign so great a part of their possessions to the Levites, because even Caleb did so, though his possession had been long before promised, and now actually given to him by God's special command, as a mark of honour and compensation for his long and faithful service.

13 ¶ Thus [q]they gave to the children q 1 Chro. 6. 57, &c. of Aaron the priest [r]Hebron with her r ch. 15. 54. & 20. 7. suburbs, *to be* a city of refuge for the slayer; [s]and Libnah with her suburbs, s ch. 15. 42.

14 And [t]Jattir with her suburbs, [u]and t ch. 15. 48. u ch. 15. 50. Eshtemoa with her suburbs,

15 And [x]Holon with her suburbs, [y]and x 1 Chron. 6. 58, *Hilen,* ch. 15. 51. Debir with her suburbs, y ch. 15. 49.

Holon, called *Hilen*, 1 Chron. vi. 58, as *Juttah* here is called *Ashan*, 1 Chron. vi. 59, and *Kibzaim* called *Jokmeam*, 1 Chron. vi. 68, and so some others, the names of the places being changed by length of time, and upon special occasions, as was frequent among the Jews; though their doctors add, that some of these places here mentioned, being now in the Canaanites' possession, and not speedily recovered from them, there were others put in their stead.

16 And [z]Ain with her suburbs, [a]and z 1 Chron. 6. 59, *Ashan,* ch. 15. 42 Juttah with her suburbs, *and* [b]Beth- a ch. 15. 55. shemesh with her suburbs; nine cities b ch. 15. 10. out of those two tribes.

Ain here, and *Gibeon* ver. 17, and some others here named, are not named 1 Chron. vi., either because they were destroyed in some of those hostile invasions and wars wherewith their land was grievously harassed and wasted before that time; or they appear there under other names, as was said.

17 And out of the tribe of Benjamin, [c]Gibeon with her suburbs, [d]Geba with c ch. 18. 25. d ch. 18. 24, *Gaba.* her suburbs,

18 Anathoth with her suburbs, and e 1 Chron. 6. 60, *Alemeth.* [e]Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ [f]And the families of the children f ver. 5. 1 Chro. 6. 66. of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

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The families which remained of the children of Kohath, over and above those of them who were priests.

g ch. 20. 7. 21 For they gave them [g] Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

To wit, that half which dwelt in Canaan, by comparing this with ver. 27.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

h vers 6. 1 Chr. 6. 71. 27 ¶ [h] And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* i Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

i ch. 20. 8.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

k ch. 20. 7. 32 And out of the tribe of Naphtali, [k] Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

l vers. 7. See 1 Chr. 6. 77. 34 ¶ [l] And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

m ch. 20. 8. 36 And out of the tribe of Reuben, [m] Bezer with her suburbs, and Jahazah with her suburbs,

Bezer, a city of refuge, as it is called Josh. xx. 8, and therefore needless to be here repeated.

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

n ch. 20. 8. 38 And out of the tribe of Gad, [n] Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

o Num. 35. 7. 41 [o] All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

Quest. Why hath this tribe, which was the least of all, more cities than any of them? *Answ.* First, It doth not appear that they had more; for though all the cities of the Levites be expressed, it is not so with the other tribes, but divers of their cities are omitted, as is evident. Secondly, The Levites were confined to their cities and suburbs; the rest had large territories belonging to their cities, which also they were in a capacity of improving, which the Levites were not; so that one of their cities might be more considerable than divers of the Levites. Thirdly, God was pleased to deal liberally with his ministers, partly to put honour upon those whom he foresaw many would be prone to despise; and partly, that being free from all outward distractions, they might more entirely and fervently devote themselves to the service of God, and the instruction of souls.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD gave unto Israel p Gen. 13. 15. & 15. 18. & 26. 3. & 28. 4, 13. [p] all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

He gave them the right to all, and the actual possession of the greatest part of it, and power to possess the rest as soon as it was needful and convenient for them, which was by degrees, when their numbers were increased, &c., Exod. xxiii. 29, 30, and the absolute dominion of all the people remaining in it.

q ch. 11. 23. & 22. 4. 44 [q] And the LORD gave them rest round about, according to all that he sware unto their fathers: and r Deut. 7. 24. [r] there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

To wit, all the days of Joshua, by comparing Josh. i. 5, for afterwards it was otherwise with them.

s ch. 23. 14. 45 [s] There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

CHAP. XXII.

The two tribes and half are sent home with a blessing, strict charge to fear the Lord, and great booty, 1—9. *They build an altar of testimony at the brink of Jordan,* 10. *The Israelites are offended, and assemble to wage war against them,* 11, 12. *They first send Phinehas and ten princes ambassadors to reprove them,* 13—20. *They clear themselves; their brethren rest satisfied,* 21—34.

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept a Num. 32. 20. Deut. 3. 18. [a] all that Moses the servant of the LORD commanded you, b ch. 1. 16, 17. [b] and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

These many days, i. e. for divers years together, so long as the war lasted. See Josh. xi. 18; xiv. 10.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, c Num. 32. 33. Deut. 29. 8. ch. 13. 8. [c] which Moses the servant of the LORD gave you on the other side Jordan.

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Unto your tents, i. e. to your settled habitations, as appears from ver. 8, which are oft called *tents*, as Judg. xix. 9; 2 Sam. xviii. 17; Hos. ix. 6; Mal. ii. 12.

d Deut. 6. 6, 17. & 11. 22.

5 But [d] take diligent heed to do the commandment and the law, which Moses

e Deu. 10.12.

the servant of the LORD charged you, [e] to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

Take diligent heed; watch over yourselves and all your actions. *The commandment and the law;* two words expressing the same thing, the law of commandments delivered by Moses. *With all your heart and with all your soul;* with the whole strength of your minds, and wills, and affections.

f Gen. 47. 7. Ex. 39. 43. ch. 14. 13. 2 Sam. 6. 18. Luke 24. 50.

6 So Joshua [f] blessed them, and sent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manasseh Moses had given *possession*

g ch. 17.5.

in Bashan: [g] but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with

h Num. 31. 27. 1 Sam. 30. 14.

iron, and with very much raiment: [h] divide the spoil of your enemies with your brethren.

i. e. With them who staid beyond Jordan for the defence of their land, and wives, and children, who therefore were to have a share, though not an equal share, with these. See Numb. xxxi. 27. But for them, 1 Sam. xxx. 24, their share was equal, because their danger was equal.

9 ¶ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is*

i Num. 32. 1, 26, 29.

in the land of Canaan, to go unto [i] the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

Or, *built then*, as this particle is elsewhere used; and so learned interpreters understand it, Psal. xiv. 5; xxxvi. 12; Eccles. iii. 17; Hos. ii. 15. And in the Latin tongue adverbs of place are sometimes put for adverbs of time: so I take it here. First, Because this best answers to the *when* in the beginning of the verse. Secondly, This seems to me to clear a great difficulty as to the place where the altar was built, which though according to our translation it seems, and is generally thought by interpreters to have been, in the land of Canaan; yet if things be more narrowly examined, it may be thought to have been on the other side Jordan in Gilead; and that both, first, from ver. 11, where it is said to have been built *over against, or in the sight of the land of Canaan*, therefore not in it. And secondly, from the reason they gave of the building of this altar, *for fear* lest the Israelites within Jordan and in Canaan *should say unto their children* dwelling beyond Jordan, *The Lord hath made Jordan a border between us and you*, &c.; which jealousy would have been much confirmed by building the altar in Canaan, but would be satisfied and confuted by having on the other side of Jordan, and in their own land, a pattern of that altar at which God was served in the land of Canaan, as a witness that they owned the same God, and the same way of worship, with their brethren that lived in Canaan. But whether the Hebrew particle be rendered *then* or *there*, it is not to be taken too strictly: if *then*, the meaning is not, that they did this as soon as ever *they came to the borders of Jordan, that* are *in the land of Canaan;* but about that time when they came to them, that they thought and designed it, and as soon as ever they were got over Jordan, which was in a very little time, they effected and perfected it: if it be rendered *there*, it is not to be limited to the very same spot of ground mentioned before, as if it was built at that *border of Jordan that was in the land of Canaan;* but to be a little more largely understood; to be built at one or other of the borders of Jordan; or, in general, *by Jordan;* which is here purposely added, for the explication of the word *there*, and to prevent the restraint of it to the border of Jordan, within Canaan.

11 ¶ And the children of Israel [k] heard

k Deut. 13. 12, &c. Judg. 20. 12.

say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

Where they passed over Jordan, either at their first entrance into Canaan, or afterwards, and usually.

12 And when the children of Israel heard *of it*, [l] the whole congregation of

l Judg. 20. 1.

the children of Israel gathered themselves together at Shiloh, to go up to war against them.

The children of Israel; not in their own persons, but by their elders, who used to transact all affairs of this kind in the name and stead of all the people. *To go up to war against them;* as apostates from God, according to God's command in that case, Deut. xiii. 13, &c.

13 And the children of Israel [m] sent

m Deut. 13. 14. Judg. 20. 12.

unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, [n] Phi-

n Ex. 6. 25. Num. 25. 7.

nehas the son of Eleazar the priest,

14 And with him ten princes, of each † chief house a prince throughout all the

† Heb. *house of the father.*

tribes of Israel; and [o] each one *was* an

o Num. 1. 4.

head of the house of their fathers among the thousands of Israel.

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, [p] that ye might rebel this day against

p See Lev. 17. 5, 9. Deut. 12. 13, 14.

the LORD?

The whole congregation of the Lord, who do and are resolved to cleave unto that God from whom you have revolted, and who speak this to you in the name of the Lord. *What trespass is this?* how heinous a crime is this! *To turn away this day*, i. e. so soon after God hath obliged you by such wonderful favours, and when God is now conducting you home to reap the fruits of all your pains and hazards. *That ye might rebel;* with a design to revolt from and rebel against God, and against his express command of worshipping him at one only altar, Exod. xx. 24; Lev. xvii. 8, 9; Deut. xii. 5, 11, 13.

17 *Is* the iniquity [q] of Peor too little

q Num. 25. 3, 4. Deut. 4. 3.

for us, from which we are not cleansed

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until this day, although there was a plague in the congregation of the LORD,

The iniquity of Peor, i. e. of our worshipping of Baal-Peor, Numb. xxv. *From which we are not cleansed until this day;* for though God had pardoned it, as to the national punishment of it, Numb. xxv. 11, yet they were not yet thoroughly purged from it; partly because the shame and blot of that filthy and odious practice was not yet wiped of; and partly because some of that corrupt leaven still remained among them, and though smothered for a time, yet was ready to break forth upon all occasions. See Josh. xxiv. 23. And God also took notice of these idolatrous inclinations in particular persons, and found out ways to punish them one time or other.

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to day against the LORD, that to morrow [r] he will be wroth with the whole congregation of Israel.

r Num. 16. 22.

To-morrow, i. e. suddenly, as that word is oft used, as Matt. vi. 30; 1 Cor. xv. 32. *He will be wroth with the whole congregation of Israel;* with you for doing so, and with us for suffering, or not punishing it.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, [s] wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

s ch. 18. 1.

If the land of your possession be unclean; if you apprehend it to be so for want of the tabernacle and altar there, as the following words imply; if you now repent of your former choice in preferring the worldly commodities of that country before the advantage of God's presence and favour, and more frequent opportunities of his service. *Take possession among us;* we will readily resign part of our possessions to you for the prevention of this sin and mischief; wherein they show great zeal for God's honour, and great pity and charity to their brethren. *Nor rebel against us;* for all the tribes were united in one body politic, and made one commonwealth, and one church; and each tribe was subject to the laws and commands of the whole society, and of the chief ruler or rulers thereof; so its disobedience to their just commands was properly rebellion against them.

20 [t] Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

t ch. 7. 1, 5.

The son of Zerah, i. e. one of his posterity, Josh. vii. 17, 18. *Perished not alone*, but brought destruction upon his whole family, and part of our forces sent against Ai. *In his iniquity*, or, *for his sin;* of which see Josh. vii. 24.

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

Either, first, properly, each was a governor of a thousand; for there were among them divers rulers, some of tens, some of hundreds, and some of thousands; or rather, secondly, improperly, and indefinitely, i. e. of the people of Israel, which consist of so many thousands more than you, whose authority therefore you owe a reverence to. For by comparing ver. 14, these seem to be greater persons than those that were rulers of thousands.

22 The LORD [u] God of gods, the LORD God of gods, he [x] knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

u Deu. 10. 17. x 1 Kings 8. 39. Job 10. 7. & 23. 10. Ps. 44. 21. & 139. 1, 2. Jer. 12. 3. 2 Cor. 11. 11, 31.

The Lord God of gods; that Jehovah whom we, no less than you, acknowledge and adore as the *God of gods*, infinitely superior to all that are called gods. The multiplying of his titles, and the repetition of these words, show their zeal and earnestness in this matter, and their abhorrency of the very thoughts of it. *He knoweth;* to him we appeal who knoweth all things, and the truth of what we are now saying. *Israel he shall know;* not only our present words, but our future and constant course shall satisfy all Israel of our perseverance in the true religion. *If it be;* if this have been done by us with such design, or in such a manner. *Save us not this day;* thou, O Lord, to whom we have appealed, and without whom we cannot be saved or preserved, save us not from any of our enemies, nor from the sword of our brethren. It is a sudden apostrophe to God, usual in such vehement speeches.

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself [y] require *it;*

y Deu. 18. 19. 1 Sam. 20. 16.

i. e. Call us to an account, and punish us for it; as that phrase is oft used, as Deut. xviii. 19; 1 Sam. xx. 16; Job x. 6; Psal. x. 13.

24 And if we have not *rather* done it for fear of *this* thing, saying, † In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

† Heb. *To morrow.*

You have no relation to him, nor interest in him, or his worship.

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

A border between us and you, to shut you out of the Land of Promise, and consequently from the covenant made between God and our fathers. *Ye have no part in the Lord;* nothing to do with him; no right to serve him or expect favour from him. See the like phrase 2 Sam. xx. 1; Ezra iv. 3; John xiii. 8.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

27 But *that* it *may be* [x] a witness between us, and you, and our generations after us, that we might [a] do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

x Gen. 31. 48. ch. 24. 27. ver. 34.

a Deu. 12. 5, 6, 11, 12, 17, 18, 26, 27.

That we might do the service of the Lord before him; that we and ours may have and hold our privilege of serving and worshipping God, not upon this altar, but in the place of God's presence, in your tabernacle, and upon your altar.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.

The pattern; an exact representation and resemblance. *A witness between us and you*, that we both serve one God, and approve and make use of one and the same altar.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, [b] to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

b Deut. 12. 13, 14.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the

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thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, † it pleased them.

† Heb. *it was good in their eyes.*

They were fully satisfied with this answer.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* [c] among us, because ye have not committed this trespass against the LORD: † now ye have delivered the children of Israel out of the hand of the LORD.

c Lev. 26. 11, 12. 2 Chron. 15. 2.

† Heb. *then.*

The Lord is among us, by his gracious presence and preventing goodness, in keeping you from so great an offence, and all of us from those dismal calamities that would have followed upon it. *Out of the hand of the Lord*, i. e. from the wrath and dreadful judgments of God; by avoiding that sin which would have involved both you and us in a most bloody war, you have delivered us from the evils we feared. He that prevents an unexpected or approaching disease or mischief, doth as truly deliver a man from it, as he that cures or removes it after it hath been inflicted.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel [d] blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

d 1 Chron. 29. 20. Neh. 8. 6. Dan. 2. 19. Luke 2. 28.

As they were by the law of God obliged to do, if they had been guilty and persisted therein; as afterwards they did the tribe of Benjamin for the same reason.

34 And the children of Reuben and the children of Gad called the altar ‖ *Ed:* for it *shall be* a witness between us that the LORD *is* God.

‖ That is, a witness: So ch. 24. 27.

CHAP. XXIII.

Joshua being old assembles the people; declares the wonders God had wrought for them, and would work, in expelling the Canaanites, 1—5. *Exhorts them to be courageous, to observe the law, and beware of idolatry,* 6—8; *which he enforces by former benefits, and promises,* 9—11; *by threatenings,* 12—16.

cir. 1427. AND it came to pass a long time after that the LORD [a] had given rest unto Israel from all their enemies round about, that Joshua [b] waxed old *and* † stricken in age.

a ch. 21. 44. & 22. 4. b ch. 13. 1. † Heb. *come into days.*

A long time; about fourteen years after it.

2 And Joshua [c] called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

c Deut. 31. 28. ch. 24. 1. 1 Chr. 28. 1.

Joshua called; either to his own city, or rather to Shiloh, the usual place of such assemblies, where his words being uttered before the Lord, were likely to have the more effect upon them. *For all Israel;* not all the people in their own persons, who could not either come thither, or hear him there; but in their representatives, by their *elders, heads, judges,* and *officers,* which are here added for the restriction and explication of that general expression. *And for,* or, even *for,* &c.

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the [d] LORD your God *is* he that hath fought for you.

d Ex. 14. 14. ch. 10. 14, 42.

Because of you; for your sake and good, that you might gain by their losses.

4 Behold, [e] I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea † westward.

e ch. 13. 2, 6. & 18. 10.

† Heb. *at the sunset.*

These nations that remain, not yet conquered. *To be an inheritance for your tribes;* you shall certainly subdue them, and inherit their land, as you have done the rest, if you be not wanting to yourselves. *With all the nations that I have cut off,* i. e. with the land of those nations; the *people* put for their *land,* as we have seen before; and as sometimes, on the contrary, the *land* is put for the *people. Westward,* where the Philistines, your most formidable adversaries, yet survive; but them also and their land I have given to you, and you shall undoubtedly destroy them, if you will proceed vigorously in your work.

5 And the LORD your God, [f] he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, [g] as the LORD your God hath promised unto you.

f Ex. 23. 30. & 33. 2. & 34. 11. Deut. 11. 23. ch. 13. 6.

g Num. 33. 53.

6 [h] Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, [i] that ye turn not aside therefrom *to* the right hand or *to* the left;

h ch. 1. 7.

i Deu. 5. 32. & 28. 14.

Be ye therefore very courageous; for it will require great courage and resolution to execute all the commands of Moses, and particularly that of expelling and destroying the residue of the Canaanites. *To the right hand or to the left,* i. e. in one kind or other, by adding to the law, or diminishing from it, as Moses speaks.

7 That ye [k] come not among these nations, these that remain among you; neither [l] make mention of the name of their gods, nor cause to swear *by them,* neither serve them, nor bow yourselves unto them:

k Ex. 23. 33. Deut. 7. 2, 3. Prov. 4. 14. Eph 5. 11.

l Ex. 23. 13. Ps. 16. 4. Jer. 5. 7. Zeph. 1. 5. See Num. 32. 38.

Come not among these nations, i. e. avoid all familiar converse and contracts, but especially marriages, with them, as it is explained, ver. 12, and as the Hebrew word intimates, being oft used of *coming* or *going* in to a woman. *Neither make mention of the name of their gods,* to wit, unnecessarily and familiarly, lest the mention of them breed discourse about them, and so by degrees bring a man to the approbation and worship of them. Compare Exod. xxiii. 13; Deut. xii. 3; Psal. xvi. 4; Eph. v. 3. *Nor cause to swear by them;* nor require nor compel the Gentiles to swear by them, as they used to do; especially in leagues and contracts, which therefore the Israelites are here implicitly forbidden to make with them. *Neither serve them, nor bow yourselves unto them;* neither give them any inward reverence, or outward adoration. Here is an observable gradation, whereby he shows what notable progress sin usually makes, and what reason there is to look to the beginnings of it, forasmuch as a civil and common conversation with their persons was likely to bring them, and indeed did actually bring them, by insensible steps, to the worship of their gods. So it is no wonder if some things not simply and in themselves evil be forbidden by God, as here the naming of their gods is, because they are occasions and introductions to evil.

8 ‖ But [m] cleave unto the LORD your God, as ye have done unto this day.

‖ Or, *For if ye will cleave, &c.*

m Deut. 10. 20. & 11. 22. & 13. 4. ch. 22. 5.

Cleave unto the Lord, by firm affiance, constant obedience, entire affection, faithful service and worship of him alone. *As ye have done unto this day,* to wit, since you came into Canaan; since which time the body of the people

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(for of them he speaks, not of every particular person) had behaved themselves much better than they did in the wilderness, and had not been guilty of any gross and general apostacy from God, or rebellion against him.

‖ Or, *Then the* LORD *will drive.* n Deut. 11. 23. o ch. 1. 5.

9 ‖ [n]For the LORD hath driven out from before you great nations and strong: but *as for* you, [o]no man hath been able to stand before you unto this day.

To wit, whom you have invaded; otherwise some of those people did yet remain unconquered.

p Lev. 26. 8. Deut. 32. 30. See Judg. 3. 31. & 15. 15. 2 Sam. 23. 8. q 1 Ki. 14. 14. & 21. 27. Deut. 3. 22.

10 [p]One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, [q]as he hath promised you.

He it is that fighteth for you; impute not this therefore to your own valour, as you will be apt to do, but to God's gracious and powerful assistance.

r ch. 22. 5.

11 [r]Take good heed therefore unto †yourselves, that ye love the LORD your God.

† Heb. *your souls.*

Now it requires more watchfulness and diligence than it did in the wilderness, because your temptations are now more and stronger; partly from the examples and insinuations of your bad neighbours, the remainders of this wicked people; and partly from your own peace and prosperity, and the pride, security, forgetfulness of God, and luxury which usually attend upon that condition, as God had warned them, Deut. vi. 10—12.

s Heb. 10. 38, 39. 2 Pet. 2. 20, 21.

12 Else if ye do in any wise [s]go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall [t]make marriages with them, and go in unto them, and they to you:

t Deut. 7. 3.

If ye go back, from God, and from his worship and service. *Go in unto them;* the phrase notes the matrimonial act.

u Judg. 2. 3.

13 Know for a certainty that [u]the LORD your God will no more drive out *any of* these nations from before you; [x]but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

x Ex. 23. 33. Num. 33. 55. Deut. 7. 16. 1 Kin. 11. 4.

They shall be snares and traps unto you: by your indulgence to them, and converse with them, you will be enticed and drawn by degrees into their errors, and impieties, and brutish lusts. *Scourges in your sides, and thorns in your eyes:* when they have inveigled, and seduced, and thereby weakened you, then they will molest and vex you, no less than a severe scourge doth a man's sides which are lashed by it, or than a small thorn doth the eye when it is got within it. *Until ye perish from off this good land:* they shall so persecute you, and fight against you with such success, that you shall be forced to quit your own land, and wander you know not whither; which must needs be very terrible to them to think of, when they compared this present ease, and plenty, and safety, with the pains, and weariness, and hazards, and wants of their former wanderings.

y 1 Kin. 2. 2. See Heb. 9. 27.

14 And, behold, this day [y]I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that [z]not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

z ch. 21. 45. Luke 21. 33.

Of all the earth, i. e. of all flesh, or of all men; the way which all men go; I am about to die, as all men must, Heb. ix. 27. The same phrase is 1 Kings ii. 2. *Ye know in all your hearts and in all your souls,* i. e. you know assuredly; your own experience puts it out of all question. *Not one thing hath failed. Quest.* How is this true, when so great a part of the promised land and people yet remain unconquered? *Answ.* God promised them to destroy all their enemies, and to give them the whole land, *not at once, but* by degrees, *by little and little,* as is expressed Deut. vii. 22, and as was most convenient for them.

a Deut. 28. 63.

15 [a]Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you [b]all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

b Lev. 26. 16. Deut. 28. 15, 16, &c.

The accomplishment of God's promises is a pledge or assurance that he will also fulfil his threatenings; both of them depending upon the same ground, the faithfulness of God.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAP. XXIV.

Joshua assembles all the tribes at Shechem, 1. *A brief history of God's benefits from Terah: he exhorts them faithfully to serve the true God,* 2—13. *Renewcth a covenant between them and God; promising for himself and his house; the people four several times promising for themselves,* 14—25. *He writes this in the book of the law, and sets up a stone for a witness,* 26—28. *His age, death, and burial,* 29—31. *The burying of Joseph's bones,* 32. *The death and burial of Eleazar,* 33.

AND Joshua gathered all the tribes of Israel to [a]Shechem, and [b]called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they [c]presented themselves before God.

a Gen. 35. 4. b ch. 23. 2. c 1 Sam. 10. 19.

Gathered all the tribes of Israel, to wit, by their representatives, as Josh. xxiii. 2. *To Shechem;* either, 1. To Shiloh, where the ark and tabernacle was; because they are here said *to present themselves before God;* and because the stone set up here is said to be *set up in or by the sanctuary of the Lord;* of both which I shall speak in their proper places. And they say Shiloh is here called *Shechem,* because it was in the territory of Shechem; but that may be doubted, seeing Shiloh was ten miles distant from Shechem, as St. Jerom affirms. And had he meant Shiloh, why should he not express it in its own and proper name, by which it is called in all other places, rather than by another name no where else given to it? Or rather, 2. To the city of Shechem, a place convenient for the present purpose, not only because it was a Levitical city, and a city of refuge, and a place near to Joshua's city, but especially for the two main ends for which he summoned them thither. 1. For the solemn burial of the *bones of Joseph,* as is implied here, ver. 32, and of the rest of the patriarchs, as is noted Acts vii. 15, 16, for which this place was designed. 2. For the solemn renewing of their covenant with God; which in this place was first made between God and Abraham, Gen. xii. 6, 7, and afterwards was there renewed by the Israelites at their first entrance into the land of Canaan, between the two mountains of Ebal and Gerizim, Josh. viii. 30, &c., which were very near Shechem, as appears from Judg. ix. 6, 7; and therefore this place was most proper, both to remind them of their former obligations to God, and to engage them to a further ratification of them. *Before God;* either, 1. Before the ark or tabernacle, as that phrase is commonly used; which might be either in Shiloh, where they were fixed; or in Shechem, whither the ark was brought upon this great occasion, as it was sometimes re-

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moved upon such occasions, as 1 Sam. iv. 3; 2 Sam. xv. 24. Or, 2. In that public, and venerable, and sacred assembly met together for religious exercises; for in such God is present, Exod. xx. 24; Psal. lxxxii. 1; Matt. xviii. 20. Or, 3. As in God's presence, to hear what Joshua was to speak to them in God's name, and to receive God's commands from his mouth. Thus Isaac is said to *bless* Jacob *before the Lord*, i. e. in his name and presence, Gen. xxvii. 7; and Jephthah is said to *utter all his words before the Lord in Mizpeh*, i. e. as in God's presence, calling him in to be witness of them.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, [d] Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and [e] they served other gods.

[d] Gen. 11. 26, 31. Judith 5. 6, 7.

[e] Gen. 31. 53.

Unto all the people, i. e. that people which were present, to wit, to the *elders*, &c., by whom it was to be imparted to all the rest, and to as many of the people as came thither. *The flood*, or, *the river*, to wit, *Euphrates*, as all agree; so called by way of eminency. *They served other gods*, i. e. both Abraham and Nahor were no less idolaters than the rest of mankind. This is said to prevent their vain boasting in their worthy ancestors, and to assure them that whatsoever good was in or had been done by their progenitors, was wholly from God's free grace, and not for their own merit or righteousness, as the Jews were very apt to conceit.

3 And [f] I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and [g] gave him Isaac.

[f] Gen. 12. 1. Acts 7. 2, 3.

[g] Gen. 21. 2, 3. Ps. 127. 3.

I took your father; I apprehended him by my grace, and snatched him out of that idolatrous and wicked place, and took him into acquaintance and covenant with myself, which was the highest honour and happiness he was capable of. *Led him throughout all the land of Canaan*, i. e. I brought him after his father's death into Canaan, Gen. xii. 1, and I conducted and preserved him in safety in all his travels through the several parts of Canaan. *Multiplied his seed*, i. e. gave him a numerous posterity, not only by Hagar and Keturah, but even by Sarah and by Isaac, as it follows. *Gave him Isaac*, by my special power and grace, to be the heir of my covenant, and all my promises, and the seed in or by which all nations were to be blessed, Gen. xii. 3; xxi. 2.

4 And I gave unto Isaac [h] Jacob and Esau: and I gave unto [i] Esau mount Seir, to possess it; [k] but Jacob and his children went down into Egypt.

[h] Gen. 25. 24, 25, 26.

[i] Gen. 36. 8. Deut. 2. 5.

[k] Gen. 46. 1, 6. Acts 7. 15.

I gave unto Esau Mount Seir to possess it, that he might leave Canaan entire to his brother Jacob and his posterity, Gen. xxxvi. 7, 8. *Jacob and his children went down into Egypt*, where they long lived in grievous bondage; which God having delivered us from, I shall now pass it over.

5 [l] I sent Moses also and Aaron, and [m] I plagued Egypt, according to that which I did among them: and afterward I brought you out.

[l] Ex. 3. 10.

[m] Ex. 7. & 8. & 9. & 10. & 12.

According to that which I did, i. e. in such manner, and with such plagues as I inflicted, and are recorded.

6 And I [n] brought your fathers out of Egypt: and [o] ye came unto the sea; [p] and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

[n] Ex. 12. 37, 51.

[o] Ex. 14. 2.

[p] Ex. 14. 9.

7 And when they [q] cried unto the LORD, [r] he put darkness between you and the Egyptians, [s] and brought the sea upon them, and covered them; and [t] your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness [u] a long season.

[q] Ex. 14. 10.

[r] Ex. 14. 20.

[s] Ex. 14. 27, 28.

[t] Deut. 4. 34. & 29. 2.

[u] ch. 5. 6.

He speaketh this to the elders, ver. 1, who were so, not only by power and dignity, but many of them by age; and there being now not sixty years past since those Egyptian plagues, it is very probable that a considerable number of those here present had seen those things in Egypt, and being not twenty years old, were exempted from that dreadful sentence of destruction, passed upon all who were then of more years standing, Numb. xiv.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; [x] and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

[x] Num. 21. 21, 33. Deu. 2. 32. & 3. 1.

9 Then [y] Balak the son of Zippor, king of Moab, arose and warred against Israel, and [z] sent and called Balaam the son of Beor to curse you:

[y] See Judg. 11. 25.

[z] Num. 22. 5. Deut. 23. 4.

Balak warred against Israel. Quest. How is this true, when *Balak did never fight against Israel*, Judg. xi. 25? *Answ.* One prince may commence a war against another, though he never come to a battle, nor strike one stroke; so Balak warred, though not by open force, yet by crafty counsel and warlike stratagems, by magical arts, by wicked devices, by making bate betwixt them and God their confederate; or by warlike preparations, in case Balaam's charms had succeeded, as may be gathered from Numb. xxii. 11; or at least by design or intention; things being oft said to be done both in Scripture and other authors which were only designed or intended, as here, ver. 11; Gen. xxxvii. 21; Ezek. xxiv. 13; Matt. v. 28; John x. 32, 33. And the old lawyers note, *That he is rightly called a thief or an adulterer, &c., who wanted nothing but occasion to be so.*

10 [a] But I would not hearken unto Balaam; [b] therefore he blessed you still: so I delivered you out of his hand.

[a] Deut. 23. 5.

[b] Num. 23. 11, 20. & 24. 10.

I would not hearken unto Balaam, who hereby appears to have desired of God leave to curse Israel; and therefore it is not strange that God, who permitted him simply to go, was highly angry with him for going with so wicked an intent, Numb. xxii. 20, 22, 32. *Out of his hand*, i. e. from Balak's malicious design against you.

11 And [c] ye went over Jordan, and came unto Jericho: and [d] the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

[c] ch. 3. 14, 17. & 4. 10, 11, 12.

[d] ch. 6. 1. & 10. 1. & 14. 1.

Fought against you; made opposition against you, by shutting their gates, by endeavouring to cut off your spies, &c.; they warred against you, if not by an offensive, yet by a defensive war. In the names of these nations he seems to comprise all their wars, which being so fresh in their memory, he thought it needless particularly to mention.

12 And [e] I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* [f] not with thy sword, nor with thy bow.

[e] Ex. 23. 28. Deut. 7. 20.

[f] Ps. 44. 3, 6.

The hornet; either, 1. Figuratively, i. e. terrors and plagues, or other destroying judgments. Or, 2. Properly so called. See on Exod. xxiii. 28. And this being done before Joshua's entrance into Canaan, it is not strange if it be not mentioned in this book or record of Joshua's actions. *Not with thy sword, nor with thy bow;* for though thou didst fight with them, and prevail against them in battle, yet this was not because thou hadst more force or courage than they; but because by my hornet, which I sent like a harbinger before thee, I had both broken their spirits, and greatly diminished their numbers, and particularly cut off those giants or others who were like to give thee most trouble and difficulty; whence it comes to pass that we read of so few giants in that land, *which was called the land of giants*, Deut. iii. 13.

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13 And I have given you a land for
f Deut. 6.10, 11. ch. 11. 15. which ye did not labour, and f cities
which ye built not, and ye dwell in them;
of the vineyards and oliveyards which
ye planted not do ye eat.

Cities which ye built not. See on Josh. xi. 12, 13.

h Deut. 10. 12. 1 Sam. 12. 24. i Gen. 17. 1. & 20. 5. Deut. 18. 13. Ps. 119. 1. 2 Cor. 1. 12. Eph. 6. 24. k ver. 2, 23. Lev. 17. 7. Ezek. 20. 18. 1 Ezek. 20. 7, 8. & 23. 3.

14 ¶ h Now therefore fear the LORD,
and serve him in i sincerity and in truth:
and k put away the gods which your fa-
thers served on the other side of the flood,
and l in Egypt; and serve ye the LORD.

In sincerity and in truth; either these two expressions note the same thing; or *sincerity* is opposed to the mixture of false gods with the true, as it here follows, or of a false and corrupt worship of God with that which God appointed; and *truth* is opposed to dissimulation and falseness, and instability of heart. *Put away the gods;* whereby it appears, that although Joshua had doubtless prevented and purged out all public and manifest idolatry, yet there were some of them who practised it in their private houses and retirements. See below, ver. 23; Amos v. 25, 26; Acts vii. 42. 43. *Your fathers, Terah,* and *Nahor,* and *Abraham,* as ver. 2, and others of your ancestors. *On the other side of the flood, and in Egypt:* see Ezek. xxiii. 3, 8, 19, 21, 27. Under these particulars no doubt he comprehends all other false gods, which were served by the nations amongst whom they were, as appears from ver. 15, but only mentions these, as the idols which they were in more danger of worshipping than those in Canaan; partly because those of Canaan had been now lately and palpably disgraced by their inability to preserve their worshippers from total ruin; and partly because the other idols came recommended unto them by the venerable name of antiquity, and the custom of their forefathers. See Jer. xliv. 17; Ezek. xx. 18.

15 And if it seem evil unto you to
m See Ruth 1. 15. 1 Kin. 18. 21. Ezek. 20. 39. John 6. 67. n ver. 14. o Ex. 23. 24, 32, 33. & 34. 15. Deut. 13. 7. & 29. 18. Judg. 6. 10. p Gen. 18. 19.
serve the LORD, m choose you this day
whom ye will serve; whether n the gods
which your fathers served that *were* on
the other side of the flood, or o the gods
of the Amorites, in whose land ye dwell:
p but as for me and my house, we will
serve the LORD.

If it seem evil; unjust, unreasonable, or inconvenient. *Choose you this day whom ye will serve:* not that he leaves them to their liberty, whether they would serve God or idols; for Joshua had no such power or liberty himself, nor could give it to any other; and both he and they were obliged by the law of Moses to give their worship to God only, and to forbear all idolatry in themselves, and severely to punish it in others; but it is a rhetorical and powerful insinuation, whereby he both implies that the worship of God is so highly reasonable, so necessary and beneficial, and the service of idols is so absurd, and vain, and pernicious, that if it were left free to all men to make their choice, every man in his right wits must needs choose the service of God before that of idols; and provokes them to bind themselves faster to God by their own choice. See such manner of speeches in Ruth i. 8, 15; 1 Kings xviii. 21. *But as for me and my house, we will serve the Lord;* but know this, if you should all be so base and brutish, as to prefer senseless and impotent idols before the true and living God, it is my firm purpose, that I will, and my children and servants (as far as I can influence them) shall, be constant and faithful to the Lord.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people,
q Ye cannot serve the LORD: for he *is*
r an holy God; he *is* s a jealous God; t he
will not forgive your transgressions nor
your sins.

q Matt. 6.24. r Lev. 19. 2. 1 Sam. 6. 20. Ps. 99. 5, 9. Is. 5. 16. s Ex. 20. 5. t Ex. 23. 21.

Ye cannot serve the Lord: he speaks not of an absolute impossibility, (for then both his resolution to serve God himself, and his exhortation to them to do so, had been vain and ridiculous,) but of a moral impossibility, or a very great difficulty, which he allegeth not to discourage them from God's service, which is his great design to engage them in; but only to make them more considerate and cautious in obliging themselves, and more circumspect and resolved in answering their obligations. The meaning is, God's service is not, as you seem to fancy, a slight and easy thing, as soon done as said; but it is a work of great difficulty, and requires great care, and courage, and resolution; and when I consider the infinite purity of God, that he will not be mocked or abused; and withal your great and often manifested proneness to superstition and idolatry, even during the life of Moses, and in some of you whilst I live, and whilst the obligations which God hath laid upon you in this land are fresh in remembrance; I cannot but fear that after my decease you will think the service of God too hard and burdensome for you, and therefore will cast it off, and revolt from him, if you do not double your watch, and carefully avoid all occasions of idolatry, which I fear you will not do, but I do hereby exhort you to do. *He is a jealous God;* he will not endure a corrival or partner in his worship; you cannot serve him and idols together, as you will be inclined and tempted to do. *He will not forgive your transgressions;* if you who own yourselves for his people and servants, shall wickedly and wilfully transgress his laws by idolatry or other crimes, he will not let this go unpunished in you, as he doth in other nations; therefore consider what you do when you take the Lord for your God; weigh your advantages and inconveniences together; for as if you be sincere and faithful in God's service, you will have admirable benefits by it; so if you be false to your professions, and forsake him whom you have so solemnly avouched to be your God, he will deal more severely with you than with any people in the world.

20 u If ye forsake the LORD, and serve
u 1 Chro. 28. 9. 2 Chr. 15. 2. Ezra 8. 22. Is. 1. 28. & 65. 11, 12. Jer. 17. 13. x ch. 23. 15. Is. 63. 10. Acts 7. 42.
strange gods, x then he will turn and do
you hurt, and consume you, after that he
hath done you good.

He will turn, i. e. he will alter his course and the manner of his dealing with you, and will be as severe as ever he was kind and gracious. *Consume you, after that he hath done you good;* he will repent of all his former kindness, and his goodness abused will be turned into fury.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

To wit, him only, and not strange gods, as was supposed by Joshua, ver. 20.

22 And Joshua said unto the people,
Ye *are* witnesses against yourselves that
y ye have chosen you the LORD, to serve
him. And they said, *We are* witnesses.

y Ps. 119. 173.

Ye are witnesses against yourselves; this solemn profession will be a swift witness against you, if hereafter you apostatize from God.

23 Now therefore z put away, *said he,*
z ver. 14. Gen. 35. 2. Judg. 10. 16. 1 Sam. 7. 3.
the strange gods which *are* among you,
and incline your heart unto the LORD
God of Israel.

The strange gods which are among you; those idols which you either brought out of Egypt, or have taken in Canaan, which I have too much reason to believe that some of you, contrary to God's command, do keep, whether for the preciousness of the matter, or rather for some secret inclination to superstition and idolatry, as the following words imply. See ver. 14.

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24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua [a] made a covenant with the people that day, and set them a statute and an ordinance [b] in Shechem.

[a] See Ex. 15. 25. 2 Kings 11. 17.

[b] ver. 26.

Either, 1. *He set*, or propounded, or declared *unto them the statute and ordinance*, i. e. the sum of the statutes and ordinances of God, which their covenant obliged them to. Or, 2. *He set* or established it, to wit, that covenant, with *them*, i. e. the people, *for a statute or an ordinance*, to bind themselves and their posterity unto God for ever, as a statute and ordinance of God doth.

26 ¶ And Joshua [c] wrote these words in the book of the law of God, and took [d] a great stone, and [e] set it up there [f] under an oak, that *was* by the sanctuary of the LORD.

[c] Deut. 31. 24.

[d] See Judg. 9. 6.

[e] See Gen. 28. 18. ch. 4. 3.

[f] Gen. 35. 4.

These words, i. e. this covenant or agreement of the people with the Lord. *In the book of the law of God*, i. e. in that volume which was kept in the ark, Deut. xxxi. 9, 26, whence it was taken and put into this book of Joshua. This he did, partly, for the perpetual remembrance of this great and solemn action; partly, to lay the greater obligation upon the people to be true to their engagement; and partly, as a witness for God, and against the people, if afterwards he severely punished them for their defection from God, to whom they had so solemnly and freely obliged themselves. *Set it up there*, as a witness and monument of this great transaction, according to the custom of those ancient times, as Gen. xxviii. 18; xxxi. 45; xxxv. 14; Exod. xxiv. 4; Deut. xxvii. 2; Josh. iv. 3; viii. 32. Possibly this agreement was written upon this stone, as was then usual. *Under an oak that was by the sanctuary of the Lord*, i. e. near to the place where the ark and tabernacle then were; for though they were forbidden to *plant a grove of trees near unto the altar*, Deut. xvi. 21, as the Gentiles did, yet they might for a time set up an altar, or the ark, near a great tree which had been planted there before.

27 And Joshua said unto all the people, Behold, this stone shall be [g] a witness unto us; for [h] it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

[g] See Gen. 31. 48, 52. Deu. 31. 19, 21, 26. ch. 22. 27, 28, 34.

[h] Deut. 32. 1.

It hath heard; it shall be as sure a witness against you as if it had heard. This is a common figure, called *prosopopœia*, whereby the sense of hearing is oft ascribed to the heavens and the earth, and other senseless creatures, as Deut. xxxii. 1; Isa. i. 2; Jer. ii. 12.

28 So [i] Joshua let the people depart, every man unto his inheritance.

[i] Judg. 2. 6.

29 ¶ [k] And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

[k] Judg. 2. 8.

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30 And they buried him in the border of his inheritance in [l] Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

[l] Ch. 19. 50. Judg. 2. 9.

31 And [m] Israel served the LORD all the days of Joshua, and all the days of the elders that † overlived Joshua, and which had [n] known all the works of the LORD, that he had done for Israel.

[m] Judg. 2. 7.

† Heb. *prolonged* their *days after Joshua.*

[n] See Deut. 11. 2. & 31. 13.

32 ¶ And [o] the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground [p] which Jacob bought of the sons of Hamor the father of Shechem for an hundred ‖ pieces of silver: and it became the inheritance of the children of Joseph.

[o] Gen. 50. 25. Ex. 13. 19.

[p] Gen. 33. 19.

‖ Or, *lambs.*

In Shechem; not in the city of Shechem, but in a field near and belonging to it, as appears from the following words, and from Gen. xxxiii. 18, and from the ancient custom of the Israelites to have their burying-places without cities, in fields or gardens.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* [q] Phinehas his son, which was given him in mount Ephraim.

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[q] Ex. 6. 25. Judg. 20. 28.

By special favour, and for his better conveniency in attending upon the ark, which then was, and for a long time was to be, in Shiloh, which was near to this place; whereas the cities which were given to the priests were in Judah, Benjamin, and Simeon, which were remote from Shiloh, though near to the place where the ark was to have its settled abode, to wit, to Jerusalem.

THE BOOK OF

JUDGES.

THE ARGUMENT.

THE author of this book is not certainly known, whether it was Samuel, or Ezra, or some other prophet; nor is it material to know. 1. It matters not who was the king's secretary, or with what pen it was written, if it be once known that it was the king who made the order or decree: it is sufficient that unto the Jews *were committed the oracles of God*, Rom. iii. 2, i. e. the Holy Scriptures of the Old Testament, one part of which this was, by confession of all; and that the Jews did not falsify their trust therein, but kept those holy books themselves, and delivered them to the world, entire, without addition or diminution; for neither Christ nor his apostles, who severely rebuke them for their mistakes and misunderstandings of some passages of Scripture, ever charge them with any perfidiousness about the canon or books of the Scripture. This book is called the Book of JUDGES, because it treats of the judges, or of the state of the commonwealth of Israel under all the judges, except Eli and Samuel, who being the last of the judges, and the occasions or instruments of the change of this government, are omitted in this book. The judges were a sort of magistrates inferior to kings, and could neither make new laws, nor impose any tributes, but were the supreme executors of God's laws and commands, and the generals of their armies.

CHAP. I.

The tribe of Judah, by God's command, begin to make war against the Canaanites, 1—4. *Adoni-bezek justly requited*, 5—7. *They take Jerusalem*, 8; *and Hebron. Anak's sons slain*, 9, 10. *Othniel subdueth Debir, and so obtaineth Caleb's daughter to wife*, 11—15. *The Kenites dwell in Judah*, 16. *Simeon subdueth Zephath*, 17; *and Judah*

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divers cities of the Philistines, 18—20. *The Jebusites dwell with Benjamin*, 21. *They of the house of Joseph subdue Beth-el*, 22—26. *Manasseh, Ephraim, Zebulun, Asher, Naphtali, Dan drive not out the Canaanites; for which they are vexed by them, and are left to dwell one among another*, 27—36.

B. C. cir. 1425. NOW after the death of Joshua it came
[a] Num. 27. 21. ch. 20. 18. to pass, that the children of Israel [a] asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

After the death of Joshua; not long after it, because Othniel, the first judge, lived in Joshua's time. *The children of Israel asked the Lord;* being assembled together at Shiloh, they inquired of the high priest by the Urim and Thummim. See Numb. xxvii. 21; Judg. xx. 18; 1 Sam. xxiii. 9. *Who shall go up for us against the Canaanites first?* Being sensible that the Canaanites are troublesome to them, and expected great advantage against them by their heedless condition, and finding their people to increase and multiply exceedingly, and consequently the necessity of enlarging their quarters, they renew the war. They do not inquire who shall be the captain-general to all the tribes; but (as appears by the answer) what tribe shall first undertake the expedition, that by their success the other tribes may be encouraged to make the like attempt upon the Canaanites in their several lots.

[b] Gen. 49. 8. 2 And the LORD said, [b] Judah shall go up: behold, I have delivered the land into his hand.

Not a person so called, but the tribe of Judah, as is manifest from ver. 3, 4, 8, 9, which is chosen for the first enterprise, because they were both most populous, and so most needing enlargement; and withal most valiant, and therefore most likely to succeed; for God chooseth fit means for the work which he designs; and because the Canaanites were numerous and strong in those parts, and therefore were in time to be suppressed, before they grew too strong for them.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites;
[c] ver. 17. and [c] I likewise will go with thee into thy lot. So Simeon went with him.

Unto Simeon his brother; as nearest to him both by relation, being his brother by both parents, which few of them were; and by habitation, as appears from Josh. xix. 1, 2. *Against the Canaanites;* specially so called, because they are distinguished from the Perizzites, ver. 4.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of
[d] 1 Sam. 11. 8. them in [d] Bezek ten thousand men.

Not in the city, for that was not yet taken, ver. 5, but in the territory of it, or near to it; as *in Hor* is taken, Numb. xxxiii. 37; and *in Jericho*, Josh. v. 13.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

Adoni-bezek; the lord or king of Bezek, as his name signifies, *in Bezek;* whither he fled, when he had lost the field. *Against him*, i. e. against the city wherein he had encamped himself, and the rest of his army.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

That he might be disenabled to fight with his hands, or to run away upon his feet. And this they did, either by the secret instinct and direction of God, or upon notice of his former tyranny and cruelty expressed upon others, in this manner, as it follows: either way it was a just requital.

† Heb. *the thumbs of their hands* 7 And Adoni-bezek said, Threescore and ten kings, having † their thumbs and their great toes cut off, ‖ gathered *their meat* under my table: [e] as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

and of their feet. ‖ Or, *gleaned.* [e] Lev. 24. 19. 1 Sam. 15. 33. Jam. 2. 13.

Threescore and ten kings; which is not strange in those times and places; for these might be either, first, kings successively, and so there might be divers of those kings in one place, and so in others; or, secondly, contemporary kings. For it is well known that anciently each ruler of a city, or great town, was called a king, and had kingly power in that place; and many such kings we meet with in Canaan; and it is probable that some years before kings were more numerous there, till the greater devoured many of the less. *Having their thumbs cut off*, that so their hands might be unable to manage weapons of war. *Gathered their meat under my table;* an act of barbarous inhumanity thus to insult over the miserable, joined with abominable luxury. *God hath requited me:* he acknowledgeth the providence and vindictive justice of God, which also Pharaoh did, and others too, without any true sense of piety. *They brought him;* they carried him in triumph, as a monument of God's righteous vengeance. *To Jerusalem;* it being the metropolis of the nation.

8 Now [f] the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

[f] See Josh. 15. 63.

To wit, in Joshua's time; which though done before, may be here repeated, to show why they brought Adoni-bezek to Jerusalem, because that city was in their hands, having been taken before, as may be gathered from Josh. xv. 63. And the taking of this city may be ascribed to *the children of Judah* rather than to Joshua, because the city was not taken by Joshua and the whole body of the army in that time when so many kings were destroyed, Josh. x., xii., (for there is mention made of the destroying of the king of Jerusalem, Josh. x. 23; xii. 10; but not a word of the taking of Jerusalem, as there is of the taking of Makkedah, and Libnah, and other cities belonging to the kings there mentioned, Josh. x. 28, &c.,) but by the children of Judah after they had received their lot, when at the desire and with the consent of the Benjamites, in whose lot Jerusalem fell, Josh. xviii. 28, they assaulted and took it, and thereby, as it seems, acquired the right of copartnership with the Benjamites in the possession of that city. Though some think Jerusalem was twice taken; once in Joshua's lifetime; and being afterwards recovered by the Canaanites, was now retaken by the children of Judah.

9 ¶ [g] And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the ‖ valley.

[g] Josh. 10. 36. & 11. 21. & 13. 13. ‖ Or, *low country.*

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* [h] Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

[h] Josh. 14. 15. & 15. 13, 14.

Judah went, under the conduct of Caleb, as it is recorded, Josh. xv. 14, &c.; for that relation, and this here following, are doubtless one and the same expedition and war, as appears by all the circumstances; and it is mentioned either there by anticipation, or here by repetition. Of this and the following verses, see the notes there.

11 [i] And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

[i] Josh. 15. 15.

12 [k] And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

1444. [k] Josh. 15. 16, 17.

13 And Othniel the son of Kenaz, [l] Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

[l] 1 Ch. 4. 13.

14 [m] And it came to pass, when she came *to him*, that she moved him to ask

[m] Josh. 15. 18, 19.

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of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

n Gen. 33. 11. 15 And she said unto him, [n]Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

cir. 1425. o ch. 4. 11, 17. 1 Sam. 15. 6. 1 Chr. 2. 55. Jer. 35. 2. p Deut. 34. 3. q Num. 21. 1. r Num. 10. 32. 16 ¶ [o]And the children of the Kenite, Moses' father in law, went up out [p]of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of [q]Arad; [r]and they went and dwelt among the people.

Children of the Kenite, i. e. of Jethro, so called from the people from whom he descended, Numb. xxiv. 21, 22. And whatsoever he did, it is evident that his posterity came into Canaan with the Israelites, and were there seated with them. See Judg. iv. 11, 17; v. 24; 1 Sam. xv. 6; 1 Chron. ii. 55. *Out of the city of palm trees*, i. e. from Jericho, so called Deut. xxxiv. 3; not the city, which was utterly destroyed; but the territory belonging to it, where it seems they were seated as in a most pleasant, and fruitful, and safe place, according to the promise made by Moses to their father, Numb. x. 31, 32, and whence they might remove, either to avoid the society or molestation of the neighbouring Canaanites; or out of love to the children of Judah, whom they went to; or to avoid temptations to luxury, and exercise themselves in self-denial and contempt of the present evil world, and the lusts thereof; as may be thought from Jer. xxxv. 6, &c.; or for some other cause unknown to us at this distance. *In the south of Arad;* in the southern part of the land of Canaan, where Arad was, Numb. xxi. 1. *They went*, i. e. some of them, for others of them dwelt in the contrary quarter, in the most northern part of the land. *Among the people*, Heb. *that people*, to wit, those children of Judah that lived there.

s ver. 3. 17 [s]And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called

t Num. 21. 3. Josh. 19. 4. [t]Hormah.

Judah went with Simeon his brother, according to his promise, ver. 3, and the laws of justice and gratitude. *Hormah;* either, 1. The same place so destroyed and called, Numb. xxi. 3, and so what was there vowed is here executed; or, 2. Some other place called by the same name upon the like occasion, which was frequent among the Hebrews. This seems more probable, 1. Because this was but one city, that divers cities, Numb. xxi. 2, 3. 2. Because that seems to have been done in Moses's time, though interpreters generally think otherwise; of which see my notes there.

u Josh. 11. 22. 18 Also Judah took [u]Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

The principal cities of the Philistines. *Quest.* How could this be, when among the people left to try Israel, are the five lords of the Philistines, Judg. iii. 3? *Answ.* It is only said that they *took* the cities, and probably contented themselves with making them tributary; but it is not said that they slew the people, as they ought to have done, and as it is said of the other cities here, ver. 5, 8, 17, 25. And the people being thus spared, did by God's just judgment recover their strength, and expel the Jews out of their cities, as we find afterwards. It is further observable, that Ekron here taken was one of Dan's cities, Josh. xix. 43, and it was attempted and taken here by Judah and Simeon, partly out of love to their brother Dan, and partly to secure their new conquests, and other adjoining territories, from such potent neighbours.

x ver. 2. 2 Kin. 18. 7. ‖ Or, *he possessed the mountain.* 19 And [x]the LORD was with Judah; and ‖ he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had [y]chariots of iron.

y Josh. 17. 16, 18.

On account of their unbelief, whereby they doubted and distrusted God's power to destroy those who had chariots of iron, and so gave way to their own fear and sloth, whereby God was provoked to withdraw his helping hand from them, and so they were really made impotent, as they were unwilling. See Josh. xvii. 16.

z Num. 14. 24. Deut. 1. 36. Josh. 14. 9, 13. & 15. 13, 14. 20 [z]And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

Above mentioned, ver. 10.

a See Josh. 15. 63. & 18. 28. 21 [a]And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

See on Josh. xv. 63.

b ver. 19. 22 ¶ And the house of Joseph, they also went up against Beth-el: [b]and the LORD *was* with them.

The house of Joseph, i. e. the tribe of Ephraim, as appears from their opposition to the tribe of Manasseh, ver. 27.

c Josh. 2. 1. & 7. 2. ch. 18. 2. d Gen. 28. 19. 23 And the house of Joseph [c]sent to descry Beth-el. (Now the name of the city before *was* [d]Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and [e]we will shew thee mercy.

e Josh. 2. 12, 14.

The entrance into the city; on which side it is weakest, that we may best invade and take it.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

Together with his estate, as the following verse manifests.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

The land of the Hittites; where the Hittites seated themselves after they were driven out of Canaan, which seems to be northward from Canaan, and near unto it. See 1 Kings xi. 1; 2 Chron. i. 17.

f Josh. 17. 11, 12, 13. 27 ¶ [f]Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

Manasseh, i. e. that half of this tribe which dwelt in Canaan. *Beth-shean;* a place near Jordan, Josh. xvii. 11. *Taanach;* of which see Josh. xii. 21; xvii. 11. *Dor;* a great city with large territories. See Josh. xi. 2; xii. 23; xvii. 11. *Megiddo;* a royal city. See Josh. xii. 21; xvii. 11.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

g Josh. 16. 10. 1 Kings 9. 16. 29 ¶ [g]Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

Which they possessed till Solomon's time, 1 Kings ix. 16.

h Josh. 19. 15. 30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the [h]inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

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[i] Josh. 19. 26, —30.

31 ¶ [i]Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

[k] Ps. 106. 34, 35.

32 But the Asherites [k]dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

[l] Josh. 19. 38.

33 ¶ [l]Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the

[m] ver. 32.

inhabitants of Beth-anath; but he [m]dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of

[n] ver. 30.

Beth-shemesh and of Beth-anath [n]became tributaries unto them.

Beth-shemesh; a place differing from that Beth-shemesh, Josh. xv. 10.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

i. e. Into the plain country; which was the occasion of that expedition for the getting of new quarters; of which we read Josh. xix.; Judg. xviii.

[o] Josh. 19. 42.

35 But the Amorites would dwell in mount Heres [o]in Aijalon, and in Shaalbim: yet the hand of the house of Joseph

† Heb. *was heavy.*

†prevailed, so that they became tributaries.

Of the house of Joseph, i. e. of the Ephraimites, who helped their brethren the Danites against the Amorites, and that with good success.

[p] Num. 34. 4. Josh. 15. 3.

‖ Or, *Maaleh-akrabbim.*

36 And the coast of the Amorites *was* [p]from ‖the going up to Akrabbim, from the rock, and upward.

Akrabbim was in the southern part of Canaan, Josh. xv. 2, 3, from whence it went up towards the north. This is added to show the great power and large extent of this people.

CHAP. II.

An angel reproveth Israel at Bochim; they bewail their sins, 1—5. *The wickedness of the new generation after Joshua; their frequent idolatry,* 6—13; *for which they are often punished of God by the enemy; and being delivered by the judges, grow worse,* 14—19; *wherefore God will leave the Canaanite to prove and vex them,* 20—23.

‖ Or, *messenger.*

[a] ver. 5.

AND an ‖angel of the LORD came up from Gilgal [a]to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware

[b] Gen. 17. 7.

unto your fathers; and [b]I said, I will never break my covenant with you.

An angel of the Lord: either, first, A created angel. Or, secondly, A prophet or man of God, for such are sometimes called *angels*, which signifies only *messengers of God;* and then the following words are spoken by him in the name of God, as may easily be understood. Or, thirdly, Christ, the Angel of the covenant, who is oft called *the Angel of the Lord*, as we have formerly seen, to whom the conduct of Israel out of Egypt, and through the wilderness, and into Canaan, here spoken of, is frequently ascribed, as Exod. xiv. 19; xxiii. 20; xxxiii. 14; Josh. v. 13, 14; Judg. vi. 12; xiii. 3; who alone of all the angels could speak the following words in his own name and person; whereas created angels and prophets do universally usher in their Divine messages with, *Thus saith the Lord*, or some equivalent expression. And this angel having assumed the outward shape of a man, it is not strange that he imitates the local motion of a man, and comes as it were from Gilgal to the place where now they were; by which motion he signified that he was the person that brought them to Gilgal, the first place where they rested in Canaan, and there renewed covenant with them, and protected them there so long, and from thence went out with them to battle, and gave them success. *Bochim;* a place so called here by anticipation, for the reason expressed here, ver. 5. And it seems to be no other than Shiloh, where it seems probable that the people were met together upon some solemn festival. And this was the proper and usual place of sacrificing, ver. 5. *And I said*, i. e. I promised, upon condition of your keeping covenant with me.

[c] Deut. 7. 2.

[d] Deu. 12. 3.

[e] ver. 20. Ps. 106. 34.

2 And [c]ye shall make no league with the inhabitants of this land; [d]ye shall throw down their altars: [e]but ye have not obeyed my voice: why have ye done this?

i. e. Disobeyed these express commands of mine?

[f] Josh. 23. 13.

[g] ch. 3. 6.

[h] Ex. 23. 33. & 34. 12. Deut. 7. 16. Ps. 106. 36.

3 Wherefore I also said, I will not drive them out from before you; but they shall be [f]*as thorns* in your sides, and [g]their gods shall be a [h]snare unto you.

I also said with myself; I have now taken up this peremptory resolution. *Thorns in your sides:* see on Numb. xxxiii. 55; Josh. xxiii. 13.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

Some of them from a true sense of their sins; but most of them from a just apprehension of their danger and approaching misery from the Canaanites' growing power, and God's forsaking of them; as the following history makes most probable.

‖ That is, *weepers.*

5 And they called the name of that place ‖Bochim: and they sacrificed there unto the LORD.

For the expiation of their sins, by which they had provoked God to this resolution; and for the regaining of God's favour.

[i] Josh. 22. 6. & 24. 28. cir. 1444.

6 ¶ And when [i]Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

When Joshua had let the people go; when he had distributed their inheritances, and dismissed them severally to take possession of them. This was done before this time, whilst Joshua lived; but is now repeated in order to the discovery of the time, and cause, or occasion of the people's defection from God, and of God's desertion of them.

[k] Josh. 24. 31.

† Heb. *prolonged days after Joshua.*

7 [k]And the people served the LORD all the days of Joshua, and all the days of the elders that †outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

cir. 1426. [l] Josh. 24. 29.

8 And [l]Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

[m] Josh. 24. 30.

[n] Josh. 19. 50. & 24. 30. *Timnath-serah.*

9 [m]And they buried him in the border of his inheritance in [n]Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

Timnath-heres, called *Timnath-serah*, Josh. xix. 50; xxiv. 30.

[o] Ex. 5. 2. 1 Sam. 2. 12. 1 Chron. 28. 9. Jer. 9. 3. & 22. 16. Gal. 4. 8. 2 Thess. 1. 8. Tit. 1. 16.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which [o]knew not the LORD, nor yet the works which he had done for Israel.

Which knew not the Lord; which had no experimental nor serious and affectionate knowledge of God, nor of his works.

11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim:

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In the sight of the Lord; which notes the heinousness and the impudence of their sins above other people's sins; because God's presence was with them, and his eye upon them, in a peculiar manner, and he did narrowly observe all their actions, which also they were not ignorant of, and therefore were guilty of more contempt of God than other people. *Baalim*, i. e. false gods. He useth the plural number, because the gods of the Canaanites and adjoining nations, which Israel worshipped, were divers, and most of them called by the name of Baal.

p Deut. 31. 16. 12 And they [p]forsook the LORD God of their fathers, which brought them out
q Deut. 6. 14. of the land of Egypt, and followed [q]other gods, of the gods of the people that *were*
r Ex. 20. 5. round about them, and [r]bowed themselves unto them, and provoked the LORD to anger.

s ch. 3. 7. & 10. 6. Ps. 106. 36. 13 And they forsook the LORD, [s]and served Baal and Ashtaroth.

i. e. The sun and the moon, whom many heathens worshipped, though under divers names; and so they ran into that error which God had so expressly warned them against, Deut. iv. 19.

t ch. 3. 8. Ps. 106. 40, 41, 42. u 2 Kin. 17. 20. 14 ¶ [t]And the anger of the LORD was hot against Israel, and he [u]delivered them into the hands of spoilers that spoiled
x ch. 3. 8. & 4. 2. Ps. 44. 12. Is. 50. 1. them, and [x]he sold them into the hands of their enemies round about, so that they
y Lev. 26. 37. Josh. 7. 12, 13. [y]could not any longer stand before their enemies.

Sold them, i. e. delivered them up, as the seller doth his commodities unto the buyer. Thus the same phrase is used Judg. iii. 8; iv. 9, compared with ver. 14; Psal. xliv. 12.

15 Whithersoever they went out, the hand of the LORD was against them for
z Lev. 26. Deut. 28. evil, as the LORD had said, and [z]as the LORD had sworn unto them: and they were greatly distressed.

Whithersoever they went out, i. e. whatsoever expedition or business they undertook; which is usually signified by *going out and coming in*.

a ch. 3. 9, 10, 15. 1 Sam. 12. 11. Acts 13. 20. † Heb. *saved*. 16 ¶ Nevertheless [a]the LORD raised up judges, which †delivered them out of the hand of those that spoiled them.

The Lord raised them *up*, by inward inspiration and excitation of their minds and hearts, and by outward designation, testified by some heroical and extraordinary action. *Judges;* supreme magistrates, whose office it was, under God, and by his particular direction, to govern the commonwealth of Israel by God's laws, and to protect and save them from their enemies; to preserve and purge religion; to maintain the liberties of the people against all oppressors. See Judg. iii. 9, 10, 15, &c.; iv. 4; vi. 25, 26; viii. 23.

17 And yet they would not hearken
b Ex. 34. 15, 16. Lev. 17. 7. unto their judges, but they [b]went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

Their judges admonished them of their sin and folly, and of the danger and misery which would certainly befall them.

18 And when the LORD raised them up
c Josh. 1. 5. judges, then [c]the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the
d See Gen. 6. 6. Deut. 32. 36. Ps. 106. 44, 45. judge: [d]for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

It repented the Lord, i. e. the Lord changed his course and dealings with them, as penitent men use to do; removed his judgments, and returned to them in mercy, Gen. vi. 6.

19 And it came to pass, [e]when the
e ch. 3. 12. & 4. 1. & 6. 33. judge was dead, *that* they returned, and
‖ Or, *were corrupt*. ‖corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they
† Heb. *they let nothing fall of their*. †ceased not from their own doings, nor from their stubborn way.

They returned to their former, and usual, and natural, though interrupted course. *More than their fathers*, in Egypt or in the wilderness. *From their own doings*, i. e. from their evil practices, which he calls their *own*, partly because they were agreeable to their own natures, which in all mankind are deeply and universally corrupted, Gen. vi. 5; viii. 21; and partly because they were familiar and customary to them. Compare Isa. lviii. 13; lxvi. 3; Ezek. xxxvi. 32; Acts xiv. 16; Jude 16. *Their stubborn way*, Heb. *hard way;* so he calls their way of wickedness, either because it proceeded from a hard heart, and was managed with a hard and stiff neck; or to signify, that although it seemed at first very soft, and easy, and pleasant, yet they would certainly, and did constantly, find that it was hard, and difficult, and troublesome to them, as a hard way is to the traveller.

20 ¶ [f]And the anger of the LORD was
f ver. 14. hot against Israel; and he said, Because
g Josh. 23. 16. that this people hath [g]transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 [h]I also will not henceforth drive
h Josh. 23. 13. out any from before them of the nations which Joshua left when he died:

22 [i]That through them I may [k]prove
i ch. 3. 1, 4. k Deut. 8. 2, 16. & 13. 3. Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

That I may prove Israel; either, first, That I may try, and see whether Israel will be true and faithful to me, or whether they will suffer themselves to be corrupted by the evil counsels and examples of their bad neighbours, whom I will leave among them for their trial and exercise. Or, secondly, That by them I may afflict and punish Israel; for afflictions are commonly and justly called *trials*. But the former sense suits better with the following words.

‖ Or, *suffered*. 23 Therefore the LORD ‖left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

Hastily; or, *speedily;* when the Israelites desired it, and needed it.

CHAP. III.

The nations left to prove Israel mentioned, 1—4. *The Israelites marrying their daughters, and serving their gods, they are delivered up to the king of Mesopotamia; are rescued by Othniel*, 5—11. *Continuing to do evil, they are again punished and oppressed by the king of the Moabites; are rescued by Ehud: ten thousand Moabites are slain*, 12—30. *They are afterwards delivered from the Philistines by Shamgar*, 31.

NOW these *are* [a]the nations which the
a ch. 2. 21, 22. LORD left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

i. e. Such who had no experience of those wars, nor of God's extraordinary power and providence manifested in them.

2 Only that the generations of the children of

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Israel might know, to teach them war, at the least such as before knew nothing thereof;

Might know, to teach them war; that by the neighbourhood of such warlike and potent enemies, they might be purged from sloth and security, and obliged to inure themselves to martial exercises, and to stand continually upon their guard, and consequently to keep close to that God whose assistance they had so great and constant need of.

b Josh. 13. 3. 3 *Namely,* [b] five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

Five lords of the Philistines; whereof three had been in some sort subdued, Judg. i. 18, but afterwards rescued themselves, and recovered their former strength. See on Judg. i. 18. *The Canaanites;* properly so called, who were very numerous, and dispersed through several parts of the land, whence they gave denomination to all the rest of the people. *The Sidonians;* the people living near Sidon, and subject to its jurisdiction. *Mount Baal-hermon* was the eastern part of Mount Lebanon: see Deut. iii. 8, 9.

c ch. 2. 22. 4 [c] And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

To know, i. e. that they and others might know by experience.

d Ps. 106. 35. 5 ¶ [d] And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

e Ex. 34. 16. Deut. 7. 3. 6 And [e] they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

Were drawn to idolatry by the persuasions and examples of their yoke-fellows, through the just judgment of God, punishing their sinful marriages by giving them up to idolatry.

cir. 1408. 7 [f] And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, [g] and served Baalim and [h] the groves.

f ch. 2. 11. g ch. 2. 13. h Ex. 34. 13. Deut. 16. 21. ch. 6. 25.

i. e. In the groves, in which the heathens usually worshipped their *Baalims* or idols. Or, *the groves* are here put metonymically for the idols of the groves, which are distinguished here from their *Baalim*, which seem to have been worshipped in other places, as *the prophets of Baal* are distinguished from *the prophets of the groves*, 1 Kings xviii. 19.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he [i] sold them into the hand of [k] Chushan-rishathaim king of † Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

i ch. 2. 14. k Hab. 3. 7. cir. 1402. † Heb. *Aram-naharaim.*

i. e. Were made subject and tributary to him.

9 And when the children of Israel [l] cried unto the LORD, the LORD [m] raised up a † deliverer to the children of Israel, who delivered them, *even* [n] Othniel the son of Kenaz, Caleb's younger brother.

cir. 1394. l ver. 15. & ch. 4. 3. & 6. 7. & 10. 10. 1 Sam. 12. 10. Neh. 9. 27. Ps. 22. 5. & 106. 44. & 107. 13, 19. m ch. 2. 16. † Heb. *saviour.* n ch. 1. 13.

Cried unto the Lord, i. e. prayed fervently for deliverance. *Caleb's younger brother;* of which see on Judg. i. 13.

o See Num. 27. 18. ch. 6. 34. & 11. 29. & 13. 25. & 14. 6, 19. 1 Sam. 11. 6. 2 Chr. 15. 1. † Heb. was. † Heb. *Aram.*

10 And [o] the Spirit of the LORD † came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of † Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

The Spirit of the Lord came upon him, with extraordinary influences, endowing him with singular wisdom, and courage, and resolution; and stirring him up to this great undertaking. Compare Judg. vi. 34; xi. 29. *He judged Israel,* i. e. pleaded and avenged the cause of Israel against their oppressors; as that phrase is oft used, as Deut. xxxii. 36; Psal. x. 18; xliii. 1.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

The land had rest; either, first, It rested about forty years, or the greatest part of forty years; it being most frequent in Scripture to use numbers in such a latitude. Thus the Israelites are said to *bear their iniquities forty years in the wilderness,* Numb. xiv. 34, when there wanted near two years of that number; and *to dwell in Egypt four hundred and thirty years,* when there wanted many years of that number. Thus *Joseph's kindred,* sent for and called by him into Egypt, are numbered seventy-five souls, Acts vii. 14, although they were but seventy, as is affirmed, Gen. xlvi. 27; Exod. i. 5. So here *the land* is said to *rest forty years,* although they were in servitude eight of those years, ver. 8. And in like manner *the land* is said to *have rest eighty years,* though eighteen of them they served the king of Moab, ver. 14. And so in some other instances. Nor is it strange and unusual, either in Scripture or in other authors, for things to be denominated from the greater part, as here it was; especially when they did enjoy some degrees of rest and peace, even in their times of slavery, which here they did. Or, secondly, *It rested,* i. e. began to rest, or recovered its interrupted rest, in the *fortieth year,* either after Joshua's death, or after the first and famous rest procured for them by Joshua, as is noted, Heb. iv. 9, when he destroyed and subdued the Canaanites, and gave them quiet possession of the land; and *the land had rest from war,* as is said, Josh. xi. 23; xiv. 15. So there is this difference between the years of servitude and oppression, and those of rest, that in the former he tells us how long it lasted; in the latter, when it began; by which, compared with the other years, it was easy also to know how long the rest lasted. To strengthen this interpretation, two things must be noted. 1. That *resting* is here put for beginning to rest, as *to beget* is put for *beginning to beget,* Gen. v. 32; xi. 26; and *to reign,* for to *begin to reign,* 2 Sam. ii. 10; and to *build,* 1 Kings vi. 15, 36, for *to begin to build,* 2 Chron. iii. 1. 2. That *forty years* is put for *the fortieth year;* the cardinal number for the ordinal, which is common both in the Holy Scripture, as Gen. i. 5; ii. 11; Exod. xii. 2; Hag. i. 1; Mark xvi. 2, and in other authors.

12 ¶ [p] And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened [q] Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

p ch. 2. 19. cir. 1354. q 1 Sam. 12. 9.

Strengthened Eglon, by giving him courage, and power, and success against them.

13 And he gathered unto him the children of Ammon and [r] Amalek, and went and smote Israel, and possessed [s] the city of palm trees.

r ch. 6. 14. s ch. 1. 16.

i. e. Jericho, as may be gathered from Deut. xxxiv. 3; Judg. i. 16; 2 Chron. xxviii. 15. Not the city, which was demolished, but the territory belonging to it. Here he fixed his camp, partly for the admirable fertility of that soil; and partly because of its nearness to the passage over Jordan, which was most commodious, both for the conjunction of his own forces, which lay on both sides of Jordan; and to prevent the conjunction of the Israelites in Canaan with their brethren beyond Jordan; and to secure his retreat into his own country, which therefore the Israelites prevented, ver. 28.

14 So the children of Israel [t] served Eglon the king of Moab eighteen years.

t Deut. 28. 40. u ver. 9. Ps. 78. 34.

15 But when the children of Israel [u] cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, ‖ a Benjamite, a man † lefthanded:

‖ Or, *the son of Gemini.* cir. 1336. † Heb. *shut of his right hand.* ch. 20. 16.

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and by him the children of Israel sent a present unto Eglon the king of Moab.

A Benjamite, Heb. *the son of Gemini*, who was of the tribe of Benjamin, 2 Sam. xvi. 11; xix. 17; 1 Kings ii. 8. This tribe was next to him, and doubtless most afflicted by him; and hence God raiseth a deliverer. *Left-handed;* which is here noted, partly as a mark of his courage, and strength, and activity; see Judg. xx. 16; and principally as a considerable circumstance in the following story, whereby he might more advantageously and unsuspectedly give the deadly blow.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

A cubit length; long enough for his design, and not too long for carriage and concealment. *Upon his right thigh;* which was most convenient, both for the use of his left hand, and for the avoiding of suspicion.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

The present was to be paid to him as a part of his tribute. *A very fat man*, and therefore more unwieldy and unable to ward off Ehud's blow.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

He accompanied them part of the way, and then dismissed them, and returned to Eglon alone, that so he might have more easy access to him, and privacy with him; and that he might the better make his escape.

19 But he himself turned again [x] from the ‖ quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

x Josh. 4. 20.

‖ Or, graven images.

He turned again, as if he had forgot and neglected some important business. *From the quarries;* either, first, Whence they hewed stones. Or, secondly, The twelve stones which Joshua set up there; by the sight whereof he was animated to his work. Or, thirdly, The idols, as the word also signifies, which that heathen king might place there, either in spite and contempt to the Israelites, who had that place in great veneration; or that he might ascribe his conquest of the land to his idols, as the Israelites did to the true God, by setting up this monument in the entrance or beginning of it. *Keep silence* till my servants be gone; whom he would not have acquainted with a business which he supposed to be of great and close importance.

20 And Ehud came unto him; and he was sitting in † a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

† Heb. *a parlour of cooling:* See Amos 3. 15.

They had divers houses and chambers, some for *winter*, others for *summer*. See Jer. xxxvi. 22; Amos iii. 15. *Which he had for himself alone;* into which he used to retire himself from company; which is mentioned as the reason why his servants waited so long ere they went in to him, ver. 25. *I have a message*, to be delivered not in words, but by actions; Heb. *a word*, or *thing*, or *business*. So that there is no need to charge Ehud with a lie, as some do. *From God:* this he saith to amuse him, by raising his expectation and wonder, to divert him from any apprehension of his danger, and to oblige him to rise out of his seat, which he knew he would do from the common practice of the heathens in their intercourses with God. And he designedly useth the name Elohim, which was common to the true God and false ones, and not Jehovah, which was peculiar to the true God, because Ehud not knowing whether the message came not from his own false god, he would more certainly rise, and thereby give Ehud more advantage for his blow; whereas he would possibly show his contempt of the God of Israel by sitting still to hear his message. *He arose out of his seat*, in token of humble subjection and reverence to God; see Numb. xxiii. 18; 2 Kings xxiii. 3; which condemns those Christians that behave themselves irreverently in the presence and service of the true God.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and ‖ the dirt came out.

‖ Or, *it came out at the fundament.*

i. e. His excrements came forth, not at the wound, which closed up, but at the fundament, as is usual when persons die either a natural or violent death.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

Ehud went forth, with a composed countenance and gait, without any fear; being well assured that God, who by his extraordinary call had put him upon that enterprise, would by his special providence preserve him, and carry him through it. *Upon him;* either upon the king, or upon or after himself. *Locked them;* either by pulling it close after him, as we do when doors have spring-locks; or by taking the key with him for more caution; and this he did, that they supposing the king to be retired, might wait till he was gone.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he ‖ covereth his feet in his summer chamber.

‖ Or, *doeth his easement.* 1 Sam. 24. 3.

Covereth his feet: this phrase is used only here and 1 Sam. xxiv. 3. It is commonly understood in both places, of easing nature; because the men not then wearing breeches, as we do, but long coats, they did in that act cover their feet, as women do: but a late judicious interpreter expounds it of composing himself to take a little sleep or rest, as was very usual to do in the day-time in those hot countries, 2 Sam. iv. 5; xi. 2. And when they did so in cool places, such as this summer parlour unquestionably was, they used to cover their feet, as appears from Ruth iii. 7. And this may seem to be the more probable, both because the summer parlour was more proper for this use than for the former; and because this was a more likely reason of their long waiting at his door, lest they should disturb his repose. And this sense best agrees with Saul's case in the cave, when being asleep David could more securely cut off the lap of his garment, 1 Sam. xxiv. 3, where see my annotations.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

Ashamed, or, *confounded*, not knowing what to say or think; lest they should either disturb him, or be guilty of neglect towards him. *A key;* another key, it being usual in princes' courts to have divers keys for the same door.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that [y] he blew a trumpet in the [z] mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

y ch. 5. 14. & 6. 34. 1 Sam. 13. 3.

z Josh. 17. 15. ch. 7. 24. & 17. 1. & 19. 1.

Doubtless he had prepared *the children of Israel*, and by his emissaries gathered together in considerable numbers.

28 And he said unto them, Follow after me: for [a] the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took [b] the fords of Jordan toward Moab, and suffered not a man to pass over.

a ch. 7. 9, 15. 1 Sam. 17. 47.

b Josh. 2. 7. ch. 12. 5.

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The fords, where they passed over Jordan, that neither the Moabites that were got into Canaan might escape, nor any more Moabites come over Jordan to their succour.

29 And they slew of Moab at that time about ten thousand men, all † lusty, and all men of valour; and there escaped not a man.

† Heb. *fat.*

30 So Moab was subdued that day under the hand of Israel. And [e] the land had rest fourscore years.

e ver. 11.

How these are to be understood, see on ver. 11. Instead of *eighty*, some copies read *eight years*.

31 ¶ And after him was [d] Shamgar the son of Anath, which slew of the Philistines six hundred men [e] with an ox goad: [f] and he also delivered [g] Israel.

d ch. 5. 6, 8. 1 Sam. 13. 19, 22. It seems to concern only the country next to the Philistines.

e 1 Sam. 17. 47, 50. f ch. 2. 16. g So part is called Israel. ch. 4. 1, 3, &c. & 10. 7, 17. & 11. 4, &c. 1 Sam. 4. 1.

Slew six hundred men with an ox-goad; as Samson did a thousand with the jaw-bone of an ass; both being miraculous actions, and not at all incredible to him that believes a God, who could easily give strength both to the persons and to their weapons to effect this.

CHAP. IV.

King Jabin oppresses Israel; his captain-general was Sisera, 1—3. *The prophetess Deborah from the Lord commands Barak to go out against him; promiseth victory; she herself marcheth with him,* 4—14. *Sisera's host is beaten; he flees: Jael hides him in her tent, and while he sleeps she kills him,* 15—23. *King Jabin is destroyed,* 24.

cir. 1316. AND [a] the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

a ch. 2. 19.

2 And the LORD [b] sold them into the hand of Jabin king of Canaan, that reigned in [c] Hazor; the captain of whose host *was* [d] Sisera, which dwelt in [e] Harosheth of the Gentiles.

b ch. 2. 14. c Josh. 11. 1, 10. & 19. 36. d 1 Sam. 12. 9. Ps. 83. 9. It seems to concern only North Israel. e ver. 13, 16.

King of Canaan, i. e. of the land where the most of the Canaanites, strictly so called, now dwelt, which seems to be in the northern part of Canaan. This seems to be of the posterity of that Jabin, whom Joshua slew, Josh. xi. 10, who watched all opportunities to recover his ancient possessions, and to revenge his own and father's quarrel upon the Israelites. *In Hazor;* either, 1. In the city of Hazor, which though taken and burnt by Joshua, chap. xi. 11, yet might be retaken and rebuilt by the Canaanites. Or, 2. In the territory or kingdom of Hazor, which might now be restored to its former largeness and power, Josh. xi. 10, the names of cities being oft put for their territories, as Zorah, a city, Josh. xv. 33, is put for the fields belonging to it, Judg. xiii. 2, in which Samson's parents lived, Judg. xiii. 25; xvi. 31; xviii. 2. *Harosheth of the Gentiles;* so called, because it was much frequented and inhabited by the Gentiles; either by the Canaanites, who being beaten out of their former possessions, seated themselves in those northern parts; or by other nations coming there for traffic, or upon other occasions, as Strabo notes of those parts; whence Galilee, where this was, is called Galilee of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred [f] chariots of iron; and twenty years [g] he mightily oppressed the children of Israel.

f ch. 1. 19. g ch. 3. 8. Ps. 106. 42.

More than the former tyrants; partly from his malice and hatred against the Israelites; and principally from God's just judgment, the growing punishment being most suitable to their agravated wickedness.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

As there were men prophets, so there were also women prophetesses, as Miriam, Exod. xv. 20, Huldah, 2 Kings xxii. 14, and divers others; but the word *prophets* or *prophetesses* is very ambiguous in both Testaments; sometimes being used of persons extraordinarily inspired by God, and endowed with a power of working miracles, and foretelling things to come; and sometimes of persons endowed with special, though not miraculous, gifts or graces, for the better understanding of and discoursing about the word and mind of God, for praising of God, or the like; of which see 1 Chron. xxv. 1; 1 Cor. xi. 5; xiv. 1, 3, 4, &c. And of this sort were the sons of the prophets, or such who were bred in the schools of the prophets, who are oft called *prophets*, as 1 Sam. x. 5, 10—12. See also 1 Kings xviii. 4; xix. 10. And because we read nothing of Deborah's miraculous actions, peradventure she was only a woman of eminent holiness and prudence, and knowledge of the Holy Scriptures, by which she was singularly qualified for the judging of the people according to the laws of God. If it be alleged that she foresaw and foretold the following victory, so did all the sons of the prophets foresee and foretell Elijah's translation, 2 Kings ii. 3, 5, which yet were not extraordinary prophets. *The wife of Lapidoth;* or, *a woman of Lapidoth;* and so *Lapidoth* is not the name of a man, but of the place of her birth or abode. *She judged Israel*, i. e. determined causes and controversies arising among the Israelites, as is implied, ver. 5. And this Jabin might suffer to be done, especially by a woman; and the frequent discharge of this part of the judge's office, whereby she gained great power and authority with the people, did notably (though not observed by the tyrant) prepare the way for her sliding into the other part of her office, which was to defend and rescue the people from their enemies.

5 [h] And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

h Gen. 35. 8.

To have their suits and causes determined by her sentence.

6 And she sent and called [i] Barak the son of Abinoam out [k] of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

cir. 1296. i Heb. 11. 32. k Josh. 19. 37.

She sent and called Barak, by virtue of that power which God had given her, and the people owned in her. *Kedesh-naphtali;* so called, to distinguish it from other places of that name, one in Judah, Josh. xv. 23, and another in Issachar, 1 Chron. vi. 72. *Hath not the Lord God of Israel commanded?* i. e. assuredly God hath commanded thee: this is not the fancy of a weak woman, which peradventure thou mayst despise, but the command of the great God by my mouth. Which command of God, and the following assurance of success, she might either gather from the general rules of Scripture, and the common course of God's gracious providence, which was always ready to succour them when they cried to God; or receive by instinct or direction from God. *Go and draw*, or, *go;* for so this word is oft used, as Gen. xxxvii. 28; Judg. xx. 37; Job xxi. 33; Heb. *draw*, to wit, thyself, or thy feet. *Mount Tabor;* a place most fit for his purpose, as being in the borders of divers tribes, and having a large plain at the top of it, where he might conveniently marshal and discipline his army. She names *Naphtali and Zebulun*, partly, because they were nearest and best known to Barak, and therefore soonest brought together; partly, because they were nearest to the enemy, and therefore must speedily be assembled, or else they were likely to be hindered in their design, whilst the other tribes, being at more distance, had better opportunity of gathering forces for their succour; and partly, because these had most smarted under their oppressor, who was in the heart of their country, and therefore were most forward in the present service: but these are not named exclusively, as appears by the concurrence of some other tribes, as is related, Judg. v.

7 And [l] I will draw unto thee to the [m] river Kishon Sisera, the captain of Jabin's army, with his chariots and his

l Ex. 14. 4. m ch. 5. 21. 1 Kings 18. 40. Ps. 83. 9, 10.

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multitude; and I will deliver him into thine hand.

I will draw unto thee, by my secret and powerful providence, ordering and overruling his inclinations that way.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

His offer to go with her shows the truth of his faith, for which he is praised, Heb. xi. 32; but his refusal to go without her shows the weakness of his faith, that he could not trust God's bare word, as he ought to have done, without the pledge of the presence of his prophetess, whom he thought God would preserve and deliver, and himself for her sake.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall [n] sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

n ch. 2. 14.

Notwithstanding the journey, Heb. *the way*, i. e. the course or practice, as the *way* is taken, Numb. xxii. 32. *A woman;* either, 1. Jael; or rather, 2. Deborah, who being, as it were, the judge and chief commandress of the army, the honour of the victory would be ascribed to her. But for Jael, her fact would have been the same, though Barak had gone into the field without Deborah.

10 ¶ And Barak called [o] Zebulun and Naphtali to Kedesh; and he went up with ten thousand men [p] at his feet: and Deborah went up with him.

o ch. 5. 18.

p See Ex. 11. 8. 1 Kings 20. 10.

At his feet, i. e. who followed him or his footsteps; possibly he intimates that they were all footmen, the Israelites neither now having, nor otherwise allowed to have, a multitude of horses; and so this is emphatically added, to signify by what contemptible means God overthrew Sisera's great host, wherein there were ten thousand horse, as Josephus reports.

11 Now Heber [q] the Kenite, *which was* of the children of [r] Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, [s] which *is* by Kedesh.

q ch. 1. 16.

r Num. 10. 29.

s ver. 6.

Heber; the husband of Jael, ver. 17. *The Kenite;* of whom see Numb. xxiv. 21, 22; Judg. i. 16. *Hobab;* called also *Jethro*. See Numb. x. 29. *From the Kenites;* from the rest of his brethren, who lived in the wilderness of Judah, Judg. i. 16; which removal is here mentioned, lest any should wonder to find the Kenites in this place. *His tent*, i. e. his dwelling, which probably was in tents, as shepherds used.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

They, i. e. his people dwelling there, or his spies; or, *he was told*, this being an impersonal speech.

13 And Sisera † gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

† Heb. *gathered by cry*, or, *proclamation.*

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: [t] is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

t Deut. 9. 3. 2 Sam. 5. 24. Ps. 68. 7. Is. 52. 12.

Up, Heb. *arise*, delay not, fall to thy work. *Gone out before thee*, to wit, as General of thine army, to fight for thee: see Judg. v. 20; 2 Sam. v. 24. *Barak went down from Mount Tabor* · he doth not make use of the advantage which he had of the hill, where he might have been out of the reach of his iron chariots, Josh. xvii. 16, but boldly marcheth down into the valley, to give Sisera the opportunity of using all his horses and chariots, that so the victory might be more glorious and wonderful.

15 And [u] the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

u Ps. 83. 9, 10. See Josh. 10. 10.

The Lord discomfited Sisera, with great terror and noise, as the word signifies, Exod. xiv. 24; Josh. x. 10; 1 Sam. x., most probably with thunder, and lightning, and hailstones, or other such instruments of destruction poured upon them from heaven, as is sufficiently implied, Judg. v. 20. *With the edge of the sword*, i. e. by the sword of Barak and his army, whose ministry God used; but so that they had little else to do but to kill those whom God by more powerful arms had put to flight. *Fled away on his feet*, that he might flee away more secretly and securely in the quality of a common soldier, whereas his chariot would have exposed him to more observation and hazard.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not † a man left.

† Heb. *unto one.*

To wit, in the field; for there were some who fled away, as Sisera did.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

To the tent of Jael; for women had their tents apart from their husbands, Gen. xxiv. 67; xxxi. 33. And here he thought to lurk more securely than in her husband's tent. *There was peace;* not a league or covenant of friendship, which they were forbidden to make with that cursed people, but only a cessation of hostilities, which he afforded them because they were a peaceable people, abhorring war, and wholly minding pasturage, and were not Israelites, with whom his principal quarrel was; and especially by God's overruling disposal of his heart to favour them who were careful to keep themselves uncorrupted with Israel's sins, and therefore are preserved from their plagues.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a ‖ mantle.

‖ Or, *rug*, or, *blanket.*

Fear not: this was a promise of security, and therefore she cannot be excused from dissimulation and treachery in the manner, though the substance of her act was lawful and worthy.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened [x] a bottle of milk, and gave him drink, and covered him.

x ch. 5. 25.

Gave him milk to drink; either because she had not water in her tent, and pretended fear of discovery or some inconvenience if she went out to fetch it; or as a significant of greater respect; or as a likely mean to cast him into a sleep, which she desired and designed; to which end possibly she might mix something with it to cause sleep, which she could not so conveniently have done with water. *Covered him*, upon pretence of hiding him, but really to dispose him to sleep.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

He speaks imperiously to her; but it is observable, that she gives him no promise to do so, nor makes him any answer; possibly because though she knew her design upon him was warrantable, yet she had proceeded too far in using dissimulation therein.

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21 Then Jael Heber's wife [y] took a nail of the tent, and [†] took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

[y] Gen. 8. 26.
[†] Heb. *put.*

A nail of the tent; wherewith they used to fasten the tent, which consequently was long and sharp, being headed with iron: these weapons she chooseth, either, 1. Because she had no better weapons at hand, this being only the woman's tent, where arms use not to be kept, and these people being wholly given to peace, and negligent of war, or Sisera having disarmed them before this time. Or, 2. Because she had more skill in the handling these than other weapons, being probably accustomed to fasten the tents herewith. Or, 3. Because this was very proper for his present posture, and which she knew would be effectual. *Into his temples;* which is the softest part of the skull, and soonest pierced. This might seem a very bold attempt; but it must be considered that she was encouraged to it, partly, by observing that the heavens and all the elements conspired against him, as against one devoted to destruction; partly, by the fair opportunity which God's providence put into her hands; and principally, by the secret instinct of God inciting her to it, and assuring her of success in it. *Quest.* What shall we judge of this fact of Jael's? It is a difficult question, and necessary to be determined, because on the one hand there seems to be gross perfidiousness, and a horrid violation of all the laws of hospitality and friendship, and of the peace which was established between Sisera and her; and on the other side, this fact of hers is applauded and commended in Deborah's song, Judg. v. 24, &c. And some who make it their business to pick quarrels with the Holy Scriptures, from hence take occasion to question and reject their Divine authority for this very passage, because it commends an act so contrary to all humanity, and so great a breach of faith. And whereas all the pretence of their infidelity is taken from the following song, and not from this history, wherein the fact is barely related, without any reflection upon it, there are many answers given to that argument; as, 1. That there was no league of friendship between Jael and Sisera, but only a cessation of acts of hostility; of which see the notes on ver. 17. 2. That Deborah doth not commend Jael's words, ver. 18, *Turn in, my lord; fear not;* in which the great strength of this objection lies; but only her action, and that artifice, that *he asked water, and she gave him milk;* which, if impartially examined, will be found to differ but little from that of warlike stratagems, wherein a man lays a snare for his enemy, and deceives him with pretences of doing something which he never intends. And Sisera, though for the time he pretended to be a friend, yet was in truth a bitter and implacable enemy unto God, and all his people, and consequently to Jael herself. But these and other answers may be omitted, and this one consideration following may abundantly suffice to stop the mouths of these men. It cannot be denied that every word, or passage, or discourse which is recorded in Scripture is not divinely inspired, because some of them were uttered by the devil, and others by holy men of God, but mistaken, (the prophets themselves not always speaking by inspiration,) such as the discourse of Nathan to David, 2 Sam. vii. 3, which God presently contradicted, ver. 4, 5, &c., and several discourses of Job's three friends, which were so far from being divinely inspired, that they were in a great degree unsound, as God himself tells them, Job xlii. 7, *Ye have not spoken of me the thing that is right, as my servant Job hath.* This being so, the worst that any malicious mind can infer from this place is, That this song, though indited by a good man or woman, was not divinely inspired, but only composed by a person piously-minded, and transported with joy for the deliverance of God's people, but subject to mistake; who therefore, out of zeal to commend the happy instrument of so great a deliverance, might easily overlook the indirectness of the means by which it was accomplished, and commend that which should have been disliked. And if they further object, that it was composed by a propheteess, Deborah, and therefore must be divinely inspired; it may be replied, 1. That it is not certain what kind of propheteess Deborah was, whether extraordinary and infallible, or ordinary, and so liable to mistakes; for there were prophets of both kinds, as hath been proved above, on ver. 4. 2. That every expression of a true and extraordinary prophet was not divinely inspired, as is evident from Nathan's mistake above mentioned, and from Samuel's mistake concerning Eliab, whom he thought to be *the Lord's anointed*, 1 Sam. xvi. 6.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So [z] God subdued on that day Jabin the king of Canaan before the children of Israel.

[z] Ps. 18. 47.

24 And the hand of the children of Israel [†] prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

[†] Heb. *going went and was hard.*

CHAP. V.

Deborah exhorts to praise; she begins; recounts the former wonders and mercies of God to his people, 1—5. *From the miseries of former times glories in their present state,* 6—9. *Excites the governors, &c. to praise the Lord,* 10—13. *Commends the chief of the tribes who went forth willingly to this battle, and checks the unwilling who tarried at home,* 14—18. *Describes the victory in all its circumstances,* 19—22. *Curseth Meroz for not coming to their assistance,* 23. *Extols Jael and her act,* 24—27. *Derideth Sisera's court ladies,* 28—30. *Prays for like judgment on their enemies, and prosperity to God's people,* 31.

THEN [a] sang Deborah and Barak the son of Abinoam on that day, saying,

[a] See Exod. 15. 1. Ps. 18. title.

Deborah was the composer of this song, as may be gathered from ver. 7.

2 Praise ye the LORD for the [b] avenging of Israel, [c] when the people willingly offered themselves.

[b] Ps. 18. 47.
[c] 2 Chron. 17. 16. 1 Mac. 2. 42.

Praise ye the Lord; give him the praise who hath done the work. *For the avenging of Israel;* or, *for taking vengeance,* to wit, upon his and their enemies, *by Israel,* or *for Israel,* for Israel's benefit, or for the injuries and violences offered by them to Israel. *The people;* chiefly Zebulun and Naphtali, below, ver. 18; iv. 6, and others hereafter mentioned. *Willingly offered themselves,* when neither Deborah nor Barak had any power to compel them.

3 [d] Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

[d] Deut. 32. 1, 3. Ps. 2. 10.

You especially that live near to Israel, and have evil minds and designs against Israel, know this for your instruction, and caution, and terror too, if you shall presume to molest them. *To the Lord God of Israel,* who, as you see by this plain instance, is both able and resolved to defend them from all their enemies.

4 LORD, [e] when thou wentest out of Seir, when thou marchedst out of the field of Edom, [f] the earth trembled, and the heavens dropped, the clouds also dropped water.

[e] Deu. 33. 2. Ps. 68. 7.
[f] 2 Sam. 22. 8. Ps. 68. 8. Is. 64. 3. Hab. 3. 3, 10.

Seir and *Edom* are the same place; and these two expressions note the same thing, even God's marching in the head of his people from Seir or Edom towards the land of Canaan. Whilst the Israelites were encompassing Mount Seir, there were none of the following effects; but when once they had done that, and got Edom on their backs, then they marched directly forwards towards the land of

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Canaan. The prophetess being to praise God for the present mercy, takes her rise higher, and begins her song with the commemoration of the former and ancient deliverances afforded by God to his people, the rather because of the great resemblance this had with them, in the extraordinary and miraculous manner of them. *The earth;* either, 1. The inhabitants of the earth or land; or, 2. The earth, properly taken, as the following passages are; God prepared the way for his people, and struck a dread into their enemies by earthquakes, as well as by other terrible signs. *The clouds also dropped water*, i. e. thou didst send most dreadful showers of rain, storms and tempests, thunder and lightning, and other tokens of thy displeasure, upon thine enemies; as may appear by comparing this with other parallel texts.

g Deu. 4. 11. Ps. 97. 5. + Heb. *flowed.* h Ex. 19. 18.

5 g The mountains †melted from before the LORD, *even* h that Sinai from before the LORD God of Israel.

Melted, or *flowed*, with floods of water poured out of the clouds upon them, and from them flowing down in a mighty stream upon the lower grounds, and carrying down some part of the mountain with it, as is usual in excessive showers.

She slides into the mention of another and a more ancient appearance of God for his people, to wit, in Sinai; it being usual in Scripture repetitions of former actions to put divers together into a narrow compass, and in few words. The sense is, No wonder that the mountains of the Amorites and Canaanites melted and trembled when thou didst lead thy people towards them; for even Sinai itself could not bear thy presence, but melted in like manner before thee. Or, as *that Sinai* did upon a like manifestation of thyself; so there is only a defect of the particle *as*, which I have showed to be frequent.

i ch. 3. 31. k ch. 4. 17. l Lev. 26. 22. 2 Chro. 15. 5. Is. 33. 8. Lam. 1. 4. & 4. 18. + Heb. *walkers of paths.* + Heb. *crooked ways.*

6 In the days of i Shamgar the son of Anath, in the days of k Jael, l the highways were unoccupied, and the †travellers walked through †byways.

In the days of Shamgar; whilst Shamgar lived, who was, if not a judge, yet an eminent person for strength and valour, Judg. iii. 31. *In the days of Jael:* Jael, though an illustrious woman, and of great authority and influence upon the people, did effect nothing for the deliverance of God's people till God raised me up, &c. *Through by-ways;* partly because of the Canaanites, who, besides the public burdens and tributes which they laid upon them, waited for all opportunities of doing them mischief secretly; their soldiers watching for travellers in common roads, as is usual with such in times of war; and partly because of the *robbers* even of their own people, who having cast off the fear and worship of God, and there being no king or ruler in Israel to restrain or punish them, and being also many of them reduced to great want, through the oppression of the Canaanites, it is not strange, if, in those times of public disorder and ataxy, divers of the Israelites themselves did break forth into acts of injustice and violence, even against their own brethren, whom they could meet with in convenient places, which made travellers seek for by-paths.

m Is. 49. 23.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose m a mother in Israel.

The villages ceased; the people forsook all their unfortified towns, as not being able to protect them from military insolence. *A mother*, i. e. to be to them as a mother, to instruct, and rule, and protect them, which duties a mother oweth to her children as far as she is able.

n Deut. 32. 16. ch. 2. 12, 17. o So 1 Sam. 13. 19, 22. ch. 4. 3.

8 They n chose new gods; then *was* war in the gates: o was there a shield or spear seen among forty thousand in Israel?

They did not only submit to idolatry when they were forced to it by tyrants, but they freely chose *new gods; new* to them, and unknown to their fathers, and *new* in comparison of the true and everlasting God of Israel, being but upstarts, and of yesterday. *In the gates*, i. e. in their walled cities, which have gates and bars; *gates* are oft put for cities, as Gen. xxii. 17; Deut. xvii. 2; Obad. 11. Then their strongest holds fell into the hands of their enemies. *Was there*, i. e. there was not; the meaning is not that all the Israelites had no arms, for here is mention made only of shields or spears; so they might have swords, and bows, and arrows to offend their enemies; but either that they had but few arms among them, being many thousands of them disarmed by the Canaanites; or that they generally neglected the use of arms, as being utterly dispirited, and without all hope of recovering their lost liberty, and being necessitated to other employments for subsistence.

p ver. 2.

9 My heart *is* toward the governors of Israel, that p offered themselves willingly among the people. Bless ye the LORD.

I greatly honour and love those, who being the chief of the people in wealth and dignity, did not withdraw themselves from the work, as such usually do; but did expose themselves to the same hazards, and joined with their meaner brethren in this noble but dangerous attempt, and by their examples and countenance engaged others in it. *Bless ye the Lord;* who inclined their hearts to this undertaking, and gave them success in it. As she gives instruments their due, so she is careful the sovereign Cause and Lord of all lose not his glory.

‖ Or, *Meditate.* q Ps. 105. 2. & 145. 5. r ch. 10. 4. & 12. 14. s Ps. 107. 32.

10 ‖ q Speak, ye r that ride on white asses, s ye that sit in judgment, and walk by the way.

Speak; celebrate the praises of our mighty God, whose hand hath done this. *Ye that ride on white asses*, i. e. magistrates and nobles, who used to do so, Judg. x. 4; xii. 14; horses being in a manner forbidden there, Deut. xvii. 16. *Ye that walk by the way*, i. e. you that now can safely travel about your business in those highways, which before you durst neither ride nor walk in. So great and mean persons are jointly excited to praise God.

+ Heb. *righteousnesses of the LORD.* t 1 Sam. 12. 7. Ps. 143. 7.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the †t righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

From the noise of archers; either, 1. From the noise or sound, and consequently the force of those arrows which are shot at them; but she names the *noise*, because this epithet is frequently given to bows and arrows in poetical writings. Or, 2. From the triumphant noise and shout of archers rejoicing when they meet with their prey. *In the places of drawing water;* at those pits or springs of water, which were scarce and precious in those hot countries, to which the people's necessities forced them oft to resort, and nigh unto which the archers did usually lurk in woods, or thickets, or hedges, that from thence they might shoot at them, and kill and spoil them. When they come to those places with freedom and safety, which before they could not, they shall with thankfulness rehearse this righteous, and faithful, and gracious work of God, in rescuing his people, and punishing his enemies. He mentions *the inhabitants of his villages*, because as their danger was greater, ver. 7, so was their deliverance, and their obligation to praise God. *To the gates*, to wit, of their cities, which were the chief places to which both city and country resorted for public business and matters of justice, from which they had been debarred by their oppressors; but now they had free access and passage, either in or out of the gates, as their occasions required; and they who had been driven from their cities, now returned to them in peace and triumph; so the citizens' deliverance is celebrated here, as the countrymen's is in the foregoing words.

u Ps. 57. 8. x Ps. 68. 18.

12 u Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and x lead thy captivity captive, thou son of Abinoam.

Awake, awake; stir up thyself and all that is within thee to admire and praise the Lord. *Lead thy captivity captive:* how could this be done when there was none of them left? Judg. iv. 16. *Answ.* 1. None were left to make head against them. 2. *None* is oft put for *few*, and those few

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might be taken after the battle, and carried captive, and led in triumph, and afterward slain.

13 Then he made him that remaineth
y Ps. 49. 14. y have dominion over the nobles among
the people: the LORD made me have
dominion over the mighty.

Thus God did not only preserve the poor and despised remnant of his people from the fury of the oppressor before this war, and from the destruction which Sisera designed and promised himself to bring upon them by this war; but also gave them the victory, and thereby the dominion over the princes and nobles of Canaan, who were combined against them. *Me*, though but a weak woman.

z ch. 3. 27. a ch. 3. 13. 14 z Out of Ephraim *was there* a root of them a against Amalek; after thee, Benjamin, among thy people; out of
b Num. 32. 39, 40. † Heb. *draw with the pen, &c.* b Machir came down governors, and out of Zebulun they that † handle the pen of the writer.

Now she relates the carriage and miscarriage of the several tribes in this expedition; and she begins with *Ephraim. Was there a root of them;* either, first, Of the Ephraimites; or, secondly, Of them that came forth to this expedition. By *root* she seems to mean a *branch*, as that word is sometimes used, as Isa. xi. 10; liii. 2; by which also she may note the fewness of those that came out of Ephraim, that *fruitful bough* consisting of many *branches*, Gen. xlix. 22, yielding but one branch or a handful of men to this service. *Against Amalek*, the constant and sworn enemy of the Israelites, who were confederate with their last oppressors the Moabites, Judg. iii. 13, and in all probability took their advantage now against the Israelites in the southern or middle parts of Canaan, whilst their main force was drawn northward against Jabin and Sisera. Against these therefore Ephraim sent forth a party; and so did Benjamin, as it here follows; and these hindered their conjunction with Jabin's forces, and gave their brethren the advantage of fighting with Sisera alone. *After thee, Benjamin:* Benjamin followed Ephraim's example. Or, *after thee, O Benjamin;* and thus the pre-eminence is here given to Benjamin in two respects: First, That he was first in this expedition, as indeed he lay near the Amalekites, and by his example encouraged the Ephraimites. Secondly, That the whole tribe of Benjamin, though now but small, came forth to this war, when the numerous tribe of Ephraim sent only a handful to it. *Among thy people;* either, first, Among the people of Benjamin, with whom those few Ephraimites united themselves in this expedition. Or, secondly, Among the people or tribes of Israel, to wit, those who engaged themselves in this war. *Out of Machir*, i. e. out of the tribe of Manasseh, which are elsewhere called by the name of *Machir*, as Josh. xiii. 31, to wit, out of the half tribe which was within Jordan; for of the other she speaks ver. 17. *Governors;* either civil governors, the princes and great persons, who were as ready to hazard themselves and their ample estates as the meanest; or military officers, valiant and expert commanders, such as some of Machir's posterity are noted to have been. *They that handle the pen of the writer*, i. e. even the scribes, who gave themselves to study and writing, whereby they were exempted from military service, did voluntarily enter into this service. Or, *they that drew*, to wit, the people after them, as that verb is used, Judg. iv. 6. *With the pen of the scribe* or *writer*, i. e. who did not only go themselves, but by their letters invited and engaged others to go with them to the battle.

c ch. 4. 14. † Heb. *his feet.* ‖ Or, *In the divisions, &c.* † Heb. *impressions.* 15 And the princes of Issachar *were* with Deborah; even Issachar, and also c Barak: he was sent on † foot into the valley. ‖ For the divisions of Reuben *there were* great † thoughts of heart.

Were with Deborah, i. e. ready to assist her. *Even Issachar*, Heb. *and Issachar*, i. e. the tribe or people of Issachar, following the counsel and example of their princes, and being now at their commandments, as they were afterwards upon another occasion, 1 Chron. xii. 32. *And also Barak*, or, even *as Barak*, i. e. they were as hearty and valiant as Barak their general; and as he *marched on foot* here and Judg. iv. 10, against their enemies' horses and chariots, and that *into the valley*, where the main use of horses and chariots lies; so did they with no less courage and resolution. *The divisions*, or *separations;* whereby they were divided or separated, not so much one from another in their thoughts, counsels, and carriage in this war, (for they seem to be all too well agreed in abiding at home with their sheep, as it follows,) as all from their brethren, from whom they were divided no less in their designs and affections, than in their situation by the river Jordan; and they would not join their interests and forces with them in this common cause. *Great thoughts*, or, *great searchings*, as it is ver. 16; great and sad thoughts, and debates, and perplexities of mind among the Israelites, to see themselves deserted by so great and potent a tribe as Reuben was.

16 Why abodest thou d among the
d Num. 32. 1. sheepfolds, to hear the bleatings of the
‖ Or, *In.* flocks? ‖ For the divisions of Reuben *there were* great searchings of heart.

Why wast thou so unworthy and cowardly, so void of all zeal for God, and compassion towards thy brethren, and care for the recovery of thy own liberties and privileges, that thou wouldst not engage thyself in so just, so necessary, and so noble a cause, but didst prefer the care of thy sheep, and thy own present ease and safety, before this generous undertaking? Reuben thought neutrality their wisest course, being very rich in cattle, Numb. xxxii. 1. They were loth to run the hazard of so great a loss, by taking up arms against so potent an enemy as Jabin was; and the bleatings of their sheep were so loud in their ears, that they could not hear the call of Deborah and Barak to this expedition.

17 e Gilead abode beyond Jordan: and
e See Josh. 13. 25, 31. f Josh. 19. 29, 31. ‖ Or, *port.* why did Dan remain in ships? f Asher continued on the sea ‖ shore, and abode in his ‖ breaches.
‖ Or, *creeks.*

Gilead is sometimes taken more largely, for all the land of the Israelites beyond Jordan, as Numb. xxxii. 1, 26, 29. So it is not here taken, because Gilead is here distinguished from Reuben and his land. Sometimes it is taken more strictly for that part of the land beyond Jordan which fell to the half tribe of Manasseh, as Numb. xxxii. 39, 40; Deut. iii. 15; Josh. xvii. 1. And sometimes both for that part of Manasseh's, and for Gad's portion, as Josh. xiii. 24, 25, 29—31. And so it seems to be understood here; and the land Gilead is here put for the people or inhabitants of it, Gad and Manasseh. *Beyond Jordan*, in their own portions, and did not come over Jordan to the help of the Lord, and of his people, as they ought to have done. *Dan*, whose coast was near the sea, was wholly intent upon his merchandise and shipping, as the great instrument both of his riches and safety; and therefore would not join in this land expedition. *On the sea-shore*, where their lot lay. *In his breaches;* either, first, In the creeks of the sea, whether in design to save themselves by ships in case of danger, as Dan also intended; or upon pretence of repairing the breaches made by the sea into their country. Or, secondly, In their broken and craggy rocks and caves therein, in which they thought to secure themselves.

18 g Zebulun and Naphtali *were* a
g ch. 4. 10. † Heb. *exposed to reproach.* people *that* † jeoparded their lives unto the death in the high places of the field.

Jeoparded, Heb. *despised*, or *reproached*, or *contemned*, comparatively; they chose rather to venture upon a generous and honourable death, than to enjoy a shameful and servile life. *In the high places of the field*, i. e. upon that large and eminent plain in the top of Mount Tabor, where they put themselves in battle-array, and expected the enemy; though when they saw he did not come up to them, they marched down to meet and fight him.

19 The kings came *and* fought, then
h ch. 4. 16. Ps. 44. 12. See ver. 30. fought the kings of Canaan in Taanach by the waters of Megiddo; h they took no gain of money.

The kings; either confederate with him, or subject to him: for it is known that there were divers petty kings in those parts; which also ofttimes were subject to one

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greater and more potent king; and particularly this Hazor, where this Jabin now reigned, Judg. iv. 2, was *beforetime the head* of divers petty *kingdoms*, Josh. xi. 10. *Taanach* and *Megiddo* were two eminent cities, belonging indeed to Manasseh, Judg. i. 27, but seated in the tribe of Issachar, Josh. xvii. 11, not far from Mount Tabor, Josh. xvii. 10; Judg. i. 27, nor from the river Kishon. *They took no gain of money;* either, first, From Sisera. They fought without pay, whether from mere hatred of the Israelites, and a desire to be revenged upon them; or from a full hope and confidence of paying themselves abundantly out of Israel's spoils. Or, secondly, From the Israelites; so the sense is, They fell, lost all their hopes of money, and rich spoils, and booty, which they assured themselves of; instead of gaining a prey, they lost themselves.

i See Josh. 10. 11. Ps. 77. 17, 18. k ch. 4. 15. † Heb. *paths.*

20 [i]They fought from heaven; [k]the stars in their †courses fought against Sisera.

Or, *they from heaven*, or *the heavenly host fought*, by thunder, and lightning, and hailstones, possibly mingled with fire. Compare Josh. x. 11; 1 Sam. vii. 10. *The stars;* which raised these storms by their influences, which they do naturally and ordinarily, but now far more, when God sharpened their influences, and disposed the air to receive and improve their impressions. *In their courses*, or, *from their paths*, or *stations*, or *high places*. As soldiers fight in their ranks and places assigned them, so did these, and that with advantage, as those enemies do which fight from the higher ground.

l ch. 4. 7.

21 [l]The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

The river of Kishon, though not great in itself, and therefore fordable, was now much swelled and increased by the foregoing storm and rain, as Josephus affirms; and therefore drowned those who being pursued by the hand of God, and by the Israelites, were forced into it, and thought to pass over it, as they did before. *That ancient river;* so called, either, first, In opposition to those rivers which are of a later date, being made by the hand and art of man. Or, secondly, Because it was a river anciently famous for some remarkable exploits, for which it was celebrated by the ancient poets or writers, though not here mentioned. *Thou hast trodden down strength*, i. e. thou, O Deborah, though but a weak woman, hast, by God's assistance and blessing upon thy counsels and prayers, subdued a potent enemy. Such apostrophes and abrupt speeches are frequent in poetical scriptures.

22 Then were the horsehoofs broken by the means of the ‖pransings, the pransings of their mighty ones.

h Or, *trampings*, or, *plungings.*

Their horses, in which they put most confidence, had their hoofs, which is their support and strength, broken, either by dreadful hailstones, or rather, by their swift and violent running over the stony grounds, when they fled away with all possible speed from God and from Israel. *By the means of the pransings;* or, *because of their fierce or swift courses. Of their mighty ones;* either, first, Of their strong and valiant riders, who forced their horses to run away as fast as they could. Or, secondly, Of their horses, as this word signifies, Jer. viii. 16; xlvii. 3; l. 42, i. e. of themselves; the antecedent for the relative.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; [m]because they came not to the help [n]of the LORD, to the help of the LORD against the mighty.

m ch. 21. 9, 10. Neh. 3. 5. n 1 Sam. 17. 47. & 18. 17. & 25. 28.

Meroz; a place then, no doubt, eminent and considerable, though now there be no remembrance of it left, which possibly might be the effect of this bitter curse; as God curseth Amalek in this manner, that he would utterly *blot out their remembrance*, &c., Exod. xvii. 14; Deut. xxv. 19. And this place above all others may be thus severely cursed, either because it was near the place of the fight, and therefore had the greatest opportunity and obligation to engage with and to assist their brethren; and their denying their help was a great discouragement to all their brethren, whose hearts, no doubt, were greatly afflicted, and might have utterly fainted at this great miscarriage, and scandalous example; or for some other great aggravation of their cowardice and treachery, which may easily be imagined, though it be not here expressed. *Said the angel of the Lord:* she signifies that this curse proceeded not from her spleen or ill will towards that place, nor from her own private opinion or affection, but from Divine inspiration; and that if all the rest of the song should be taken but for the breathings and expressions of a pious and devout soul, but liable to mistake, yet this branch of it was immediately dictated to her by the Lord, by the ministry of an angel; otherwise she neither would nor durst have uttered so bitter a curse against them. *Of the Lord;* either, first, Of the Lord's people; for God takes what is done for or against his people as if it was done to himself: see Isa. lxiii. 9; Zech. ii. 8; Matt. xxv. 45. Or, secondly, Of the Lord himself, who though he did not need, yet did require and expect their help and concurrence; and he expresseth it thus, to show the sinfulness and unreasonableness of their cowardly desertion of this cause, because it was the cause of God, and they had the call of God to it, whom they knew to be able easily to crush that enemy whom they dreaded, and who had promised to do it.

24 Blessed above women shall [o]Jael the wife of Heber the Kenite be, [p]blessed shall she be above women in the tent.

o ch. 4. 17. p Luke 1. 28.

Blessed above women; celebrated, and praised, and endowed with all sorts of blessings more than they. But of this fact of Jael's, see the notes on Judg. iv. 21. *In the tent;* in her tent or habitation, in her house and family, and all her affairs; for she and hers dwelt in tents. The *tent* is here mentioned in allusion to the place where this fact was done.

25 [q]He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

q ch. 4. 19.

Butter, or, *cream*, i. e. the choicest of her milk; so the same thing is repeated in differing words. *In a lordly dish;* which you are not to understand of such a stately and costly dish as the luxury of after-ages brought in, which is not agreeable to the simplicity, either of this family, or of those ancient times; but of a comely and convenient dish, the best which she had, and such as the better sort of persons then used.

26 [r]She put her hand to the nail, and her right hand to the workmen's hammer; and †with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

r ch. 4. 21. † Heb. *she hammered.*

Her hand, i. e. her left hand, as appears from the nature of the thing; and from the *right hand*, which is opposed to it. *Smote off*, or, *struck through*, as the LXX. and Syriac render it; or *brake*, as the Chaldee hath it. *When she had pierced*, Heb. *and she pierced;* or, *and* the nail *pierced.*

27 †At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down †dead.

† Heb. *Between.* † Heb. *destroyed.*

Here is a lively representation of the thing done. At the first blow or wound he was awakened, and made some attempt to rise; but being astonished and very weak, she also following her first blow with others, he found himself impotent, and fell down dead; and then she struck the nail quite through his head into the ground, as is said, Judg. iv. 21.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

Looked out at a window, expecting to see him returning; for she concluded that he went forth not so much to fight as to take the spoil.

29 Her wise ladies answered her, yea, she returned †answer to herself,

† Heb. *her words.*

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30 [a]Have they not sped? have they *not* divided the prey; [†]to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

[a] Ex. 15. 9.
[†] Heb. *to the head of a man.*

Have they not divided the prey? i. e. it is certain they have got the prey, only they tarry to view it and distribute it, according to every man's quality and merit. *Of them that take the spoil*, Heb. *of the prey;* the *prey* put for *the men of prey*, those, or who take the prey; as *kindred* is put for *a man of kindred*, or a *kinsman*, Ruth iii. 2; and *Belial*, for *a man of Belial*, 2 Sam. xvi. 7; and *days*, for *a man of days*, or an old man, Job xxxii. 7.

31 [t]So let all thine enemies perish, O LORD: but *let* them that love him *be* [u]as the sun [x]when he goeth forth in his might. And the land had rest forty years.

[t] Ps. 83. 9, 10.
[u] 2 Sam. 23. 4.
[x] Ps. 19. 5.

So, i. e. so suddenly, so surely, so effectually and irrecoverably. *When he goeth forth in his might;* when he first riseth, and so goeth on in his course, which he doth with great might, even *as a strong man that runneth a race*, Psal. xix. 5, and so as no creature can stop or hinder him; even so irresistible let the people be. *Forty years;* how to be computed, see before on Judg. iii. 11.

CHAP. VI.

The Midianites oppress Israel, 1—6. *A prophet raised rebukes them*, 7—10. *An angel calls Gideon to Israel's deliverance*, 11—16; *confirms him by a miracle*, 17—21. *He builds an altar; calls it Jehovah-shalom; and offereth there. By God's command he breaks down the altar of Baal: his name Jerub-baal*, 22—32. *The Midianites gather together to fight; and Gideon prepares against them: God strengthens and confirms him by a miracle*, 33—40.

cir. 1256. [a]AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand [b]of Midian seven years.

[a] ch. 2. 19.
[b] Hab. 3. 7.

For although the generality of the Midianites had been cut off by Moses about two hundred years ago, yet many of them doubtless fled into the neighbouring countries, whence afterwards they returned into their own land, and in that time might easily grow to be a very great number; especially when God furthered their increase, that they might be a fit scourge for his people Israel when they transgressed.

2 And the hand of Midian [†]prevailed against Israel: *and* because of the Midianites the children of Israel made them [c]the dens which *are* in the mountains, and caves, and strong holds.

[†] Heb. *was strong.*
[c] 1 Sam. 13. 6. Heb. 11. 38.

In which they might secure their persons and provisions from the hands of the Midianites.

3 And *so* it was, when Israel had sown, that the Midianites came up, and [d]the Amalekites, [e]and the children of the east, even they came up against them;

[d] ch. 3. 13.
[e] Gen. 29. 1. ch. 7. 12. & 8. 10. 1 Kings 4. 30. Job 1. 3.

The children of the east, i. e. the Arabians, who are commonly called *the children of the east*, as Gen. xxix. 1; Judg. viii. 10, 11; Job i. 3; Ezek. xxv. 4. Not all the Arabians, for in that were many and divers people; but in the eastern part of Arabia.

4 And they encamped against them, and [f]destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither ‖sheep, nor ox, nor ass.

[f] Lev. 26. 16. Deut. 28. 30, 33, 51. Mic. 6. 15.
‖ Or, *goat.*

Till thou come unto Gaza, i. e. from the east, on which side they entered, to the west, where Gaza was near the sea; so they destroyed the whole land.

5 For they came up with their cattle and their tents, and they came [g]as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

[g] ch. 7. 12.

Without number, i. e. so many that it was not easy to number them. It is an *hyperbole.*

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel [h]cried unto the LORD.

[h] ch. 3. 15. Hos. 5. 15.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, cir. 1249.

8 That the LORD sent [†]a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

[†] Heb. *a man a prophet.*

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and [i]drave them out from before you, and gave you their land;

[i] Ps. 44. 2, 3.

10 And I said unto you, I *am* the LORD your God; [k]fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

[k] 2 Kings 17 35, 37, 38. Jer. 10. 2.

Fear not, i. e. do not serve or worship them.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash [l]the Abi-ezrite: and his son [m]Gideon threshed wheat by the winepress, [†]to hide *it* from the Midianites.

[l] Josh. 17. 2.
[m] Heb. 11. 32. called *Gedeon.*
[†] Heb. *to cause it to flee.*

In Ophrah, to wit, in Manasseh; for there was another Ophrah in Benjamin, Josh. xviii. 23. *The Abi-ezrite;* of the posterity of Abi-ezer; of whom see Josh. xvii. 2; 1 Chron. vii. 18. See Judg. viii. 27, 32. *Threshed wheat;* not with oxen, as the manner was, Deut. xxv. 4; but with a staff, to prevent discovery. *By the wine-press;* in the place where the wine-press stood, not in the common floor.

12 And the [n]angel of the LORD appeared unto him, and said unto him, The LORD *is* [o]with thee, thou mighty man of valour.

[n] ch. 13. 3. Luke 1. 11, 28.
[o] Josh. 1. 5.

i. e. Will assist thee against thine and mine enemies. *Thou mighty man of valour;* to whom I have given strength and courage for this end.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and [p]where *be* all his miracles [q]which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath [r]forsaken us, and delivered us into the hands of the Midianites.

[p] So Ps. 89. 46. Is. 59. 1. & 63. 15.
[q] Ps. 44. 1.
[r] 2 Chr. 15. 2.

14 And the LORD looked upon him, and said, [s]Go in this thy might, and thou shalt save Israel from the hand of the Midianites: [t]have not I sent thee?

[s] 1 Sam. 12. 11. Heb. 11. 32, 34.
[t] Josh. 1. 9. ch. 4. 6.

The Lord looked upon him, with a settled and pleasant countenance, as a testimony of his favour to him, and of his readiness to help him. *Go in this thy might;* or, *go now*, or *at this* time, *in thy might;* the strength which thou hast already received, and dost now further receive from me, is sufficient with my help. *Have not I sent thee?* I do hereby give thee command and commission for this work, and therefore am obliged in honour to assist thee in it.

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n See 1 Sam. 9. 21. + Heb. *my thousand is the meanest:* Ex. 18. 21. 25. Mic. 5. 2.

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, [n] † my family *is* poor in Manasseh, and I *am* the least in my father's house.

My family, Heb. *my thousand;* for the tribes were distributed into several thousands, whereof each thousand had his peculiar governor. *Poor*, i. e. weak and contemptible. *I am the least;* either for age, or for wisdom, and fitness for so great a work.

x Ex. 3. 12. Josh. 1. 5.

16 And the LORD said unto him, [x] Surely I will be with thee, and thou shalt smite the Midianites as one man.

As easily as if they were all but one man; or, thou shalt destroy them to a man, as he did, Judg. viii.

y Ex. 4. 1,—8. ver. 36, 37. 2 Kings 20. 8. Ps. 86. 17. Is. 7. 11.

17 And he said unto him, If now I have found grace in thy sight, then [y] shew me a sign that thou talkest with me.

That it is *thou*, to wit, an angel or messenger sent from God, that appears to me, and discourseth with me; and not a fancy or delusion; that thou art in truth what thou seemest and pretendest to be, ver. 12. Or, *a sign* of *that which thou talkest with me*, i. e. that thou wilt by me smite the Midianites.

z Gen. 18. 5, 5. ch. 13. 15. ‖ Or, *meat offering.*

18 [z] Depart not hence, I pray thee, until I come unto thee, and bring forth my ‖ present, and set *it* before thee. And he said, I will tarry until thou come again.

My present; not a sacrifice, because neither was Gideon a priest, nor was this the place of sacrifice, nor was any altar here, nor was there any such sacrifice as here follows appointed by God; but a repast, or some food for the angel, which he thought to be a man, as appears by ver. 22. Compare Judg. xiii. 15; Gen. xviii. 5. *Set it before thee*, that thou mayst eat and refresh thyself.

a Gen. 18. 6, 7, 8. + Heb. *a kid of the goats.*

19 ¶ [a] And Gideon went in, and made ready †a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

Of an ephah of flour, to wit, out of the choicest part of a whole ephah; as also he brought to him the best part of a kid dressed; for a whole ephah and a whole kid had been very superfluous, and improper to provide for and set before one man.

b ch. 13. 19. c See 1 Kin. 18. 33, 34.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and [b] lay *them* upon this rock, and [c] pour out the broth. And he did so.

d Lev. 9. 24. 1 Kin. 18. 38. 2 Chro. 7. 1.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and [d] there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

By these things he showed himself to be no man that needed such provisions, but a true angel of God, or the Son of God; and by this instance of his omnipotency, gave him assurance that he both could and would consume the Midianites.

e ch. 13. 21. f Gen. 16. 13. & 32. 30. Ex. 33. 20. ch. 13. 22.

22 And when Gideon [e] perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! [f] for because I have seen an angel of the LORD face to face.

I am an undone man; I must die, and that speedily; for that he feared, ver. 23, according to the common opinion in that case; of which see Gen. xvi. 13; xxxii. 30; Exod. xxxiii. 20; Deut. v. 25, 26. *For because*, or, *for therefore*, &c., i. e. therefore God hath showed me this sight as a presage of my death.

g Dan. 10. 19.

23 And the LORD said unto him, [g] Peace *be* unto thee; fear not: thou shalt not die.

The Lord spake by inward suggestion, rather than in a visible apparition. *Peace be unto thee;* thou shalt receive no hurt by this vision, as thou fearest; but only *peace*, i. e. all the blessings needful for thy own happiness, and for the present work; for this is a very comprehensive phrase among the Hebrews.

‖ That is, *The LORD send peace:* See Gen. 22. 14. Ex. 17. 15. Jer. 33. 16. h ch. 8. 32. Ezek. 46. 35.

24 Then Gideon built an altar there unto the LORD, and called it ‖ Jehovah-shalom: unto this day it *is* yet [h] in Ophrah of the Abi-ezrites.

There, to wit, on the top of the rock, as is evident from ver. 20, and especially from ver. 26, where that which is here expressed only in general, and by anticipation, is more particularly described, according to the usage of the Scripture. *Jehovah-shalom*, i. e. *the Lord's peace;* the sign or witness of God's speaking peace to me, and to his people; or the place where he spake peace to me, when I expected nothing but destruction.

‖ Or, *and.* i Ex. 34. 13. Deut. 7. 5.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, ‖ even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and [i] cut down the grove that *is* by it:

Even the second bullock: thus there was but one bullock, which was *young*, to wit, comparatively, but not simply, for it was seven years old; and of such this Hebrew word is used, Job xxi. 10; for these creatures are fruitful above seven years. Or thus, *thy father's young bullock, and the second bullock:* so there were two bullocks. But because there is but one of them mentioned both in the next verse, and in the execution of this command, ver. 28, it is probable it was but one; and the Hebrew particle *vau, and*, is put exegetically for *even*, or, *to wit*, as is very usual. And this he calls his *father's young bullock*, both because his father was the owner of it, and because his father kept and fed it for a sacrifice to Baal. But because it is likely his father kept divers of these cattle of differing ages and statures for that use, either at his own or at the people's charge, therefore he adds, by way of limitation, that he should not take the eldest and the greatest, but the *second*, to wit, in age, or stature, or goodliness, or in the order of sacrifice, that which was to have been sacrificed to Baal in the second place. And this he singled out because of its age; for being *seven years old*, it began with the Midianitish calamity, and being now to be sacrificed, did fitly signify, that the period of that misery was now come. *That thy father hath;* which thy father built in his own ground, though for the common use of the whole city, ver. 28—30. *The grove that is by it;* planted by the altar for idolatrous or impure uses, as the manner of idolaters was. See Judg. iii. 7. This action might seem injurious to his father's rights and authority; but God's command was sufficient warrant, and Gideon was now called to be the supreme magistrate, whereby he was made his father's superior, and was empowered, and authorized, and enjoined to root out all idolatry and superstition, and the instruments thereof.

+ Heb. *strong place.* ‖ Or, *in an orderly manner.*

26 And build an altar unto the LORD thy God upon the top of this † rock, ‖ in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

Upon the top of this rock; of which ver. 20, 21. Heb. *of this strong hold;* for in that calamitous time the Israelites retreated to such rocks, and hid and fortified themselves in them. *In the ordered place*, i. e. in a plain and smooth part of the rock, where an altar may be conveniently built. Or, *in order*, i. e. in such manner as I have appointed; for God had given rules about the building of altars. *Offer a burnt-*

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sacrifice: Gideon was no priest, nor was this the appointed place of sacrifice; but God can dispense with his own institutions, though we may not; and his call gave Gideon sufficient authority.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's houshold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

Doubtless he had acquainted the ten men with his design, and the assurance of success in it, whereby they were easily induced to assist him, if not sincerely, yet for the expectation of advantage to themselves by it. *Because he feared;* not so much lest he should suffer for it, for he knew very well the doing it by night with so many hands could not hinder the discovery, and consequently the punishment of it; but lest he should be prevented from doing it.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

Not upon Baal's altar, for which it was designed; but upon an altar erected in contempt of Baal.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

Which they might easily conjecture, partly by his known aversion from the worship of Baal, and partly because no other person durst presume to do such a thing; but they might more certainly learn it from some of the persons employed in it, who through fear or favour might inform them.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

Will ye plead for Baal? Why are you so zealous in pleading for that Baal, for the worship whereof you suffer such grievous calamities at this day, and from whom you have no help? It is plain that Joash had been a worshipper of Baal; either therefore he was now convinced by Gideon's information and action, or he makes use of this pretence to preserve his son, being indeed indifferent in matters of religion; and therefore as he did worship Baal to comply with his neighbours, so now he deserts him to rescue his son. *He that will plead for him, let him be put to death;* he that shall further plead for such a god as this, deserves to die for his folly and impiety. It is not probable that this was all that he said for his son's defence; or that he would neglect to mention the call his son had from God to it, the apparition of an angel, the promise of deliverance; but it is usual in Scripture to give only some short hints of those things which were more largely discoursed. *Whilst it is yet morning,* i. e. instantly, without delay; for it was now morning time, as appears from ver. 28, &c. *Let him plead for himself,* as the God of Israel hath often done when any indignity or injury hath been done to him. But Baal hath now showed that he is neither able to help you nor himself, and therefore is not worthy to be served any longer. This courageous and resolute answer was necessary to stop the torrent of the people's fury; and it was drawn from him, partly by the sense of his son's extreme danger, and partly by the confidence he had that God would plead his son's cause, and use him for the rescue of his people.

32 Therefore on that day he called him ‖[k] Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

‖ That is, *Let Baal plead.*
[k] 1 Sam. 12. 11. 2 Sam. 11. 21. *Jerubbesheth*; that is, *Let the shameful* thing *plead.* See Jer. 11. 13. Hos. 9. 10.

He called him, i. e. Joash called *Gideon* so, Judg. vii. 1, in remembrance of this noble exploit, and to put a brand upon Baal.

33 ¶ Then all [l] the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in [m] the valley of Jezreel.

[l] ver. 3.
[m] Josh. 17. 16.

Not that Jezreel in Judah, of which Josh. xv. 56; but another in the borders of Manasseh and Issachar, Josh. xvii. 16; xix. 18, which is not far distant from Ophrah, where Gideon dwelt, and now was.

34 But [n] the Spirit of the LORD † came upon Gideon, and he [o] blew a trumpet; and Abi-ezer † was gathered after him.

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[n] ch. 3. 10. 1 Chr. 12. 18. 2 Chr. 24. 20.
† Heb. *clothed.*
[o] Num. 10. 3. ch. 3. 27.
† Heb. *was called after him.*

Came upon Gideon, inspiring him with extraordinary wisdom, and courage, and zeal, to vindicate God's honour and his country's liberty. Compare 1 Chron. xii. 18; 2 Chron. xxiv. 20. *Abi-ezer,* i. e. the Abi-ezrites, his kindred, and their servants, and others; who finding no harm coming to him for the destroying of Baal, but rather a blessing from God, in giving him strength and courage for so great and dangerous an attempt, changed their minds, and followed him as the person by whose hands God would deliver them.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

Throughout all Manasseh, on both sides of Jordan. *Unto Asher, Zebulun, and Naphtali;* because these tribes were nearest to him, and so could soonest join with him; and were nearest the enemy also, ver. 33, and therefore were most sensible of the calamity, and would in all reason be most forward to rescue themselves from it.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

Gideon said this in way of humble supplication, partly for the strengthening of his own faith, and partly for the greater encouragement of his soldiers in this great and strange attempt.

37 [p] Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

[p] See Ex. 4. 3, 4, 6, 7.

Upon all the earth beside, i. e. upon all that spot of ground which adjoineth to and encompasseth the fleece.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, [q] Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

[q] Gen. 18. 32.

Which was more difficult and preternatural than the former instance, because if there be any moisture, such bodies as fleeces of wool are most likely to drink it up.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

Gideon with two and thirty thousand men encamps against the Midianites; they, by God's command and token, are lessened to three hundred, 1—8. *He is encouraged by a dream, and its interpretation,* 9—15; *divideth his army*

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into three companies; who all with one accord blow the trumpets, and break the pitchers, wherein the lamps were, in pieces, 16—20. *The Midianites are terrified, flee and destroy one another*, 21, 22. *The next adjoining Israelites pursue them to stop their passage over Jordan: two princes of the Midianites are taken by the Ephraimites*, 23—25.

a ch. 6. 32. THEN [a]Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel [b]vaunt themselves against me, saying, Mine own hand hath saved me.

b Deut. 8. 17. Is. 10. 13. 1 Cor. 1. 29. 2 Cor. 4. 7.

Too many for me, i. e. for my purpose; which is, so to deliver Israel, that it may appear to be my own miraculous act, that so I may have all the glory of it, and they may be more strongly obliged to love and serve me.

3 Now therefore go to, proclaim in the ears of the people, saying, [c]Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

c Deut. 20. 8. 1 Mac. 3. 56.

Mount Gilead; not that famous Mount Gilead which was beyond Jordan; for it is apparent that both the camps of the Israelites and of the Midianites were on this side Jordan: but another Mount Gilead in the tribe of Manasseh; which might be so called, either for some resemblance it had with the other Mount Gilead, or in remembrance of their father Gilead; or that this might be a memorial of their near relation to their brethren, notwithstanding their being divided one from another by Jordan; or for some other reason now unknown at this distance of time and place. Or, the words may be rendered *towards Mount Gilead;* for the Hebrew particle *min*, or *mem*, is sometimes rendered *towards*, of which see Gen. xi. 2; xiii. 11; Deut. xxxii. 2; 2 Sam. vi. 2. And so it may be understood of the famous Mount Gilead beyond Jordan, which he may mention here, either, 1. Because many of his soldiers were of that half tribe of Manasseh which dwelt there, and so it was most proper for them to return thither; or, 2. Because that was their safest course, to get furthest from the danger which they feared; or, 3. Because though he would remove them from danger, yet he would not have them dispersed, but kept together in a body about Mount Gilead; knowing that they who had not courage enough to fight their enemies, might have valour enough to pursue them when they were beaten by others; and suspecting that the Midianites, if beaten, would probably flee that way. *Twenty and two thousand;* who finding their whole army to be very small in comparison of their enemy's, who were a hundred and thirty-five thousand, Judg. viii. 10, and they, no doubt, well armed and disciplined, and encouraged by long success; whereas the Israelites were dispirited with long servitude, and many of them unfurnished with arms and provisions, lost the courage which in the beginning they seemed to have.

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

Unto the water; either that which ran from the well of Harod, mentioned ver. 1, or some other brook. *I will try them for thee;* because thy proclamation hath not sufficiently tried them; for many who are fearful indeed will put on the face, and desire the opinion of being valiant persons; I will take another course.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

It is true, there may be natural reasons given why some did only lap of the water, when others bowed down to drink; from the temperance, or fortitude, or patience, or strength, or diligence of the one, and the intemperance, or cowardice, or impatience, or weakness, or slothfulness of the other; but these seem to be mere conjectures: the true reason and design of this course seems to be only this, that God would reduce them to a very small number, which was likely to be done by this means; for the season of the year being hot, and the generality of the soldiers weary, and thirsty, and faint, they would most probably bow down upon their knees, that they might more fully refresh themselves by a liberal draught, as indeed they did; and it could be expected that there would be but few, who either could or would deny themselves in this matter, especially when God concurred in the work, and so disposed of the minds and bodies of them, that all, except three hundred, should lie down to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

Putting their hand to their mouth; taking up a little water in the palm of their hands to put into their mouths.

7 And the LORD said unto Gideon, [d]By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place. d 1 Sam. 14. 6.

i. e. To his own home, as Numb. xxiv. 11.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

And their trumpets, i. e. the trumpets belonging to the whole army, even to those who were gone away, which he retained for the use here following. See ver. 16.

9 ¶ And it came to pass the same [e]night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. e Gen. 46. 2, 3.

The same night; after he had dismissed all but the three hundred. *That the Lord said unto him*, in a dream or vision of the night.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

If thou fear to go down, to wit, without some further assurance of thy success, I will condescend so far to thee, as to give thee another sign.

11 And thou shalt [f]hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the ‖armed men that *were* in the host. f ver. 13, 14, 15. See Gen. 24. 14. 1 Sam. 14. 9, 10. ‖ Or, ready by, &c. Ex. 13. 18.

Afterward shall thine hands be strengthened; thou wilt be encouraged to proceed, notwithstanding the smallness of thy number, which may deter thee.

12 And the Midianites and the Amalekites and [g]all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* g ch. 6. 5, 33. & 8. 10.

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without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

A cake of barley bread; a weak and contemptible thing, and in itself as unable to overthrow a tent as to remove a mountain; but being thrown by a Divine hand, bore down all before it; which fitly resembled Gideon's case, which was mean and despicable, as himself saith, Judg. vi. 15; yet he was mighty, through God, to destroy the Midianites.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

As there are many examples of significant dreams given by God to heathens, as Gen. xli.; Dan. ii. and iv., so some of them had the gift of interpreting dreams; which they sometimes did by study and art, and sometimes by Divine direction, as in this case.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and † the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

† Heb. *the breaking thereof.*

Gideon understood *the telling of the dream*, though spoken in the Midianitish language; either because it was near akin to the Hebrew, being only a different dialect of it; or because the Israelites had now been accustomed to the Midianites' company and discourse for seven years. *He worshipped;* he praised God for this miraculous work and special encouragement, whereby he was confirmed in his enterprise.

16 And he divided the three hundred men *into* three companies, and he put † a trumpet in every man's hand, with empty pitchers, and ‖ lamps within the pitchers.

† Heb. *trumpets in the hand of all of them.*
‖ Or, *firebrands*, or, *torches.*

Into three companies; to make a show of a vast army encompassing them. *Lamps*, or, *torches*, made of such materials as would quickly take fire, and keep it for some time. *Within the pitchers;* partly to preserve the flame from the violence of wind and weather; and partly to conceal it, and surprise their enemy with sudden and unexpected flashes of light.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

For though two hundred of his men were placed on other sides of the camp; yet they were so disposed, that some person or persons, set as watchmen, might see what was done, and give notice to the rest to follow the example.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

He mentions his own name, together with God's, not out of vain ostentation or arrogance, as if he would equal himself with God; for he mentions God in the first and chief place, and himself only as his minister; but from prudent policy, because his name was grown formidable to them, and so was likely to further his design, and their flight, as it did.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

Of the middle watch, i. e. of the second watch; for though afterwards the night was divided into four watches by the Romans, Matt. xiv. 25, yet in more ancient times, and in the eastern parts, it was divided into three. He chose the dark and dead of the night to increase their terror by the trumpets, whose sound would then be loudest and best heard, and the lamps, whose light would then shine most brightly, and seem biggest, to surprise them at disadvantage, and to conceal the smallness of their numbers.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the LORD, and of Gideon.

Held the lamps and the trumpets, that they might be thought to be a mighty host, having as many troops or companies as there were trumpets and lights.

21 And they [h] stood every man in his place round about the camp: [i] and all the host ran, and cried, and fled.

h Ex. 14. 13, 14. 2 Chron. 20. 17.
i 2 Kings 7. 7.

Every man in his place; as if they had only been torch-bearers to the several companies.

22 And the three hundred [k] blew the trumpets, and [l] the LORD set [m] every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah ‖ in Zererath, *and* to the † border of Abel-meholah, unto Tabbath.

k Josh. 6. 4, 16, 20. See 2 Cor. 4. 7.
l Ps. 83. 9. Is. 9. 4.
m 1 Sam. 14. 20. 2 Chron. 20. 23.
‖ Or, *toward.*
† Heb. *lip.*

They slew one another, either because they suspected treachery, and so fell upon those they first met with; which they might more easily do, because they consisted of several nations, as may be gathered from Judg. vi. 3, and Josephus affirms; or because the darkness of the night made them unable to distinguish friends from foes; or because the suddenness of the thing struck them with horror and amazement; or because God infatuated them, as he hath done many others. Compare 1 Sam. xiv. 20; 2 Chron. xx. 23. *Abel-meholah;* of which see 1 Kings iv. 12; xix. 16.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all [n] mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and [o] took the waters unto [p] Beth-barah and Jordan.

n ch. 3. 27.
o ch. 3. 28.
p John 1. 28.

Take before them the waters unto Beth-barah, i. e. the passes over those waters to which they are like to come. *And Jordan;* the fords of Jordan, which river they must pass over into their own country.

25 And they took [q] two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon [r] the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the [s] other side Jordan.

q ch. 8. 3. Ps. 83. 11.
r Is. 10. 26.
s ch. 8. 4.

For Gideon in the pursuit had passed over Jordan, as we read, Judg. viii. 4, which, though mentioned after this, may seem to have been done before it, such transpositions being frequent in sacred story. Or, *on this side Jordan*, for the Hebrew word is indifferent to both sides: see Gen. l. 10. And so this is opposed to what follows of his passing over Jordan, Judg. viii. 4. And then there is no anticipation here.

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CHAP. VIII.

The Ephraimites are displeased with Gideon; he satisfies them, 1—3. He pursueth two kings of the Midianites beyond Jordan, where Succoth and Penuel refuse to relieve Gideon's army: the kings being taken by him, in his return he punisheth those of Succoth and Penuel, 4—17. He revengeth his brethren's death on the two kings, 18—21. He refuseth government, 22, 23; demandeth a present of the spoil, and thereof makes an ephod; places it in Ophrah; it is a cause of idolatry, 24—27. Gideon's children, wives, death, and burial, 30—32. Israel revolts to idolatry; is ungrateful to Gideon's family, 33—35.

a See ch. 12. 1. 2 Sam. 19. 41.
+ Heb. *What thing is this thou hast done unto us?*
+ Heb. *strongly.*

AND [a] the men of Ephraim said unto him, † Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him † sharply.

Why hast thou neglected and despised us, in not calling us in to thy help, as thou didst other tribes? These were a proud people, Isa. xi. 13, puffed up with a conceit of their number and strength, and the preference which Jacob by Divine direction gave them above Manasseh, Gen. xlviii. 19, 20, of which tribe Gideon was, who by this act had seemed to advance his own tribe, and to depress theirs.

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

What was done was done by God's immediate hand, making them one to kill another; what I have done, in cutting off some of the fugitive common soldiers, is not to be compared with your exploit in destroying their princes; I began the war, but you have finished. *The gleaning of the grapes of Ephraim;* what you have gleaned or done after me. *Of Abi-ezer*, i. e. of the *Abi-ezrites*, to whom he modestly communicateth the honour of the victory, and doth not arrogate it to himself, as generals commonly do.

b ch. 7. 24, 25. Phil. 2. 3.
+ Heb. *spirit.*
c Prov. 15. 1.

3 [b] God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their † [c] anger was abated toward him, when he had said that.

His soft and humble answer allayed their rage and envy. See Prov. xv. 1; xxv. 15.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them.*

Passed over, or, *had passed over:* when he passed over, see on Judg. vii. 25.

d Gen. 33. 17. Ps. 60. 6.

5 And he said unto the men of [d] Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

Succoth; a place beyond Jordan, Gen. xxxiii. 17; Josh. xiii. 27; Psal. lx. 6. *Kings of Midian;* where before this time were five kings at once, Numb. xxxi. 8, who either reigned separately in divers parts of the land, or governed by common counsel and consent, as sometimes there were two or three Roman emperors together.

e See 1 Kin. 20. 11.
f See 1 Sam. 25. 11.

6 ¶ And the princes of Succoth said, [e] *Are* the hands of Zebah and Zalmunna now in thine hand, that [f] we should give bread unto thine army?

Art thou so foolish to think, with thy three hundred faint and weary soldiers, to conquer and destroy a host of fifteen thousand men?

g ver. 16.
+ Heb. *thresh.*

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, [g] then I will † tear your flesh with the thorns of the wilderness and with briers.

With the thorns which grow abundantly in the neighbouring wilderness; I will chastise or beat your naked bodies with thorny rods, even unto death. Or, I will lay you down upon thorns on the ground, and bring the cart-wheel upon you, which will both tear your flesh, and bruise you to death.

h Gen. 32. 30. 1 Kings 12. 25.

8 ¶ And he went up thence [h] to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*

Penuel; another city beyond Jordan; of which see Gen. xxxii. 30; 1 Kings xii. 25.

i 1 Kings 22. 27.
k ver. 17.

9 And he spake also unto the men of Penuel, saying, When I [i] come again in peace, [k] I will break down this tower.

Your confidence in which makes you thus proud and presumptuous. He implies that he would afterwards destroy their persons, as is expressed, ver. 17.

l ch. 7. 12.
‖ Or, *an hundred and twenty thousand, every one drawing a sword.*
ch. 20. 2, 15, 17, 25.
2 Kin. 3. 26.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of [l] all the hosts of the children of the east: for there fell ‖ an hundred and twenty thousand men that drew sword.

i. e. Persons expert and exercised in war, besides the retainers to them, Judg. vi. 5.

m Num. 32. 35, 42.
n ch. 18. 27. 1 Thess. 5. 3.

11 ¶ And Gideon went up by the way of them that dwelt in tents on the east of [m] Nobah and Jogbehah, and smote the host: for the host was [n] secure.

Of them that dwelt in tents, i. e. of the Arabians; so fetching a compass, and falling upon them where they least expected it. *Nobah and Jogbehah;* of which cities see Numb. xxxii. 35, 42. *The host was secure;* being now got safe over Jordan, and a great way from the place of battle; and, probably, supposing Gideon's men to be so tired with their hard service, and the great slaughter which they had made, that they would have neither strength nor will to pursue them so far.

o Ps. 83. 11.
+ Heb. *terrified.*

12 And when Zebah and Zalmunna fled, he pursued after them, and [o] took the two kings of Midian, Zebah and Zalmunna, and † discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*,

By which it may be gathered that he came upon them in the night, which was most convenient for him, who had so small a number with him; and most likely both to surprise and terrify them by the remembrance of the last night's sad work, and the expectation of another like it.

+ Heb. *writ.*

14 And caught a young man of the men of Succoth, and enquired of him: and he † described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

He told him their names and qualities.

p ver. 6.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did [p] upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

q ver. 7.
+ Heb. *made to know.*

16 [q] And he took the elders of the city, and thorns of the wilderness and briers, and with them he † taught the men of Succoth.

By that severe punishment (of which ver. 7) he made the men, i. e. the elders of Succoth, to know their sin and folly, though it was too late for their good, but not for the instruction and warning of others.

r ver. 9.
s 1 Kin. 12. 25.

17 [r] And he beat down the tower of [s] Penuel, and slew the men of the city.

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18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were* *they* whom ye slew at [t]Tabor? And they answered, As thou *art*, so *were* they; each one †resembled the children of a king.

[t] ch. 4. 6. Ps. 89. 12.

† Heb. according to the form, &c.

What manner of men, i. e. for outward shape and quality? *At Tabor;* whither he understood they fled for shelter, upon the approach of the Midianites; and where he learnt that some were slain, which he suspected might be they. *Each one resembled the children of a king;* not for their garb, or outward splendour, for the family was but mean; but for the majesty of their looks; by which commendation they thought to ingratiate themselves with their conqueror.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

For being not Canaanites he was not obliged to kill them; but they having killed his brethren, and that in cool blood, he was by law the avenger of their blood.

20 And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

Up, and slay them; partly, that he might animate him to the use of arms for his God and country against their enemies, and to the exercise of justice; partly, that the death of those mischievous persons might be more shameful and painful; and partly, that he might have some share in the honour of the victory.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and [u]slew Zebah and Zalmunna, and took away the ‖ornaments that *were* on their camels' necks.

[u] Ps. 83. 11.

‖ Or, ornaments like the moon.

As the man is, so is his strength: thou excellest him, as in age and stature, so in strength; and it is more honourable, as well as easy, to die by the hands of a valiant man.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

Rule thou over us; not as a judge, for that he was already made by God; but as a king; and let the kingdom be hereditary to thee and to thy family. This miraculous and glorious deliverance by thy hands deserves no less from us.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: [x]the LORD shall rule over you.

[x] 1 Sam. 8. 7. & 10. 19. & 12. 12.

I will not rule over you, to wit, as a king, which you desire. *The Lord shall rule over you*, in a special manner, as he hath hitherto done, by judges, whom God did particularly appoint and direct, even by Urim and Thummim, and assist upon all occasions; whereas kings had a greater power, and only a general dependence upon God, as other kings had. Compare 1 Sam. viii. 6, 7.

24 ¶ And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, [y]because they *were* Ishmaelites.)

[y] Gen. 25. 13. & 37. 25, 28.

Object. They are called Midianites before. *Answ.* Here seems to have been a mixture of people, Judg. vi. 3, which are all called by one general name, Ishmaelites, or Arabians, who used to wear earrings, Gen. xxxv. 4; but the greatest, and the ruling part of them, were Midianites.

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and ‖collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

‖ Or, sweet jewels.

27 And Gideon [a]made an ephod thereof, and put it in his city, *even* [a]in Ophrah: and all Israel [b]went thither a whoring after it: which thing became [c]a snare unto Gideon, and to his house.

[a] ch. 17. 5.

[a] ch. 6. 24.

[b] Ps. 106 39.

[c] Deut. 7. 16.

Made an ephod thereof; not of all of it, for then it would have been too heavy for use; but of part of it, the rest being probably employed about other things agreeable and appertaining to it; which elsewhere are comprehended under the name of the ephod, as Judg. xvii. 5; xviii. 14, 18; Hos. iii. 4. *Put it in his city;* not as a monument of the victory, for such monuments were neither proper nor usual; but for religious use, for which alone the ephod was appointed. The case seems to be this, Gideon having by God's command erected an altar in his own city, Ophrah, Judg. vi. 26, for an extraordinary time and occasion, thought it might be continued for ordinary use; and therefore as he intended to procure priests, so he designed to make priestly garments, and especially an ephod, which was the chief and most costly; which besides its use in sacred ministrations, was also the instrument by which the mind of God was inquired and discovered, 1 Sam. xxiii. 6, 9; xxx. 7, which might seem necessary for the judge to have at hand, that he might consult with God upon all occasions. *All Israel went thither a whoring after it;* committing superstition or idolatry with it; or going thither to inquire the will of God; whereby they were drawn from the true ephod, instituted by God for this end, which was to be worn by the high priest only. *A snare;* an occasion of sin and ruin to him and his, as the next chapter showeth. Though Gideon was a good man, and did this with an honest mind, and a desire to set up religion in his own city and family; yet here seems to be many sins in it. 1. Superstition and will-worship, worshipping God by a device of his own, which was frequently and expressly forbidden. 2. Presumption, in wearing, or causing other priests to wear, this kind of ephod, which was peculiar to the high priest. 3. Transgression of a plain command, of worshipping God ordinarily but at one place, and one altar, Deut. xii. 5, 11, 14, and withdrawing people from that place to his. 4. Making a fearful schism or division among the people. 5. Laying a stumbling-block, or an occasion of superstition or idolatry, before that people, whom he knew to be too prone to it.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. [d]And the country was in quietness forty years in the days of Gideon.

[d] ch. 5. 31.

Lifted up their heads no more, i. e. recovered not their former strength or courage, so as to conquer or oppress others, as they had done. *Forty years*, i. e. to the fortieth year, from the beginning of the Midianitish oppression: see on Judg. iii. 11. *In the days of Gideon*, i. e. as long as Gideon lived.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

Not in his father's house, as he did before; nor yet in a court, like a king, as the people desired; but in a middle state, as a judge, for the preservation and maintenance of their religion and liberties.

30 And Gideon had [e]threescore and ten sons †of his body begotten: for he had many wives.

[e] ch. 9. 2, 5.

† Heb. going out of his thigh.

31 [f]And his concubine that *was* in Shechem, she also bare him a son, whose name he †called Abimelech.

[f] ch. 9. 1.

† Heb. set.

In Shechem; she dwelt there, and he oft came thither, either to execute judgment, or upon other occasions. *Abimelech*, i. e. *my father the king;* so he called him, probably to gratify his concubine, who desired it either out of pride or design.

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32 ¶ And Gideon the son of Joash
g Gen. 25. 8. Job 5. 26. cir. 1260.
died g in a good old age, and was buried
h ver. 27. ch. 6. 24.
in the sepulchre of Joash his father, h in Ophrah of the Abi-ezrites.

In a good old age; his long life being crowned with the continuance of his honour, tranquillity, and happiness.

33 And it came to pass, i as soon as
i ch. 2. 19.
Gideon was dead, that the children of
k ch. 2. 17.
Israel turned again, and k went a whoring
l ch. 9. 4, 46.
after Baalim, l and made Baal-berith their god.

The children of Israel turned again; whereby we see the wicked temper of this people, who did no longer cleave to God than they were in a manner constrained to it by the presence and authority of their judges. *Baalim:* this was the general name, including all their idols, whereof one here follows. *Baal-berith*, i. e. *The lord of the covenant*, so called, either from the covenant wherewith the worshippers of this god bound themselves to maintain his worship, or to defend one another therein; or rather, because he was reputed the god and judge of all covenants, and promises, and contracts, to whom it belonged to maintain them, and to punish the violaters of them; and such a god both the Grecians and the Romans had.

34 And the children of Israel
m Ps. 78. 11, 42. & 106. 13, 21.
m remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 n Neither shewed they kindness to
n ch. 9. 16, 17, 18. Eccles. 9. 14, 15.
the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

CHAP. IX.

Abimelech, Gideon's son, by conspiracy with the Shechemites, and the murder of his brethren, Jotham the youngest escaping, is made king, 1—6. *Jotham by a parable rebuketh them, and foretelleth their ruin: he flees and dwells at Beer*, 7—21. *The Shechemites conspire against Abimelech*, 22—25. *Gaal joins himself to the Shechemites*, 26—29. *Zebul reveals it*, 30—33. *Betrayeth Gaal*, 34—38. *Abimelech overcometh them, and soweth the city with salt*, 39—45. *Sets the tower on fire; also the hold of the god Berith*, 46—49. *He subdues Thebez: going near to the tower to burn it, a woman casts down a piece of a millstone on his head, and breaks his scull*, 50—53. *He commands his armour-bearer to thrust him through*, 54. *Jotham's curse is fulfilled*, 56, 57.

AND Abimelech the son of Jerubbaal
a ch. 8. 31.
went to Shechem unto a his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all
† Heb. *What is good? whether, &c.*
the men of Shechem, † Whether *is* better for you, either that all the sons of Jerubbaal, *which are* b threescore and ten persons, reign over you, or that one reign over you? remember also that I *am*
b ch. 8. 30.
c Gen. 29. 14.
c your bone and your flesh.

He supposeth that *the sons of Jerubbaal* would take that government which their father modestly refused, and that the multitude of his sons would occasion horrible divisions, and confusions, and contests about the sovereign power; all which they might avoid by choosing him king; and so they might enjoy the monarchy which they had long and oft desired. *Your bone and your flesh;* your kinsman, of the same tribe and city with you; which will be no small honour and advantage to you.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined † to follow Abi-
† Heb. *after.*
melech; for they said, He *is* our d bro-
d Gen. 29. 15.
ther.

His mother's brethren, i. e. kinsmen, as that word is oft used, as Gen. xiv. 16; xxix. 12. *He is our brother;* they were easily persuaded to believe and follow what served their own interest.

4 And they gave him threescore and ten *pieces* of silver out of the house of
e Baal-berith, wherewith Abimelech hired
e ch. 8. 33.
f ch. 11. 3. 2 Chro. 13. 7. Prov. 12. 11. Acts 17. 5.
f vain and light persons, which followed him.

Threescore and ten, agreeably to the number of his enemies, Gideon's seventy sons. *Pieces of silver;* not shekels, as some fancy, which were too small a sum for this purpose; but far larger pieces, the exact worth whereof it is neither possible nor needful for us now to know. *Out of the house of Baal-berith;* out of his sacred treasury; for even they who were very parsimonious and base in their expenses about God's service, were liberal in their contributions to idols; having since Gideon's death built this temple, (which he would never have suffered whilst he lived,) and endowed it with considerable revenues. *Vain and light persons;* unsettled, idle, and necessitous persons, the most proper instruments for tyranny and cruelty.

5 And he went unto his father's house
g ch. 6. 24. h 2 Kin. 11. 1, 2.
g at Ophrah, and h slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

The sons of Jerubbaal; the only persons who were likely to hinder him in establishing his tyranny. *Threescore and ten persons;* wanting one, who is here expressed; and these synecdochical expressions are frequent in Scripture: see Gen. xxxv. 26; xlii. 13; Numb. xiv. 32, 33; John xx. 24; 1 Cor. xv. 5. *Upon one stone;* whereby he would signify that this was either, 1. An act of justice, in cutting them all off in an orderly manner, for some supposed crime, probably as designing sedition and rebellion; or, 2. An act of religion, in avenging the dishonour and injury done to Baal by Gideon, Judg. vi. 27, 28, upon his children, whom he offered up as so many sacrifices to Baal upon this stone, which served for an altar; and for this reason it seems the money was taken out of Baal's house, because it was to be laid out in his service.

6 And all the men of Shechem gathered together, and all the house of Millo,
† Heb. or *by the oak of the pillar:* See Josh. 24. 26.
and went, and made Abimelech king, † by the plain of the pillar that *was* in Shechem.

Of Millo; of a place or person so called; some eminent and potent family living in Shechem, or near to it; either the family of Abimelech's mother, or some other: or, *and all Beth-millo;* so *Beth* is not a house, but a part of the name of the place. *Made Abimelech king*, to wit, over all Israel, ver. 22, which was a strange presumption for the inhabitants of one city to undertake; but they had many advantages and encouragements for it; as the eager, and general, and constant inclination of the Israelites to kingly government; Abimelech's being the son of Gideon, to whom and to his sons they offered the kingdom, Judg. viii. 22; and though the father could and did refuse it for himself, yet they might imagine that he could not give away his son's right, conveyed to them by the Israelites, in their offer; the universal defection of the Israelites from God to Baal, whose great patron and champion Abimelech pretended to be; the power and prevalency of the tribe of Ephraim, in which Shechem was, Josh. xx. 7, whose proud and imperious spirit, manifested Judg. viii. 1; xii. 1, would make them readily close with a king of their own brethren; and Abimelech's getting the start of all others, having the crown actually put upon his head, and an army already raised to maintain his tyranny. *By the plain of the pillar*, or, *by the oak of the pillar*, i. e. by the oak, where Joshua erected a pillar as a witness of the covenant renewed be-

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tween God and Israel, Josh. xxiv. 26. This place they chose, to signify that they still owned God, and their covenant with him; and did not worship Baal in opposition to God, but in conjunction with him, or in subordination to him.

cir. 1209. 7 ¶ And when they told *it* to Jotham,
[i] Deu. 11. 29. & 27. 12. Josh. 8. 33. John 4. 20. he went and stood in the top of [i] mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

Mount Gerizim lay near Shechem, and near Mount Ebal. The valley between these two mountains of Gerizim and Ebal was a famous place, employed for a religious use, even for the solemn reading of the law, and its blessings and curses, Deut. xi. 29; xxvii. 12; Josh. viii. 33; and therefore it is probable it was still used, even by the superstitious and idolatrous Israelites, for such-like occasions, who delighted to use the same places which their religious ancestors had consecrated and used. *Lifted up his voice, and cried;* so as they that stood in the valley might hear him, though not suddenly come at him to take him. *Ye men of Shechem;* who are here met together upon a solemn occasion, as Josephus notes, Abimelech being absent. *That God may hearken unto you,* when you cry unto him for mercy; so he conjures and persuades to give him patient audience, as they did.

[k] See 2 Kin. 14. 9. 8 [k] The trees went forth *on a time* to
[l] ch. 8. 22, 23. anoint a king over them; and they said unto the olive tree, [l] Reign thou over us.

A parabolical discourse, usual among the ancients, especially in the eastern parts; wherein, under the names of trees, men are represented. *To anoint a king,* i. e. to make a king, which was oft done among the Israelites, and some others, with the ceremony of anointing. By *the olive tree* he understands Gideon.

[m] Ps. 104. 15. + Heb. *go up and down for other trees.* 9 But the olive tree said unto them,
Should I leave my fatness, [m] wherewith by me they honour God and man, and + go to be promoted over the trees?

In the worship and service of God oil was used for divers things; as, about the lamps, Exod. xxxv. 14, and offerings, Lev. ii. 6, 7, and for the anointing of sacred persons and things. Oil was also used in the constitution of kings, and priests, and prophets, and for a present to great persons, and to anoint the head and face, &c. *To be promoted,* Heb. *to move* hither and thither, to wander to and fro, to exchange my sweet tranquillity for incessant cares and travels for the good of others, as a king ought to do.

10 And the trees said to the fig tree, Come thou, *and* reign over us.

This, as also the vine, ver. 12, signifies the same thing with the olive tree; but here are various expressions used, either for the decency of the parable; or because Gideon refused this honour, both for himself and for his sons; or to signify that the sons of Gideon, whom Abimelech had so cruelly slain, upon pretence of their affecting the kingdom, were as far from such thoughts as their father, and therefore were unjustly and wickedly murdered.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

My sweetness; for which that fruit is particularly commended.

12 Then said the trees unto the vine, Come thou, *and* reign over us.

[n] Ps. 104. 15. 13 And the vine said unto them, Should I leave my wine, [n] which cheereth God and man, and go to be promoted over the trees?

Wherewith God is well-pleased, because it was offered to God, Numb. xv. 5, 7, 10. See also Psal. civ. 15; Prov. xxxi. 6.

[§] Or, *thistle.* 14 Then said all the trees unto the ‖ bramble, Come thou, *and* reign over us.

The bramble, or *thorn;* a mean, and barren, and hurtful tree, fitly representing Abimelech, the son of a concubine, and a person of small use, and great cruelty.

[o] Is. 30. 2. Dan. 4. 12. Hos. 14. 7. [p] ver. 20. Num. 21. 28. Ezek. 19. 14. [q] 2 Kin. 14. 9. Ps. 104. 16. Is. 2. 13. & 37. 24. Ezek. 31. 3. 15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my [o] shadow: and if not, [p] let fire come out of the bramble, and devour the [q] cedars of Lebanon.

If in truth you anoint me king over you; if you deal truly and justly in making me king. *Put your trust in my shadow;* then you may expect protection under my government. *Let fire come out of the bramble;* instead of protection, you shall receive destruction by me; especially you cedars, i. e. nobles, such as the house of Millo, who have been most forward in this work.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him [r] according to the deserving of his hands;

[r] ch. 8. 35.

17 (For my father fought for you, and † adventured his life far, and delivered you out of the hand of Midian:

† Heb. *cast his life.*

Heb. *cast away his soul* or *life far off,* out of his reach or power to recover it, i. e. exposed himself to utmost hazard for your sakes.

[s] ver. 5, 6. 18 [s] And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;)

Abimelech's fact is justly charged upon them, as done by their consent, approbation, and assistance. *His maid-servant;* his concubine, whom he so calls by way of reproach, because maid-servants were oft made concubines, Exod. xxi. 7—10. *Over the men of Shechem;* by which limitation of their power, and his kingdom, he reflects contempt upon him, and chargeth them with presumption, that having only power over their own city, they durst impose a king upon all Israel.

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* [t] rejoice ye in Abimelech, and let him also rejoice in you:

[t] Is. 8. 6. Phil. 3. 3.

[u] ver. 15, 56, 57. 20 But if not, [u] let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

This is not a prediction, but an imprecation or curse, as it is called, ver. 57, which, being grounded upon just cause, and being the only way by which Jotham could perform the duty of the *avenger of* his brethren's *blood,* which was incumbent upon him, had its effect, as others in like case had, as Josh. vi. 26, compared with 1 Kings xvi. 34; 2 Kings ii. 24.

[x] 2 Sam. 20. 14. 21 And Jotham ran away, and fled, and went to [x] Beer, and dwelt there, for fear of Abimelech his brother.

He might easily flee, having the advantage of the hill and other accommodations for flight, and because the people were not forward to pursue a man whom they knew to have such just cause and great provocation to speak, and so little power to do them any hurt. *Beer;* a place remote from Shechem, and out of Abimelech's reach. There were divers places of that name.

cir. 1206. 22 ¶ When Abimelech had reigned three years over Israel,

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For though the men of Shechem were the first authors of Abimelech's advancement, it is more than probable that the rest of the people easily consented to that form of government which they so much desired; or, at least, made no resistance against it.

[r] 1 Sam. 16. 14. & 18. 9, 10. See 1 Kings 12. 15. & 22. 22. 2 Chron. 10. 15. & 18. 19, &c. Is. 19. 2, 14. [s] Is. 33. 1.

23 Then [r] God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem [s] dealt treacherously with Abimelech:

God gave the devil commission to enter into or work upon their minds and hearts; knowing that he of himself, and by his own inclination, would fill them with mistakes, and jealousies, and dissensions, and heart-burnings, which would end in civil wars and mutual ruin.

[a] 1 Kings 2. 32. Esth. 9. 25. Ps. 7. 16. Matt. 23. 35, 36.

24 [a] That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which † aided him in the killing of his brethren.

† Heb. *strengthened his hands to kill.*

The cruelty, i. e. the punishment of the cruelty.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

Liers in wait for him, to seize his person. *All that came along that way by them*, to wit, such as favoured or served Abimelech; for to such only their commission reached, though it may be they went beyond their bounds, and by military licence robbed all passengers promiscuously. *It was told Abimelech;* who, as it is here implied, exercised hostility towards the men of Shechem.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

It is not known who or of what tribe *Gaal* was; but it is evident that he was a man very considerable for wealth, and strength, and counsel, and interest, and ill-pleased with Abimelech's power. *Went over to Shechem*, by his presence and counsel to animate and assist them against Abimelech.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made ‖ merry, and went into [b] the house of their god, and did eat and drink, and cursed Abimelech.

‖ Or, *songs:* See Is. 16. 9, 10. Jer. 25. 30. [b] ver. 4.

They went out into the fields, which, till his coming, they durst not do, for fear of Abimelech; but now took confidence to do so, in contempt of him. *Made merry;* partly from the custom of rejoicing and singing songs in vintage time, Lev. xix. 24; Isa. xvi. 10; Jer. xxv. 30; and partly for the hopes of their redemption from Abimelech's tyranny. *The house of their god*, Baal-berith, ver. 4; either to beg his help against Abimelech, or to give him thanks, either for the fruits of the earth now received, or for the hopes of recovering their former and lost liberty. *Did eat and drink*, to the honour of their idols, and out of the oblations made to them, as they used to do to the honour of Jehovah, and out of his sacrifices. *Cursed Abimelech;* either by reviling and reproaching him after their manner; or rather in a more solemn and religious manner, cursing him by their god, as Goliath did David, 1 Sam. xvii. 43; or calling upon their god to ratify their curses pronounced against him.

28 And Gaal the son of Ebed said, [c] Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of [d] Hamor the father of Shechem: for why should we serve him?

[c] 1 Sam. 25. 10. 1 Kings 12. 16. [d] Gen. 34. 2, 6.

Who is Abimelech? what is he but a base-born person, an ambitious, imperious, and cruel tyrant, and one every way unfit and unworthy to govern you? *Who is Shechem?* Shechem is here the name, either, 1. Of the place or city of Shechem; and so the Hebrew particle *mi*, *who*, is put for *mah*, *what*, as it is Judg. xiii. 17; and then the sense of the place is this: Consider how obscure and unworthy a person Abimelech is, and what a potent and honourable city Shechem is; and judge you whether it be fit that such a city should be subject to such a person. Or rather, 2. Of a person, even of Abimelech, named in the foregoing words, and described in those which follow, *the son of Jerubbaal*, between which Shechem is hemmed in, and therefore cannot conveniently belong to any other. He is called Shechem for the Shechemite, by a metonymy of the subject, whereby the place is put for the person contained in it, and belonging to it; as Egypt, Ethiopia, Seba, Judea, Macedonia, and Achaia, &c., are put for the people of those countries, Job i. 15; vi. 19; Psal. lxviii. 31; cv. 38; Isa. xliii. 3; Matt. iii. 5; Rom. xv. 26. Thus *mi* is taken properly, and the sense is, *Who is this Shechemite?* for so he was by the mother's side, born of a woman of your city, and she but his concubine and servant; why should you submit to one so basely descended? *The son of Jerubbaal*, i. e. of Gideon; a person obscure by his own confession, Judg. vi. 15, and famous only by his boldness and fierceness against that Baal which you justly honour and reverence, whose altar he overthrew, and whose worship he endeavoured to abolish. *And Zebul his officer;* and you are so unworthy and mean-spirited, that you do not only submit to him, but suffer his very servants to bear rule over you, and enslave you; and particularly this ignoble and hateful person Zebul. *Serve the men of Hamor the father of Shechem:* if you love bondage, call in the old master and lord of the place; choose not an upstart, as Abimelech is; but rather take one of the old stock, one descended from Hamor, Gen. xxxiv. 2, who did not carry himself like a tyrant, as Abimelech did, but like a father of his city of Shechem. This he might speak, either, 1. Sincerely, as being himself a Canaanite and a Shechemite, and possibly come from one of those little ones whom Simeon and Levi spared when they slew all the grown males, Gen. xxxiv. 29. And it may be that he was one of the royal blood, a descendant of Hamor, who hereby sought to insinuate himself into their minds and government, as it follows, ver. 29, *Would to God this people were under my hand!* which he might judge the people more likely to do, both because they were now united with the Canaanites in religion, and because their present distress might oblige them to put themselves under him, who seemed or pretended to be a valiant and expert commander. Or, 2. In way of derision, he being an Israelite: If you are so servile, serve some of the children of Hamor; which because you rightly judge to be absurd and dishonourable, do not now submit to a far baser person; but cast off his yoke, and recover your lost liberties.

29 And [e] would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

[e] 2 Sam. 15. 4.

Under my hand, i. e. under my command; I wish you would unanimously submit to me, as your captain and governor; for he found them divided, and some of them hearkening after Abimelech, whom they had lately rejected, according to the levity of the popular humour. *Then would I remove Abimelech;* as you have driven him out of your city, I would drive him out of your country. *He said to Abimelech;* he sent this message or challenge to him, I desire not to surprise thee at any disadvantage; strengthen thyself as much as thou canst, and come out into the open field, that thou and I may decide it by our arms.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ‖ kindled.

‖ Or, *hot.*

. It seems he had temporized and complied with the people's humour and plot against Abimelech, either in dissimulation and design, and by Abimelech's connivance or advice, or really; but when he heard Gaal's words, and himself traduced and struck at by them, he changed his mind, repented of his defection from Abimelech, and intended to return himself, and to bring the people again to the obedience of their lord and king.

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† Heb. craftily, or, to Tormah.

31 And he sent messengers unto Abimelech †privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

Privily, so as Gaal and his confederates might not know it. Or, *in Tormah;* or, who was *in Tormah;* for some make it the name of the place where Abimelech was, which is called with some variation *Arumah*, ver. 41. *They fortify the city against thee;* they besiege or guard the city of Shechem, so as none may go out to thee, nor come in from thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

† Heb. as thine hand shall find. 1 Sam. 10. 7. & 25. 8. Eccles. 9. 10.

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them †as thou shalt find occasion.

Behold, when he, i. e. Gaal, mentioned ver. 31.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

Stood in the entering of the gate of the city, to put his army in order, and to conduct them against Abimelech, whom he supposed to be at a great distance.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

Zebul concealed the anger which he had conceived, ver. 30, and pretended compliance with him in this expedition, that he might draw him forth into the field, where Abimelech might have the opportunity of fighting with him, and overthrowing him. *Thou seest the shadow of the mountains;* for in the morning, as this was, and in the evening, the shadows are longest, and move most quickly. He intimates that he was afraid of shadows.

†Heb. navel. ‖ Or, the regardere of the trees. Deut. 16. 14.

37 And Gaal spake again and said, See there come people down by the †middle of the land, and another company come along by the plain of ‖Meonenim.

By the middle of the land, Heb. *by the navel of the land.* So he calls either, first, The middle of it, as the middle part of Greece and of Sicily are called *the navel* of them by the Roman writers, because the navel is in the midst of man's body; or, secondly, The higher part of it, called *the mountains*, ver. 36, and here *the navel*, because it was raised above the other ground, as the navel is above the rest of the body.

f ver. 28, 29.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou f saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

Thy mouth, i. e. thy brags. Now thou betrayest thy fears; and therefore now show thyself a man, and fight valiantly for thyself and people.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

He fled before him; being surprised by the unexpected coming of Abimelech, and possibly not fully prepared for the encounter. *Many were overthrown and wounded*, being pursued and overtaken by Abimelech.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

Abimelech did not prosecute his victory, but retreated to Arumah, partly to see the effect of this fight, and whether the Shechemites would not of themselves return to his government, being either persuaded by Zebul upon this occasion, or terrified by his strength and valour, or now by his clemency in proceeding no further against them; and partly that, being hereby grown more secure, he might have the greater advantage against them, which accordingly he here makes use of. *Zebul thrust out Gaal and his brethren;* which he was enabled to do, because the multitude, which is generally light and unstable, and judgeth of all things by events, were now enraged against Gaal, suspecting him guilty either of treachery, or cowardice, or ill conduct; and besides, they thought the expulsion of Gaal would sweeten and satisfy Abimelech, and make him give over the war against them. But though they were offended with Gaal, yet Zebul's interest was not so considerable with them, that he could prevail with them either to kill Gaal and his brethren, or to yield themselves to Abimelech; and therefore he still complies with the people, and waits for a fairer opportunity, though in vain.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

The people went out into the field; either, first, To renew the fight, and avenge themselves for their last loss, the great God hardening their hearts to their destruction, and the accomplishment of his word delivered to them by Jotham. But here is not one word about the people's arming, or resisting, or fighting, as there was before, ver. 39, but only of their slaughter, ver. 43, 44. Or, secondly, To their usual and then proper employments about their lands; for though their vintage was past, the seed-time was now come, and other things were to be done in the fields. Or, thirdly, Upon some solemn occasion, not here expressed; possibly to make a solemn procession, or perform some other rites in the fields, to the honour of their god Baal-berith, as the manner of the heathen was, to make supplication to him for his help, and for better success; or only to go for that end to the house of their god Baal-berith, which is thought to have been in the fields, as may seem from ver. 27, 46, on a mountain upon the east side of the city.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

Three companies; whereof he kept one with himself, ver. 44, and put the rest under other commanders.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

Stood in the entering of the gate of the city, to prevent their retreat into the city, and give the other two companies opportunity to cut them off.

g ver. 20.

45 And Abimelech fought against the city all that day; and g he took the city, and slew the people that *was* therein, and h beat down the city, and sowed it with salt.

h Deut. 29. 23. 1 Kings 12. 25. 2 Kin. 3. 25.

Not to make the place barren, as salt will do, for then he would have sowed the fields, not the city; but in token of his detestation and desire of their utter and irrecoverable destruction; for salt is the symbol or sign of perpetuity:

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compare Numb. xviii. 19; Deut. xxix. 23; 2 Chron. xiii. 5; Zeph. ii. 9.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house [i]of the god Berith.

[i] ch. 8. 33.

The tower of Shechem; a strong place belonging to the city of Shechem, and made for its defence or security, but without the city. It is thought this was that Millo which was confederate with Shechem in their design for Abimelech, ver. 6, which also Jotham cursed with Shechem, ver. 20, and that curse is noted to have its effect, ver. 57. And this place may be called *the tower of Shechem*, either because those who possessed and defended it were sent from Shechem, or because it was built and kept for the safeguard of Shechem. *The house of the god Berith;* or, *Baal-berith*, ver. 4. Hither they fled out of the town belonging to it, fearing the same event with Shechem; and here they thought to be secure; partly by the strength of the place, as the temples of idols were ofttimes built in the highest and strongest places, as the capitol at Rome, and the temple at Jerusalem; and such this place seems to have been, because they laid their treasure here, ver. 4; partly by the religion of it, thinking that either their god would protect them there, or that Abimelech would spare them there, if not out of piety to that god, yet out of thankfulness for the benefit which he received thence, ver. 4.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount [k]Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen [†]me do, make haste, *and* do as I *have done*.

[k] Ps. 68. 14.

[†] Heb. *have done.*

Zalmon; a place so called from its shadiness, because there were many trees there.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

Thebez; another town near to Shechem; and, as it seems, within its territory.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

All the men and women; all that were not slain in the taking of the town; or they all forsook the town, and retired to their strong hold. *The top of the tower* was flat and plain, after their manner of building.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman [l]cast a piece of a millstone upon Abimelech's head, and all to brake his scull.

[l] 2 Sam. 11. 21.

Such great stones no doubt they carried up with them, whereby they might defend themselves, or offend those who assaulted them. Here the justice of God is remarkable in suiting the punishment to his sin. He slew his brethren upon a stone, ver. 5, and he loseth his own life by a stone.

54 Then [m]he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

[m] So 1 Sam. 31. 4.

A woman slew him; which was esteemed a matter of disgrace.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ [n]Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

[n] ver. 24. Job 31. 3. Ps. 94. 23. Prov. 5. 22.

The wickedness which he did unto his father, in rooting out, as far as he could, the name, and memory, and remainders of his father.

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came [o]the curse of Jotham the son of Jerubbaal.

[o] ver. 20.

CHAP. X.

Tola judgeth Israel; and Jair, whose thirty sons had thirty cities, 1—5. *The people's idolatry,* 6. *The Philistines and Ammonites oppress them,* 7—9. *They cry to God, who sendeth them to their false gods; but upon their repentance pitieth them,* 10—16. *The Ammonites and Israelites encamp against one another,* 17, 18.

AND after Abimelech there [a]arose to ‖ † defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

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[a] ch. 2. 16. ‖ Or, *deliver.* † Heb. *save.*

There arose; not of himself, but either chosen by the people; or rather, raised by God, as the other judges were. *To defend Israel,* or, *to save,* which he did not by fighting against and overthrowing their enemies, but by a prudent and pious government of them, whereby he kept them from sedition, and oppression, and tyranny, as also from idolatry, as may be gathered from ver. 6, which if not restrained and purged out, would have brought certain ruin upon them. *In Shamir in Mount Ephraim;* which was in the very heart and midst of the land.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

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3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

A Gileadite; of Gilead beyond Jordan.

4 And he had thirty sons that [b]rode on thirty ass colts, and they had thirty cities, [c]which are called ‖ Havoth-jair unto this day, which *are* in the land of Gilead.

[b] ch. 5. 10. & 12. 14. [c] Deut. 3. 14. ‖ Or, *the villages of Jair.* Num. 32. 41.

Rode on ass colts, because horses were scarce there, and were not to be multiplied by the king himself, Deut. xvii. 16. Hence their kings and kings' children used to ride upon mules, 2 Sam. xiii. 29; xviii. 9; 1 Kings i. 33, 38, 44. Compare Judg. v. 10; xii. 14. *Havoth-jair. Object.* These villages were called so before this time from another *Jair,* Numb. xxxii. 41; Deut. iii. 14. *Answ.* They are not said to be now first called by that name, but to be still so called, because the old name was revived and confirmed upon this occasion; as *Sheba* is said to be called *Beer-sheba,* upon an occasion mentioned Gen. xxvi. 33, though it was so called before upon a more ancient occasion, Gen. xxi. 31. Possibly this *Jair* had enlarged or fortified these towns, and so they were justly denominated from him, no less than from the former.

5 And Jair died, and was buried in Camon.

6 ¶ And [d]the children of Israel did evil again in the sight of the LORD, and [e]served Baalim, and Ashtaroth, and [f]the

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[d] ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 13. 1. [e] ch. 2. 13. [f] ch. 2. 12.

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gods of Syria, and the gods of [e] Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

[e] 1 Kings 11. 33. Ps. 106. 36.

He shows how they grew worse and worse, and so ripened themselves for the ruin which afterward came upon them. Before they worshipped God and idols together; now they utterly forsake God, and wholly cleave to idols.

cir. 1161. 7 And the anger of the LORD was hot against Israel, and he [h] sold them into the hands of the Philistines, and into the hands of the children of Ammon.

[h] ch. 2. 14. 1 Sam. 12. 9.

The one on the west, the other on the east; so they were molested on both sides.

† Heb. *crushed.* 8 And that year they vexed and † oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

Or, *that year they had vexed and oppressed the children of Israel eighteen years.* Or, *they vexed* them *in that year, that* was *the eighteenth year*, to wit, of that vexation. This was the eighteenth year from the beginning of that oppression. And these eighteen years are not to be reckoned from Jair's death, because that would enlarge the time of the judges beyond the just bounds, as may appear from 1 Kings vi. 1; nor from Jephthah's beginning to reign, because he reigned but six years, and in the beginning thereof put an end to this persecution; but from the fourth year of Jair's reign; so that the greatest part of Jair's reign was contemporary with this affliction. And although this oppression of the Ammonites and Philistines, and the cause of it, the idolatry of the Israelites, be not mentioned till after Jair's death, because the sacred penman would deliver the whole history of this calamity entirely and together; yet they both happened before it; and Jair's death is mentioned before that only by a *prolepsis* or anticipation, than which nothing is more frequent in Scripture. The case of Jair and Samson seem to be much alike. For as it is said of Samson, that *he judged Israel in the days* of the tyranny *of the Philistines twenty years*, Judg. xv. 20, by which it is evident that his judicature and their dominion were contemporary; the like is to be conceived of Jair, that he began to judge Israel, and endeavoured to reform religion and purge out all abuses; but being unable to effect this, through the backwardness and baseness of the people, God would not enable him to deliver the people, but gave them up to this sad oppression; so that Jair could only perform one half of his office, which was to determine differences amongst the Israelites, but could not deliver them from their enemies.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

[i] 1 Sam. 12. 10. 10 ¶ [i] And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

Because, not contented to add idols to thee, we have preferred them before thee, and rejected thee to receive and worship them.

11 And the LORD said unto the children of Israel, *Did* not *I deliver you* [k] from the Egyptians, and [l] from the Amorites, [m] from the children of Ammon, [n] and from the Philistines?

[k] Ex. 14. 30. [l] Num. 21. 21, 24, 25. [m] ch. 3. 12, 13. [n] ch. 3. 31.

The Lord said; either by himself, the Son of God appearing in a visible shape, which then was usual; or by some prophet whom he raised and sent to this purpose; or by the high priest, who was consulted in the case. *The Amorites;* both Sihon and Og, and their people, Numb. xxi., and other kings of the Amorites within Jordan, Josh. x. 5. *The children of Ammon* were confederate with the Moabites, Judg. iii. 13, 14. *The Philistines.* See Judg. iii. 31.

12 [o] The Zidonians also, [p] and the Amalekites, and the Maonites, [q] did oppress you; and ye cried to me, and I delivered you out of their hand.

[o] ch. 5. 19. [p] ch. 6. 3. [q] Ps. 106. 42, 43.

The Zidonians also; for though we do not read of any oppression of Israel, particularly, by the Zidonians, yet there might be such a thing; as many things were said and done, both in the Old and New Testament, which are not recorded there; or they might join their forces with the king of Mesopotamia, Judg. iii. 8, or with some other of their oppressors; for it is certain these were *left* among others *to prove Israel*, Judg. iii. 1—3. Of *the Amalekites*, see Judg. iii. 13; vi. 3. *Maonites;* either, first, Those who lived in or near the wilderness of Maon, in the south of Judah, 1 Sam. xxiii. 25; xxv. 2, whether Edomites or others. Or, secondly, The Mehunims, a people living near the Arabians, of whom 2 Chron. xxvi. 7. For in the Hebrew the letters of both names are the same, only the one is the singular, the other the plural number. Or, thirdly, The Midianites, whose oppression he would not omit; it being usual for one and the same person or persons to have two names; although the Midianites may be comprehended under the Amalekites, with whom they were joined, Judg. vi. 3, 33. Or, fourthly, Some other people now unknown, and not expressed elsewhere in Scripture.

13 [r] Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

[r] Deut. 32. 15. Jer. 2. 13.

To wit, except you repent in another manner than you yet have done; which when they performed, God suspends the execution of this threatening. Compare Jer. xviii. 7.

14 Go and [s] cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

[s] Deut. 32. 37, 38. 2 Kin. 3. 13. Jer. 2. 28.

You have not been forced to worship those gods by your oppressors and tyrants; but you have freely chosen these gods before me.

15 ¶ And the children of Israel said unto the LORD, We have sinned: [t] do thou unto us whatsoever † seemeth good unto thee; deliver us only, we pray thee, this day.

[t] 1 Sam. 3. 18. 2 Sam. 15. 26. † Heb. *is good in thine eyes.*

Do not give us up into the hands of these cruel men, but do thou chastise us with thine own hand as much as thou pleasest, to wit, if we be not more faithful and constant to thee than we have hitherto been.

16 [u] And they put away the † strange gods from among them, and served the LORD: and [x] his soul † was grieved for the misery of Israel.

[u] 2 Chro. 7. 14. & 15. 8. Jer. 18. 7, 8. † Heb. *gods of strangers.* [x] Ps. 106. 44, 45. Is. 63. 9. † Heb. *was shortened.*

They put away the strange gods: this was an evidence of the sincerity of their sorrow, that they did not only confess and bewail their sins, but also forsake them, and loathe themselves for them. *His soul was grieved;* not properly, or as to inward affection; for God being infinitely happy, is not capable of grieving; but figuratively, and as to outward expression. He acted towards them like one that felt their sufferings; he had pity upon them, repented of his severe proceedings against them, and quite changed his carriage towards them, and punished their enemies as sorely as if they had grieved and injured his own person.

17 Then the children of Ammon were † gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in [y] Mizpeh.

† Heb. *cried together.* [y] ch. 11. 11, 29. Gen. 31. 49.

That *Mizpeh* which was beyond Jordan in Gad or Manasseh; of which see Gen. xxxi. 49; Josh. xviii. 26; Judg. x. 17; xi. 11, 29, 34. There were other cities of that name in Scripture.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will be-

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gin to fight against the children of Ammon? he shall [z]be head over all the inhabitants of Gilead.

z ch. 11. 8, 11.

CHAP. XI.

Jephthah dwells in the land of Tob, 1—3; is called by the elders of Gilead to command in chief against the Ammonites, 4—6. He demands to be continued head after the war should cease; they swear it shall be so, 7—11. He sendeth twice messengers to the king of the Ammonites to treat of peace, but in vain, 12—28. Jephthah marcheth against him; maketh a vow; smiteth the Ammonites; performeth his vow on his daughter, 29—10.

NOW [a]Jephthah the Gileadite was [b]a mighty man of valour, and he *was* the son of †an harlot: and Gilead begat Jephthah.

a Heb. 11. 32, called *Jephthae.*
b ch. 6. 12. 2 Kings 5. 1.
† Heb. *a woman an harlot.*

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

The Gileadite; so called, either from his father Gilead, Josh xvii. 1, 2, or from the mountain or city of Gilead, the place of his birth or abode. *The son of an harlot,* i. e. a bastard; for though such were not ordinarily *to enter into the congregation of the Lord,* Deut. xxiii. 2, yet God can dispense with his own laws, and hath sometimes done honour to base-born persons, so far, that some of them were admitted to be the progenitors of the Lord Jesus Christ. *Gilead;* one of the children of that ancienter Gilead, Numb. xxxii. 1; Josh. xvii. 1.

3 Then Jephthah fled †from his brethren, and dwelt in the land of Tob: and there were gathered [c]vain men to Jephthah, and went out with him.

† Heb. *from the face.*
c ch. 9. 4. 1 Sam. 22. 2.

The land of Tob, the name either of the land or territory, or of the man who was the owner or ruler of it. This place was in or near Gilead, as appears by the speedy intercourse which here was between Jephthah and the Israelites. *Vain men;* idle persons, who desire to get their living rather by spoil and rapine, than by honest and diligent labour. These evil-minded persons Jephthah managed well, employing them against the enemies of God and of Israel that bordered upon them; and particularly, upon parties of the Ammonites, which made the Israelites more forward to choose him for their chieftain in this war. *Went out with him,* when he made excursions and attempts upon his and their enemies.

4 ¶ And it came to pass †in process of time, that the children of Ammon made war against Israel.

† Heb. *after days.*

In process of time, Heb. *after* some *days;* or, *after a year; days* being oft put for a *year,* as hath been showed, after that year mentioned Judg. x. 8. The Ammonites had vexed and oppressed them eighteen years, and now that the Israelites begin to make opposition, they commence a war against them. Or, some time after Jephthah had been banished, and after he had taken up arms, and given them some disturbance. Or, after the Israelites assembled together, as is said, Judg. x. 18.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

By direction or instinct from God, who both qualified him for and called him to the office of a judge. See Judg. xii. 7; Heb. xi. 32. Otherwise they might not have chosen a bastard, Deut. xxiii. 2. Unless we will say, that there being no other person among them fit for and willing to this work, necessity dispensed with this law, as it did with other positive laws, as those of the sabbath and sacrifices.

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

Our captain: they say not *our king;* for the experience of Abimelech's kingship had cooled their appetite in that particular; but our captain.

7 And Jephthah said unto the elders of Gilead, [d]Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

d Gen. 26. 27.

Did not ye expel me out of my father's house, and deprive me of all share in my father's goods, which, though a bastard, was due to me? This expulsion of him was the act of his brethren; but he here ascribes it to the elders of Gilead; either because some of them were among these elders, as is very probable from the dignity of this family; or because this act, though desired and promoted by his brethren, was executed by the decree of the elders, to whom the determination of all controversies about inheritances belonged; and therefore it was their fault that they did not protect him from the injuries of his brethren, as their duty was.

8 [e]And the elders of Gilead said unto Jephthah, Therefore we [f]turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be [g]our head over all the inhabitants of Gilead.

e ch. 10. 18.
f Luke 17. 4.
g ch. 10. 18.

Therefore we turn again to thee now; being sensible that we have done thee injury, we come now to make thee full reparations.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

If ye bring me home again; if you recall me from this place where I am now settled, to the place whence I was expelled. *Shall I be your head?* will you really make good this promise? Jephthah was so solicitous in this case, either from his zeal for the public good, which required that he should be so; or from the law of self-preservation, that he might secure himself from his brethren; whose ill will he had experienced, and whose injuries he could not prevent, if, after he had served their ends, he had been reduced to his private capacity: or there might be some tincture of ambition in him; for which God therefore severely, though paternally, chastiseth him, as we see afterwards.

10 And the elders of Gilead said unto Jephthah, [h]The LORD † be witness between us, if we do not so according to thy words.

h Jer. 42. 5.
† Heb. *be the hearer between us.*

They confirm their promise by a solemn and sacred oath.

11 Then Jephthah went with the elders of Gilead, and the people made him [i]head and captain over them: and Jephthah uttered all his words [k]before the LORD in Mizpeh.

i ver. 8.
k ch. 10. 17. & 20. 1. 1 Sam. 10. 17. & 11. 15.

Jephthah uttered all his words, objectively so called; i. e. all that was spoken, not only by him, but also by the elders of Gilead concerning him, and concerning this whole transaction, and the conditions of it; or, *all his matters,* the whole business. *Before the Lord,* i. e. before the public congregation, wherewith God was usually and then especially present: see Exod. xx. 24; Deut. vi. 25; Matt. xviii. 10. Or, before the altar, which possibly they did erect upon this special occasion, by God's permission. Or, in God's presence, calling him to be present, as a witness and judge between them.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

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Messengers, i. e. ambassadors, to prevent bloodshed, and make peace, as far as in him lay; that so the Israelites might be acquitted before God and men from all the sad consequences of this war: herein he showed great prudence, and no less piety. *What hast thou to do with me?* what pretence or reasonable cause hast thou for this invasion? *My land;* he speaks this in the name of all the people, whose the land was.

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [l] Because Israel took away my land, when they came up out of Egypt, from Arnon even unto [m] Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

l Num. 21. 24, 25, 26.
m Gen. 32. 22.

My land, i. e. this land of Gilead, which was mine, but unjustly taken from me, by Sihon and Og, the kings of the Amorites, and the injury perpetuated by Israel's detaining it from me. This land, before the conquests of Sihon and Og, belonged partly to the Ammonites, as is affirmed, Josh. xiii. 25; and partly and principally to the Moabites, as appears from Numb. xxi. 24, 26; Deut. iii. 11. And indeed Moab and Ammon did for the most part join their interests and their forces, as appears from Scripture story; and as Balak the king of the Moabites acted for the Ammonites, so now the king of Ammon seems to act for the Moabites; either as being now his subjects, or as his confederates; whence it comes to pass that Moab and Ammon are here promiscuously mentioned, as ver. 15, 17, 18, 25; and Chemosh, the known god of the Moabites, Numb. xxi. 29; 1 Kings xi. 33; 2 Kings xxiii. 13; Jer. xlviii. 13, 46, is here called the god of the Ammonites, ver. 24, though, to speak strictly, Moloch or Milcom was their god, 1 Kings xi. 5, 7, 33; 2 Kings xxiii. 13.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, [n] Israel took not away the land of Moab, nor the land of the children of Ammon:

n Deut. 2. 9, 19.

16 But when Israel came up from Egypt, and [o] walked through the wilderness unto the Red sea, and [p] came to Kadesh;

o Num. 14. 25. Deut. 1. 40. Josh. 5. 6.
p Num. 13. 26. & 20. 1. Deut. 1. 46.

Unto the Red Sea; unto which they came three times; once, Exod. xiii. 18; again, a little after their passage over it, Exod. xv. 22; and a third time, long after, when they came to Ezion-gaber, Numb. xxxiii. 35; Deut. ii. 8, which was upon the shore of the Red Sea, 1 Kings ix. 26; 2 Chron. viii. 17, from whence they went to Kadesh, Numb. xx.: of this time he speaks here.

17 Then [q] Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: [r] but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent:* and Israel [s] abode in Kadesh.

q Num. 20. 14.
r Num. 20. 18, 21.
s Num. 20. 1.

Peaceably, and did not revenge their unkindness and inhumanity, as they could have done.

18 Then they went along through the wilderness, and [t] compassed the land of Edom, and the land of Moab, and [u] came by the east side of the land of Moab, [x] and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

t Num. 21. 4. Deu. 2. 1, 8.
u Num. 21. 11.
x Num. 21. 13. & 22. 36.

19 And [y] Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, [z] Let us pass, we pray thee, through thy land into my place.

y Num. 21. 21. Deut. 2. 26.
z Num. 21. 22. Deut. 2. 27.

i. e. Unto the land of Canaan, which God hath given to me.

20 [a] But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

a Num. 21. 23. Deut. 2. 32.

So Sihon was the aggressor or beginner of the war; and the Israelites were forced to it for their own defence.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they [b] smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

b Num. 21. 24, 25. Deut. 2. 33, 34.

22 And they possessed [c] all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

c Deut. 2. 36.

The coasts, or *borders*, together with all the land included within those borders; for so that word is oft used, as Exod. viii. 2; Psal. cxlvii. 14; Jer. xv. 13; xvii. 3. *The wilderness*, to wit, the desert of Arabia.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

God, the sovereign Lord of all lands, hath given us this land: this he adds, as a further and a convincing reason; because otherwise it might have been alleged against the former argument, that they could gain no more right to that land from Sihon than Sihon himself had, and he had but an unjust claim to it.

24 Wilt not thou possess that which [d] Chemosh thy god giveth thee to possess? So whomsoever [e] the LORD our God shall drive out from before us, them will we possess.

d Num. 21. 29. 1 Kings 11. 7. Jer. 48. 7.
e Deut. 9. 4, 5. & 18. 12. Josh. 3. 10.

He speaks according to their fond and absurd opinion. The Ammonites and Moabites got their land by right of war, and conquest of the old inhabitants, whom they cast out; and this success, though given them by the true God, for Lot's sake, Deut. ii. 19, they impiously and ridiculously ascribe to their god Chemosh, whose gift they owned to be a firm and sufficient title.

25 And now *art* thou any thing better than [f] Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

f Num. 22. 2. See Josh. 24. 9.

Art thou better than Balak? art thou wiser than he? or hast thou more right than he had? Balak, though he plotted against Israel, in defence of his own land, which he feared they would invade and conquer, Numb. xxii. 4; yet he never contended with them about the restitution of those lands which Sihon took from him or his predecessors, after the Israelites had conquered them.

26 While Israel dwelt in [g] Heshbon and her towns, and in [h] Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

g Num. 21. 25.
h Deut. 2. 36.

Three hundred years; not precisely, but about that time; either from their coming out of Egypt, or from their first conquest of those lands; and thus numbers are oft expressed: see Numb. i. 46; ii. 32; xi. 21; Judg. xx. 46. He urgeth prescription, which is by all men reckoned a just title, and it is fit it should be so for the good of the world, because otherwise the door would be opened both to kings and to private persons for infinite contentions and confusions.

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD [i] the Judge [k] be judge this day between the children of Israel and the children of Ammon.

i Gen. 18. 25.
k Gen. 16. 5. & 31. 53. 1 Sam. 24. 12, 15.

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I have not sinned against thee; I have done thee no wrong. *The Lord be judge this day;* let him determine this controversy by the success of this day and war.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

1 ch. 3. 10.

29 ¶ Then [1]the Spirit of the LORD came upon ‖ Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

[t] Jephthah seems to have been Judge only of North east *Israel.*

The Spirit of the Lord came upon Jephthah; endued him with a more than ordinary courage and resolution. *Manasseh,* i. e. *Bashan,* which the half tribe of Manasseh, beyond Jordan, inhabited, Josh xx. 8; xxi. 6. *Mizpeh of Gilead;* so called, to distinguish it from other cities of that name. Having gathered what forces he suddenly could, he came hither to the borders of the Ammonites.

m Gen. 28. 20. 1 Sam. 1. 11.

30 And Jephthah [m]vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

Of this and the following verse, see the notes on ver. 39.

† Heb. *that which cometh forth, which shall come forth.*

n See Lev. 27. 2, 3, &c. 1 Sam. 1. 11, 28. & 2. 18. ‖ Or, *or I will offer it,* &c. o Ps. 66. 13. See Lev. 27. 11, 12.

31 Then it shall be, that † whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, [n]shall surely be the LORD'S, ‖ [o]and I will offer it up for a burnt offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

p Ezek. 27. 17. ‖ Or, *Abel.*

33 And he smote them from Aroer, even till thou come to [p]Minnith, *even* twenty cities, and unto ‖ the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

Minnith; a place not far from Rabbah, the chief city of the Ammonites.

q ch. 10. 17. & ver. 11. r Ex. 15. 20. 1 Sam. 18. 6. Ps. 68. 25. Jer. 31. 4. ‖ Or, *he had not of his own either son or daughter.* † Heb. *of himself.*

34 ¶ And Jephthah came to [q]Mizpeh unto his house, and, behold, [r]his daughter came out to meet him with timbrels and with dances: and she *was his* only child; ‖ † beside her he had neither son nor daughter.

With timbrels and with dances; in consort with other virgins, as the manner was. See Exod. xv. 20; 1 Sam. xviii. 6. *Beside her,* Heb. *of himself,* i. e. proceeding from his own body; which may imply that he had other children, either by adoption, or in right of his wife, who had them by a former husband.

s Gen. 37. 29, 34.

35 And it came to pass, when he saw her, that he [s]rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I [t]have opened my mouth unto the LORD, and [u]I cannot go back.

t Eccles. 5. 2. u Num. 30. 2. Ps. 15. 4. Eccles. 5. 4, 5.

Thou art one of them that trouble me: before this, I was troubled by my brethren; and since, by the Ammonites; and now most of all, though but occasionally, by thee. *I have opened my mouth,* i. e. I have vowed, which was done by words, Numb. xxx. 2, 6. *I cannot go back,* i. e. not retract my vow; I am indispensably obliged to perform it.

x Num. 30. 2.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, [x]do to me according to that which hath proceeded out of thy mouth; forasmuch as [y]the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

y 2 Sam. 18. 19, 31.

Do to me according to that which hath proceeded out of thy mouth; do not for my sake make thyself a transgressor; I freely give my consent to thy vow; wherewith, and with the success of his arms, he had now acquainted her, though it be not here expressed. *Forasmuch as the Lord hath taken vengeance for thee of thine enemies;* I am willing to bear my burden, being abundantly satisfied with the great deliverance which God hath given to his people by thy hands.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may † go up and down upon the mountains, and bewail my virginity, I and my fellows.

† Heb. *go and go down.*

She chose *the mountains* as a solitary place, and therefore fittest both for lamentations, and for her preparation for her approaching calamity. *Bewail my virginity;* that I shall die childless, which was esteemed both a curse and a disgrace for the Israelites, Gen. xxx. 23; 1 Sam. i. 6, 7; Isa. iv. 1, because such were excluded from that great privilege of increasing the holy seed, and contributing to the birth of the Messiah, who was to be born of an Israelitish woman.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who [z]did with her *according* to his vow which he had vowed: and she knew no man. And it was a ‖ custom in Israel,

z ver. 31. 1 Sam. 1. 22, 24. & 2. 18. ‖ Or, *ordinance.*

Quest. What was it which Jephthah vowed and performed concerning his daughter? *Answ.* Many, especially of modern writers, conceive that Jephthah's daughter was not sacrificed, but only devoted to perpetual virginity, which then was esteemed a great curse and reproach. This they gather, 1. From ver. 37, 38, where we read that she bewailed not her death, which had been the chief cause of lamentation, if that had been vowed, but *her virginity.* 2. From this ver. 39, where, after he had said that *he did with her according to his vow,* he adds, by way of declaration of the matter of that vow, *and she knew no man.* But for the first, there may be a fair reason given, That she could not with honour bewail her death, which she had so generously and cheerfully accepted of, because it was attended with and occasioned by the public good, and her father's honour and happiness, ver. 36, and was a kind of martyrdom; and moreover, an act of religion, the payment of a vow, which ought to be done cheerfully; but only bewailed the circumstance of her death, that it was in some sort accursed and opprobrious; she having had no husband to take away her reproach, as they speak, Isa. iv. 1, and leaving no posterity to her father's comfort, and the increase of God's people. And for the second, that clause, *and she knew no man,* is plainly distinguished from the execution of his vow, which is here mentioned before; and this is added, not as an explication of the vow, but as an aggravating circumstance, that this was executed when she had not yet known any man. Besides, this opinion seems liable to weighty objections: 1. There is no example in all the Scripture of any woman that was obliged to perpetual virginity by any vow of her own, much less by the vow of her parents; nor have parents any such power over their children, either by the law of nature, or by the Holy Scripture. 2. The express words of the vow, ver. 31, mention nothing of her virginity, but only that she should *surely be the Lord's,* i. e. devoted to the service of the Lord, which might be without any obligation to perpetual virginity; for even Samuel, who was as fully devoted to the Lord by his parents as she could be, 1 Sam. i. 11; and Samson, who was devoted not only by his parents, but by God himself, and that in the

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highest degree, even to be a perpetual Nazarite, Judg. xiii. 5, 7; yet were not prohibited marriage; nor were any of the most sacred persons, Levites, or priests, or high priests, though they were the Lord's in a singular manner, obliged to perpetual virginity: and therefore if she was not offered up for a burnt-offering, as the authors of this opinion say, but only was consecrated to God, there was no occasion to bewail her virginity, which, for any thing that appears, she was not tied to. 3. If this were all, here was no sufficient cause why so wise and valiant a man as Jephthah should so bitterly and passionately lament over himself or his daughter. And therefore it may seem most probable that Jephthah did indeed sacrifice his daughter, as he had vowed to do; which was the opinion of Josephus the Jew, and of the Chaldee Paraphrast, and of divers of the Jewish doctors, and almost all the ancient fathers, and many eminent writers; and this best agrees with the words of the vow, delivered ver. 31, *Whatsoever cometh forth of the doors of my house to meet me—shall surely be the Lord's, and I will offer it for a burnt-offering.* Nor is there one word in all the following verses which denies that she was thus offered; only the execution of the vow is delivered in more ambiguous and general terms, ver. 39, which in all reason, and by the laws of good interpretation, ought to be limited and explained by the more plain and particular description of it. It is true, those words may seem capable of another interpretation; the conjunctive particle *and* may be here put for the disjunctive *or*, as it often is, as Exod. xxi. 16, 17; Lev. vi. 3, 5; 2 Sam. ii. 19, &c.; and so the meaning is, That what I first meet *shall surely be the Lord's, or, I will offer it up for a burnt-offering*, to wit, if it be a creature fit to be offered; otherwise, say they, if a dog or an ass should have met him first, he should have been obliged to offer them, which was against the law. But it is sufficiently evident that he speaks of a human person, from the very phrase of *coming forth to meet him* at his return; which plainly argues a design to meet him, purposely to congratulate his return; this phrase of *going to meet* a person coming being very oft used in Scripture, and constantly of one person meeting another, as Gen. xiv. 17; xviii. 2; xxiv. 17, &c., and never of any brute creature. And although *and* is sometimes put for *or*, yet it is not to be so used without necessity, which seems not to be in this place; nor is it very proper to distinguish two sentences in this manner, where the one is more general, and the other being more special, is comprehended within it, which is the case here; for it *shall surely be the Lord's*, is the general; and its being *offered up for a burnt-offering*, is the particular way or manner how it was to be the Lord's; as it were very improper to say, This is either a man, or it is my servant John; because the latter branch is contained in the former; and therefore in all the alleged instances where *and* is put for *or*, they are two distinct persons or things, and not one comprehended within another, as Exod. xxi. 17, *father or mother;* 2 Sam. ii. 19, *right hand or left.* But the great objection against this opinion is this, That it seems a most horrid act, directly contrary to the law of nature, and to plain Scripture, thus to sacrifice his own daughter; and that it seems altogether incredible, either that such a man as Jephthah, so eminent for piety, and wisdom, and zeal, and faith, should either make so barbarous a vow, or pursue it for above two months' space; and that none of the priests of that time should inform him of the unlawfulness of executing so wicked a vow, and of the liberty he had to redeem such a vow, by virtue of Lev. xxvii. 2, 3, &c.; or that Jephthah would not willingly receive information, especially where it was so agreeable to his own interest and natural affection; or that the priests and people would suffer him to execute his own daughter, and not rather hinder him by force, as they afterwards did Saul, when he had sworn the death of Jonathan. These and other such difficulties I confess there are in the case; but something may be truly and fairly said to allay the seeming monstrousness of this fact. 1. These were times of great and general ignorance and corruption of religion, wherein the Israelites had apostatized from God, and learnt and followed the practices and worships of the heathen nations, Judg. x. 6, whereof this was one, to offer up human sacrifices to Moloch; and although they seem now to have repented and forsaken their idols, Judg. x. 16, yet they seem still to have retained part of the old leaven, and this among the rest, that they might offer human sacrifices, not to Moloch, as they had done, but unto the Lord. And whereas some of the Jewish writers pretend that Phinehas was alive at this time; and tell a fine story concerning him and Jephthah, that both stood upon their terms, and neither would go to the other to advise about the matter; yet it is more than probable that Phinehas was dead long before this time, and whosoever was the high priest then, he seems to be guilty either of gross ignorance or negligence; so that a late learned writer conceives that this was the reason why the priesthood was taken from him, and from that line, and translated to the line of Ithamar, which was done in the time of the judges, as may be gathered from 1 Sam. ii. 35, 36. Moreover Jephthah, though now a good man, may seem to have had but a rude and barbarous education; having been banished from his father's house, and forced to wander and dispose himself in the utmost borders of the land of Gilead, beyond Jordan, at a great distance from the place of worship and instruction: nor is it strange that the priests and people did not resist Jephthah in this enterprise; partly because many of them might lie under the same ignorance and mistake that Jephthah did; and partly because they knew Jephthah to be a stout, and resolute, and boisterous man, and were afraid to oppose him in a matter wherein he seemed to be so peremptory, and their persons and families were not much concerned. 2. This mistake of Jephthah's, and of the rest of that age, was not without some plausible appearance of warrant from the holy text, even from Lev. xxvii. 28, 29, wherein it is expressly provided, that *no devoted thing, whether man or beast, should be redeemed, but should surely be put to death;* a place which it is not strange that a soldier in so ignorant an age should mistake, seeing even some learned divines, in this knowing age, and Capellus, amongst the rest, have fallen into the same error, and justified Jephthah's action from that place; and though I doubt not they run into the other extreme, as men commonly do, those words being to be otherwise understood than they take them, (of which see my notes on that place,) yet it must be granted that place gave Jephthah a very colourable pretext for the action; and being pushed on by zeal for God, and the conscience of his vow, he might easily be induced to it; and though this was a sin in him, yet it was but a sin of ignorance; which therefore was overlooked by a gracious God, and not reproved by any holy men of God. It is probably conceived, that the Greeks, who used to steal sacred histories, and turn them into fables, had from this history their relation of Iphigenia, (which may be put for Jephtigenia,) sacrificed by her father Agamemnon, which is described by many of the same circumstances wherewith this is accompanied. *She knew no man*, to wit, carnally; she died a virgin.

40 *That* the daughters of Israel went † yearly ‖ to lament the daughter of Jephthah the Gileadite four days in a year.

† Heb. *from year to year.*
‖ Or, *to talk with.* ch. 5. 11.

Went yearly, to a place appointed for their meeting to this end, possibly to the place where she was sacrificed. *To lament the daughter of Jephthah;* to express their sorrow for her loss, according to the manner. Or, *to discourse of* (so the Hebrew *lamed* is sometimes used) *the daughter of Jephthah*, to celebrate her praises, who had so willingly yielded up herself for a sacrifice.

CHAP. XII.

The Ephraimites wage war against Jephthah; are smitten by the Gileadites; and being discerned by Shibboleth, are slain to the number of two and forty thousand, 1—6. *Jephthah dies,* 7. *After him Ibzan,* 8—10, *Elon,* 11, 12, *Abdon,* 13—15, *were judges over Israel.*

AND [a] the men of Ephraim † gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to

[a] See ch. 8. 1.
† Heb. *were called.*

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go with thee? we will burn thine house upon thee with fire.

Northward; over Jordan, so northward towards Mizpeh, where Jephthah was, Judg. xi. 34, and which was in the northern part of the land beyond Jordan. *Said unto Jephthah,* through pride and envy, contending with him as they did before with Gideon, Judg. viii. 1. *Wherefore passedst thou over?* not over Jordan, for there he was already; but over the borders of the Israelites' land beyond Jordan, as appears by comparing this with Judg. xi. 29, where the same phrase is used.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

Hence it appears that he craved their assistance, which they denied, though that be not elsewhere expressed.

3 And when I saw that ye delivered
b 1 Sam. 19. 5. & 28. 21. Job 13. 14. Ps. 119. 109.
me not, I [b] put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

I put my life in my hands, i. e. I exposed myself to utmost danger; as a man that carries a brittle and precious thing in his hand, which may easily either fall to the ground, or be snatched from him. The same phrase is used 1 Sam. xix. 5; xxviii. 21; Job xiii. 14; Psal. cxix. 109. *Wherefore then are ye come up unto me?* why do you thus requite my kindness in running into such hazard to preserve you and yours?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadc See 1 Sam. 25. 10. Ps. 78. 9.
ites [c] *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

According to this translation, these words are a scoffing and contemptuous expression of the Ephraimites concerning the Gileadites, whom they call fugitives of Ephraim; the word *Ephraim* being here taken largely, as it is elsewhere, as Isa. vii. 2, 5, so as it comprehends the other neighbouring tribes, of which Ephraim was in some sort the head or chief; and especially their brethren of Manasseh, who lived next to them, and were descended from the same father, Joseph; by reason whereof both these tribes are sometimes reckoned for one, and called by the name of *the tribe of Joseph.* And this large signification of Ephraim may seem probable from the following words, where, instead of *Ephraim,* is put *the Ephraimites and the Manassites.* By *Gileadites* here they seem principally to mean the Manassites beyond Jordan, who dwelt in Gilead, as appears from Deut. iii. 13; Josh. xvii. 1, 5, 6. And although other Gileadites were joined with them, yet they vent their passion against these; principally, because they envied them most; partly, because they seemed to have had a chief hand in the victory, Judg. xi. 29; and partly, because they were more nearly related to them, and therefore more obliged to desire their conjunction with them in the war. These they here opprobriously call *fugitives,* i. e. such as had deserted their brethren of Ephraim and Manasseh, and for some worldly advantage planted themselves beyond Jordan, at a distance from their brethren, and were alienated in affection from them, and carried on a distinct and separate interest of their own, as appears by their monopolizing the glory of this success to themselves, and excluding their brethren from it. According to the Hebrew, the words lie and may be rendered thus, *Therefore* (so *chi* is oft rendered) *they said, Fugitives of Ephraim are ye,* (i. e. Ye Ephraimites are mere runaways; for the words next foregoing are, *the men of Gilead smote Ephraim.* And having told you what they said, because the pronoun *they* was ambiguous, he adds by way of explication,) who said it, even the Gileadites, (and they said it when they had got the advantage over them, and got between them and home, as the next verse shows,) being *between Ephraim and Manasseh;* i. e. having taken the passages of Jordan, as it follows, which lay between Ephraim and that part of Manasseh which was beyond Jordan. Or these latter words may be rendered thus, And *the Gileadites* were *between Ephraim and Manasseh.* So there is only an ellipsis of two small words, which are oft defective, and to be understood in Scripture. Or thus, And *the Gileadites* were *in the midst of the Ephraimites,* and *in the midst of the Manassites,* to wit, those Manassites who ordinarily lived within Jordan, who possibly were confederate with the Ephraimites in this quarrel. And so the meaning is, they followed close after them, and overtook them, and fell upon the midst of them, and smote them; and they sent a party to intercept them at the passages of Jordan, as it here follows.

5 And the Gileadites took the [d] passd Josh. 22. 11. ch. 3. 28. & 7. 24.
sages of Jordan before the Ephraimites: and it was *so,* that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

Those Ephraimites which were escaped, Heb. *the fugitives of Ephraim,* as before; for the Hebrew words are the same; which may make the latter exposition of the foregoing words more probable, to wit, that it is not the Gileadites, but the Ephraimites, who are there as well as here so called, because they are smitten before Jephthah, and fled from him. *If he said, Nay;* to avoid the present danger.

6 Then said they unto him, Say now
‖ Which signifieth *a stream,* or, *flood.* Ps. 69. 2, 15. Is. 27. 12.
‖ Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

Shibboleth signifies *a stream* or *river,* which they desired to pass over; so it was a word proper for the occasion, and gave them no cause to suspect the design, because they were required only to express their desire to go over the *Shibboleth* or river. *He said Sibboleth.* It is well known, that not only divers nations, but divers provinces, or parts of the same nation, who use the same language, differ in their dialect and manner of pronunciation. *He could not frame to pronounce it right,* or rather, *he did not frame* or *direct* himself *to speak so,* or *to speak right,* i. e. so as he was required to do it. The Hebrew text doth not say that *he could not* do it, but that that he *did* it *not,* because he, suspecting not the design of it, uttered it speedily according to his manner of expression. *At that time;* not in that place, at the passages of Jordan, but in that expedition, being slain either in the battle, or in the pursuit, or at Jordan.

7 And Jephthah judged Israel six cir. 1137.
years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

In one of the cities, Heb. *in the cities;* the plural number put for the singular, as Gen. xix. 29, where *Lot* is said to dwell *in the cities,* i. e. one of the cities; and 1 Sam. xviii. 21, *the twain* is put for *one of the twain;* and Judg. xviii. 14, *houses* for *house;* and Jonah i. 5, *the sides* for one of the sides.

8 ¶ And after him ‖ Ibzan of Beth-le-
‖ He seems to have been only a civil Judge to do justice in North east *Israel.*
hem judged Israel.

Of Beth-lehem; either that in Judah, of which Matt. ii. 6; or that in Zebulun, Josh. xix. 15.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

Took in thirty daughters, i. e. took them home for wives to his sons. See Gen. xxiv. 67; xxxi. 50; Deut. xxi. 12; 2 Sam. xi. 27.

10 Then died Ibzan, and was buried at Bethlehem.

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cir. 1130. ‖ A civil Judge in North east *Israel*.

11 ¶ And after him ‖Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

This is added to distinguish it from other Aijalons, of which see Judg. i. 35; 1 Chron. vi. 69; viii. 13.

cir. 1120. ‖ A civil Judge also in North east *Israel*.

13 ¶ And after him ‖Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty †nephews, that [e]rode on threescore and ten ass colts: and he judged Israel eight years.

+ Heb. *sons' sons.*

e ch. 5. 10. & 10. 4.

cir. 1112.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, [f]in the mount of the Amalekites.

f ch. 3. 13. 27. & 5. 14.

So called from some remarkable exploit done either by or upon the Amalekites in that place.

CHAP. XIII.

The Philistines again oppress Israel, 1. *An angel appeareth to Manoah's wife, promising her a son that should be a Nazarite, and deliver Israel*, 2—5. *She informs her husband hereof: he prayeth, and obtaineth a return of the angel*, 6—14. *Manoah is desirous to provide food for the angel, and inquireth after his name*, 15—18. *He sacrificeth to the Lord, and the angel ascendeth to heaven in the flame of the burnt-offering*, 19—21. *Hereat Manoah is affrighted, but comforted by his wife; who beareth him a son; his name Samson, in whom is the Spirit of the Lord*, 22—25.

cir. 1161. + Heb. *added to commit, &c.* a ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6. ‖ This seems a partial captivity.

AND the children of Israel †[a]did evil again in the sight of the LORD; ‖and the LORD delivered them [b]into the hand of the Philistines forty years.

b 1 Sam. 12. 9.

Did evil, i. e. fell into idolatry, &c., not now after the death of Abdon the last judge, but in the days of the former judges. *Forty years*, to be computed not from Abdon's death, but before that time, as is evident both from ver. 5, where it is declared that Israel was under the power of the Philistines; and from Judg. xv. 20, where only twenty of these years are said to have been in Samson's days. And it is probably conceived, that that great slaughter of the Ephraimites made by Jephthah did greatly encourage the Philistines to rise against Israel, when one of their chief bulwarks was so much weakened; and therefore that the Philistines began to domineer over them not long after Jephthah's death.

c Josh. 19. 41.

2 ¶ And there was a certain man of [c]Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

Zorah; a city, of which see Josh. xv. 33; xix. 41. *Of the family*, i. e. of the tribe or people, as *family* sometimes signifies, Josh. vii. 17; Jer. viii. 3; x. 25; Amos iii. 1; Micah ii. 3; Zech. xiv. 18. *Barren, and bare not*; an emphatical repetition of the same thing in divers words, which is a usual elegancy, both in Scripture and other authors.

d ch. 6. 12. Luke 1. 11, 13, 28, 31.

3 And the [d]angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

The angel of the Lord; the Son of God, oft so called in the Old Testament, as may be gathered from ver. 18, yet distinguished from the Lord, because he appeared here as it were in the form of a servant, as a messenger sent from God, and was really a distinct person from God the Father.

4 Now therefore beware, I pray thee, and [e]drink not wine nor strong drink, and eat not any unclean *thing*:

e ver. 14. Num. 6. 2, 3. Luke 1. 15.

Beware, I pray thee; because the child was to be a Nazarite from the womb, ver. 5, and from the conception; and because the mother's pollution extends to the child, she is enjoined from this time to observe the following rules belonging to the Nazarites. *And drink not wine, nor strong drink*; under which by a synecdoche are comprehended the other particulars mentioned Numb. vi. 2—4, as is implied ver. 14. *Any unclean thing*; any of those meats forbidden Lev. xi., which were forbidden to all, but especially to the Nazarites.

5 For, lo, thou shalt conceive, and bear a son; and no [f]razor shall come on his head: for the child shall be [g]a Nazarite unto God from the womb: and he shall [h]begin to deliver Israel out of the hand of the Philistines.

f Num. 6. 5. 1 Sam. 1. 11. g Num. 6. 2.

h See 1 Sam. 7. 13. 2 Sam. 8. 1. 1 Chron. 18. 1.

A Nazarite; a person separated from others, and consecrated to God's service. *He shall begin to deliver Israel*; and the deliverance shall be carried on and perfected by others, as it was in part by Eli, and Samuel, and Saul; but especially by David.

6 ¶ Then the woman came and told her husband, saying, [i]A man of God came unto me, and his [k]countenance *was* like the countenance of an angel of God, very terrible: but I [l]asked him not whence he *was*, neither told he me his name:

i Deut. 33. 1. 1 Sam. 2. 27. & 9. 6. 1 Kin. 17. 24. k Matt. 28. 3. Luke 9. 29. Acts 6. 15. l ver. 17, 18.

A man of God; a prophet, or sacred person, sent with a message from God. *Very terrible*, or, *venerable*, or *awful*, full of majesty.

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass. †How shall we order the child, and ‖†*how* shall we do unto him?

† Heb. *What shall be the manner of the, &c.* ‖ Or, *what shall he do?* + Heb. *what shall be his work?*

Let thy words come to pass; or, *thy words shall come to pass*; I firmly believe that thy promises shall be fulfilled. *How shall we order the child?* what rules shall we observe about his education?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

Whilst the child is in her womb, and after the child is born, let him observe the same orders.

14 She may not eat of any *thing* that cometh of the vine, [m]neither let her drink

m ver. 4.

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wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, [n]let us detain thee, until we shall have made ready a kid †for thee.

n Gen. 18. 5. ch. 6. 18.

† Heb. *before thee.*

Supposing him to be a man and a prophet, to whom he would in this manner express his respect, as was usual to strangers. See Gen. xviii. 5; Judg. vi. 18.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

Bread, i. e. meat, as *bread* is commonly taken in Scripture. *Unto the Lord*; not unto a man, as now thou apprehendest me to be; but unto the Lord, as thou wilt by and by perceive me to be.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour?

Either by making honourable mention of thee, or by performing respect and service to thee, by a present, which they usually gave to prophets, 1 Sam. ix. 7, 8; 1 Kings xiv. 3.

18 And the angel of the LORD said unto him, [o]Why askest thou thus after my name, seeing it *is* ‖secret?

o Gen. 32. 29.

‖ Or, *wonderful.* Is. 9. 6.

Or, *hidden* from mortal men; or, *wonderful*, such as thou canst not comprehend; my nature or essence (which is oft signified by *name* in Scripture) is incomprehensible. This shows that this was the Angel of the covenant, the Son of God.

19 So Manoah took a kid with a meat offering, [p]and offered *it* upon a rock unto the LORD: and *the angel* did wondrously; and Manoah and his wife looked on.

p ch. 6. 19, 20.

Meat-offerings were generally joined with the chief sacrifices. *Offered it upon a rock*; the angel's presence and command being a sufficient warrant for the offering of sacrifice by a person who was no priest, and in a place otherwise forbidden.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and [q]fell on their faces to the ground.

q Lev. 9. 24. 1 Chr. 21. 16. Ezek. 1. 28. Matt. 17. 6.

The flame; either arising from the fire which Manoah brought for the offering, or produced by the angel out of the rock in a miraculous manner. *From off the altar*, i. e. from that part of the rock which served instead of an altar, upon which the sacrifice was laid. *The angel ascended in the flame*, to manifest his nature and essence to be spiritual, because not capable of hurt by the fire; and celestial. *Fell on their faces*; partly in reverence to that glorious presence manifested in so wonderful a manner; and partly out of a religious horror and fear of death upon this occasion, as is expressed ver. 22, for the prevention whereof they fell down in way of supplication to God.

21 But the angel of the LORD did no more appear to Manoah and to his wife. [r]Then Manoah knew that he *was* an angel of the LORD.

r ch. 6. 22.

22 And Manoah said unto his wife, [s]We shall surely die, because we have seen God.

s Gen. 32. 30. Ex. 33. 20. Deut. 5. 26. ch. 6. 22.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

Or, *at this time*; the particle *as* noting here, not likeness, but the truth and reality of the thing, as it doth Numb. xi. 1; Deut. ix. 10, and elsewhere. This expression seems to have some emphasis in it, to enhance God's mercy to them, as being afforded them in a time of such public and grievous calamity; and in a time when the word of the Lord was precious, and there was no open vision, as it was afterwards, 1 Sam. iii. 1.

24 ¶ And the woman bare a son, and called his name [t]Samson: and [u]the child grew, and the LORD blessed him.

t Heb. 11. 32. u 1 Sam. 3. 19. Luke 1. 80. & 2. 52.

i. e. Endowed him with all those graces and gifts of mind and body which were necessary for the work he was designed for.

25 [x]And the Spirit of the LORD began to move him at times in †the camp of Dan [y]between Zorah and Eshtaol.

x ch. 3. 10. 1 Sam. 11. 6. Matt. 4. 1.

† Heb. *Mahaneh-dan*, as ch. 18. 12.

y Josh. 15. 33. ch. 18. 11.

To move him at times, i. e. to stir him up to heroical designs; to show forth its power in him in the frame of his mind, and in the strength of his body, discovered to his neighbours in extraordinary actions; to incline his heart to great attempts to the help and deliverance of God's people; and to give some essays of it to his brethren, and to seek all opportunities for it, as he did in the next chapter. *In the camp of Dan*; a place so called, either from the expedition of the Danites, Judg. xviii. 11, 12; which though placed after this history, was done before it; or from some other camp which the Danites had formed there at this time, to give some check to the incursions of the Philistines.

CHAP. XIV.

Samson desires to wife a daughter of the Philistines of Timnath; and this of the Lord, for an occasion against them, 1—4. *His parents go down with him to Timnath: a young lion meets him; he kills it*, 5—7; *in his return he findeth honey in the carcass*, 8, 9. *Keepeth a marriage feast: hath thirty companions adjoined to him; to whom he propoundeth a riddle; with promise of a present*, 10—15. *His wife extorts from him the explication, and discovereth it*, 16—18. *He slayeth thirty Philistines of Ashkelon, and therewith payeth his present*, 19. *His wife is given to another*, 20.

AND Samson went down [a]to Timnath, and [b]saw a woman in Timnath of the daughters of the Philistines.

cir. 1141.

a Gen. 38. 13. Josh. 15. 10.

b Gen. 34. 2.

After he was come to mature age. *Timnath*; a place not far from the sea; of which see Gen. xxxviii. 12; Josh. xv. 57; xix. 43.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore [c]get her for me to wife.

c Gen. 21. 21. & 34. 4.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of [d]thy brethren, or among all my people, that thou goest to take a wife of the [e]uncircumcised Philistines? And Samson said unto his father, Get her for me; for †she pleaseth me well.

d Gen. 24. 3, 4.

e Gen. 34. 14. Ex. 34. 16. Deut. 7. 3.

† Heb. *she is right in mine eyes.*

The uncircumcised Philistines, with whom the Israelites were forbidden to marry, Exod. xxxiv. 12, &c. And although the Philistines were not Canaanites in their original, Gen. x. 14; Deut. ii. 23; yet they were so in their habitation, and concurrence with them in wickedness, and therefore were liable to the same censures and judgments with them. *Get her for me*: this action of Samson's, though against common rules, seems to be warranted, partly by the greatness and goodness of his design in it, and principally by the instinct and direction of God, which

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is mentioned in the following words, which was known to Samson, but not to his parents. *She pleaseth me well;* not so much for her beauty, as for the design mentioned in the next verse.

4 But his father and his mother knew not that it *was* [f]of the LORD, that he sought an occasion against the Philistines: for at that time [g]the Philistines had dominion over Israel.

[f] Josh. 11. 20. 1 Kin. 12. 15. 2 Kin. 6. 33. 2 Chron. 10. 15. & 22. 7. & 25. 20. [g] ch. 13. 1. Deut. 28. 48.

He sought an occasion against the Philistines; which he knew by very probable conjecture, if not by particular inspiration, that marriage would give him many ways.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared † against him.

† Heb. *in meeting him.*

His father and his mother accompanied him, either because they were now acquainted with his design, or to order the circumstances of that action which they saw he was set upon, or to watch if they could find any occasion to take him off from his intention. *Came to the vineyards of Timnath,* whither he had turned aside, either by a Divine impulse, or upon some real or pretended occasion.

6 And [h]the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

h ch. 3. 10. & 13. 25. 1 Sam. 11. 6.

Came mightily upon him; stirred up and increased his courage and bodily strength. *As he would have rent a kid;* as soon and as safely. *He told not his father or his mother,* lest by their means it should be publicly known; for he wisely considered that it was not yet a fit time to awaken the jealousies and fears of the Philistines concerning him, as this would have done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

After a time, Heb. *after days,* i. e. either after some days; or rather, after a year, as that word oft signifies; as Exod. xiii. 10; Lev. xxv. 29; Numb. ix. 22; Judg. xvii. 10; 1 Sam. i. 3; xxvii. 7; when the flesh of the lion, which by its strong smell is offensive to and avoided by bees, was wholly consumed, and nothing was left but the bones. *There was a swarm of bees;* not generated of the dead lion's body, but elsewhere, and settling themselves there, as they have sometimes done in a man's scull, and in a sepulchre, and such-like places.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

He took thereof in his hands, out of the lion's carcass. *Quest.* Did not Samson transgress in touching a carcass? *Answ.* It was in itself a legal pollution; but some such pollutions were involuntary and unavoidable, as in one that hath an issue running in his sleep; and some were necessary duties, as in those who were to attend upon a woman in her month, or upon the burial of a dead body. And such was this pollution, being contracted by Divine instinct and direction, and in order to God's honour, and therefore dispensed with by the author of that law, and required by him for his service. *Came to his father and mother;* from whom he had turned aside for a season, ver. 8, upon some pretence or other.

10 ¶ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

When they saw him, or, *observed* or *considered him,* his stature, and strength; and countenance, and carriage, which were extraordinary. *They brought thirty companions to be with him;* partly in compliance with the custom of having bridemen; of which see Matt. ix. 15; Mark ii. 19; John iii. 29, though they were not so numerous; and principally by way of caution, and as a guard put upon him under a pretence of respect and affection.

12 ¶ And Samson said unto them, I will now [i]put forth a riddle unto you: if ye can certainly declare it me [k]within the seven days of the feast, and find *it* out, then I will give you thirty ‖ sheets and thirty [l]change of garments:

[i] 1 Kin. 10. 1. Ezek. 17. 2. Luke 14. 7. [k] Gen. 29. 27. ‖ Or, *shirts.* [l] Gen. 45. 22. 2 Kin. 5. 22.

A riddle, i. e. an obscure sentence for you to resolve and explain. *The seven days of the feast;* for so long marriage-feasts lasted. See Gen. xxix. 27. *Thirty sheets;* fine linen clothes, which were used for many purposes in those parts. See Matt. xxvii. 59; Mark xiv. 51. *Thirty change of garments,* i. e. changeable suits of apparel, as below, ver. 19; Gen. xlv. 22.

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

i. e. Out of that strong and devouring creature, the lion, came forth sweet meat, to wit, honey; withal it is covertly implied, that the Philistines, though now they had strength on their side, and dominion over Israel, whom they did devour upon all occasions, yet at last they should become meat to the Israelites.

15 And it came to pass on the seventh day, that they said unto Samson's wife, [m]Entice thy husband, that he may declare unto us the riddle, [n]lest we burn thee and thy father's house with fire: have ye called us † to take that we have? *is it* not *so?*

m ch. 16. 5. n ch. 15. 6. † Heb. *to possess us,* or, *to impoverish us.*

On the seventh day; they had doubtless spoken to her before this time, but with some remissness, supposing that they should find it out; but now their time being nigh slipped, they press her with more vehemency, and put her under a necessity of searching it out. *To take that we have,* i. e. to strip us of our garments; and so your civility will end in gross unkindness and injustice.

16 And Samson's wife wept before him, and said, [o]Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

o ch. 16. 15.

Though I have had much more experience of their fidelity and taciturnity than of thine.

17 And she wept before him ‖ the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

‖ Or, *the rest of the seven days, &c.*

The seven days, while their feast lasted, i. e. on the residue of the seven days, to wit, after the third day. It is a familiar synecdoche. Or, *on the seventh of the days on which the feast was;* and then the following clause, *on the seventh day,* is only the noun repeated for the pronoun, on

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that day; as is most frequent, as 1 Kings viii. 1, *Solomon assembled—unto Solomon*, i. e. unto himself.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

If you had not employed my wife to find it out, as men plough up the ground with a heifer, thereby discovering its hidden parts: he calls her *heifer*, either because he now suspected her wantonness and too much familiarity with that friend which she afterwards married; or because she was joined with him in the same yoke; or rather, because they used such in ploughing.

p ch. 3. 10. & 13. 25. 19 ¶ And [p]the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their ‖spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

‖ Or, *apparel.*

The Spirit of the Lord came upon him; though he had a constant habit of eminent strength and courage, yet that was exceedingly increased upon special occasions, by the extraordinary influences of God's Spirit. *To Ashkelon;* either to the territory, which oft comes under the name of the city; or to the city itself, where he had both strength and courage enough to attempt what here follows; and upon the doing hereof they were doubtless struck with such a terror, that every one sought only to preserve himself, and none durst oppose or pursue him. *Change of garments*, together with their sheets or shirts, which it sufficed to imply here, being expressed above, ver. 13. *His anger was kindled*, for the treachery of his wife and companions. *And he went up*, to wit, alone, or without his wife.

q ch. 15. 2. r John 3. 29. 20 But Samson's wife [q]was *given* to [r]his companion, whom he had used as his friend.

Samson's wife was given, by her father, to the chief of the bridemen, to whom he had showed most respect and kindness.

CHAP. XV.

Samson desireth to visit his wife; is denied her; wherefore he tieth firebrands to three hundred foxes' tails, and sets the corn on fire, 1—5; for which they burn his wife and her father, 6. Samson's revenge, 7, 8. The Philistines pitch in Judah, and demand Samson: the men of Judah bind and deliver him, 9—13. He breaketh his bands, and slayeth one thousand Philistines with the jawbone of an ass, 14—17. He is athirst; prays; obtains water out of it, 18—20.

cir. 1140. BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

In the time of wheat harvest; which circumstance is noted as the proper season for the following exploit. *Into the chamber;* into her proper chamber, which women had distinct and separate from the men's.

a ch. 14. 0. 2 And her father said, I verily thought that thou hadst utterly [a]hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? †take her, I pray thee, instead of her.

† Heb. *let her be thine.*

I verily thought that thou hadst utterly hated her, because thou didst desert her in great wrath: but this was not sufficient cause; for he should have endeavoured a reconciliation, or waited for it; and not have disposed of another man's wife without his consent; which is not only against the law of God, but of nature also.

‖ Or, *Now shall I be blameless from the Philistines, though &c.* 3 ¶ And Samson said concerning them, ‖Now shall I be more blameless than the Philistines, though I do them a displeasure.

Because they have first provoked me by an irreparable injury. But although this may look like an act of private revenge, yet it is plain enough that Samson acted as a judge, (for so he was,) and as an avenger of the public injuries and oppressions of his people; as plainly appears from hence, that Samson designed this very thing before he had received any personal injury, Judg. xiv. 4.

‖ Or, *torches.* 4 And Samson went and caught three hundred foxes, and took ‖firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

There were great numbers of foxes in Canaan, as appears from Neh. iv. 3; Psal. lxiii. 10; Cant. ii. 15; Lam. v. 18; Ezek. xiii. 4. So that divers places there have their names from the foxes which abounded there; as Josh. xv. 28; xix. 42; 1 Sam. xiii. 17. Add to this, that some learned men conceive that the Hebrew name *schual* is more general, and contains not only the foxes, but another sort of creature very like to them, called *thoes*, whereof there were so many there, that sometimes two hundred of them have been met together in one company, as some who have lived in those parts have left upon record. But infidels are much scandalized at this history, and pretend it incredible that Samson should catch so many foxes together; so nice and delicate is the faith of these men in things concerning God and Scripture, that can devour things ten times more difficult and absurd, concerning the production of the world, and of men, &c. But there is no cause of wonder here, for any man that is tolerably wise; for it is not said that Samson caught them all, either at one time, or by his own hands; for being so eminent a person, and the judge of Israel, he might require assistance of as many persons as he pleased, and all his people would readily assist him; nor can it at all perplex any man's reason or faith, if it be allowed that the God who made the world, and by his singular providence watched over Israel, and intended them deliverance at this time, could easily dispose things so that they might be taken. He chose to do this exploit, not by his brethren, whom he would preserve from the envy, and hatred, and mischief which that might have occasioned to them, but by brute creatures, thereby to add scorn and contempt to their calamity, and particularly by foxes; partly, because they were fittest for the purpose, being creatures very fearful of fire; and having such tails as the firebrands might most conveniently be tied to; and not going directly forward, but crookedly and involvedly, whereby the fire was likely to be dispersed in more places. *Fire-brands;* made of such matter as would quickly take fire, and keep it for a long time; which was easy to procure. *Between two tails*, that the foxes might not make too much haste, nor run into their holes, but one of them might delay and stop another in his course, and so continue longer in the places where they were to do execution.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

He let them go, to wit, successively at several times, and in divers places, with great care and discretion, so as they might not hinder one another, nor all run into the same field; but being dispersed in all parts, might spread the plague further; and withal might be kept at a distance from the fields and vineyards of the Israelites. It is not worthy of our inquiry what became of these foxes afterward, whether they were burnt by the firebrands, or run into holes, or were taken and killed by the Philistines. The truth of this history is notably attested by a custom of the Romans, which it is very probable they had from the Phœnicians, upon this occasion; for every year they had a solemnity in April, the very time of Canaan's wheat harvest, wherein foxes were let loose with burning torches fastened to their backsides, &c.

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6 ¶ Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. [b] And the Philistines came up, and burnt her and her father with fire.

[b] ch. 14. 15.

Partly for her adultery, which divers heathens punished with death; and partly for that mischief which she had occasioned to them; thus she brought upon herself that mischief which she studied to avoid, Judg. xiv. 15, as wicked persons oft do, Prov. x. 24.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

Whereby it appears, that it was not his private injuries, but the public, which he did revenge.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

Hip and thigh; upon their hips and thighs, peradventure not designing to kill them, but to make them uncapable of military employment, or of doing hurt to the Israelites. Or. *He smote them with his leg upon their thigh*, i. e. without any other weapon but his leg and foot he kicked them, and made them lame and useless for war. *With a great slaughter*, Heb. *with a great stroke;* for so it was, even to them whom it did not kill. *He dwelt in the top of the rock Etam;* partly because there he could better defend himself from his enemies; and partly because he would not involve his brethren in the same danger with himself, but, like a worthy magistrate, would secure them even with his own greater hazard.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves [c] in Lehi.

[c] ver. 19.

The rock Etam was *in Judah:* see 1 Chron. iv. 32; 2 Chron. xi. 5, 6. *Spread themselves*, as coming in great numbers with a powerful host. *Lehi;* a place so called by anticipation, ver. 17.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah † went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* [d] rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

† Heb. went down.

[d] ch. 14. 4.

What is this that thou hast done unto us? thou hast by these actions punished not them, as thou intendest; but us, who being under their dominion, are sure to smart for it.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

Not that he feared them, or could not as easily have conquered them, as he did the whole host of the Philistines; but because he would be free from all obligation or temptation of doing them any harm, though it were in his own just and necessary defence.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

i. e. From the cave or hole in the rock, in which he had secured himself, out of which he was first brought up, and then carried down from the rock to the plain.

14 ¶ *And* when he came unto Lehi, the Philistines shouted against him: and [e] the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands † loosed from off his hands.

[e] ch. 3. 10. & 14. 6.

† Heb. were melted.

The Philistines shouted against him, for joy and triumph, because they had now their great enemy, as they supposed, in their hands. *His bands loosed*, Heb. *were melted*, i. e. were dissolved, as things are which are melted in the fire.

15 And he found a † new jawbone of an ass, and put forth his hand, and took it, and [f] slew a thousand men therewith.

† Heb. moist.

[f] ch. 3. 31. Lev. 26. 8. Josh. 23. 10.

A new jawbone, and therefore more tough and strong.

16 And Samson said, With the jawbone of an ass, † heaps upon heaps, with the jaw of an ass have I slain a thousand men.

† Heb. an heap, two heaps.

This, though it might seem difficult, yet is not at all impossible or incredible; especially seeing the learned affirm of the asses of Syria, that they were larger and stronger than ours, and so consequently were their bones. And withal, it must be acknowledged that there was something extraordinary and miraculous in this, as there was unquestionably in Samson's strength, and so all the difficulty vanisheth.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place ‖ Ramath-lehi.

‖ That is, *the lifting up of the jawbone*, or, *casting away of the jawbone.*

And by contraction, *Lehi*, ver. 14, it being usual so to contract proper names; as *Salem* is put for *Jerusalem*, Psal. lxxvi. 2; *Sheba* for *Beer-sheba*, Josh. xix. 2; and many other.

18 ¶ And he was sore athirst, and called on the LORD, and said, [g] Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

[g] Ps. 3. 7.

He was sore athirst, so as he was ready to faint and die with thirst; which was partly natural, from his excessive toil and heat; partly sent by God, that by the experience of his own impotency he might be forced to ascribe the victory to God only, and not to himself. *Now shall I die for thirst?* Wilt thou not finish what thou hast begun? Wilt thou undo what thou hast done?

19 But God clave an hollow place that *was* in ‖ the jaw, and there came water thereout; and when he had drunk, [h] his spirit came again, and he revived: wherefore he called the name thereof ‖ En-hakkore, which *is* in Lehi unto this day.

[‖] Or, *Lehi.*
[h] Gen. 45. 27. Is. 40. 29.
‖ That is, *the well of him that called*, or, *cried.*
Ps. 34. 6.

Clave an hollow place, i. e. by cleaving a place, made it hollow; an expression like that Isa. xlvii. 2, *grind meal*, i. e. grind corn into meal; and that Psal. lxxiv. 15, *thou didst cleave the fountain*, i. e. cleave the rock so as to make a fountain in it. *In the jaw;* in the jawbone which he had used, which God could easily effect, either by causing the jawbone to send forth water, as the rock formerly did, the miracle being in effect the same, though in a differing subject, causing a spring to break forth *in Lehi:* or, *in that Lehi* mentioned before, ver. 14; for *Lehi* is both the name of a place, and signifies a *jawbone*. *En-hakkore*, i. e. *the fountain of him that cried* for thirst; or, *that called* upon God for deliverance; i. e. the fountain or well which was given in answer to my prayer. *Which is in Lehi unto this day.* According to this translation, Lehi is the name of a place, and not a jawbone, because it seems improbable that a jawbone should continue there so long, which every traveller might take away, and would be forward enough to carry a fountain with them in those hot countries; although it is not incredible that passengers would generally forbear to meddle with or remove so great a monument of God's

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power and goodness; or that the same God who made it instrumental to so great a wonder, should add one circumstance more, to wit, fix it in the earth, as a testimony to posterity of the truth of this glorious work. But these words may be otherwise rendered thus, *which* fountain *was in that jawbone;* and for the following words, *unto this day*, they may not be joined with the words next and immediately foregoing, as if the fountain was there to this day; but with the former words, *he called*, &c., and so the sense may be this, that it was so called unto this day; and the place may be thus read, *he called the name thereof*, or, *the name thereof was called*, (such active verbs being frequently put passively and impersonally,) *The well or fountain of him that called* or *cried (which* was *in Lehi) unto this day.*

‖ He seems to have judged South west Israel during twenty years of the Philistines. i ch. 13. 1.

20 ‖ And he judged Israel [i]in the days of the Philistines twenty years.

i. e. He pleaded their cause, and avenged them against the Philistines. *In the days of the Philistines*, i. e. whilst the Philistines had the power and dominion, from which he was not fully to deliver, but only to *begin to deliver* them, as it was foretold, Judg. xiii. 5. From this place it is manifest, that in the computation of the times of the judges, the years of servitude or oppression are not to be separated from the years of the judges, and added to them, but are comprehended within them; which proposition is of great importance for clearing this difficult part of Scripture chronology, and for justifying that account of times given 1 Kings vi. 1.

CHAP. XVI.

Samson goeth in to a harlot; is hemmed in; riseth at midnight; taketh the city gates, posts, and bars on his shoulders, and carrieth them up into a mountain, 1—3. *Is in love with Delilah; she enticeth him to discover wherein his strength lay; is thrice deceived; at last she overcomes him*, 4—20. *They put out his eyes, and cast him into prison*, 21. *His hair grows again*, 22. *The lords of the Philistines and the people gather together to make sport with him to the honour of their idols; and sacrifice*, 23—25. *Samson getteth them to place his hands on the two pillars of the house; he prays to God; pulls down the house; and dieth: but more slain at his death than in his life*, 26—30. *He is buried*, 31.

cir. 1120. † Heb. *a woman an harlot.*

THEN went Samson to Gaza, and saw there † an harlot, and went in unto her.

Samson went to Gaza, a chief city, to make some new attempt upon the Philistines, whom he feared not either in their cities or in their camps, having had such large experience of his own strength, and of God's assistance; possibly he came in thither by night, unknown and unobserved till afterwards. *Saw there an harlot;* going into a house of public entertainment to refresh himself, as the manner was, Josh. ii. 1. He there *saw* this harlot; which implies that he did not go thither upon so evil a design, but accidentally saw her there, and by giving way to lustful looks upon her, was insnared by her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they [a]compassed *him* in, and laid wait for him all night in the gate of the city, and were † quiet all the night, saying, In the morning, when it is day, we shall kill him.

a 1 Sam. 23. 26. Ps. 118. 10, 11, 12. Acts 9. 24.

† Heb. *silent.*

This they chose to do, rather than to seize upon him in his house and bed by night; either because they knew not certainly in what house or place he was; or because they thought that might cause great terror, and confusion, and mischief among their own people; whereas in the day time they might more fully discover him, and more unexpectedly surprise him, and more certainly direct their blows and use their weapons against him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, † bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

† Heb. *with the bar.*

Arose at midnight; being either smitten in conscience for his sin, when he first awaked, and thence fearing danger, as he had just cause to do; or being secretly warned by God in a dream, or by an inward impulse, for the prevention of his designed destruction. *The doors of the gate of the city;* not the great gates, but lesser doors made in them, and strengthened with distinct posts and bars. *Went away with them;* the watchmen not expecting him till morning, and therefore being now retired into the sides or upper part of the gate-house, as the manner now is, to get some rest, whereby to fit themselves for their hard service intended in the morning; or if some of them were in his way, he could easily and speedily strike them dead, and break the door, whilst the rest were partly astonished with the surprise, and partly preparing themselves for resistance: nor durst they pursue him, whom they now again perceived to have such prodigious strength and courage; and to be so much above the fear of them, that he did not run away with all speed, but went leisurely, having so great a weight on his shoulders, wherewith they knew he could both defend himself and offend them. *Up to the top of an hill that is before Hebron;* either, 1. To a hill near Hebron, which was above twenty miles from Gaza; or, 2. To the top of a high hill not far from Gaza, which looked towards Hebron, which also stood upon another high hill, and might be seen from this place, though it was at a great distance from it. And Samson did this not out of vain ostentation, but as an evidence of his great strength, for the encouragement of his people to join with him more vigorously for their own deliverance than yet they had done, or durst do, and for the greater terror and contempt of the Philistines. It may seem strange that Samson immediately after so foul a sin should have the courage in himself, and the strength from God, for so great a work. But, 1. It is probable that Samson had in some measure repented of his sin, and begged of God pardon and assistance, which also he perceived by instinct that God would afford him. 2. This singular strength and courage was not in itself a grace, but a gift, which might have been in a graceless person, and therefore might continue in a good man, notwithstanding a heinous act of sin; and it was such a gift as did not depend upon the disposition of his mind, but upon the right ordering of his body, by the rule given to him, and others of that order.

4 ¶ And it came to pass afterward, that he loved a woman ‖ in the valley of Sorek, whose name *was* Delilah.

‖ Or, *by the brook.*

He loved a woman; either, first, With conjugal love, so as to marry her, as divers both Jews and Christians have thought. Or, secondly, With lustful love, as a harlot; which though not certain, because the phrase is here ambiguous, she being neither called a *harlot*, as she of Gaza was, ver. 1, nor yet his *wife*, as she of Timnath was, Judg. xiv. 2, 3, 20, yet it may seem more probable; partly, because the dreadful punishment now inflicted upon Samson for this sin, whom God spared for the first offence, is an intimation that this sin was not inferior to the former; partly, because the confidence which the Philistine lords had in her, and their bold and frequent treating with her, and the whole course of her carriage towards Samson, show her to be a mercenary and perfidious harlot, and not a wife, whose affection and interest would have obliged her to better things; and partly, because Samson did not carry her home to his house, as husbands use to do their wives; but lodged in her house, as appears from the whole story.

5 And the lords of the Philistines came up unto her, and said unto her, [b]Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to ‖ afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

b ch. 14. 15. See Prov. 2. 16,—19. & 5. 3,—11. & 6. 24, 25, 26. & 7. 21, 22, 23.

‖ Or, *humble.*

The lords of the Philistines; the lords of their five principal cities, who seem to have been united together at this time in one aristocratical government; or at least were leagued together against him as their common enemy. *To afflict him;* to chastise him for his injuries done to us. They

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mean to punish him severely, as they did; but they express it in mild words, lest the horror of it might move her to pity him. *Pieces of silver*, i. e. shekels, as that phrase is commonly used, as Numb. vii. 13, 85; 2 Sam. xviii. 12; 2 Kings vi. 25.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

Wherein thy great strength lieth; what is the cause of this prodigious strength, or wherein doth it consist? She seems to ask merely out of curiosity, to understand the state of a person whom she so highly values.

7 And Samson said unto her, If they bind me with seven ‖ † green withs that were never dried, then shall I be weak, and be as † another man.

‖ Or, *new cords.* † Heb. *moist.* † Heb. *one.*

Samson is guilty both of the sin of lying, though he dress up the lie in such circumstances as might make it most probable; and of great folly, in encouraging her inquiries, which he should at first have checked: but as he had forsaken God, so God had now forsaken him, and deprived him of common prudence; otherwise the frequent repetition and vehement urging of this question might easily have raised suspicion in him.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it † toucheth the fire. So his strength was not known.

† Heb. *smelleth.*

With her in the chamber; with her, i. e. in the same house, *in a chamber*, i. e. in a secret chamber within her call. Nor is it strange that they did not fall upon him in his sleep; partly because they feared to awake a sleeping lion; and partly because they expect an opportunity for doing their work more certainly, and with less danger.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes † that never were occupied, then shall I be weak, and be as another man.

† Heb. *wherewith work hath not been done.*

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

Or, *thread* which is woven about a weaver's loom; or, *with a weaver's beam.* If my hair, which is all divided into seven locks, be fastened about a weaver's beam, or interwoven with weavers' threads; understand out of the foregoing verses, then I shall be weak as another man.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

Having done what Samson directed, she adds this for sureness' sake; she fastened the hair thus woven with a pin.

15 ¶ And she said unto him, [c] How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

[c] ch. 14. 16.

When thine heart is not with me; when thy love consists only in outward expression, not in affection, and thou wilt not open thy heart to me, as one true friend doth to another.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was † vexed unto death;

† Heb. *shortened.*

Being tormented by two contrary and violent passions; desire to gratify her whom he so much doted upon, and fear of betraying himself to utmost hazard. But being deserted by God, it is no wonder that he chooseth the worst part.

17 That he [d] told her all his heart, and said unto her, [e] There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

[d] Mic. 7. 5. [e] Num. 6. 5. ch. 13. 5.

Not that his hair was in itself the seat or cause of his strength, but because it was the chief condition of that vow or covenant, whereby as he stood obliged to him, so God was pleased graciously to engage himself to fit him for, and assist him in, that great work to which he called him; but upon his violation of his condition, God justly withdraws his help, and leaves him to himself.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

It was not hard for her to discover *that he had told her all his heart*, by the change of his countenance, and the matter of his discourse, and the whole carriage of the business.

19 [f] And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

[f] Prov. 7. 26, 27.

She made him sleep, by some sleepy potion, which it is like she gave him upon other pretences, agreeable enough to his present and vitiated inclination. *Upon her knees;* resting his head upon her knees. *She caused him to shave off*, with a gentle hand, as if she herself had been but sporting with him. She did this more securely, partly because she had cast him into a deep sleep, and partly because if he had discovered it before it was finished, she would have said it was only an innocent intention to try the sincerity of his affection to her, and the truth of this last relation, which she had so just reason to doubt of, from his frequent dissimulation and lies. *She began to afflict him*, i. e. to disturb, and awaken, and affright him, as by other ways, so particularly by crying out in a terrible manner, *The Philistines are upon thee*, as she had done before, and as it follows, ver. 20. *His strength went from him;* which, as is here implied, she perceived, because he could not now shake himself as he did before, i. e. with equal vigour and might, as is intimated in the next verse; or because she had bound him, though it be not here expressed, and found him unable to break his bands.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD [g] was departed from him.

[g] Num. 14. 9, 42, 43. Josh. 7. 12. 1 Sam. 16. 14. & 18. 12. & 28. 15, 16. 2 Chr. 15. 2.

He awoke out of his sleep, and said within himself, i. e. he purposed and attempted it. *Shake myself*, i. e. put forth my strength to crush them, and to deliver myself. *He wist not;* being not yet well awake, and not distinctly feeling the loss of his hair, or not duly considering what would fol-

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low upon it. *The Lord was departed from him;* in respect of the strength and help he had formerly given him.

21 ¶ But the Philistines took him, and
+ Heb. bored out. †put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

The Philistines now durst apprehend him, because they rested in the assurance which Delilah had given them, that now all was discovered and done. *Put out his eyes;* which was done by them out of revenge and policy, to disenable him from doing them much harm, in case he should recover his strength; but not without God's providence, punishing him in that part which had been greatly instrumental to his sinful lusts. *Brought him down to Gaza,* because this was a great and strong city, where he would be kept safely; and upon the sea-coast, at sufficient distance from Samson's people; and to repair the honour of that place, upon which he had fastened so great a scorn, Judg. xvi. 3. God also ordering things thus, that where he first sinned, Judg. xvi. 1, there he should receive his punishment. *He did grind in the prison-house,* as captives and slaves use to do: see Exod. xi. 5; Isa. xlvii. 2; Matt. xxiv. 41. He made himself a slave to vile lusts and harlots, and now God suffers men to use him like a slave.

‖ Or, as when he was shaven. 22 Howbeit the hair of his head began to grow again ‖ after he was shaven.

This circumstance, though in itself inconsiderable, is noted as a sign of the recovery of God's favour, and his former strength, in some good degree, upon his bitter repentance, and his renewing of his vow with God, which was allowed for Nazarites to do, Numb. vi. 9, &c., and which it is here supposed he did, and by the effects proved.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

The lords of the Philistines gathered them together; either upon some annual or customary solemnity; or rather, upon this special occasion, to praise Dagon for this singular favour. And they did not appoint this solemn service as soon as Samson was taken, but some considerable time after, as appears by the growth of Samson's hair in the mean time, because they would give sufficient time and warning for all their friends and allies to come thither, and for the making of all necessary preparations for so great an occasion. *Dagon* is by most supposed to be an idol, whose upper part was like a man, and whose lower part was like a fish; whence there is mention of *Dagon's hands,* but not of his feet, in 1 Sam. v. 4. And this place being near Egypt, where some of their gods were worshipped in the form of fishes, and being near the sea, it seems most probable that it was one of the sea gods of the heathens, and that it had in some part the resemblance of a fish.

24 And when the people saw him, they
h Dan. 5. 4. hpraised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country,
+ Heb. and who multiplied our slain. †which slew many of us.

25 And it came to pass, when their
i ch. 9. 27. hearts were imerry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the
+ Heb. before them. prison house; and he made †them sport: and they set him between the pillars.

He made them sport; either, first, Passively, being made by them the matter of their sport and derision, and of many bitter scoffs, and other indignities or injuries; or, secondly, Actively, by some ridiculous actions, or some proofs of more than ordinary strength yet remaining in him, like the ruins of a great and goodly building; whereby he lulled them asleep in security, until by this seeming complaisance he prepared the way for that which he designed; otherwise his generous soul would never have been forced to make them sport, save in order to their destruction.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the kroof about three thousand men k Deut. 22. 8. and women, that beheld while Samson made sport.

The roof, after the manner of the times, was flat, and had windows through which they might see what was done in the lower parts of the house.

28 And Samson called unto the LORD, and said, O Lord GOD, lremember me, I l Jer. 15. 15. pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

This prayer was not an act of malice and revenge, but of faith and zeal for God, who was there publicly dishonoured; and justice, in punishing their insolences, and vindicating the whole commonwealth of Israel, which was his duty, as he was judge, to do. And this is manifest from hence, because God, who heareth not sinners, and would never use his omnipotency to gratify any man's impotent malice, did manifest by the effect that he accepted and owned his prayer, as the dictate of his own Spirit. And that in this prayer he mentions only his personal injury, the loss of his eyes, and not their indignities to God and his people, must be ascribed to that prudent care which he had, and declared upon former occasions, of deriving the rage and hatred of the Philistines upon himself alone, and diverting it from the people. For which end I conceive this prayer was made with an audible voice, though he knew they would entertain it only with scorn and laughter, which also he knew would quickly be turned into mourning.

29 And Samson took hold of the two middle pillars upon which the house stood, and ‖ on which it was borne up, ‖ Or, he leaned on them. of the one with his right hand, and of the other with his left.

Quest. How could so great a building, containing so many thousands of people, rest upon two pillars so near placed together? Here infidels triumph, as if they had got an unanswerable argument against the truth of the Scriptures. But it is a far more incredible and ridiculous thing to imagine that the penman of this book should feign such a circumstance as this is, if it had been false, whereby he would have utterly overthrown the credit of the whole book; and that he should do this before a people that could easily have confuted him; and that people should have so high a veneration for that book in which they knew so notorious a falsehood to be: these things, I say, are far more absurd to believe, than the truth of this relation. But to this I shall add two answers. First, It is no sufficient argument to prove that this was not true, because we do not at this day understand how it was done. There were many great works and excellent pieces of art, some footsteps whereof are left in ancient writers; but the exact way and particular manner of them is wholly, or in a great measure, unknown and lost; so that Pancirollus hath written a whole book of such things. Particularly, the old way of architecture is much in the dark, as is confessed by the learned. It may be pretended, that though there might be curious arts of building in the learned and ingenious part of the world, it is not probable they were among such a rude and barbarous people as the Philistines. But this is certainly a very great mistake; for these people were either a part of, or very near neighbours to, the Phœnicians, from whom it is confessed the arts came to the Grecians. And forasmuch as many things which were concluded by the ancients to be impossible, are by the wit and industry of later ages found to be possible, and certainly true; it

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cannot be strange if some things now seem impossible to some men, which were then known to be practicable. And he that will venture his faith and salvation upon this proposition, That such a building as this was simply impossible, because he doth not see the possibility of it; or, which is all one, That no man understands more than he doth; will find few admirers of his wisdom. And to question the truth and divinity of the Holy Scriptures, which is so fully and clearly proved by sundry arguments, upon such a nicety as this, is but a more learned kind of doting. *Answ.* 2. Instances are not wanting of far more large and capacious buildings than this, that have been supported only by one pillar. Particularly, Pliny, in the 15th chapter of the 36th book of his Natural History, mentions two theatres built by one C. Curio, who lived in Julius Cæsar's time, each of which was supported only by one pillar, or pin, or hinge, though very many thousands of people did sit in it together. And much more might two pillars suffice to uphold a building large enough to contain three thousand persons, which is the number mentioned, ver. 27. Or the pillars might be made two in the lower part merely for ornament sake, which might easily be so ordered as to support a third and main pillar in the middle, which upheld the whole fabric.

† Heb. my soul.

30 And Samson said, Let † me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

Let me die with the Philistines, i. e. I am contented to die, so I can but therewith contribute any thing to the vindication of God's glory, here trampled upon, and to the deliverance of God's people. This is no example nor encouragement to those that wickedly murder themselves; for Samson did not desire nor procure his own death voluntarily, but only by mere force and necessity, because he did desire, and by his office was obliged to seek, the destruction of these enemies and blasphemers of God, and oppressors of his people; which in these circumstances he could not effect without his own death: and his case was not much unlike theirs, that in the heat of battle run upon the very mouth of the cannon, or other evident and certain danger of death, to execute a design upon the enemy; or theirs, who go in a fire-ship to destroy the enemy's best ships, though they are sure to perish in the enterprise. Moreover, Samson did this by Divine instinct and approbation, as God's answer to his prayer manifests, and that he might be a type of Christ, who by voluntarily undergoing death destroyed the enemies of God, and of his people.

31 Then his brethren and all the house of his father came down, and took him,
m ch. 13. 25. and brought *him* up, and [m] buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he
cir. 1120. judged Israel twenty years.

His brethren; either, first, Largely so called, his kinsmen. Or, secondly, Strictly so called; Samson's parents having had other children after him; as it was usual with God when he gave an extraordinary and unexpected power of procreating a child, to continue that strength for the generation or conception of more children, as in the case of Abraham, Gen. xxv. 1, 2; and Hannah, 1 Sam. ii. 21. They adventured to bury him; partly, because the most barbarous nations allowed burial even to their enemies, and would permit this ofttimes to be done by their friends; partly, because Samson had taken the blame of this action wholly to himself, for which his innocent relations could not upon any pretence be punished; and principally, because they were under such grief, and perplexity, and consternation for the common calamity, that they had neither heart nor leisure to revenge themselves of the Israelites, but for their own sakes were willing not to disquiet or offend them; at least, till they were in a better posture to resist them. *He judged Israel twenty years*: this was said before, Judg. xv. 20, and is here repeated, partly to confirm the relation of it, and partly to explain it; and to show when these twenty years ended, even at his death, as is here noted.

CHAP. XVII.

Micah stealeth money of his mother; then confesseth and restoreth it. She dedicates it to the Lord; maketh images: he sets them up in the house of his gods; and consecrates one of his sons for his priest; there being then no magistrates in Israel, 1—6. *A Levite travelling that way, he hireth and consecrateth him to be his priest*, 7—12; *is confident that God would therefore favour and bless him*, 13.

AND there was a man of mount Ephraim, cir. 1406.
whose name *was* Micah.

The things mentioned here, and in the following chapters, did not happen in the order in which they are put; but much sooner, even presently after the death of the elders that overlived Joshua, Judg. ii. 7, as appears by divers passages; as first, Because the place called *Mahaneh-dan*, or *the camp of Dan*, Judg. xiii. 25, was so called from that which was done, Judg. xviii. 12. Secondly, Because the Danites had not yet got all their inheritance, Judg. xviii. 1, which is not credible of them above three hundred years after Joshua's death. Thirdly, Because Phinehas the son of Eleazar was priest at this time, Judg. xx. 28, who must have been about three hundred and fifty years old, if this had been done after Samson's death, which is more than improbable.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, [a] Blessed a Gen. 14. 19. Ruth 3. 10.
be thou of the LORD, my son.

About which thou cursedst, i. e. didst curse the person who had taken them away, and that in my hearing, as it follows. *I took it*; the fear of thy curse makes me acknowledge mine offence, and beg thy pardon. *Blessed be thou of the Lord*; I willingly consent to and beg from God the removal of the curse, and a blessing instead of it. Be thou free from my curse, because thou hast so honestly restored it.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to [b] make a graven image and b See Ex. 20. 4, 23. Lev. 19. 4.
a molten image: now therefore I will restore it unto thee.

The Lord; in the Hebrew it is *Jehovah*, the incommunicable name of God; whereby it is apparent that neither she nor her son intended to forsake the true God or his worship; as appears from his rejoicing when he had got a priest of the Lord's appointment, of the tribe of Levi, ver. 13; but only to worship God by an image; which also it is apparent that both the Israelites, Exod. xxxii. 1, &c., and Jeroboam afterwards, designed to do. *For my son*; either, first, For the honour and benefit of thyself and family; that you need not be continually going to Shiloh to worship, but may do it as well at home by these images. Or, secondly, That thou mayst cause these things to be made; to which end she restored all the money to him, as it here follows. *A graven image and a molten image*; many think this was but one image, partly graven, and partly molten. But it seems more probable that they were two distinct images, because they are so plainly distinguished, Judg. xviii. 17, 18, where also some other words come between them. It is true, *the graven image* alone is mentioned, Judg. xviii. 20, 30, 31, not exclusively to the other, as appears from what is said just before; but by a common synecdoche, whereby one is put for all, especially where that one is esteemed the chief. *I will restore it unto thee* to dispose of, as I say.

4 Yet he restored the money unto his mother; and his mother [c] took two hun- c Is. 46. 6.
dred *shekels* of silver, and gave them to

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the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

Yet he restored the money unto his mother; though his mother allowed him to keep it, yet he persisted in his resolution to restore it, that she might dispose of it as she pleased; and did actually restore it, as was said before; and now confirms the former restitution, and therefore is twice said to *restore it. His mother took two hundred shekels of silver;* reserving nine hundred shekels, either for the ephod and teraphim, or for other things relating to this worship, or for her own private use; being, it seems, cooled in her first zeal, and willing to have as cheap a religion as she could, as also her son Micah was, ver. 10. *Who made thereof;* made them, either first, of that matter; or secondly, for that money.

d ch. 8. 27. e Gen. 31. 19, 30. Hos. 3. 4. † Heb. *filled the hand.* Ex. 29. 9. 1 Kin. 13. 33.

5 And the man Micah had an house of gods, and made an [d]ephod, and [e]teraphim, and †consecrated one of his sons, who became his priest.

An house of gods, i. e. an house or place consecrated for the service of God in this manner. *An ephod;* an eminent part of the priestly garments, Exod. xxviii. 4, which, some think, is here put for all of them. *Teraphim;* some sort of images so called, of which see Gen. xxxi. 19; Hos. iii. 4. *Who became his priest;* because the Levites in that corrupt estate of the church neglected the exercise of their office, and therefore were neglected by the people, and others put into their employment. But this kind of priesthood was condemned, Numb. xvi. 40; xviii. 2, 7.

f ch. 18. 1. & 19. 1. & 21. 25. Deut. 33. 5. g Deut. 12. 8.

6 [f]In those days *there was* no king in Israel, [g]*but* every man did *that which was* right in his own eyes.

No king, i. e. no judge to govern and control them. The word *king* being here used largely for a supreme magistrate; as Gen. xxxvi. 31; Deut. xxxiii. 5. God raised up judges to rule and deliver the people when he saw fit; and at other times for their sins he suffered them to be without them, and such a time this was; and therefore they ran into that idolatry from which the judges usually kept them, as appears by that solemn and oft-repeated passage in this book, that after the death of such or such a judge the people forsook the Lord, and turned to idols. *That which was right in his own eyes*, i. e. not what pleased God, but what best suited his own fancy or lusts.

h See Josh. 19. 15. ch. 19. 1. Ruth 1. 1, 2. Mic. 5. 2. Matt. 2. 1, 5, 6.

7 ¶ And there was a young man out of [h]Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there.

Out of Beth-lehem-judah, or, *of Beth-lehem-judah;* so called here, as Matt. ii. 1, 5, to difference it from Bethlehem in Zebulun, Josh. xix. 15. There he was born and bred. *Of the family of Judah*, i. e. of or belonging to the tribe of Judah; not by birth, for he was a Levite; nor by his mother, for though that might be true, the mother's side is not regarded in genealogies; but by his habitation and ministration. For the Levites, especially in times of confusion and irreligion, were dispersed among all the tribes; and this man's lot fell into the tribe of Judah; which seems to be here noted by way of reflection upon that tribe, and as an evidence of the general defection, that a Levite could not find entertainment in that great and famous tribe, which God had put so much honour upon, Gen. xlix. 8—11, and therefore was forced to wander and seek for subsistence elsewhere. *He sojourned there;* so he expresseth it, because this was not the proper nor usual place of his abode, this being no Levitical city.

† Heb. *in making his way.*

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, †as he journeyed.

Where he could find a place, for employment and a livelihood; for the tithes and offerings, which were their maintenance, not being brought in to the house of God, the Levites and priests must needs be reduced to great straits.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

i ch. 18. 19. k Gen. 45. 8. Job 29. 16. ‖ Or, *a double suit, &c.* † Heb. *an order of garments.*

10 And Micah said unto him, Dwell with me, [i]and be unto me a [k]father and a priest, and I will give thee ten *shekels* of silver by the year, and ‖†a suit of apparel, and thy victuals. So the Levite went in.

A father and a priest; for, *a father; that is, a priest;* a spiritual father, a teacher or instructor, for such are called *fathers:* see 2 Kings vi. 21; viii. 9; xiii. 14; Isa. xxii. 21. He pretends reverence and submission to him; and what is wanting in his wages he pays him in empty titles.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

The Levite was content; being constrained by necessity, and infected with the common contagion of the superstition and idolatry of the times. *Was unto him as one of his sons*, i. e. treated with the same degree of kindness and affection.

l ver. 5. m ch. 18. 30.

12 And Micah [l]consecrated the Levite; and the young man [m]became his priest, and was in the house of Micah.

Consecrated the Levite, to be a priest, for which he thought a consecration necessary, as knowing that the Levites were no less excluded from the priest's office than the people. *Became his priest*, instead of his son, whom he had consecrated for want of a fitter, ver. 5; but now seems to restrain him from the exercise of that office, and to devolve it wholly upon the Levite, who was nearer akin to it.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

I am assured God will bless me. So blind and grossly partial he was in his judgment, to think that one right circumstance would answer for all his substantial errors, in making and worshipping images against God's express command, in worshipping God in a forbidden place, and in that he, being an Ephraimite, presumed to make a priest, &c.

CHAP. XVIII.

Those of the tribe of Dan, having not sufficient inheritance, send forth five men to spy out a place; they come to the house of Micah, and desire the Levite to ask counsel of God touching their journey, 1—5. *He encouraging them, they spy out the city Laish; and at their return instigate their brethren to set upon the city,* 6—10. *Six hundred go forth armed: in their march they seize upon Micah's priest and idols; which he in vain demandeth again,* 11—25. *They pull down Laish; build it again; inhabit it; and call it Dan,* 26—29; *consecrate their priest, and set up Micah's images,* 30, 31.

cir. 1408. a ch. 17. 6. & 21. 25. b Josh. 19. 47.

IN [a]those days *there was* no king in Israel: and in those days [b]the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

In those days; not long after Joshua's death, of which see on Judg. xvii. 6. *The tribe of the Danites;* a part or branch of that tribe, consisting only of six hundred men of war, ver. 16, with their families, ver. 21: or, *a family of the Danites;* for the word *schebet*, which properly signifies a *tribe*, is sometimes taken for a *family*, as Judg. xx. 12, as elsewhere *family* is put for a *tribe*, as Zech. xii. 13. *All their inheritance had not fallen unto them;* the lot had fallen to them before this time, Josh. xix. 40, &c., but not the actual possession of their lot, because therein the Philistines and Amorites opposed them, not without success. See Josh. xix. 40; Judg. i. 34.

† Heb. *sons.*

2 And the children of Dan sent of their family five men from their coasts, †men

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of valour, from [c] Zorah, and from Eshtaol, [d] to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the [e] house of Micah, they lodged there.

[c] ch. 13. 25.
[d] Num. 13. 17. Josh. 2. 1.
[e] ch. 17. 1.

Of their family; which shows that it was but one, though a large family, which was engaged in this expedition. *Eshtaol;* of which see Josh. xix. 41; Judg. xiii. 2, 25. *They lodged there;* not in the same house, but near it, as appears from the next verse, in a neighbouring place.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

They knew the voice of the young man; either, 1. By his manner of pronunciation, which was differing and distinguishable in several tribes, as appears from Judg. xii. 6; Mark xiv. 70. Or, 2. By the celebration of some part of his office, which they, then lodging in the neighbourhood, might be invited to. Or rather, 3. By some acquaintance which some of them formerly had with him, which they might have upon many occasions. *What makest thou in this place;* this being not thy usual place, nor proper for thy employment?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath [f] hired me, and I am his priest.

[f] ch. 17. 10.

5 And they said unto him, [g] Ask counsel, we pray thee, [h] of God, that we may know whether our way which we go shall be prosperous.

[g] 1 Kin. 22. 5. Is. 30. 1. Hos. 4. 12.
[h] See ch. 17. 5. & ver. 14.

Ask counsel, we pray thee, of God, to wit, by thine *ephod,* or *teraphim,* or images, which they knew he had, ver. 14.

6 And the priest said unto them, [i] Go in peace: before the LORD *is* your way wherein ye go.

[i] 1 Kin. 22. 6.

Your way, i. e. your journey or design, is under the eye of God, i. e. under his care, and protection, and direction, which *the eye of God* being *upon a person* commonly notes in Scripture, as Psal. xxxii. 8; xxxiv. 15. Compare Jer. xxxix. 12; xl. 4. So the phrase is here taken in a restrained sense, which is elsewhere taken more largely, as Prov. v. 21. This answer he either feigns to gratify their humour, or did indeed receive from the devil, who transformed himself into an angel of light, and in God's name gave them answers, and those not seldom very true, which God suffered for the trial of his people. See Deut. xiii. 1—3. But it is observable, that his answer was, as the devil's oracles usually were, ambiguous, and such as might have been interpreted either way, as they had success or disappointment.

7 ¶ Then the five men departed, and came to [k] Laish, and saw the people that *were* therein, [l] how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no †magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

[k] Josh. 19. 47. called, *Leshem.*
[l] ver. 27, 28.
† Heb. *possessor, or, heir of restraint.*

Laish, called also *Leshem,* Josh. xix. 47. *After the manner of the Zidonians,* who living in a very strong place, and abounding in wealth, and understanding that they were not a part of that land which God gave to his people, and perceiving that the Israelites never attempted any thing against them, were grown secure and careless. *That might put them to shame in any thing,* or, *that might rebuke or punish any thing,* i. e. any crime; Heb. *that might put any thing to shame,* or, make any thing shameful. *Putting to shame* seems to be used metonymically for inflicting civil punishment, because shame is generally the adjunct or effect of it. *They were far from the Zidonians,* who otherwise could have succoured them, and would have been ready to do it. *Had no business with any man;* no league of confederacy, nor much converse with other cities, it being in a pleasant and plentiful soil, between the two rivulets of Jor and Dan, not needing supplies from others, and therefore minding only their own ease and pleasure.

8 And they came unto their brethren to [m] Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

[m] ver. 2.

9 And they said, [n] Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: and *are* ye [o] still? be not slothful to go, *and* to enter to possess the land.

[n] Num. 13. 30. Josh. 2. 23, 24.
[o] 1 Kin. 22. 3.

Are ye still, Heb. *silent? Silence* is oft put for *stillness* or *cessation from action or motion,* as Exod. xiv. 14; Isa. lxii. 1; Lam. ii. 18. For they do not accuse them for want of speaking, for that they did; but for want of doing, and putting their words and resolves into execution.

10 When ye go, ye shall come unto a people [p] secure, and to a large land: for God hath given it into your hands; [q] a place where *there is* no want of any thing that *is* in the earth.

[p] ver. 7, 27.
[q] Deut. 8. 9.

God hath given it into your hands: this they gather partly from God's word or promise, which they supposed they had from the Levite's mouth; and partly from his providence, which hath so disposed them, that they will be an easy prey to you.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men †appointed with weapons of war.

† Heb. *girded.*

Of the family; by which it again appears, that the *tribe,* ver. 1, is put for *family.*

12 And they went up, and pitched in [r] Kirjath-jearim, in Judah: wherefore they called that place [s] Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim.

[r] Josh. 15. 60.
[s] ch. 13. 25.

Kirjath-jearim, called *Kirjath-baal,* Josh. xv. 60; a city lying in the northern parts of Judah, in the road to Laish; yet not in the city, but in the fields belonging to it, as the following words evince. *Behind Kirjath-jearim,* i. e. westward from it, as the western sea is called the *hindermost sea,* Deut. xi. 24; and as, on the contrary, the east is called *Kedem,* which signifies the *forepart.*

13 And they passed thence unto mount Ephraim, and came unto [t] the house of Micah.

[t] ver. 2.

i. e. To the town in which his house was, for they were not yet entered into it.

14 ¶ [u] Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that [x] there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

[u] 1 Sam. 14. 28.
[x] ch. 17. 5.

Then answered, i. e. spake, the word *answering* being oft used in Scripture of the first speaker, as 1 Kings i. 28; xiii. 6; Ezra x. 2; Isa. xiv. 10. *In those houses,* i. e. in one of these houses, the plural number for the singular, as Judg. xii. 7. *Consider what ye have to do,* i. e. whether it be not expedient, either, 1. To consult them again for your own satisfaction; or rather, 2. To take them away for your further use, as you shall have occasion; for their action is the best comment upon their words.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and †saluted him.

† Heb. *asked him of peace.* Gen. 43. 27. 1 Sam. 17. 22.

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Heb. *asked him of peace*, i. e. if he were in peace, *peace* being commonly put for health and prosperity.

y ver. 11. 16 And the [y]six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

z ver. 2, 14. 17 And [z]the five men that went to spy out the land went up, *and* came in thither, *and* took [a]the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

a ch. 17. 4, 5.

Came in thither, to wit, into the house, and that part of it where those things were. *In the entering of the gate;* whither they had drawn him forth, that they might without noise or hinderance take them away.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

These, to wit, the five mentioned ver. 17. *What do ye?* what do you mean to do? I hope you will not do so impious and injurious an action.

b Job 21. 5. & 29. 9. & 40. 4. Prov. 30. 32. Mic. 7. 16. c ch. 17. 10. 19 And they said unto him, Hold thy peace, [b]lay thine hand upon thy mouth, and go with us, [c]and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

Lay thy hand upon thy mouth, i. e. be silent, as this phrase is used, Job xxi. 5; xxix. 9; xl. 4; Prov. xxx. 32. The same thing repeated in other words. *A father and a priest:* see on Judg. xvii. 10. *A family in Israel*, to wit, *a tribe that is (and* being oft put for *that is) a family.* For it is certain this was not an expedition of the whole tribe, which numbered 64,000 men, Numb. xxvi. 43, but only of one family, which it seems were more vexed with the Philistines or Amorites, and therefore resolved to seek new habitations at a great distance from them. And after this time we find the body of the Danites in their old and proper portions in Samson's time, which, though placed before this, was long after it.

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

The priest's heart was glad; being wholly governed by his own interest, and making all his obligations of justice and gratitude give place to it. But it is not strange, if he who was before perfidious to God, should prove so to men. *In the midst of the people*, i. e. among the people; or properly in the midst, both for the greater security of such precious things, and that Micah might not be able to come at him, either to injure or upbraid him; and it may be, because that was the place where the ark used to be carried.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

For their greater security, if Micah should pursue them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, †that thou comest with such a company?

† Heb. *that thou art gathered together.*

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

So far was he besotted with superstition and idolatry, that he esteemed those gods which were man's work. But he could not be so stupid as to think these were indeed the great Jehovah that made heaven and earth; but only a lower sort of gods, by whom, as mediators, he offered up his worship unto the true God, as it is manifest divers of the heathens did. *What have I more?* I value nothing I have in comparison of what you have taken away. Which zeal for idolatrous trash may shame multitudes that call themselves Christians, and yet apparently value their worldly conveniences more than all the concerns even of the true religion, and of their own salvation.

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest †angry fellows run upon thee, and thou lose thy life, with the lives of thy houshold.

† Heb. *bitter of soul.* 2 Sam. 17. 8.

Thy voice; thy complaints and reproaches. *Angry fellows;* the soldiers, who are in themselves sharp and fierce, and will soon be inflamed by thy provoking words. *And thou lose thy life;* which, notwithstanding all thy pretences, thou dost value more than thy images, as indeed appeared from his following practice.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and [d]came unto Laish, unto a people *that were* at quiet and secure: [e]and they smote them with the edge of the sword, and burnt the city with fire.

d ver. 7, 10. Deut. 33. 22. e Josh. 19. 47.

Not wholly, but in great measure, to strike the greater terror into the inhabitants, and to make their conquest of the place more easy.

28 And *there was* no deliverer, because it *was* [f]far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* [g]by Beth-rehob. And they built a city, and dwelt therein.

f ver. 7. g Num. 13. 21. 2 Sam. 10. 6.

Beth-rehob; a place near Libanus and Hamath; of which see Numb. xiii. 21; Josh. xix. 28; xxi. 31; Judg. i. 31.

29 And [h]they called the name of the city [i]Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

h Josh. 19. 47. i Gen. 14. 14. ch. 20. 1. 1 Kin. 12. 29, 30. & 15. 20.

After the name of Dan their father; that it might be manifest that they belonged to the tribe of Dan, though they were seated at a great distance from them, even in the most northerly part of the land; whereas the lot of their tribe was in the southern part of Canaan.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan [k]until the day of the captivity of the land.

k ch. 13. 1. 1 Sam. 4. 2, 3, 10, 11. Ps. 78. 60, 61.

Having succeeded in their expedition according to the prediction which, as they supposed, they had from this image, they had a great veneration for it. *Until the day of the captivity of the land;* either, 1. When the ark and the Israelites were taken captives by the Philistines, 1 Sam. iv. 10, 11; though there is no mention of any who were then taken captives, or that the Philistines did pursue the victory, and conquer the land at that time, for their victory was quickly damped, and turned to mourning, 1 Sam. v. Or, 2. After that time, when the Philistines slew Saul and Jonathan, and discomfited the whole host of Israel, and made the rest of the people flee out of their cities, and took possession of their cities and land. Or, 3. When the whole

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land of the ten tribes, whereof Dan was one, was conquered, and the people carried captive by the Assyrian, 2 Kings xvii. 6, 23. which is called by way of eminency *the captivity*, 1 Chron. v. 22. But against this it is objected, that it is not probable that this idolatry should continue so long in such a public place and manner; or that David and Solomon would suffer it. *Answ.* It is not said that the *graven image* was there so long, for that is restrained to a shorter date, even to the continuance of the ark in Shiloh, ver. 31, which was removed thence, 1 Sam. iv.; but only that Jonathan's posterity were priests to this tribe or family of Dan, which they might be under all the changes, even till the Assyrian captivity, sometimes more openly and allowedly, sometimes more cunningly, sometimes more secretly, sometimes in one way of superstition or idolatry, and sometimes in another; and in and after Jeroboam's time, in the worship of the calves, for which service, though he did make priests of the meanest of the people, 1 Kings xii. 31, yet that was not by choice, but out of necessity, because the priests and Levites generally forsook him, 2 Chron. xi. 13, 14; and therefore when he could engage any of the priests or Levites in that service, he was doubtless very glad of them to gain reputation to his impious and absurd device.

31 And they set them up Micah's [1] Josh. 18. 1. ch. 19. 18. & 21. 12. [1]graven image, which he made, [1]all the time that the house of God was in Shiloh.

CHAP. XIX.

A Levite's concubine runs from him to her father's house at Beth-lehem; he goeth to fetch her back; is kindly entertained by her father; he departs, and comes to Gibeah of Benjamin, and his concubine with him, 1—14. *An old man of Mount Ephraim entertains them,* 15—21. *The men of the city encompass the house, to debauch the Levite, who through necessity delivers unto them his concubine, whom they abuse to death,* 22—28. *He carrieth her body home; divideth it into twelve parts; sendeth them into all the coasts of Israel,* 29, 30.

cir. 1406. [a] ch. 17. 6. & 18. 1. & 21. 25. † Heb. a woman a concubine, or, a wife a concubine. [b] ch. 17. 7.

AND it came to pass in those days, [a]when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him † a concubine out of [b] Beth-lehem-judah.

In those days; of which see on Judg. xvii. 1. *On the side*, Heb. *in the sides*, i. e. in one of the sides, as ver. 18. *A concubine*, Heb. *a wife a concubine*, i. e. such a concubine as was also his wife, as appears from ver. 3—5, 7, 9, 26, 27; Judg. xx. 4. See of these Gen. xxii. 24; xxv. 1.

‖ Or, *a year and four months.* † Heb. *days four months.*

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there ‖† four whole months.

Against him, i. e. against her faith given to him, or to his wrong; or, *with him*, i. e. in his house; or whilst she lived with him, which is opposed to her *going away*, which here follows. *Went away from him;* either for fear of his severe rebukes or punishment, or because her heart was alienated from him. *Four whole months*, Heb. some *days*, to wit, *four months;* or, *a year* (so *days* commonly signify) and *four months;* wherein not only she sinned, but her father by some indulgence and connivance at her sin, and neglect of just endeavours for her reconciliation to her husband, the ill effects whereof he speedily felt, in the loss of his daughter in so dreadful a manner.

† Heb. *to her heart.* Gen. 34. 3.

3 And her husband arose, and went after her, to speak † friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

To speak friendly unto her, or, *to speak to her heart*, i. e. kindly and comfortably, as that phrase is taken, Gen. l. 21; Hos. ii. 14, to offer her pardon and reconciliation, and restitution to her former state. *To bring her again*, to wit, to his own house. *A couple of asses;* partly for himself or his wife to ride upon, as there was occasion; and partly for carrying their provision, as appears from ver. 19. *He rejoiced to meet him*, hoping the breach would be made up by this means.

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, † [c] Comfort thine heart with a morsel of bread, and afterward go your way.

† Heb. *Strengthen.* [c] Gen. 18. 5.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried † until afternoon, and they did eat both of them.

† Heb. *till the day declined.*

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day † draweth toward evening, I pray you tarry all night: behold, † the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go † home.

† Heb. *is weak.* † Heb. it is *the pitching time of the day.*

† Heb. *to thy tent.*

The day groweth to an end, Heb. *it is the encamping time of the day*, i. e. the evening, when armies having marched in the day, begin to pitch their camp; or, when the sun that makes the day begins to encamp himself, and go toward rest; so it is a poetical expression taken from hence, that the sun, when he sets, seems to vulgar eyes to go to rest.

10 But the man would not tarry that night, but he rose up and departed, and came † over against [d] Jebus, which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.

† Heb. *to over against.* [d] Josh. 18. 28.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city [e] of the Jebusites, and lodge in it.

[e] Josh. 15. 8, 63. ch. 1. 21. 2 Sam. 5. 6.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over [f] to Gibeah.

[f] Josh. 18. 28.

Of a stranger, i. e. of a strange nation, which the Canaanites possess; for though the city Jerusalem had been taken by Caleb, Judg. i., yet the strong fort of Zion was still in their hands, 2 Sam. v. 6, 7, whence it is likely they did much molest, and afterwards, by God's permission, and for the punishment of their sin, drive out the Israelites who dwelt there.

13 And he said unto his servant, Come,

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and let us draw near to one of these places to lodge all night, in Gibeah, or
g Josh. 18. 25. in [g] Ramah.

Both which places lay in Benjamin's portion, a little northward from Jerusalem, and in the road from Bethlehem-judah to Gibeah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

This is added to difference it from another Gibeah in Judah, Josh. xv. 57. Possibly this is that which was called *Gibeah of Saul*, 1 Sam. xi. 4.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street
h Matt. 25. 43. Heb. 13. 2. of the city: for *there was* no man that [h] took them into his house to lodging.

Though they were soft and effeminate in other respects, yet they were hard-hearted towards strangers or indigent persons. Either there were no public houses to receive and entertain travellers, as may be gathered from Gen. xxviii., xlii., xlv.; Josh. ix. &c.; or, if there were such a one here, they might perceive it to be a very wicked house, as being in so lewd a place, and therefore might decline it, and expect that some private person would exercise hospitality to them, as persons of any worth used to do, as Gen. xviii. 1—4; xix. 1, 2; Heb. xiii. 2.

16 ¶ And, behold, there came an old
i Ps. 104. 23. man from [i] his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

Of Mount Ephraim; whence also the Levite was, which obliged and inclined him to show the more kindness to his countryman. *The men of the place were Benjamites:* this was indeed one of the cities belonging to the priests, Josh. xxi.; 1 Chron. vi.; but you consider that the cities which were given to the priests, and whereof they were possessors and owners, were not inhabited by the priests or Levites only, especially at this time when they were but few in number, but many other persons of differing professions and callings, which was necessary for their conveniency.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am*
k Josh. 18. 1. ch. 18. 31. & 20. 18. 1 Sam. 1. 3, 7. + Heb. *gathereth.* ver. 15. I: and I went to Beth-lehem-judah, but I *am now* going to [k] the house of the LORD; and there *is* no man that [+] receiveth me to house.

The house of the Lord was in Shiloh, Josh. xviii. 1; xxii. 12. Thither he went, either because he lived there, for that was in the tribe of Ephraim; or rather, because he would there offer prayers, and praises, and sacrifices unto God, for his mercy in reconciling him and his wife together, and for his blessing upon them again, and to make atonement for his wife.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, [l] Peace *be*
l Gen. 43. 23. ch. 6. 23. with thee; howsoever *let* all thy wants
m Gen. 19. 2. *lie* upon me; [m] only lodge not in the street.

It matters not whether thou wantest nothing or every thing, I will take care to supply all thy wants.

21 [n] So he brought him into his house,
n Gen. 24. 32. & 43. 24. and gave provender unto the asses: [o] and they washed their feet, and did eat and
o Gen. 18. 4. John 13. 5. drink.

They washed their feet, as they used to do to travellers in those hot countries, Gen. xviii. 4; xix. 2; xxiv. 32, &c.

22 ¶ *Now* as they were making their hearts merry, behold, [p] the men of the
p Gen. 19. 4. ch. 20. 5. Hos. 9. 9. & 10. 9. city, certain [q] sons of Belial, beset the house round about, *and* beat at the door,
q Deu. 13. 13. and spake to the master of the house, the old man, saying, [r] Bring forth the man
r Gen. 19. 5. Rom. 1. 26, 27. that came into thine house, that we may know him.

Making their hearts merry, i. e. refreshing themselves with the provisions set before them. *Certain sons of Belial;* wicked and licentious men: see Deut. xiii. 13. *That we may know him;* an ambiguous expression, whereby they pretended only a desire to know and see what person he had brought among them, and yet carry on their wicked design of knowing him carnally. Compare Gen. xix. 5, where the same phrase is used in that sense upon a like occasion. But though they name only the man, yet it is plain from the following relation that their design was principally upon the woman, and therefore under the name of the *man*, they comprehend those that belong to him.

23 And [s] the man, the master of the
s Gen. 19. 6, 7. house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man
t 2 Sam. 13. 12. is come into mine house, [t] do not this folly.

This man is come into mine house, and therefore I am obliged to protect him by the laws of hospitality. Compare Gen. xix. 7, 8.

24 [u] Behold, *here is* my daughter a
u Gen. 19. 8. maiden, and his concubine; them I will bring out now, and [x] humble ye them, and
x Gen. 34. 2. Deut. 21. 14. do with them what seemeth good unto you; but unto this man do not † so vile
† Heb. *the matter of this folly.* a thing.

He offers this to avoid a greater and more unnatural sin, which he thought they designed; but it seems they did not, their abuse being confined to the woman, and not extended to the man, who also was in their power, if they had lusted after him. But this offer was sinful, because he offered that which was not in his nor in the man's power to dispose of, even the chastity of his daughter, and the man's wife; and because no man must do any evil, though never so small, for the prevention of any evil of sin or misery, or for the procuring of the greatest good, Rom. iii. 8; though his sin was much mitigated by his ignorance, by his honest and generous intention of protecting a stranger, by the force which was in some sort put upon him, and by the suddenness and violence of the temptation.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they
y Gen. 4. 1. [y] knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

The man took his concubine; being willing to expose her rather than the daughter of his host, who had expressed such a singular care and affection for him.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

Fell down, to wit, dead, as the following words show, and as that word is oft used, as Exod. xix. 21; Psal. lxxxii. 7; xci. 7; Hos. v. 5; killed, partly with grief of heart, and partly with excessive abuse of her body, of which there have been divers instances. Thus the sin she formerly chose, ver. 2, is now her destruction; and though her husband pardoned her, God would punish her, at least as to this life. *Her lord;*

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so he is called, either because he was her husband; for which cause *Sarah called Abraham lord*, 1 Pet. iii. 6; or because she had been his maid-servant, as concubines oftentimes were; as Gen. xxx. 3, 9.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

The posture either of one that had fallen down, or of one that was laid down to sleep, her hands or arms (for the Hebrew word signifies both) leaning upon the threshold, and being put under her head; and therefore he thought to awake her, and raise her up.

28 And he said unto her, Up, and let
[z] ch. 20. 5. us be going. But [z]none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

None answered; for she was dead, as is said, Judg. xx. 5.

29 ¶ And when he was come into his house, he took a knife, and laid hold on
[a] ch. 20. 6. See 1 Sam. 11. 7. his concubine, and [a]divided her, *together* with her bones, into twelve pieces, and sent her into all the coast of Israel.

Together with her bones, or, *according to her bones;* according to the joints of her body, for there he made a division. This might seem to be a barbarous and inhuman act in itself; but may seem excusable, if it be considered that the sadness of the spectacle did highly contribute to stir up the zeal of all the Israelites to avenge his concubine's death, and to execute justice upon such profligate offenders; and was necessary, especially in this time of anarchy and general corruption, Judg. xvii. 6, to awaken them out of that lethargy in which all the tribes lay. *Into twelve pieces;* that one piece might be sent to every tribe; whereof none to Levi, because they would meet with it in every tribe, being dispersed among them; but one to Benjamin; for he might well presume, that they would as much abhor so villanous an action, though done by some of their own tribe, as any of the rest. *Sent her into all the coasts of Israel*, by several messengers, by whom also he sent a particular relation of the fact.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, [b]take advice, and speak *your minds*.

[b] ch. 20. 7. Prov. 13. 10.

No such deed; so wicked and abominable. *Consider of it, take advice, and speak your minds;* let us meet together, and seriously consider, and every one freely speak what is to be done in this case.

CHAP. XX.

The Israelites assemble at Mizpeh: the Levite declares his wrong, 1—7. *Their decree*, 8—11. *They require the delinquents of the Benjamites to do justice on them; they are denied*, 12—17. *Whereupon, having consulted God, they march to fight against them; are twice foiled; and lose forty thousand men*, 18—25. *Being humbled, and receiving clearer revelation from God, they, by a stratagem, destroy the whole tribe, six hundred men excepted, (who fled away,) and burnt their cities*, 26—48.

[a] Deu. 13. 12. Josh. 22. 12. ch. 21. 5. 1 Sam. 11. 7. [b] ch. 18. 29. 1 Sam. 3. 20. 2 Sam. 3. 10. & 24. 2. [c] Judg. 10. 17. & 11. 11. 1 Sam. 7. 5. & 10. 17.

THEN [a]all the children of Israel went out, and the congregation was gathered together as one man, from [b]Dan even to Beer-sheba, with the land of Gilead, unto the LORD [c]in Mizpeh.

All the children of Israel, i. e. a great number, and especially the rulers of all the tribes, except Benjamin, ver. 3, 12. *Went out*, from their several habitations. *As one man*, i. e. with one consent. *From Dan even to Beer-sheba;* Dan was the northern border of the land, near Lebanon; and Beer-sheba the southern border, Gen. xxi. 33. Compare 1 Kings iv. 25. *The land of Gilead*, beyond Jordan, where Reuben, Gad, and half Manasseh were. *Unto the Lord;* as to the Lord's tribunal; for God was not only present in the place where the ark and tabernacle was, but also *in the assemblies of the gods*, or judges, Psal. lxxxii. 1, and in all the places where God's name is recorded, Exod. xx. 24, *and where two or three are met together in his name*, Matt. xviii. 20, for his service, and to seek for counsel and mercy from him: compare Judg. xi. 11. *In Mizpeh;* a place in the borders of Judah and Benjamin, and therefore ascribed to both of them, Josh. xv. 38; xviii. 26. This they chose, as a place most fit and proper in many respects. First, As a place they used to meet in upon solemn occasions: see Judg. x. 17; xi. 11; 1 Sam. vii. 5, 16; x. 17. Secondly, For its convenient situation for all the tribes within and without Jordan. Thirdly, As being near the place where the fact was done, that it might be more thoroughly examined; and not far from Shiloh, where the tabernacle was, whither they might go or send, if need were.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen [d]that drew sword.

[d] ch. 8. 10.

The chief, Heb. *the corners*, i. e. the nobles and rulers, which are oft so called, because, like corner-stones, they both unite, and support, and adorn the whole building. *Four hundred thousand*, or, and *four hundred thousand*. It is an ellipsis of the particle [and,] of which examples have been given before: for the chief of the people were not so many; but the common soldiers, and these were all footmen; whereas many of the rulers rode upon horses, or asses, Judg. v. 10; x. 4; xii. 14. The number is here set down, to show both their zeal and forwardness in punishing such a villany; and the strange blindness of the Benjamites that durst oppose so great and united body; and that the success of battles depends not upon great numbers, seeing this great host was twice defeated by the Benjamites, but wholly upon God's blessing. *Footmen;* for horsemen they had few or none in their armies.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

The children of Benjamin heard; like persons unconcerned and resolved, they neither went nor sent thither; partly, from their own pride, and stubbornness, and self-confidence; partly, because as they were loth to give up any of their brethren to justice, so they presumed the other tribes would never proceed to a war against them; and partly, from a Divine infatuation hardening that wicked tribe to their own destruction. *Tell us;* the verb is of the plural number, because they speak to the Levite, and his servant, and his host, who doubtless were present upon this occasion.

4 And †the Levite, the husband of the woman that was slain, answered and said, [e]I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

† Heb. *the man the Levite.*

[e] ch. 19. 15.

The Levite; to whose relation the other two gave their consent.

5 [f]And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: [g]and my concubine have they †forced, that she is dead.

[f] ch. 19. 22.

[g] ch. 19. 25, 26.

† Heb. *humbled.*

Thought to have slain me; except I would either submit to their unnatural lust, which I was resolved to withstand even unto death; or deliver up my concubine to them, which I was forced to do.

6 And [h]I took my concubine, and cut

[h] ch. 19. 29.

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her in pieces, and sent her throughout all the country of the inheritance of
i Josh. 7. 15. Israel: for they [i]have committed lewdness and folly in Israel.

i. e. A lewd folly; most ignominious and impudent wickedness.

7 Behold, ye *are* all children of Israel;
k ch. 19. 30. [k]give here your advice and counsel.

Children of Israel; the sons of that holy man, who for one filthy action left an eternal brand upon one of his own sons; a people in covenant with the holy God, whose honour you are obliged to vindicate, and who hath expressly commanded you to punish all such notorious enormities.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

We will not any of us go to his tent, i. e. his habitation, to wit, until we have revenged this injury.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

That they may do according to all the folly that they have wrought; that we may punish them as such a wickedness deserves. *In Israel:* this is added as an aggravation, that they should do that in Israel, or among God's peculiar people, which was esteemed abominable even among the heathen.

11 So all the men of Israel were gather-
† Heb. fellows. ed against the city, † knit together as one man.

1 Deut. 13. 14. Josh. 22. 13, 16. 12 ¶ [l]And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

The tribe, Heb. *tribes;* either the plural number for the singular; or rather *tribe* is put for *family*, as was noted before, as *families* are elsewhere put for *tribes*. They take a wise and a just course, in sending to all the parts and families of the tribe, to separate the innocent from the guilty, and to give them a fair opportunity of preventing their ruin, by doing nothing but what their duty, honour, and interest obliged them to, even by delivering up those vile malefactors, whom they could not keep without horrid guilt and shame, and bringing the curse of God upon themselves.

13 Now therefore deliver *us* the men,
m Deut. 13. 13. ch. 19. 22. [m]the children of Belial, which *are* in Gibeah, that we may put them to death,
n Deu. 17. 12. and [n]put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

Put away evil; both the guilt and the punishment, wherein all Israel will be involved, if they do not punish it. *The children of Benjamin would not hearken;* partly, from the pride of their hearts, which made them scorn to submit to their brethren, or to suffer them to meddle in their territory; partly, from the conceit of their own valour and military skill; and partly, from God's just judgment.

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

Object. This agrees not with the following numbers; for all that were slain of Benjamin were 25,100 men, ver. 35, and there were only 600 that survived, ver. 47, which make only 25,700. *Answ.* The other thousand men were either left in some of their cities, where they were slain, ver. 48, or were cut off in the two first battles, wherein it is unreasonable to think they had an unbloody victory; and as for these 25,100 men, they were all slain in *that day*, i. e. the day of the third battle, as is affirmed, ver. 35.

16 Among all this people *there were*
o ch. 3. 15. 1 Chr. 12. 2. seven hundred chosen men [o]lefthanded; every one could sling stones at an hair *breadth*, and not miss.

Left-handed, Heb. *shut up on their right hand,* i. e. using their left hand instead of their right. *Every one could sling stones at an hair breadth, and not miss;* an hyperbolical expression, signifying that they could do this with great exactness. There are many parallel instances in historians of persons that could throw stones or shoot arrows with great certainty, so as seldom or never to miss; of which see my Latin Synopsis. And this was very considerable, and one ground of the Benjamites' confidence, because in those times they had no guns.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

The men of Israel, to wit, such as were here present, ver. 2, for otherwise it is most probable they had a far greater number of men, being 600,000 before their entrance into Canaan, Numb. i. 2.

18 ¶ And the children of Israel arose,
p ver. 23, 26. and [p]went up to the house of God, and
q Num. 27. 21. ch. 1. 1. [q]asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

The children of Israel, i. e. some sent in the name of all. *To the house of God,* to wit, to Shiloh, which was not far from Mizpeh, where they were. *Which of us shall go up first to the battle?* this they ask to prevent emulations and contentions; but they do not ask whether they should go against them, or no, for that they knew they ought to do by the will of God already revealed. Nor yet do they seek to God for his help by prayer, and fasting, and sacrifice, as in all reason they ought to have done; but were confident of success, because of their great numbers, and righteous cause.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And [r]the children of Benjamin came
r Gen. 49. 27. forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

Quest. Why would God suffer them to have so great a loss in so good a cause? *Answ.* Because they had many and great sins reigning amongst themselves, and they should not have come to so great a work of God as this with polluted hands, but should have pulled the beam out of their own eye, before they attempted to take that out of their brother Benjamin's eye; which because they did not, God doth it for them, making them by this loss more clearly to see their own sins, and their need of God's help, without which their great numbers were insignificant; and bringing them through the fire, that they might be purged from their dross; it being probable that the great God, who governs every stroke in battles, did so order things, that their worst and rotten members should be cut off, which was a great blessing to the whole commonwealth.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

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Encouraged themselves, Heb. *strengthened themselves;* partly by supporting themselves with the conscience of the justice of their cause, and the hopes of success; and partly by putting themselves in better order for defending themselves, and annoying their enemies. *In the place where they put themselves in array the first day;* hereby showing their freedom from that heathenish superstition, whereby they might have been apt to have rejected that as an unlucky place. Compare 1 Kings xx. 23, 28.

a ver. 26, 27 23 (a And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

Went up and wept; not so much for their sins as for their defeat and loss, as appears by the sequel. *Against the children of Benjamin my brother;* they impute their ill success, not to their own sins, as they had great reason to do, but to their taking up arms against their brethren, the lawfulness whereof they now begin to doubt of. But still they persist in their former neglect of seeking God's assistance in the way which he had appointed, as they themselves acknowledge presently, by doing those very things which now they sinfully neglected, ver. 26, and therefore are again justly punished. *Go up against him:* God answers to their question; but as they did not desire his assistance and success, so he doth not promise it.

24 And the children of Israel came near against the children of Benjamin the second day.

t ver. 21. 25 And t Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

u ver. 18. 26 ¶ Then all the children of Israel, and all the people, u went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

Sat there before the Lord, and fasted; being now sensible of their former slightness, and not being truly humbled for their sins, which now they discover to be the true cause of their ill success. *Offered burnt-offerings*, to make atonement to God for their own sins. *Peace-offerings;* partly to bless God for sparing so many of them, whereas he might justly have cut off all of them when their brethren were slain; and partly to implore his assistance for the future, and to give him thanks for the victory, which now they were confident he would give them.

27 And the children of Israel enquired

x Josh. 18. 1. 1 Sam. 4. 3, 4. of the LORD, (for x the ark of the covenant of God *was* there in those days,

Inquired of the Lord, to wit, by Urim and Thummim, Numb. xxvii. 21. *Was there;* in Shiloh, where they were now assembled.

y Josh. 24. 33 z Deut. 10. 8. & 18. 5. 28 y And Phinehas, the son of Eleazar, the son of Aaron, z stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

Phinehas the son of Eleazar: this is added to give us some light about the time of this history, and to show it was not done in the order in which it is here placed, after Samson's death, but long before. *Stood*, i. e. ministered, as the word *stand* oft signifies, as Deut. x. 8; xviii. 7; Prov. xxii. 29; Jer. lii. 12, compared with 2 Kings xxv. 8, because standing is the usual posture of servants. *Before it*, i. e. before the ark; or, *before his*, i. e. the Lord's, *face*, or *presence;* which shows that he was the high priest, for none else might appear there. *Or shall I cease?* which, if thou requirest, we are willing to do, notwithstanding the provocation they have given us, and our own inclination to revenge. *To-morrow I will deliver them into thine hand:* now, when they had sought God after the due order, and truly humbled themselves for their sins, he gives them a full and satisfactory answer to their desires.

29 And Israel a set liers in wait round about Gibeah. a So Josh. 8. 4.

Though they were assured of the success by a particular and absolute promise, yet they do not neglect the use of means; as well knowing that the certainty of God's purposes or promises doth not excuse, but rather require man's diligent use of all fit means for the accomplishment of them. *Round about Gibeah*, i. e. on several sides of it, as may be gathered from the following verses.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

The children of Israel, i. e. a considerable part of them, who were ordered to give the first onset, and then to counterfeit flight, to draw the Benjamites forth of their strong hold. See ver. 32. *On the third day*, to wit, after the second battle; for the first day after it they spent in perplexing thoughts, and going up to the house of the Lord; the second, in fasting and prayer there; and this third, in the fight. Or this is so called with respect unto the two several foregoing days of battle, and so this was the third day of battle.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began † to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to ‖ the house of God, and the other to Gibeah in the field, about thirty men of Israel. † Heb. *to smite of the people wounded as at; &c.* ‖ Or, *Beth-el.*

Drawn away from the city, by the dissembled flight of the Israelites. *As at other times;* with the same kind, though not with the same degree of success. *Gibeah in the field;* so called, to difference it from this *Gibeah*, which was upon a hill; wherefore they are constantly said to *ascend* or *go up* against it, as ver. 23, 30. See Josh. xviii. 24, 28.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

Out of their place; where they had disposed themselves, that they might fall upon the Benjamites, when they were drawn forth to a sufficient distance from their city, and when they were pursuing that party, mentioned ver. 30. *Came forth out of their places*, to execute what was agreed upon, even to take Gibeah, and burn it, as they actually did, ver. 37.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: b but they knew not that evil *was* near them. b Josh. 8. 14. Is. 47. 11.

Chosen men out of all Israel; selected out of the main body, which was at Baal-tamar; and these were to march directly to Gibeah on the one side, whilst the liers in wait stormed it on the other side, and whilst the great body of the army laboured to intercept these Benjamites, who, having pursued the Israelites that pretended to flee, now endeavoured to retreat to Gibeah. *They knew not that evil was near them;* they were so puffed up with their former successes, that they were insensible of their danger.

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35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

This is the total sum, whereof the particulars are related ver. 44, 45; and for the odd hundred not there mentioned, they were killed in other places not there expressed.

36 So the children of Benjamin saw
c Josh. 8. 15. that they were smitten: [c] for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

d Josh. 8. 19. 37 [d] And the liers in wait hasted, and
‖ Or, *made a long sound with the trumpets*, Josh. 6. 5. rushed upon Gibeah; and the liers in wait ‖ drew *themselves* along, and smote all the city with the edge of the sword.

Drew themselves along, or, *extended* themselves, i. e. whereas before they lay close and contracted into a narrow compass, now they spread themselves, and marched in rank and file, as armies do. Or, *marched* or *went*, Heb. *drew* their feet. So this verb is oft used, as Gen. xxxvii. 28; Exod. xii. 21; Judg. iv. 6; Job xxi. 33.

‖ Or, *time*. 38 Now there was an appointed ‖ sign
† Heb. *with*. between the men of Israel † and the liers in wait, that they should make a great
† Heb. *elevation*. † flame with smoke rise up out of the city.

39 And when the men of Israel retired
† Heb. *to smite the wounded*. in the battle, Benjamin began † to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke,
e Josh. 8. 20. the Benjamites [e] looked behind them,
† Heb. *the whole consumption*. and, behold, † the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed:
† Heb. *touched them*. for they saw that evil † was come upon them.

The men of Benjamin were amazed, because of their great disappointment, and the present danger wherewith they were surrounded on every side.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

The battle, i. e. the men of battle or war; the abstract for the concrete, as *poverty*, 2 Kings xxiv. 14, *pride*, Psal. xxxvi. 11, *deceit*, Prov. xii. 5, *dreams*, Jer. xxvii. 9, *election*, Rom. xi. 7, are put for persons that are *poor, proud, deceitful, dreamers, elect*. *Them which came out of the cities they destroyed in the midst of them*: so the sense may seem to be this, That the Israelites did not only kill the inhabitants of Gibeah, and all the Benjamites that came into the field against them, six hundred excepted; but in the midst of them, or together with them, they killed also the rest of the Benjamites, who, when they saw their army was wholly destroyed, made haste to flee out of their several cities or towns, that so they might escape the sword, which was coming towards them. But the words may be rendered thus: *And them who* were *of the* other *cities*, to wit, of Benjamin, i. e. who abode in their own cities, and did not go up to Gibeah, *they destroyed in the midst of them*, i. e. in their several cities; or, *in the midst of it*, i. e. of every city; for so it is said, ver. 48, where it is said that *they smote the men of every city*. But this I submit to the learned.

43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode
‖ Or, *from Menuchah, &c.* † Heb. *unto over against*. them down ‖ with ease † over against Gibeah toward the sunrising.

With ease; without great difficulty. Now that God gave them his presence and assistance, they easily did that which before they found too hard for them. Or, unto Menuchah; or, as far as Menuchah; a place so called. See 1 Chron. ii. 52; Jer. li. 59.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

There fell, to wit, in the field, or battle.

45 And they turned and fled toward the wilderness unto the rock of [f] Rimmon:
f Josh. 15. 32. and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

They gleaned, i. e. they cut off the remainders in the pursuit, and spared none; a metaphor from those who gather grapes or corn so clearly and fully, that they leave no relics for those who come after them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

Twenty and five thousand, besides the odd hundred expressed ver. 35; but here only the great number is expressed, the less being omitted, as inconsiderable; which way of numbering is frequent in Scripture, as Judg. xi. 26; 2 Sam. v. 5, and in other authors, and in vulgar use; as when they are called the seventy interpreters, who in truth and exactness were seventy-two. Here are also a thousand more omitted, because here he speaks only of them who fell *in that* third *day* of battle. See on ver. 15.

47 [g] But six hundred men turned and
g ch. 21. 13. fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

In a cave within that rock, where they fortified themselves and fetched in provision as they had opportunity; which they could easily do, when the heat of the battle was over, and the Israelites were not solicitous to pursue them farther.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and
† Heb. *was found*. † Heb. *were found*. all that † came to hand: also they set on fire all the cities that † they came to.

Having destroyed those that came to Gibeah, and into the field, now they follow them home to their several habitations. *The men of every city*; comprehensively taken, so as to include women and children. If this seem harsh and bloody, either it may be ascribed to military fury; or rather, it may be justified; partly, from that high guilt brought upon the whole tribe, in which it is no wonder if their infants suffered, which was not unusual in such cases, as Numb. xxxi. 17; 1 Sam. xv. 3; Josh. vii. 15; partly, from that command of God in a parallel case, Deut. xiii. 15; and partly, from that solemn oath by which they had anathematized or devoted to death all that came not up to Mizpeh, Judg. xxi, 5, which none of the Benjamites did; for which cause also they destroyed all the men, women, and children of Jabesh-gilead, Judg. xxi. 10.

CHAP. XXI.

The people bewail the desolation of Benjamin, 1—7. The inhabitants of Jabesh-gilead, for not coming up to this battle, are all destroyed, excepting four hundred damsels, whom the Israelites bestow for wives on the remaining Benjamites, 8—15. They advise the rest to seize on the

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dancing maidens at the feast in Shiloh; and to carry away as many as they had need of, 16—21. *The answer wherewith they should pacify their relations,* 22.

a ch. 20. 1. NOW [a]the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

The men of Israel had sworn; in the beginning of this war, after the whole tribe had espoused the quarrel of the men of Gibeah, Judg. xx. 13, 14. They do not (as some suppose) here swear the utter extirpation of the tribe, which fell out beyond their expectation, ver. 3, 6, but only not to give their daughters to those men who should survive; justly esteeming them for their barbarous villany to be as bad as the worst of heathens, with whom they were forbidden to marry. In this case the Benjamites might have married among themselves, if any of their men and women were left alive.

b ch. 20. 18, 26 2 And the people came [b]to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

The people came to the house of God; partly to mourn for the common loss, and partly to ask counsel from God about the repairing of it.

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

Why hast thou given them up to such wickedness, and us to such rage, that the whole tribe should be in a manner lost? Hence it appears that they did not swear to root them all out, as is further manifest from the different matter and words of this oath, ver. 1, which only denied them their daughters in marriage; and that concerning the people of other tribes who joined not with them in this business, which was, that they should *be put to death*, ver. 5. And their sparing of those six hundred men in the rock Rimmon, ver. 13, 14, plainly shows that they were not obliged by any oath or vow to extirpate them.

4 And it came to pass on the morrow, c 2 Sam. 24. 25 that the people rose early, and [c]built there an altar, and offered burnt offerings and peace offerings.

Built there an altar; not for a monument of the victory, as some say, but for sacrifices, as the next words show. *Quest.* What need was there of this, when the ordinary altar was there, to which also they seem to be restrained, Deut. xvi. 2? *Answ.* They are not there restrained to one altar, but to one place of worship, as is expressed; and therefore there might be in that place more altars than one, when the multitude of sacrifices so required, which was the case 1 Kings viii. 64; and probably at this time, when all the tribes being met, they had many sacrifices to offer, some in common for all, and some peculiar to every tribe. Nay, other altars might be, and oftimes were, erected in other places, by Divine direction or dispensation; as Judg. vi. 24, 26; 1 Sam. vii. 9, 17; xi. 15; xvi. 2, 5.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation d ch. 5. 23. unto the LORD? [d]For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

A great oath, i. e. a solemn oath, joined with some terrible execration against the offenders herein. *He shall surely be put to death;* because by refusing to execute the vengeance due to such malefactors, they were justly presumed guilty of the crime, and therefore liable to the same punishment, as was the case of that city that would not deliver up an idolater dwelling among them to justice.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

Children of Israel repented them; not for the war, which was just, and necessary, and good; but for their immoderate severity in the execution of it, and for the dreadful consequences of it.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from [e]Jabesh-gilead to the assembly. e 1 Sam. 11. 1. & 31. 11.

A city in Gilead, and in the tribe of Manasseh; of which see 1 Sam. xi. 1, 3, 9, &c.; xxxi. 11, &c.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, [f]Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children. f ver. 5. & ch. 5. 23. 1 Sam. 11. 7.

Who in such public and scandalous crimes were, for the greater terror of such transgressors, and prevention of the like sins, oft involved in the same punishment with the men, as Deut. xiii. 15; Josh. vii. 24, &c.

11 And this *is* the thing that ye shall g Num. 31. 17. do, [g]Ye shall utterly destroy every male, and every woman that †hath lain by man. † Heb. *knoweth the lying with man.*

But not the virgins, as appears from the next verses. It is questionable whether they were not obliged to destroy these also by virtue of their oath, and of God's express command concerning devoted persons, such as these certainly were, that they should *surely be put to death*, Lev. xxvii. 29, which was also particularly enjoined and practised in such cases, as Deut. xiii.; Josh. vii., &c. But the natural and necessary duty of preserving a tribe from total ruin, might seem to render the case difficult and doubtful, and incline their opinions, as well as their affections, to the more favourable side. And it may be, the Lord, whom they were here consulting with upon all their occasions, gave them a dispensation thus to do, though that be not expressed; which is the case of many other things which were done, though not recorded; as this very oath was omitted in its proper place, and had not been recorded if this extraordinary occasion had not been offered.

12 And they found among the inhabitants of Jabesh-gilead four hundred †young virgins, that had known no man by lying with any male: and they brought them unto the camp to [h]Shiloh, which *is* in the land of Canaan. † Heb. *young women virgins.* h Josh. 18. 1.

Young virgins; not married, yet marriageable. It is probable there were other and younger virgins; but whether they were slain or spared Scripture determines not, and the learned do not agree. But these could not serve the present and urgent occasion, and therefore he takes notice only of these four hundred which were of riper age.

13 And the whole congregation sent † Heb. *and spake and called.* *some* †to speak to the children of Benjamin [i]that *were* in the rock Rimmon, and to ‖call peaceably unto them. i ch. 20. 47. ‖ Or, *proclaim peace.* Deut. 20. 10.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

Benjamin; the poor remainders of the tribe of Benjamin.

15 And the people [k]repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel. k ver. 6.

The people repented them for Benjamin; were yet more grieved upon this unhappy disappointment, for they sup-

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posed here would have been wives sufficient for them. *The Lord had made a breach;* the Benjamites were the only authors of the sin, but God was the chief author of the punishment, and the Israelites were but his executioners.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

For them that remain; for the two hundred who are yet unprovided of wives.

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

The inheritance promised by Jacob and Moses, and given by Joshua to the tribe of Benjamin, doth all of it belong to those few which remain of that tribe, and cannot be possessed by any other tribe; and therefore we are obliged to procure wives for them all, that they may make up this breach, and be capable of possessing and managing all their land, that this tribe and their inheritance may not be confounded with or swallowed up by any of the rest. Heb. *the inheritance* (to wit, belonging to the whole tribe of Benjamin) is or belongs to *them that be escaped of Benjamin.*

18 Howbeit we may not give them wives of our daughters: [1] for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

[1] ver. 1. ch. 11. 35.

i. e. To this generation of Benjamites who have made themselves guilty of this foul wickedness; but this oath did not extend to their posterity. And some think it had another exception, to wit, unless the surviving Benjamites could not otherwise be supplied with wives.

19 Then they said, Behold, *there is* a † feast of the LORD in Shiloh † yearly *in a place* which *is* on the north side of Beth-el, ‖ on the east side ‖ of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

† Heb. *from year to year.*
‖ Or, *toward the sunrising.*
‖ Or, *on.*

Yearly; on the three solemn feasts, in which they used some honest and holy recreations; among which dancing was one, Exod. xv. 20; 1 Sam. xviii. 6; 2 Sam. vi. 14; and probably it was the feast of tabernacles, which they did celebrate with more than ordinary joy, Deut. xvi. 13—15. *Which is on the north side of Beth-el,* Heb. *which is on the north of Beth-el. Which* doth not relate to *Shiloh,* which was so known a place, that it was frivolous to describe it by such circumstances, even by places much less known than itself; but to the *feast,* which as to that part or exercise of the feast here especially concerned and mentioned, to wit, the dancing of the virgins, was not celebrated in Shiloh, but in a neighbouring place more convenient for that purpose.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out [m] to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

[m] See Ex. 15. 20. ch. 11. 34. 1 Sam. 18. 6. Jer. 31. 13.

The daughters of Shiloh; by whom he may possibly understand not those only who were born or settled inhabitants there, (as many conceive,) but all those who were come thither upon this occasion, and for a time sojourned there; for although only the males were obliged to go up to the three solemn feasts, yet it is apparent that the women had liberty to go, and those who were most devout did usually go, and others, upon special reasons or occasions: see 1 Sam. i. 7, 21, 22, 24; Luke ii. 22, 23, 41—43. And it may be justly presumed, especially concerning those women that lived at no great distance from the place of public worship, that they came thither in great numbers. Moreover, the *daughters of Shiloh,* strictly so called, are not only they that lived in that town or city, but in the country belonging to it, which oft comes under the name of the city to which it belongs. And these may be here particularly named, because though others might come, yet they were under great obligations to come, because of their nearness to the place. *The vineyards* were near to their dancing-place. *Catch ye every man his wife;* take them away by force or violence; which they might the better do, because mixed dances were not used by the people of God in their solemnities, but the women danced by themselves, and therefore were more liable to this rape.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ‖ Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

‖ Or, *Gratify us in time.*

Be favourable unto them; pass by their offence, if not for their sakes, whom necessity forced to this course; yet for our sakes, and indeed for your own sakes; for both you and we have done them a great injury in prosecuting them with so much fury, as to endanger the utter extinction of the whole tribe; and therefore this is the least we can do by way of reparation. *In the war;* either, first, In the war with Jabesh-gilead, wherein they should have taken care to reserve a sufficient number, which they might have done, by sparing either so many of the married women as were necessary, who, their former husbands being slain, might have been married to those Benjamites; or as many of the younger virgins, who, within a little time, might have been married to them, whom many suppose that they slew. Or, secondly, In the war with the Benjamites, in which they acknowledge their cruelty in destroying the women with such fury, as not to leave a competent number for the men which were left. See Judg. xx. 48. *Ye did not give unto them at this time, that ye should be guilty. Quest.* Whether this did really discharge them from their oath? *Answ.* First, It seems to excuse those parents of these virgins who were not acquainted with the plot, and did neither directly nor indirectly give their daughters to them, but they were taken away by force, without their knowledge and consent. If it be said those parents might and should have retaken their daughters from them; it may be replied, that they could not do so before they were corrupted, and the rulers of Israel would not assist them with their power to recover them. And it is a maxim, That many things which ought not to be done, when once they are done, should not be undone. And for those parents who were conscious of the design, it is probable they kept their daughters at home to avoid this. Secondly, Either the oath was made with an exception of the case of the total extirpation of a tribe, or it was a rash oath to do what was out of their power, or what they could not lawfully do, to wit, utterly to destroy a tribe out of Israel, which therefore they here speak of with horror, ver. 3, 6; and if so, as they sinned in making it, so they were not obliged to keep it; it being an acknowledged truth, that rash and sinful oaths are better broken than kept. Thirdly, Yet they cannot be wholly excused from sin in this matter; for as it was folly to take such an oath as it is expressed, so the manner of freeing themselves from their own snare is fraudulent and injurious to the parents, in disposing of their children without their consent.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and [n] repaired the cities, and dwelt in them.

[n] See ch. 20. 48.

According to their number, i. e. each man his wife, as is said, ver. 22. By which we may see they had no very favourable opinion of *polygamy,* because they did not allow it in this case, when it might seem most necessary for the reparation of a lost tribe. *Returned unto their inheritance;* which being very near the place, they could speedily do before the parents could obtain redress. *Repaired the cities,*

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and dwelt in them; not at that instant, which could not be; but by degrees, increasing their buildings as their number increased.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 °In those days *there was* no king in Israel: ᵖevery man did *that which was* right in his own eyes.

o ch. 17. 6. & 18. 1. & 19. 1.
p Deu. 12. 8. ch. 17. 6.

THE BOOK OF

RUTH.

THE ARGUMENT.

THIS little Book, by whomsoever written, which is not material to know, is annexed to the Book of Judges, and by some of the Hebrew doctors made a part of it. It is useful, as for many other points, so especially to show the genealogy of David, and consequently of Christ; and the rise of Christ from a Moabitish woman; which was a useful document, and a great encouragement to the Gentiles to believe in Christ.

CHAP. I.

A famine in Canaan. Elimelech removes to Moab; with Naomi his wife, and his two sons, who marry Orpah and Ruth there; and die, 1—5. *Naomi returns to Judah; her daughters-in-law accompany her on her way,* 6—13. *Orpah returns home to her people and gods; Ruth remains, being converted,* 14—18. *They come to Beth-lehem,* 19—22.

B. C. cir. 1322. NOW it came to pass in the days when ª the judges †ruled, that there was ᵇa famine in the land. And a certain man of ᶜBeth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

a Judg. 2. 16. † Heb. judged.
b See Gen. 12. 10. & 26. 1. 2 Kings 8. 1.
c Judg. 17. 8.

In the days when the judges ruled; which is noted as the cause of the following famine, because in much of that time they were guilty of great defection from God. But under which of the judges this happened, Scripture being silent, it seems presumptuous to determine; nor is it necessary to know. What is said about this matter from the genealogy, mentioned chap. iv. 18, &c., it will be most proper to consider it there. *In the land,* or, *in that land,* to wit, of Canaan. *The country of Moab;* a fruitful land beyond Jordan, eastward.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, ᵈ Ephrathites of Beth-lehem-judah. And they came ᵉ into the country of Moab, and † continued there.

d See Gen. 35. 19.
e Judg. 5. 30.
† Heb. were.

Ephrathites; so called, because this *Beth-lehem* is otherwise called *Ephrath* or *Ephratah,* Gen. xxxv. 19; Micah v. 2; either from Caleb's wife of that name, 1 Chron. ii. 19; iv. 4, or from the fertility of the soil about it; which title may therefore be used here, to show the greatness of the famine, which affected even fertile parts. *Of Beth-lehem-Judah:* see the notes on Judg. xvii. 7. *Continued there,* to wit, during the famine.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

Of the women of Moab; either these were proselytes when they married them, which may well be doubted, from ver. 15, or they sinned in marrying them, as appears from Deut. vii. 3; xxiii. 3; Ezra ix. 1, 2; Neh. xiii. 23, and therefore were punished with short life and want of issue, ver. 5, 19, 21. *About ten years;* as long as the famine lasted.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had ᶠvisited his people in ᵍgiving them bread. cir. 1312.

f Ex. 4. 31. Luke 1. 68.
g Ps. 132. 15. Matt. 6. 11.

i. e. Food; so she staid no longer there than necessity forced her.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, ʰGo, return each to her mother's house: ⁱthe LORD deal kindly with you, as ye have dealt with ᵏthe dead, and with me.

h See Josh. 24. 15.
i 2 Tim. i. 16, 17, 18.
k ver. 5. ch. 2. 20.

Each to her mother's house; not that they wanted fathers, Ruth ii. 11, but because daughters used to converse more frequently with their mothers, and to be most endeared to them, and to dwell in the same apartments with them, which then were distinct from those parts of the house where the men dwelt. *With the dead;* with my sons, your husbands, whilst they lived.

9 The LORD grant you that ye may find ˡrest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

l ch. 3. 1.

Rest, i. e. a quiet and happy life, free from those cares, vexations, encumbrances, and troubles which widows are in a special manner exposed unto. *She kissed them,* as the manner there was when friends parted.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, ᵐ that they may be your husbands?

m Gen. 38. 11. Deut. 25. 5.

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According to the ancient custom, Gen. xxxviii., and the express law of God, Deut. xxv. 5, which doubtless she had acquainted them with before, among other branches of the Jewish religion, wherein she did instruct them.

12 Turn again, my daughters, go *your way;* for I am too old to have an husband. If I should say, I have hope, ‖ *if* I should have an husband also to night, and should also bear sons;

‖ Or, if I were with an husband.

Go your way. Quest. Why doth she dissuade them from this journey, and not rather persuade them to go with her, and to embrace the Jewish religion? *Answ.* 1. Possibly she thought such dissuasion might be the best way to persuade them, as it oft happens; especially in that sex. 2. She would not have them rashly and inconsiderately to embrace the Jewish religion, in hopes of some advantage from it, which she justly thought they would be disappointed of; and withal, exposed to many straits and troubles, and on that occasion revolt from the true religion, which would be far worse than never to have embraced it. And therefore she doth justly, and wisely, and piously in representing to them the truth of the business, and the outward inconveniences which would accompany the change of their place and religion; as also our blessed Lord Christ did, Matt. viii. 20.

13 Would ye † tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for † it grieveth me much for your sakes that [n] the hand of the LORD is gone out against me.

† Heb. *hope.*

† Heb. *I have much bitterness.*

n Judg. 2.15. Job 19, 21. Ps. 32. 4. & 38. 2. & 39. 9, 10.

Would ye stay for them from having husbands? it is unreasonable for me to expect it, or for you to perform it. *For your sakes;* that you are left without the comfort of husbands or children; that I must part with such dear and affectionate daughters; and that my circumstances are such that I cannot invite nor encourage you to go along with me. For her condition was so mean at this time, that Ruth, when she came to her mother's city, was forced to glean for a living, chap. ii. 2.

14 And they lifted up their voice, and wept again: and Orpah [o] kissed her mother in law; but Ruth [p] clave unto her.

o Eccles. 12. 9.

p Prov. 17. 17. & 18. 24.

Orpah kissed her mother-in-law, i. e. departed from her with a kiss, as the manner was, Gen. xxxi. 28; 1 Kings xix. 20.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto [q] her gods: [r] return thou after thy sister in law.

q Judg. 11. 24.

r See Josh. 24. 15, 19. 2 Kin. 2. 2. Luke 24. 28.

Unto her people, and unto her gods; which she saith, partly, to try Ruth's sincerity and constancy; partly, that by upbraiding Orpah with her idolatry she might consequently turn her from it; and partly, that she might intimate to her, that if she went with her, she must embrace the true God and religion.

16 And Ruth said, ‖ [s] Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: [t] thy people *shall be* my people, and thy God my God:

‖ Or, *Be not against me.*

s 2 Kings 2. 2, 4, 6.

t ch. 2. 11, 12.

I renounce those idols which my sister hath returned to, and I will worship no other God but thine, who is indeed the only true God.

17 Where thou diest, will I die, and there will I be buried: [u] the LORD do so to me, and more also, *if ought* but death part thee and me.

u 1 Sam. 3. 17. & 25. 22. 2 Sam. 19. 13. 2 Kings 6. 31.

18 [x] When she saw that she † was stedfastly minded to go with her, then she left speaking unto her.

x Acts 21.14.

† Heb. *strengthened herself.*

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that [y] all the city was moved about them, and they said, [z] *Is* this Naomi?

y Mat. 21.10.

z See Is. 23. 7. Lam. 2.15.

Is this she that formerly lived in so much plenty and honour? Oh how marvellously is her condition changed, that she is returned in this forlorn and desolate condition!

20 And she said unto them, Call me not ‖ Naomi, call me ‖ Mara: for the Almighty hath dealt very bitterly with me.

‖ That is, *pleasant.*

‖ That is, *bitter.*

Naomi signifies *pleasant,* or *cheerful,* or *amiable. Mara* signifies *bitter* or *sorrowful.*

21 I went out full, [a] and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

a Job 1. 21.

Full; with my husband and sons, and a plentiful estate for our support. *Hath testified against me,* i. e. hath borne witness, as it were, in judgment, and given sentence against me, and declared my sin by my punishment.

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem [b] in the beginning of barley harvest.

b Ex. 9. 31, 32. ch. 2. 23. 2 Sam. 21.9.

CHAP. II.

Ruth gleaning in the fields of Boaz, her deceased husband's near kinsman, he taketh knowledge of her, 1—7. *He showeth her great kindness, and blesseth her,* 8—16. *That which she got she brings to Naomi; and telleth her what had befallen her. She giveth God thanks, and exhorteth Ruth to continue in the field,* 17—23.

AND Naomi had a [a] kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* [b] ‖ Boaz.

a ch. 3. 2, 12.

b ch. 4. 21.

‖ Called *Booz,* Matt. 1. 5.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and [c] glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

c Lev. 19. 9. Deut. 24. 19.

Gleaning was permitted to the poor and the stranger, Deut. xxiv. 19, both which she was; nor was she ashamed to confess her poverty, nor would she eat the bread of idleness; whereby she showeth herself to be a prudent, and diligent, and virtuous woman, as she is called, Ruth iii. 11. *In whose sight I shall find grace;* for though it was their duty to permit this, Lev. xix. 9; xxiii. 22, yet either she was ignorant thereof, or thought that, being a stranger, it might be grudged or denied to her; or, at least, that it became her modestly and humbly to acknowledge their kindness herein.

3 And she went, and came, and gleaned in the field after the reapers: and her † hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

† Heb. *her happened.*

Her hap was; for it was indeed a chance in reference to second causes, but ordered and designed by God's providence.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, [d] The LORD *be* with you. And they answered him, The LORD bless thee.

d Ps. 129. 7, 8. Luke 1. 28. 2 Thess. 3. 16.

They expressed and professed their piety, even in their civil conversation and worldly transactions; which now so many are ashamed of, and call it hypocrisy or vain ostentation thus to do.

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5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the
e ch. 1. 22. Moabitish damsel [e] that came back with Naomi out of the country of Moab:

i. e. That came with Naomi when she came back; for otherwise, as Ruth did not go from thence, so she could not properly be said to come back.

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

She said, I pray you, let me glean; she did not boldly intrude herself, but modestly ask leave of us. *Hath continued even from the morning until now;* she is not retired through idleness, for she hath been diligent and constant in her labours. *In the house;* not in Naomi's house, as many understand it, as may be gathered from ver. 18, 19, but in the little house or tent, which was set up in the fields at these times, and was necessary in those hot countries, where the labourers or others might retire for a little repose or repast at fit times. Being weary with her continued labours, she comes hither to take a little rest.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

Not by the young men, to avoid both occasion of sin, and matter of scandal. Herein he shows his piety and prudence.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

That they shall not touch thee, so as to offer any incivility or injury to thee. *Touching* is oft taken for *hurting*, Gen. xxvi. 11; Psal. cv. 15.

f 1 Sam. 25. 23. 10 Then she [f] fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

She fell on her face: this was the humblest posture of reverence; either civil, when performed to men, or religious, when to God. See Gen. xviii. 2; xxxiii. 3; xlii. 6; Matt. ii. 11; viii. 2. *Take knowledge of me,* i. e. show any respect and kindness to me; for words of knowledge in Scripture commonly include affection.

11 And Boaz answered and said unto
g ch. 1. 14, 16, 17. her, It hath fully been shewed me, [g] all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

Which thou knewest not; of whom thou hadst no experience; for otherwise in general she could not be ignorant of this people.

h 1 Sam. 24. 19. 12 [h] The LORD recompense thy work, and a full reward be given thee of the
i ch. 1. 16. Ps. 17. 8 & 36. 7 & 57. 1. & 63. 7. LORD God of Israel, [i] under whose wings thou art come to trust.

Wings, i. e. protection and care, as Deut. xxxii. 11; Psal. xvii. 8; xxxvi. 7; xci. 4. An allusion either to hens, which protect and cherish their young ones under their wings; or to the wings of the cherubims, between which God dwelt.

13 Then she said, [k] Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken † friendly unto thine handmaid, [l] though I be not like unto one of thine handmaidens.

k Or, *I find favour.* Gen. 33. 15. 1 Sam. 1. 18.

† Heb. *to the heart.* Gen. 34. 3. Judg. 19. 3. 1 Sam. 25. 41.

l 1 Sam. 25. 41.

Let me find favour in thy sight; I humbly implore the continuance of thy good opinion of me, though I do not deserve it. *Not like unto one of thy handmaidens;* a person more mean, and necessitous, and obscure, being a stranger, and one born of heathenish parents, and not of the holy and honourable people of Israel, as they are.

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and [m] was sufficed, and left.

m ver. 18.

Bread in those simple and frugal times was the usual food of servants and the meaner sort, at least when they were engaged in such works as this, which required speed, and therefore must be quick in their eating, as well as in their work. Or *bread* may be here put for any food, as it oft is. *Vinegar;* either simple vinegar, in which the poorer sort used to dip their bread, and so eat it in hot countries, as they did not only in Canaan, but afterwards in Italy; it being very proper, especially in those parts, for cooling them in those hot seasons, for strengthening their sinews, &c.; or vinegar mixed with other things to make some kind of sauce. *Beside the reapers;* not with or among them, but at some little distance from them, and as one inferior to them, as she had acknowledged before in words, and now showeth it by her actions. *Parched corn;* a food in frequent use and some esteem with them. See 2 Sam. xvii. 28.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and † reproach her not:

† Heb. *shame her not.*

As if she were rude or impudent in so doing, as otherwise they should have thought. *Quest.* Why did he not rather give her as much corn as she could carry, and send her away? *Answ.* Because he would not have her to eat the bread of idleness, but honestly to get it with the sweat of her brow, according to her duty and present condition.

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

An ephah is thought to contain about a bushel. See Exod. xvi. 36; Lev. v. 11.

18 ¶ And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her [n] that she had reserved after she was sufficed.

n ver. 14.

Or, *that which she had left of her fulness,* or *after she was satisfied.* She did eat as much as she desired of what she had gleaned, and her mother, as I suppose, with her, and the residue she gave to her mother to lay up for future use.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did [o] take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz.

o ver. 10. Ps. 41. 1.

20 And Naomi said unto her daughter
p ch. 3. 10. 2 Sam. 2. 5. Job 29. 13. q 1 ver. 17. in law, [p] Blessed *be* he of the LORD, who [q] hath not left off his kindness to the liv-

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r ch. 3. 9. & 4. 6.
‖ Or, *one that hath right to redeem*: See Lev. 25. 25.

ing and to the dead. And Naomi said unto her, The man *is* near of kin unto us, r‖one of our next kinsmen.

And to the dead, i. e. which he formerly showed to those who are now dead, to wit, my husband and his sons whilst they were living, and now continues to us, their wives, who are now alive. *One of our next kinsmen;* Heb. *one of our redeemers*, or *avengers*, to whom it belongs to avenge our persons, and to redeem our lands, and to marry thee, the widow and relict of his next kinsman, as is expressed, Ruth iii. 9. She saith *one of them*, not that there were many who were immediately such, but that he was a very near kinsman, and one to whom that office belonged, in case of the refusal of one person, of whom she rightly conjectured that he would refuse, as he did.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

Both barley harvest and wheat harvest, as is said, ver. 23.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they ‖ meet thee not in any other field.

‖ Or, *fall upon thee.*

Whereby thou wilt both expose thyself to many inconveniences, which thou mayst expect from strangers; and incur his displeasure, as if thou didst either despise his proffered kindness, or doubt of the sincerity of his affections and offers.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Heb. *sat* or *continued* at home, when she had despatched her occasions abroad, and did not wander or gad abroad, after the manner of idle persons and harlots, Prov. vii. 11, 12.

CHAP. III.

By Naomi's advice, Ruth lieth at Boaz's feet, 1—7. *He awaking commendeth what she had done, and acknowledgeth the right of a kinsman; tells her there was a nearer kinsman, to whom he would offer her, who refusing, he would redeem her*, 8—13. *Sends her away with six measures of barley*, 14—18.

THEN Naomi her mother in law said unto her, My daughter, a shall I not seek b rest for thee, that it may be well with thee?

a 1 Cor. 7. 36. 1 Tim. 5. 8.
b ch. 1. 9.

Rest, i. e. a life of rest, and comfort, and safety, under the care of a good husband. The question supposeth an affirmative answer: I will seek it, as my duty binds me.

2 And now *is* not Boaz of our kindred, c with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.

c ch. 2. 8.

Which was in a place covered at the top, but open elsewhere, whither Ruth might easily come. And this work of winnowing corn was usually begun or ended with a feast, as may be gathered both from ver. 7, and from other instances, wherein they used to do so upon like occasions; and this work was to begin this evening, and, as some think, was done only in the evenings, when the heat grew less, and the wind began to blow. See Gen. iii. 8.

3 Wash thyself therefore, d and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

d 2 Sam. 14. 2.

Thy raiment, to wit, thy best raiment. All this was done to render herself more amiable in the eyes of Boaz. *Object.* But Boaz could not see her, the whole business being to be transacted by night. *Answ.* First, It was begun in the beginning of the night, as soon as Boaz had supped and composed himself to rest, as appears from ver. 4, 7, when there was so much light left as might discover her to him. Secondly, There being a solemn feast this evening, as is very probably thought, and the master of the feast having invited his labouring people to it, and Ruth among the rest, it is likely that both she and the rest did put themselves into their best dress upon that occasion, as the manner is even at this day; and so he had opportunity enough to see her. *Make not thyself known unto the man*, to wit, not in so familiar a way, as she was appointed to do, so as he might know her, in the sense in which that word is sometimes used.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and ‖uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

‖ Or, *lift up the clothes that are on his feet.*

When he lieth down, to rest or sleep, as upon such occasions they used to do in those hot countries. *Thou shalt go in:* though Naomi and Ruth seem to be virtuous and modest women, and their intent was lawful and honest; yet there seems to be a manifold irregularity in the manner of it. First, It seems to be against that modesty which should be eminent in that sex, and in unmarried persons. Secondly, Against honesty, both because it was an injury to another person, who was nearer akin, whose right this was; which Naomi could not be ignorant of; and because it was a preposterous and precipitant method, not agreeable either to the rules of Scripture, or the usage of well-mannered nations, or that decency which even nature requires. Thirdly, Against prudence; for it might have proved the occasion, as of many sins, so of great shame to all of them; and a means to alienate his affection from her, which she sought to engage. And though there be some circumstances which alleviate the fact, as the experience which Naomi had of the wisdom and sobriety both of Boaz and of Ruth, yet she knew not what the event would be; and that there was something of shamefulness in the thing, may be gathered both from Naomi's choice of the night for it, as if it were a work of darkness, and from Boaz's fear lest this should be known, ver. 14. And it is an aggravation of it, that this course was unnecessary, and she had a plain and likely way, which was directly to address herself to Boaz, or the next kinsman, and to require the duty which by God's law he was bound to perform, and this before witnesses, as Boaz did. And her clandestine proceeding seems to have arisen from a distrust of God's providence to bring about what she desired in the ordinary way. *Uncover his feet;* remove the clothes which were upon his feet; thereby to awaken him. *What thou shalt do;* how thou shouldst carry thyself, or what course thou shalt take to obtain that marriage which belongs unto thee. Only there were some rites to be observed, and circumstances to be done, before they came to the conclusion of the marriage, about which Boaz would instruct her.

5 And she said unto her, All that thou sayest unto me I will do.

The confidence she had in Naomi's wisdom and piety, and true love to her, made her ready to follow her advice, wherein she was the more excusable, because she did not understand the laws and customs of the country, as Naomi did.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and e his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

e Judg. 19. 6, 9, 22. 2 Sam. 13. 28. Esth. 1. 10.

Had eaten and drunk, to wit, liberally, as the manner was upon those occasions. See Judg. ix. 27; Psal. iv. 7; Isa. ix. 3.

8 ¶ And it came to pass at midnight, that the man was afraid, and ‖turned himself: and, behold, a woman lay at his feet.

‖ Or, *took hold on.*

At midnight; he did not discover her sooner, though she

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did not uncover his feet, being it seems in a deep sleep, as is usual after feasts, and she doing no more than her mother commanded her, and using no words or gestures which might provoke his lust; wherein she showed her temperance and modesty, and that what she did was only by her mother's instigation and advice, which plainly appeared from her desire expressed, ver. 9, which he knew, she being a stranger, was unacquainted with. And this was the reason why Boaz was not in the least offended with her, but only commends her virtue, without any reflection upon her for this fact. *Turned himself;* from the place where he lay, he raised and turned himself towards the feet, to learn who or what was there. Or, *he was troubled*, or *afraid*, or *wondered;* for the Hebrew word being but once used, is diversly rendered. *A woman lay at his feet;* which he might understand, either by some glimmerings of light which were after midnight, which discovered her; or rather, by her voice, or out of her own mouth, who being asked, told him so much in general, before he made particular inquiry.

f Ezek. 16. 8. ‖ Or, *one that hath right to redeem.* g ch. 2. 20. & ver. 12.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: [f]spread therefore thy skirt over thine handmaid; for thou *art* ‖ [g]a near kinsman.

Spread thy skirt over thine hand-maid, i. e. take me to be thy wife, and perform the duty of an husband to me. This phrase is used in this sense Deut. xxii. 30; xxvii. 20; Ezek. xvi. 8. Either, first, Because the wife is admitted into the same bed with her husband, and both are covered with one and the same covering. Or, secondly, From an ancient ceremony of the husband's throwing the skirt of his garment over her head, in token both of her subjection, 1 Cor. xi. 5, 6, 10, and appropriation to him, being hereby as it were hid from the eyes of others; see Gen. xx. 16; and also of that protection which he oweth to her: see Ruth ii. 12.

h ch. 2. 20. i ch. 1. 8.

10 And he said, [h]Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than [i]at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

Thou hast showed more kindness; both to thy deceased husband, the continuance of whose name and memory thou preferrest before the satisfaction of thy own lust; and to thy mother-in-law, whose commands thou hast punctually obeyed, even with thy own hazard in so doubtful an enterprise. *Thou followedst not young men*, to seek thy marriage either here, or in thy own country, as thou wouldst have done if thou hadst not preferred obedience to God's command, before the pleasing of thyself.

† Heb. *gate.* k Prov. 12. 4.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the †city of my people doth know that thou *art* [k]a virtuous woman.

Fear not; think not that I despise and reject thee, because I do not immediately comply with thy desire. *I will do to thee all that thou requirest*, i. e. marry thee, upon the condition here following.

l ver. 9. m ch. 4. 1.

12 And now it is true that I *am thy* [l]near kinsman: howbeit [m]there is a kinsman nearer than I.

n Deut. 25. 5. ch. 4. 5. Matt. 22. 24. o Judg. 8. 19. Jer. 4. 2.

13 Tarry this night, and it shall be in the morning, *that* if he will [n]perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, [o]*as* the LORD liveth: lie down until the morning.

If he will perform unto thee the part of a kinsman, i. e. take thee to wife, to raise up seed to his brother, as he ought to do.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, [p]Let it not be known that a woman came into the floor.

p Rom. 12. 17. & 14. 16. 1 Cor. 10. 32. 2 Cor. 8. 21. 1 Thess. 5. 22.

Before one could know another, i. e. while it was yet so dark that one person could not discern another. Or, *before one did know the other*, i. e. before they were carnally known to one another. *Let it not be known that a woman came into the floor;* he takes care to preserve not only his conscience towards God, but his reputation, and hers also, among men.

‖ Or, *sheet*, or, *apron.*

15 Also he said, Bring the ‖ vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

The veil, or, *the apron*, such as women ordinarily wear. *Six measures;* known and usual measure: it is not determined how large those measures were, but this the nature of the thing shows, that they were no larger than one woman could carry in her veil, or apron.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

Who art thou, my daughter? either, first, She did not distinctly know who she was, because it was dark, and so calls her *daughter* only in general, as elder women call the younger. But she could as easily have discerned who she was, as what her age was. Or, secondly, This is not a question of doubting, but of wonder, as if she had said, Art thou in very deed my daughter? I can hardly believe it. How comest thou hither in this manner, and thus early?

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

q Ps. 37. 3, 5.

18 Then said she, [q]Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

CHAP. IV.

Boaz goeth up to the gate, calleth his kinsman; inquires whether he would redeem and marry Ruth, 1—5. *He refuseth*, 6—8. *Boaz, the people witnessing and congratulating, buyeth the inheritance, and marrieth Ruth*, 9—12. *She beareth Obed the grandfather of David*, 13—17. *The genealogy from Pharez unto David*, 18—22.

a ch. 3. 12.

THEN went Boaz up to the gate, and sat him down there: and, behold, [a]the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

The gate; the place where controversies were decided, and the people assembled, and where they used to go out and come in to the town; where he was most likely to find his kinsman. *Ho, such a one!* doubtless Boaz both knew his name, and called him by it; but it is omitted by the holy writer, partly because it was unnecessary to know it; and principally in way of contempt, as is usual, and as a just punishment upon him, that he who would not preserve his brother's name might lose his own, and lie buried in the grave of perpetual oblivion. *Sit down here*, I have some business of importance with you.

b 1 Kin. 21. 8. Prov. 31. 23.

2 And he took ten men of [b]the elders of the city, and said, Sit ye down here. And they sat down.

He took ten men, to be umpires or witnesses between them; for though two or three witnesses were sufficient, yet in weightier matters they used more. And *ten* was the usual number among the Jews, in causes of matrimony and divorce, and translation of inheritances; who were both judges of the causes, and witnesses of the fact. See 1 Kings xxi. 8.

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3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

Both Naomi and Ruth had an interest in this land during their lives, but he mentions only Naomi, partly because all was done by her direction, to which Ruth wholly submitted herself; and partly lest the mention of Ruth should raise a suspicion of the necessity of his marrying Ruth, before he had given his answer to the first proposition. *Selleth a parcel of land;* which she might do because of her poverty, Lev. xxv. 25.

† Heb. *I said I will reveal in thine ear.*
c Jer. 32. 7, 8.
d Gen. 23. 18.

4 And †I thought to advertise thee, saying, [c]Buy *it* [d]before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it:* but if thou wilt not redeem *it*, *then* tell me, that I may know: [e]for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

e Lev. 25. 25.

Before the elders of my people; before this assembly, that it may be legally and firmly made over to thee.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, [f]to raise up the name of the dead upon his inheritance.

f Gen. 38. 8. Deut. 25. 5, 6. ch. 3. 13. Matt. 22. 24.

The wife of the dead; according to the law, Deut. xxv. 5, &c; Matt. xxii. 24, &c. *To raise up the name of the dead;* to revive his name, which was lost and buried with his body, by raising up a seed to him, to be called by his name.

g ch. 3. 12, 13.

6 ¶ [g]And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

Lest I mar mine own inheritance; either, first, Because having no children of his own, he might have one, and but one, son by Ruth, who, though he should carry away his inheritance, yet should not bear his name, but the name of Ruth's husband; and so by preserving another man's name, he should lose his own. Or, secondly, Because as his inheritance would be but very little increased by this marriage, so it might be much diminished by being divided amongst his many children, which he possibly had already, and might probably have more by Ruth. *Redeem thou my right,* which I freely renounce and resign to thee.

h Deut. 25. 7, 9.

7 [h]Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

For to confirm all things, i. e. in all alienation of lands. So that it is no wonder if this ceremony differ a little from that Deut. xxv. 9, because that concerned only one case, but this is more general. Besides, he pleads not the command of God, but only ancient custom, for this practice. *A man plucked off his shoe, and gave it to his neighbour:* he who relinquished his right to another, plucked off his own shoe, and gave it to him. This was symbolical, and a significant and convenient ceremony; as if he said, Take this shoe wherewith I used to go and tread upon my land, and in that shoe do thou enter upon it, and take possession of it. *This was a testimony in Israel;* this was admitted for sufficient evidence in all such cases.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, [i]that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

i Deut. 25. 6

From the gate of his place, i. e. from among the inhabitants dwelling within the gate of this city, which was Bethlehem-judah.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. [k]The LORD make the woman that is come into thine house like Rachel and like Leah, which two did [l]build the house of Israel: and ‖ do thou worthily in [m]Ephratah, and † be famous in Bethlehem:

k Ps. 127. 3. & 128. 3.
l Deut. 25. 9.
‖ Or, *get thee riches, or, power.*
m Gen. 35. 16, 19.
† Heb. *proclaim thy name.*

Like Rachel and like Leah, amiable and fruitful. Those two are singled out, partly because they were of a foreign and heathenish original, and yet ingrafted into God's people, as Ruth also was; and partly because of that singular fertility which God vouchsafed unto them above their predecessors, Sarah and Rebekah. *Rachel* is placed before *Leah,* because she was his most lawful, and only intended, and chosen, and best beloved wife. *Build the house,* i. e. increase the posterity. See Gen. xvi. 2; Exod. i. 21. *Ephratah and Beth-lehem,* two names of one and the same place; of which see on Ruth i. 2.

12 And let thy house be like the house of Pharez, [n]whom Tamar bare unto Judah, of [o]the seed which the LORD shall give thee of this young woman.

n Gen. 38. 29. 1 Chro. 2. 4. Matt. 1. 3.
o 1 Sam. 2. 20.

Like the house of Pharez; as honourable and numerous as his family was; whom, though he also was born of a stranger, God so far blessed, that his family was one of the five families to which all the tribe of Judah belonged, and the progenitor of the inhabitants of this city.

13 ¶ So Boaz [p]took Ruth, and she was his wife: and when he went in unto her, [q]the LORD gave her conception, and she bare a son.

p ch. 3. 11.
q Gen. 29. 31. & 33. 5.

Boaz took Ruth; which he might do, though she was a Moabite, because the prohibition against marrying such is to be restrained to those who continue in the heathenish estate, as is evident from the reason of it; whereas Ruth was a sincere proselyte and convert to the God and faith of Israel. *He went in unto her,* i. e. had conjugal converse with her. See Gen. vi. 4. *Conception,* i. e. strength to conceive and retain seed.

14 And [r]the women said unto Naomi, Blessed *be* the LORD, which hath not † left thee this day without a ‖ kinsman, that his name may be famous in Israel.

r Luke 1. 58. Rom. 12. 15.
† Heb. *caused to cease unto thee.*
‖ Or, *redeemer.*

Without a kinsman; which is understood, either, first, Of the son new born. Or rather, secondly, Of Boaz; for the name of *goel,* which is translated *kinsman* or *redeemer,* is never, that I know of, given to the child born, but always to the person begetting him of his brother's or near kinsman's wife. And whereas it is objected, that there was no cause for this congratulation at this time in reference to Boaz, because that was done divers months before this time; it may be replied, that the memory of that generous action was revived upon this occasion, and therefore is fitly mentioned as the foundation of this child's birth; and this happy effect justly leads them to the cause and original of it, which was this, that Boaz had shown himself to be a *kinsman* or *redeemer,* not only in name and title, as the other kinsman was, ver. 6, but in truth and reality. The words may be rendered, *which hath not made* or *suffered thy kinsman to fail to thee,* i. e. to neglect or refuse the performance of his duty to thee and thine, as the other kinsman did. *That his name may be famous in Israel,* Heb. *and his name shall be famous in Israel,* for this noble and worthy action, wherein

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he gave so great an example of piety, charity, humility, and self-denial.

15 And he shall be unto thee a restorer of *thy* life, and † a nourisher of † thine old age: for thy daughter in law, which loveth thee, which is [s] better to thee than seven sons, hath born him.

† Heb. *to nourish.* Gen. 45. 11. Ps. 55. 22.
† Heb. *thy gray hairs.*
s 1 Sam. 1. 8.

A restorer of thy life, i. e. of the comfort of thy life, which was in a great measure dead and gone. *Hath born him*, to wit, a son; the pronoun for the noun understood, which is frequent in the Hebrew tongue. Or, *hath born to him*, i. e. to thy kinsman, to wit, a son, which is easily understood; and so the pronoun affix is put for the separate; of which there are instances; as Josh. xv. 19; 1 Kings xix. 21; Job xxxi. 37; Ezek. xxix. 3.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

t Luke 1. 58, 66.

17 [t] And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

Gave it a name, i. e. they gave her advice about the name; for otherwise they had no power or right to do so. *Obed; a servant*, to wit, to thee, to nourish, and comfort, and assist thee; which duty children owe to their progenitors.

u 1 Chro. 2. 4, &c. Matt. 1. 3.

18 ¶ Now these *are* the generations of Pharez: [u] Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat [x] Nahshon, and Nahshon begat [y] ‖ Salmon,

x Num. 1. 7. y Matt. 1. 4, &c. ‖ Or, *Salmah.*

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat [z] David.

z 1 Chr. 2. 15. Matt. 1. 6.

How can this be a true genealogy, seeing by this means four persons take up three hundred and eighty years, which were between Salmon and David, and consequently every one of them must beget a son when he was very old? *Answ.* 1. It is not certain that each of these was the immediate parent of him whom he is said to beget; for sometimes grandfathers are said in Scripture to beget their grandchildren, to wit, by the intervention of their immediate sons; whereof instances have been given. And sometimes in genealogies whole generations are omitted, as may appear by Ezra vii. 2, compared with 1 Chron. vi. 3, and by Matt. i. 8, which might be done here for divers reasons now unknown. 2. There are many examples even in profane writers, both ancient and modern, of persons that have not only lived one hundred and twenty and one hundred and thirty years and upwards, but have been vigorous and have begotten children at above one hundred years old; and of women that have conceived and born children at the age of fifty, sixty, yea, seventy years. And therefore if it were so in these more ancient times, when men were longer lived, and under the law, when long life was expressly promised to the obedient, and in persons of strong constitutions and sober conversations, such as some of these are known to have been, and the others may justly be presumed to be such, it is not strange, nor in the least incredible.

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

THE ARGUMENT.

It is not certainly known who was the penman of this Book, or whether it was written by one or more hands; nor is it of any great importance; for since there are sufficient evidences that God was the chief author of it, it matters not who was the instrument. As when it appears that such a thing was really an act of parliament, or of the council-table, it is not considerable who was the clerk or which was the pen that wrote it. And this is the less material in such historical books, wherein there is but little which concerns the foundation of faith and good life, and therefore it was not necessary to name the writer of them. It may abundantly suffice that there were in these times divers prophets and holy men of God; as Samuel, and Nathan, and Gad, and David himself, who might each of them write some part of this and the following book. But if any man will out of perverseness doubt or deny that these wrote it, yet this I suppose no discreet and impartial man will deny, that it is wholly incredible that such books should be written in their times, and recommended to the church as a part of the Holy Scriptures, and so received by the succeeding generation, without their approbation, who had so great a power and authority in the church and commonwealth of Israel.

CHAP. I.

Elkanah goeth yearly up to the feast at Shiloh with his two wives: Hannah is barren; Peninnah upbraideth her, 1—6. Hannah prayeth fervently to the Lord for a son; promising to separate him a Nazarite unto God, 7—12. Eli thinking her drunk rebuketh her; upon her answer, blesseth her, 13—18. She returneth home with Elkanah, and conceiveth; beareth Samuel; offereth her sacrifice; performs her promise concerning him, 19—28.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* [a] Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, [b] an Ephrathite:

B. C. cir. 1171.
a 1 Chron. 6. 27, 34
b Ruth 1. 2.

Ramathaim-zophim, called *Ramah*, ver. 19, and here is the dual number *Ramathaim*, i. e. double *Ramah*, probably because it consisted of two parts, whereof the one might be called the *old* city, the other the *new*, both being united

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into one; and the additional title of *Zophim*, which signifies *watch-towers*, or *watchmen*, may note either the height of its situation, which made it fit for that use; or that the prophets, who are called *watchmen*, as Ezek. iii. 17, had a school or college there. *An Ephrathite*, i. e. one of Bethlehem-judah, Ruth i. 2, to wit, by his birth and habitation, though by his original a Levite. Thus divers Jews by nation are called *Medes*, *Elamites*, *Cretians*, &c., Acts ii. 9—11, because they were born and bred there.

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

He had two wives; as divers other good men had in those ages. And it is probable that he took a second wife, to wit, Peninnah, because Hannah, who being first named seems to have been his first wife, was barren.

c Ex. 23. 14. Deut. 16. 16. Luke 2. 41. + Heb. *from year to year.* d Deut. 12. 5, 6, 7. e Josh. 18. 1.

3 And this man went up out of his city c†yearly d to worship and to sacrifice unto the LORD of hosts in e Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

Yearly, to wit, at one of the solemn feasts, which probably was the passover, when he not only went up himself, but carried his wife and children with him. Compare ver. 7. Or, *at the appointed days* or *times;* Heb. *from days to days;* or, *from time to time*, i. e. at the three solemn feasts, when he, together with all other males, were obliged to go to worship God in the place appointed; and at other times, when he as a Levite was to go thither in his course. *To sacrifice;* not in his own person, which the Levites could not do, but by the priests; in which sense David, and Solomon, and Absalom are said to *offer sacrifices*, 2 Sam. xv. 8; 1 Kings viii. 63; 1 Chron. xxi. 26. *In Shiloh;* where the tabernacle had long been, and now was. See Josh. xviii. 1; Judg. xviii. 31; xxi. 19. *The priests of the Lord were there*, or, were *the priests of the Lord there*, to wit, under their father Eli, who is generally conceived to have been the high priest, but being very old and infirm, 1 Sam. iv. 15, and unfit for service, his sons ministered in his stead, being as it were second priests. See 2 Kings xxv. 18. And this clause seems to be added, to show that this good man did not run into that vulgar error, of neglecting his duty of offering to God for the wickedness of the priests; of which see chap. ii. 17, 24.

f Deut. 12. 17, 18. & 16. 11.

4 ¶ And when the time was that Elkanah f offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

To wit, out of the sacrifice of his peace-offerings, the greatest part whereof fell to the offerer, and was eaten by him and his friends or guests before the Lord, Lev. iii., vii; Deut. xii. 12; xvi. 11; and out of this he gave them all parts or portions, as the master of the feast used to do to guests.

‖ Or, *a double portion.* g Gen. 30. 2.

5 But unto Hannah he gave ‖a worthy portion; for he loved Hannah: g but the LORD had shut up her womb.

A worthy portion, or, *an honourable* or *select part*, such as the master of the feast usually gave to the person most respected or beloved. See Gen. xliii. 34; 1 Sam. ix. 23, 24. *He loved Hannah*, with a singular and eminent love. Compare Gen. xxix. 30.

+ Heb. *angered her.* h Job 24. 21.

6 And her adversary also †h provoked her sore, for to make her fret, because the LORD had shut up her womb.

Her adversary, or, *her troubler*, or *vexer*, or *enemy;* for so her envy or jealousy made her, though so nearly related. Compare Gen. xxix. 30; Lev. xviii. 18. *To make her fret*, against her husband, or against God, or within herself.

‖ Or, *from the time that she, &c.* + Heb. *from her going up.*

7 And *as* he did so year by year, ‖†when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

As he did so, i. e. either as oft as he went and carried them with him to worship; or as Elkanah expressed peculiar kindness to Hannah, as was said, ver. 5. *Year by year*, i. e. every year, at the days or times mentioned, ver. 3. *When she went up to the house of the Lord.* This circumstance is noted, first, As the occasion of the contention, because at such times they were forced to more society with one another by the way, and in their lodgings; whereas at home they had distinct apartments, where they might be asunder; and then her husband's extraordinary love and kindness was showed to Hannah, whereby Peninnah was the more exasperated; then also Hannah prayed earnestly for a child, which hitherto she had done in vain; and this possibly she reproached her with. Secondly, As the aggravation of her sin, that when she came to worship God, and to offer sacrifices, when she should have been reconciled even to her enemies, Matt. v. 23, 24, she did quarrel with so near a relation. *Did not eat;* either little, or rather nothing at all, as being overwhelmed with grief, and therefore unfit to eat of that sacred food, according to Deut. xii. 7.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I i better to thee than ten sons? i Ruth 4. 15.

Oughtest thou not to value my hearty love to thee, more than the having of as many sons as Peninnah hath? She would willingly change conditions with thee.

k ch. 3. 3.

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of k the temple of the LORD.

After they had eaten, i. e. Elkanah and his company, except Hannah. Or, *she;* for though at first she eat nothing, yet upon her husband's invitation and encouragement she might eat afterwards; though the former may seem more probable. *Upon a seat*, or *throne;* for it is manifest it was raised higher than ordinary, chap. iv. 18. Here he might sit, either as the judge, or rather as high priest, to hear and answer such as came to him for advice, and to inspect and direct the worship of God as need was. *By a post of the temple*, i. e. of the tabernacle, which is called the *temple* here, and chap. iii. 3; 2 Sam. xxii. 7; Psal. xxvii. 6; as, on the contrary, the temple is called the *tabernacle*, Jer. x. 20; Lam. ii. 6. And although this tabernacle was but a tent, yet it was supported by boards and posts, and especially at the entrance, by which Eli sat, even by the entrance into the outward court, otherwise he could not have seen Hannah. See more on chap. iii. 15.

l Job 7. 11. & 10. 1. + Heb. *bitter of soul.* 2 Sam. 17. 8.

10 l And she *was* † in bitterness of soul, and prayed unto the LORD, and wept sore.

She was in bitterness of soul, i. e. oppressed with grief, as that phrase is used, Job vii. 11; x. 1; Ruth i. 20.

m Gen. 28. 20. Num. 30. 3. Judg. 11. 30. n Gen. 29. 32. Ex. 4. 31. 2 Sam. 16. 12. Ps. 25. 18. o Gen. 8. 1. & 30. 22. + Heb. *seed of men.* p Num. 6. 5. Judg. 13. 5.

11 And she m vowed a vow, and said, O LORD of hosts, if thou wilt indeed n look on the affliction of thine handmaid, and o remember me, and not forget thine handmaid, but wilt give unto thine handmaid † a man child, then I will give him unto the LORD all the days of his life, and p there shall no razor come upon his head.

She vowed a vow; knowing that her husband would willingly consent to it, otherwise she had not power to do it. *If thou wilt indeed look on*, to wit, favourably, so as to remove it. *The affliction*, i. e. the barrenness and reproach which attends it. *Give him unto the Lord*, i. e. consecrate him to God's service in his temple, as far as in me lies; for if he had any blemish, she might not do it. *All the days of his life;* not only from his twenty-fifth to his fiftieth year, as all the Levites, and so he himself, were obliged by God, Numb. iv. 3; viii. 24, but for his whole time; which is still to be understood with a reservation of God's right, which her vow must give place to, as indeed it did; for God called him to be a prophet, and a general of the army, and a judge *There shall no razor come upon his head*, i. e. he shall be a perpetual Nazarite; for under this one rule, as the chief, all the rest are contained; as elsewhere the whole Mosaical law is understood, under the title of circumcision.

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† Heb. *multiplied to pray.*

12 And it came to pass, as she † continued praying before the LORD, that Eli marked her mouth.

As she continued praying, Heb. *multiplied to pray*. By which it appears that she said much more than is here expressed. And the like you are to judge of the prayers and sermons of other holy persons recorded in Scripture, which gives us only the sum and substance of them; which consideration may help us much in the understanding of some passages of the Bible. *Her mouth*, i. e. the motion of her lips, as it follows.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

Her voice was not heard; partly, to avoid the suspicion of vain-glory; partly, because she would not have others acquainted with her barrenness, which was matter of reproach; and partly, because she would not disturb others, who at this solemn feast were probably employed there in the same work. *Eli thought she had been drunken*, because of the multitude of her words, and those uncouth gestures and motions of her face and body, which the vehemency of her passion, and her fervency in prayer, caused in her, as it doth frequently in others; and because she was but newly come from a feast, wherein the manner was to eat and drink liberally, (though not to excess,) which he knew very well, both from the general custom of that season, and from the time of the day.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

Come not before the Lord in thy drunkenness, but go and sleep it out, and repent of this thy sin.

† Heb. *hard of spirit.*

15 And Hannah answered and said, No, my lord, I *am* a woman † of a sorrowful spirit: I have drunk neither wine nor

q Ps. 62. 8. & 142. 2.

strong drink, but have [q]poured out my soul before the LORD.

I am a woman; in whom drunkenness is most abominable; so that the Romans punished it with death; therefore judge me not so severely. *Of a sorrowful spirit;* and therefore not likely to give up myself to drink and jollity, and far from that merry temper which drunkards have: I am drunk with affliction, not with wine, as is said, Isa. li. 21. *I have drunk neither wine nor strong drink*, to wit, this day: see above, ver. 7, 8. *Have poured out my soul;* have been breathing forth the griefs, and perplexities, and desires of my soul. The like phrase is Job xxx. 16; Psal. lxii. 8; cxlii. 2.

16 Count not thine handmaid for a

r Deu. 13. 13.

daughter of [r]Belial: for out of the abund-

‖ Or, *meditation.*

ance of my ‖complaint and grief have I spoken hitherto.

For a daughter of Belial; for such a wicked monster, as a drunken woman is. The oppression of my spirits hath forced me to speak, and that so liberally at this time, for the ease of my sinking heart.

s Judg. 18. 6. Mark 5. 34. Luke 7. 50. & 8. 48.

17 Then Eli answered and said, [s]Go in peace: and

t Ps. 20. 4, 5.

[t]the God of Israel grant *thee* thy petition that thou hast asked of him.

Go in peace; I recall my censure, and give thee my blessing, and wish thee *peace*, i. e. a quiet and composed mind, free from whatsoever it is that grieves and oppresses thee; and withal, good success and prosperity in what thou desirest; for *peace* is a very comprehensive word among the Hebrews. *Grant*, or *will grant;* for it may be either a prayer or a prediction, which he might deliver, either from the consideration of God's known goodness and readiness to hear prayers; or he might be directed to say so by a special instinct of God's Spirit, which sometimes was given to the high priests, even when they were wicked men, as John xi. 51, and much more when they were holy men, as Eli was. And some add, that he was a prophet.

u Gen. 33. 15. Ruth 2. 13.

18 And she said, [u]Let thine handmaid find grace in thy sight. So the woman [x]went her way, and did eat, and her coun- x Eccles. 9. 7.

tenance was no more *sad*.

Grace in thy sight; that favourable opinion, and good will, and gracious prayer, which thou hast expressed on my behalf, be pleased to continue towards me. *Her countenance was no more sad;* her heart being cheered by the priest's comfortable words, and especially by God's Spirit setting them home upon her, and assuring her that both his and her prayers should be heard, it quickly appeared in her countenance. Heb. *her indignation*, or *vexation*, (as the word *face* is sometimes understood, as Gen. xxxii. 20; Psal. xxi. 9; xxxiv. 16,) *was no more*, i. e. it vanished away.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah [y]knew Hannah y Gen. 4. 1.

his wife; and [z]the LORD remembered her. z Gen. 30. 22.

They rose up in the morning early; partly for their journey, and partly for prayer, as it follows, for which this was a very fit and usual time, Psal. v. 3; cxix. 147. *Remembered her*, i. e. manifested his remembrance of her by the effect.

† Heb. *in revolution of days.*

20 Wherefore it came to pass, † when the time was come about after Hannah had conceived, that she bare a son, and cir. 1171.

‖ That is, *Asked of God.*

called his name ‖ Samuel, *saying*, Because I have asked him of the LORD.

So the sense is, When the usual time from the conception to the birth was past, she brought forth her son. Heb. *in* or *after the revolution*, or *expiration of some days, Hannah conceived, and* in due time *bare a son*. So the meaning is, That although her husband knew her conjugally at his return, and God was mindful of her, and intended in his time to give her his blessing, yet she did not conceive at first, but after some days or time afterwards. *And called*, i. e. she called, not doubting of her husband's consent to the name. The names of children were given to them sometimes by the fathers, and sometimes by the mothers. See Gen. iv. 1, 26; v. 29; xxi. 3; xix. 37, 38, &c.

21 And the man Elkanah, and all his house, [a]went up to offer unto the LORD a ver. 3.

the yearly sacrifice, and his vow.

All his house, i. e. his wife Peninnah, and his children, which are ofttimes called a man's *house* in Scripture, Hannah only and her child excepted, as it here follows. *The yearly sacrifice;* that solemn sacrifice which was offered up once every year; probably the paschal lamb, which is oft called a *sacrifice*, as Exod. xii. 27; xxxiv. 25. *And his vow;* by which it appears, though it was not expressed before, that he heard and consented to her vow, which was necessary to make it obligatory, Numb. xxx., and that he added a vow of his own, of some singular sacrifice to be offered, if God answered his prayers.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will b Luke 2. 22. c ver. 11, 28. & ch. 2. 11, 18. & 3. 1.

[b]bring him, that he may appear before the LORD, and there [c]abide [d]for ever. d Ex. 21. 6.

Hannah went not up, to wit, at that sacred anniversary feast, to which she went up before, but now did not, because she could not with satisfaction to her mind and conscience appear before the Lord empty, or without paying her vow; nor bring her child thither to God, and then carry him away from God to her own house. Nor did she sin by not going up; for the women were not obliged to go up at the solemn feasts, but the men only, Exod. xxiii. 17. *Until the child be weaned;* not only from the breast and the milk, which was done within two or three years at most, but also from the mother's knee and care, and from childish food; till the child be something grown up, and fit to do some service in the tabernacle; for it seems, that as soon as he was brought up, he worshipped God, ver. 28, and presently after ministered to Eli, 1 Sam. ii. 11. And this may further appear from the very nature of the vow, which must needs design a service and an advantage to the tabernacle, and not a burden and encumbrance, as it would have been if a

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young child had been brought up to it, and left upon it. *That he may appear before the Lord, and there abide for ever;* that when once he is presented to the Lord, he may continue in his service as long as he liveth, as is said, ver. 28.

e Num. 30. 7. 23 And [e]Elkanah her husband said unto her, Do what seemeth thee good; f 2 Sam. 7. 25. tarry until thou have weaned him; [f]only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

The Lord establish his word; either, first, The word of God made known to them by Eli, above, ver. 17, which being delivered by God's high priest, and that in answer to his and his wife's prayers, he took to be a kind of oracle sent from God. But that word was already fulfilled in the birth of a son. Or, secondly, Some other word or message from God to Elkanah or his wife concerning Samuel; for such revelations were frequent in those ages of the church, and were oft vouchsafed by God, concerning such children as were extraordinary persons, or in a special manner devoted to God; as concerning Isaac, Gen. xviii., and Samson, Judg. xiii. 3, 4, and John Baptist, Luke i. 13, 14, &c., and others. And so it might be here, though it were not mentioned before, there being many such things in Scripture omitted in their proper places, which afterwards are expressed or implied upon other occasions. Or rather, thirdly, It may be rendered *his matter*, or *thing*, i. e. the business concerning the child, that which thou hast promised or vowed concerning him, that he may grow up, and be accepted and employed by God in his service; and that he, when he is fully grown, may not break thy vow, but confirm it.

cir. 1165. 24 ¶ And when she had weaned him, g Deut. 12. 5, 6, 11. she [g]took him up with her, with three bullocks, and one ephah of flour, and a h Josh. 18. 1. bottle of wine, and brought him unto [h]the house of the LORD in Shiloh: and the child *was* young.

Three bullocks; either, first, One to be offered at that time; the other two presented to the priest, whether for his own use, or to be offered afterwards, as he saw fit. Or, secondly, One for a burnt-offering, the second for a sin-offering, the third for a peace-offering, of which they might all feast together; for all these sorts seem expedient for this work and time. *One ephah of flour*, for the meat-offerings belonging to the principal sacrifices, which to each bullock were *three tenth deals*, or three tenth parts of an ephah, as appears from Numb. xv. 9; xxviii. 12; and so nine homers, or nine parts of the ephah, were spent, and the tenth part was either a separate meat-offering, or given to the priest. *A bottle of wine*, for drink-offerings, according to the manner.

25 And they slew a bullock, and i Luke 2. 22. [i]brought the child to Eli.

A bullock; either, first, One of the three at the present, reserving the rest for the future. Or, secondly, The three bullocks mentioned ver. 24, to which the article here added, in the Hebrew, seems manifestly to relate; there being no one bullock there, singled out, to which it can belong. And so it is only an enallage of the singular number for the plural, which is frequent.

k Gen. 42. 15. 2 Kings 2. 2, 4, 6. 26 And she said, Oh my lord, [k]*as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

Oh my lord; a form of speech to engage favourable attention. *As thy soul liveth;* the usual form of an oath, as Gen. xlii. 15; 1 Sam. xvii. 55; xx. 3; as surely as thou livest: which asseverations seem necessary, because this was some years after it, and was quite forgotten by him.

1 Matt. 7. 7. mar. 11, 22. ‖ Or, *returned him, whom I have obtained by petition, to the* LORD. 27 [l]For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 [m]Therefore also I have ‖lent him to the LORD; as long as he liveth ‖he shall be lent to the LORD. And he [n]worshipped the LORD there.

‖ Or, *he whom I have obtained by petition shall be returned.* n Gen. 24. 26, 52.

I have lent him to the Lord, or, *given him*, &c., i. e. do now give or offer him; for she did not lend him for a time, with a purpose or right to require him again. The words may be rendered thus, *And I also asked him*, or *made* myself *to ask him*, (a usual Hebraism,) *for the Lord*, i. e. I prayed for this child, not only for myself, and to take away my reproach, but especially that I might have a child to serve and devote to the Lord. And so the following words, *as long as he liveth*, are not to be joined with this foregoing clause, but with those which come next after them; and that whole clause may be thus rendered, as a consequent upon the former: *And*, or *therefore all the days in which he is*, or *shall be*, *he* is or shall be *lent* or *given to the Lord;* or, as one *begged for the Lord*, and for his service, and therefore justly given to him. *He shall be lent*, or *rendered*, or *used as one given in my prayer;* for this was the condition of my prayer, that he should be the Lord's. *He worshipped;* not Eli, who is not mentioned but ver. 25, and then only passively, not as speaking or doing any thing; nor Elkanah, of whom here is no mention; but young Samuel, who is the subject spoken of in this and the foregoing verse, and who was capable of worshipping God in some sort, at least with external adoration; of which see on ver. 22. And so the particle *there* is emphatical, signifying that hereby he entered himself into the worship and service of God in that place, to which he was devoted by his parents, and now did devote himself.

CHAP. II.

Hannah's song, 1—10. *Samuel ministers before the Lord*, 11. *Eli's sons are wicked*, 12—17. *Hannah beareth more children*, 20, 21. *Eli reproves his sons, but mildly*, 22—25. *God by a prophet foretelleth the destruction of Eli's house*, 27—36.

AND Hannah [a]prayed, and said, [b]My heart rejoiceth in the LORD, [c]mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I [d]rejoice in thy salvation.

a Phil. 4. 6. b See Luke 1. 46, &c. c Ps. 92. 10. & 112. 9. d Ps. 9. 14. & 13. 5. & 20. 5. & 35. 9.

Hannah prayed, i. e. praised God; which is a part of prayer, Col. iv. 2; 1 Tim. ii. 1; so it is a synecdochical expression. *My heart rejoiceth*, or, *leapeth for joy;* for the words note not only inward joy, but also the outward demonstrations of it. *In the Lord*, as the author and the master of my joy, that he hath heard my prayer, and accepted my son for his service. *Mine horn is exalted;* my strength and glory (which are oft signified by a *horn*, as Psal. lxxxix. 17, 24; xcii. 10) are advanced and manifested to my vindication, and the confusion of mine enemies. *My mouth is enlarged*, i. e. opened wide, to pour forth abundant praises to God, and to give a full answer to all the reproaches of mine adversaries; whereas before it was shut through grief and confusion. *Over mine enemies*, i. e. more than theirs, or so as to get the victory over them, as she saith afterwards. Here she manifests her great prudence, and piety, and modesty, that she doth not name Peninnah, but only *her enemies* in the general. *Because I rejoice in thy salvation;* because the matter of my joy is no trivial or worldly thing, but that strange and glorious salvation or deliverance which thou hast given me from my own oppressing care and grief, and from the insolencies and reproaches of mine enemies, in giving me a son, and such a son as this, who shall be serviceable to God, and to his people, in helping them against their *enemies*, which she presaged, as may be guessed from ver. 10.

2 [e]*There is* none holy as the LORD: for *there is* [f]none beside thee: neither *is there* any rock like our God.

e Ex. 15. 11. Deut. 3. 24. & 32. 4. Ps. 86. 8. & 89. 6, 8. f Deut. 4. 35. 2 Sam. 22. 32.

There is none holy as the Lord; none so perfectly, unchangeably, and constantly holy, as God hath showed himself to be in this act of grace to me, whereby he hath both checked the proud and mighty, and pleaded the cause of his afflicted servant that trusted in him, and also fulfilled

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his promise in giving me a son, whom he hath sanctified by his grace to his service; all which are the proper effects of God's holiness. *There is none beside thee;* not only none is so holy as thou art, but in truth *there is none* holy (which word is easily understood out of the former clause) *besides thee*, to wit, entirely or independently, but only by participation from thee. Or, as none have any holiness like thine, so none have any being besides thee, unless by derivation from thee. *Neither is there any rock like our God;* thou only art a sure defence and refuge to all that flee to thee, and trust in thee, as I have found by my experience.

3 Talk no more so exceeding proudly;
g Ps. 94. 4. Mal. 3. 13. Jude 15. † Heb. *hard.*
g let *not* †arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

Talk no more so exceeding proudly; thou Peninnah, boast no more of thy numerous offspring, and speak no more insolently and scornfully of me, as thou hast done. She speaks of her in the plural number, because she would not expose her name to censure, but only instruct and reprove her for her good. *Arrogancy*, Heb. *hard* speeches, as those are called, Jude 15, harsh, heavy, and not to be borne. Or, the *old* sayings; either the old proverbs concerning barren women, which thou appliedst to me; or the old reproaches, to which for a long time thou hast accustomed thyself. *The Lord is a God of knowledge;* he knoweth thy heart, and all that pride, and envy, and contempt of me which thy own conscience knows, and all thy perverse carriages towards me. *By him actions are weighed*, i. e. he pondereth or trieth all men's thoughts and actions, (for the Hebrew word signifies both,) as a just Judge, to give to every one according to their works; and therefore he hath pitied my oppressed innocency, and rebuked her arrogancy. Or, *by him counsels*, or *actions*, or *events are disposed* or *ordered*, and not by ourselves; and therefore he brings many things to pass contrary to men's expectations, as now he hath done; he maketh one barren, and another fruitful, when and how it pleaseth him. In the Hebrew text it is *lo* the adverb; and so the words may be rendered thus, His *actions are not*, or *cannot*, *be directed*, or *rectified*, or *corrected* by any others; none can mend his work; he doth every thing best, and in the best season, as now he hath done: or *weighed*, or *numbered;* his ways are unsearchable. Or thus, *Are not* his *works right and straight?* who can blame his actions? So *lo* is for *halo*, as it is 2 Sam. xiii. 26; 2 Kings v. 26; Job ii. 10.

h Ps. 37. 15, 17. & 76. 3.
4 h The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

This notes either, 1. The strength of which they boasted. See Psal. xliv. 6; xlvi. 9. Or, 2. Their malicious or mischievous designs. See Psal. vii. 12; xi. 2; xxxvii. 14. Or, 3. Their virulent tongues, which are compared to *bows* that *shoot their arrows, even bitter words;* as it is said Psal. lxiv. 3: compare Jer. ix. 3. Or, 4. Their procreating virtue, which may well be compared to a *bow*, both because it is called a man's *strength*, Gen. xlix. 3, and because children, which are the effects of it, and are as it were shot from that *bow*, are compared to *arrows*, Psal. cxxvii. 4, 5. And this seems best to agree with the following verse. *They that stumbled;* or, *were weak*, or *feeble*, in body and spirit, that had no strength to conceive, which was once Sarah's case, Heb. xi. 11; or to bring forth, which was Israel's condition under Hezekiah, 2 Kings xix. 3. *Are girt with strength;* are enabled both to conceive and to bring forth, as the church was, Isa. lxvi. 9.

i Ps. 34. 10. Luke 1. 53.
k Ps. 113. 9.
l Is. 54. 1. Jer. 15. 9.
5 i *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that k the barren hath born seven; and l she that hath many children is waxed feeble.

Have hired themselves out for bread, through extreme necessity, into which they are fallen from their greatest plenty. It is the same thing which is expressed both in divers metaphors in the foregoing and following verses, and properly in the latter branch of this verse. *Ceased*, i. e. ceased to be such, to wit, hungry; the hungry failed; there was none of them hungry or indigent. *Seven*, i. e. many, as seven is oft used. She speaks in the prophetic style, the past time for the future; for though she had actually born but one, yet she had a confident persuasion that she should have more, which was grounded either upon some particular assurance from God, or rather upon the prayer or prediction of Eli; which, though it be mentioned after this song, ver. 20, yet in all probability was spoken before it, even upon the parents' presentation of the child to Eli, chap. i. 25, it not being likely that she would sing this song in Eli's presence, or before he had given his answer to her speech delivered chap. i. 26—28, there being nothing more frequent than such transpositions in Scripture. And the experience she had of the strange and speedy accomplishment of his former prophecy made her confidently expect the same issue from the latter. *She that hath many children*, i. e. Peninnah. *Is waxed feeble;* either because she was now past child-bearing, and impotent for procreation; or because divers of her children, which were her strength and her glory, were dead, as the Hebrew doctors relate.

6 m The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.
m Deut. 32. 39. Job 5. 18. Hos. 6. 1. Tob. 13. 2. Wisd. 16. 13.

Killeth, and maketh alive; either, 1. Diverse persons; he killeth one, and maketh another alive. Or, 2. The same person whom he first killeth, or bringeth very nigh unto death, he afterwards raiseth to life. Me, who was almost overwhelmed and consumed with grief, he hath revived. The name of *death*, both in sacred Scripture and profane writers, is oft given to great calamities; as Isa. xxvi. 19; Ezek. xxxvii. 11; Rom. viii. 36.

7 The LORD n maketh poor, and maketh rich: o he bringeth low, and lifteth up.
n Job 1. 21. o Ps. 75. 7.

8 p He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, q to set *them* among princes, and to make them inherit the throne of glory: for r the pillars of the earth *are* the LORD's, and he hath set the world upon them.
p Ps. 113. 7, 8. Dan. 4. 17. Luke 1. 52. q Job 36. 7. r Job 38. 4, 5, 6. Ps. 24. 2. & 102. 25. & 104. 5. Heb. 1. 3.

Out of the dust, i. e. out of their low and miserable condition, as this phrase is used, 1 Kings xvi. 2; Psal. cxiii. 7. Compare Job xvi. 15; Psal. xxii. 15. *From the dunghill;* from the most sordid place and mean estate. Compare 1 Kings xvi. 2; Job xxxvi. 11; Psal. vii. 5. *Dunghill;* which the poor are said to embrace, Lam. iv. 5. *To make them inherit;* not only possess themselves, but transmit them to their posterity, as hath oft happened in the world; or, *possess*. *The throne of glory*, i. e. a glorious throne or kingdom. *The pillars;* either, 1. The foundations of the earth, which God created and upholds, and wherewith he sustains the earth and all its inhabitants, as a house is supported with pillars; and therefore it is not strange if he disposeth of persons and things therein as he pleaseth. Or, 2. The princes or governors of the earth, which are called the *corners*, or corner-stones, of a land or people, Judg. xx. 2; 1 Sam. xiv. 38; Zeph. iii. 6, and are fitly called *pillars*, because they uphold the world, and keep it from sinking into confusion. See Psal. lxxiv. 2; Jer. i. 18; Rev. iii. 12. And these *are here said to be the Lord's*, by creation and constitution, because he advanceth them to their state, and preserves them in it, Prov. viii. 15, 16, and *puts the world*, or the kingdoms of the world, *upon them*, as burdens upon their shoulders: see Isa. ix. 6.

9 s He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.
s Ps. 91. 11. & 121. 3.

The feet, i. e. the steps or paths, their counsels and actions, he will *keep*, i. e. both uphold, that they may not fall, at least, into mischief or utter ruin; and direct and preserve from wandering, and from those fatal mistakes and errors that wicked men daily run into. *Shall be silent;* shall be put to silence: they who used to open their mouths wide against heaven, and against the saints, shall be so confounded with the unexpected disappointment of all their hopes, and with God's glorious appearance and operations

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for his people, that they shall have their mouths quite stopped, and sit down in silent amazement and consternation: see Isa. xv. 1; Jer. viii. 14; xlvii. 5, 6. *In darkness;* both inward, in their own minds, which are wholly in the dark, perplexed by their own choice and counsels, not knowing what to say or do; and outward, in a state of deepest distress and misery. *By strength shall no man prevail,* to wit, against God, or against his saints, as the wicked were confident they should do, because of their great power, and wealth, and numbers; whereas God's people were mean, and impotent, and helpless. And particularly, Peninnah shall not prevail against me by that strength which she hath, or thinks to have, from her numerous offspring. But it is to be observed, that although Hannah takes the rise of this song from her own condition, yet she extends her thoughts and words further, even to the usual methods of God's providence in the government of the world.

10 The adversaries of the LORD shall
t Ps. 2. 9. u ch. 7. 10. Ps. 18. 13. x Ps. 96. 13. & 98. 9. y Ps. 89. 24.
be [t]broken to pieces; [u]out of heaven shall he thunder upon them: [x]the LORD shall judge the ends of the earth; and he shall give strength unto his king, and [y]exalt the horn of his anointed.

The adversaries of the Lord; and of his people; especially the Philistines, who at this time were the chief oppressors of Israel. *Shall be broken to pieces:* these and the following words are prophetical of what God was about to do: they who are now our lords, shall be subdued. *Out of heaven,* i. e. out of the clouds or air, which is oft called *heaven. Shall he thunder upon them;* as was done, 1 Sam. vii. 10. *Shall judge,* i. e. shall condemn and punish, as that verb by a synecdoche is oft used. *Of the earth,* or, *of the land,* to wit, the Philistines who dwelt in the utmost borders of Canaan, even upon the sea-coast. *Unto his king;* either, 1. Unto the judge or ruler whom he shall set up for the protection and deliverance of his people; the word *king* being elsewhere so taken. Or, 2. The *king* properly so called; and so she prophesieth, that Israel should have a king, and that there should be a great difference between king and king; between the people's king, Saul, whom they would obstinately and passionately desire, by whom therefore they should have but little relief; and God's king, David, whom God would choose as a man after his own heart, and whom he would strengthen and assist so, as by his hands to break all his enemies to pieces. *Exalt the horn,* i. e. increase or advance the strength. *Of his anointed,* i. e. of his king. The same thing repeated in other words, although it may have a mystical sense and respect to Christ, the singular anointed one of God, and the special King of his people, whom all their other kings did typify and represent, and from whom they received authority and power.

11 And Elkanah went to Ramah to his
z ver. 18. ch. 3. 1.
house. [z]And the child did minister unto the LORD before Eli the priest.

In some way agreeable to his tender years, as in singing, or playing upon instruments of music, as they used then to do in God's service; or lighting the lamps, or some other way. For I suppose Samuel was not brought to the tabernacle in such tender years as some think; of which see on 1 Sam. i. 22. *Before Eli the priest,* i. e. under the inspection and by the direction and instruction of Eli.

a Deut. 13. 13. b Judg. 2. 10. Jer. 22. 16. Rom. 1. 28.
12 ¶ Now the sons of Eli *were* [a]sons of Belial; [b]they knew not the LORD.

To wit, practically, i. e. they did not acknowledge, honour, regard, love, or serve God; for so words of knowledge are commonly used in Scripture: see Rom. i. 28; 1 Cor. xv. 34; Tit. i. 16.

13 And the priest's custom with the people *was, that,* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

Offered, i. e. presented it to the Lord, to be offered by the priest. *While the flesh was in seething;* for as the Lord's part of the peace-offerings was burnt upon the altar, so the priest's and offerer's parts were to be sodden.

c See 1 Sam. 2. 12.
14 And he struck *it* into [c]the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

All that the flesh-hook brought up the priest took for himself; not contented with the breast and shoulder which were allotted them by God, Exod. xxix. 27, 28; Lev. vii. 31, they took also part of the offerer's share; and besides, they snatched their part before it was heaved and waved, contrary to Lev. vii. 34.

d Lev. 3. 3, 4, 5, 16.
15 Also before they [d]burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

The fat, and the other parts to be burnt with it. See Lev. iii. 3, 4, 9; vii. 31. So this was an additional injury; for lest the fork should mistake and injure them, they took such parts as they best liked whilst it was raw, when it might be better discerned.

† Heb. *as on the day.*
16 And *if* any man said unto him, Let them not fail to burn the fat † presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

Take as much as thy soul desireth; we are content to relinquish our parts to thee, only let not God be wronged of his due.

e Gen. 6. 11. f Mal. 2. 8.
17 Wherefore the sin of the young men was very great [e]before the LORD: for men [f]abhorred the offering of the LORD.

The sin of the young men was very great; because they violently took away both man's and God's dues, and this before their time, and that with manifest contempt of God and men; and all this merely for the gratifying of their sensual appetite. *Before the Lord,* i. e. even in the place of God's special presence, where he saw and observed all their miscarriages; which argues the height of impiety and imprudence. *Men abhorred the offering of the Lord;* they neglected and abhorred the practice of carrying up sacrifices to be offered, which they knew would be so grossly abused; and which, as they might think, would be rejected and abhorred by God himself; and therefore they would not contribute to the priests' sin, and the corruption of God's worship, but judged it better to neglect the thing, than to expose it to the priests' depravation; wherein yet they erred, as we see, ver. 24.

g ver. 11. h Ex. 28. 4. 2 Sam. 6. 14.
18 ¶ [g]But Samuel ministered before the LORD, *being* a child, [h]girded with a linen ephod.

Ministered, i. e. performed his ministration carefully and faithfully, not corrupting nor abusing it, as Eli's sons did. *Before the Lord;* in God's tabernacle; or as in God's presence, sincerely and regularly, with God's approbation. Compare Gen. xvii. 1; 2 Chron. xxvi. 4. *A linen ephod;* a garment used in God's service, and allowed not only to the inferior priests and Levites, but also to eminent persons of the people, as 2 Sam. vi. 14, and therefore to Samuel, who, though no Levite, was a Nazarite, and that from his birth.

i ch. 1. 3.
19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she [i]came up with her husband to offer the yearly sacrifice.

A little coat, suitable to his age and stature, to be worn ordinarily; for *coats* were their usual garments. See Gen. iii. 21; xxxvii. 3; 2 Sam. xv. 32; Cant. v. 3; Dan. iii. 21; Luke iii. 11; ix. 3. Knowing that he could not yet do much service, she would not have him too burdensome to the tabernacle, and therefore she yearly provided him with

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a coat, which was the chief and upper garment; and under that his other garments possibly are comprehended.

k Gen. 14. 19. 20 ¶ And Eli k blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the ‖ loan which is 1lent to the LORD. And they went unto their own home.

‖ Or, petition which she asked, &c. 1 Ch. 1. 28.

As their superior, and God's high priest, Eli blessed them in God's name, and they received his blessing by faith, which made it effectual, ver. 21. *Seed*, i. e. a child, or rather children, as the event showed. *For the loan which is lent to the Lord*, or, *for the petition*, i. e. the thing desired, to wit, the child; *which* she, thy wife, *asked of the Lord;* or, *for the Lord*, as chap. i. 28, to whom accordingly she hath given them. And therefore as she asked him not so much for herself, for she seldom sees him, as for the Lord, to whose service she hath wholly devoted him; so now I pray that God would give you other children, for both your comfort and enjoyment.

m Gen. 21. 1. 21 And the LORD m visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel n grew before the LORD.

n ver. 26. ch. 3. 19. Judg. 13. 24. Luke 1. 80. & 2. 40.

Visited, to wit, in mercy, and with his blessing, as that word is used, Gen. xxi. 1; Exod. xiii. 19; Jer. xv. 15; not in anger, as it is taken Exod. xxxii. 34; Lev. xxvi. 16. *Grew;* not only in age and stature, but especially in wisdom and goodness, as Luke i. 15. Or, *was magnified;* or *grew great*, famous and acceptable, as ver. 26. *Before the Lord;* not only before men, who might be deceived, but in the presence and judgment of the all-seeing God.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with o the women that † assembled *at* the door of the tabernacle of the congregation.

o See Exod. 38. 8. † Heb. *assembled by troops.*

Eli was very old; and therefore unfit either to manage his office himself, or to make a diligent inspection into the carriage of his sons in holy administrations; which gave them opportunity for their wickedness. *All that his sons did unto all Israel;* whom they injured in their offerings, and alienated from the service of God. *Assembled*, or *warred;* which expression is used of them, either because they came to the service and worship of God in the tabernacle, which is often called *a warfare;* or because they came in considerable numbers, and due order, like to an army. *At the door;* the place where all the people, both men and women, waited when they came up to the service of God, 1 Sam. i. 9, 12; Luke i. 10, because they could not have admittance into the tabernacle, and because the altar on which their sacrifices were offered was by the door. Hence it seems probable that these women were not such as devoted themselves to the service of God and of his tabernacle, either by fasting and prayer, &c., or by sewing, spinning, &c., which, if then there were any such, had their stations not at the door, but in divers places allotted to them round about the tabernacle; but of such as came up to worship God at his tabernacle; as women ofttimes did, with their husbands, as here Hannah did, and the blessed Virgin Mary, Luke ii. 41, or with their parents. And this exposition may receive strength from Exod. xxxviii. 8, where the very same phrase is used, and that when the great tabernacle was not yet built; and so there was no occasion for any women to come to the other less tabernacle then used, save only to pray or offer sacrifices,

23 And he said unto them, Why do ye such things? for ‖ I hear of your evil dealings by all this people.

‖ Or, *I hear evil words of you.*

Such things, as those above mentioned, ver. 13, 22. Eli's sin in this matter was not only that he reproved them too gently, and generally, and sparingly; but especially that he contented himself with a verbal rebuke, and did not *restrain them*, as is said chap. iii. 13, and inflict those punishments upon them, of putting them out of their priest's office, and cutting them off from God's people; which such high crimes deserved by God's law, and which he as judge and high priest ought to have done, without all respect of persons. *By all this people*, that dwell here, or come hither to worship.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people ‖ to transgress.

‖ Or, *to cry out.*

Words too mild for such diabolical actions. *Ye make the Lord's people to transgress;* either, 1. The women that by your instigation were drawn to folly. Or, 2. Others who are easily brought to follow your pernicious example. Or, 3. Other persons of pious and honest minds, whom therefore he calls *the Lord's people* by way of distinction from *the children of Belial*, who were so highly offended with the great dishonour done to God and to his worship, and with the horrible wickedness of the priests, that upon that occasion they were hurried into the other extreme, and lived in the neglect and contempt of their own indispensable duty of offering sacrifices, because they came through the priests' hands.

25 If one man sin against another, the judge shall judge him: but if a man p sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, q because the LORD would slay them.

p Num. 15. 30. q Josh. 11. 20. Prov. 15. 10.

If one man sin against another, by doing any injury. *The judge shall judge him;* the magistrate shall by his sentence end the difference, and both parties shall acquiesce in his determination, and so the breach shall be made up. The sense is, if only man be wronged, man can right it, and reconcile the persons. *If a man sin against the Lord*, to wit, in such manner as you have done, directly and immediately, in the matters of his worship and service, wilfully and presumptuously. *Who shall entreat for him?* the offence is of so high a nature, that few or none will dare to intercede for him, but will leave him to the just judgment of God. He speaks after the manner of men, who do oft intercede with the prince for such as have injured any private person; but will not presume to do so when the injury is committed against his own person. The words are, and may be thus rendered, *Who shall judge for him?* Who shall interpose himself as umpire, or arbitrator, between God and him? Who shall compound that difference? None can or dare do it, and therefore he must be left to the dreadful, but righteous judgment of God; which is your case and misery. *Because the Lord would slay them*, i. e. because God hath determined to destroy them for their many and great sins; and therefore would not and did not give them grace to hearken to Eli's counsel, and to repent of their wickedness, but hardened their hearts to their destruction.

26 And the child Samuel r grew on, and was s in favour both with the LORD, and also with men.

r ver. 21. s Prov. 3. 4. Luke 2. 52. Acts 2. 47. Rom. 14. 18.

He grew better in bad times, which is remembered to his commendation.

27 ¶ t And there came a man of God unto Eli, and said unto him, Thus saith the LORD, u Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

t 1 Kings 13. 1. u Ex. 4. 14, 27.

A man of God, i. e. a prophet or preacher sent from God. See 1 Tim. vi. 11; 2 Tim. iii. 17; 2 Pet. i. 21. Who this was is not revealed by God, and therefore it is vain to inquire, and impossible to determine. *Did I plainly appear?* did I indeed show such a favour, and appear so evidently and gloriously to thee, and for thee, and is this thy requital? *Unto the house of thy father*, i. e. unto Aaron the chief of thy father's house. *When they were in Egypt:* see Exod. iv. 27. *Pharaoh's house*, i. e. either, 1. In Pharaoh's land; the whole kingdom being, as it were, one great family, whereof Pharaoh was the master. Or, 2. In Pharaoh's court, where Aaron might probably be at the time of this revelation, either to answer to some accusation against him or his brethren, or to beg some relaxation of the rigour, or for some other occasion.

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x Ex. 28. 1, 4. Num. 16. 5. & 18. 1, 7.

28 And did I [x]choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [y]did I give unto the house of thy father all the offerings made by fire of the children of Israel?

y Lev. 2. 3, 10. & 6. 16. & 7. 7, 8, 34, 35. & 10. 14, 15. Num. 5. 9, 10. & 18. 8,—19.

Did I choose him, to wit, Aaron thy father? whereby he shows what he meant by his *father's house*. *An ephod;* that golden ephod which was peculiar to the high priest. *All the offerings made by fire*, i. e. all the priest's part of the offerings. He only had the office, and he had the whole benefit.

z Deut. 32. 15.

29 Wherefore [z]kick ye at my sacrifice and at mine offering, which I have commanded *in my* [a]habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

a Deut. 12. 5, 6.

Wherefore kick ye at my sacrifice; using them irreverently, contemptuously, and profanely; both by abusing them to your own luxury, and by causing the people to abhor and neglect them? He chargeth Eli with his sons' faults. *Honourest thy sons above me;* permitting them to dishonour and injure me, by taking my part to themselves; choosing rather to offend me by thy connivance at their sin, than to displease them by severe rebukes, and effectual restraints, and just punishments; and so prefer their will, and pleasure, and honour, before mine. *To make yourselves fat;* to pamper yourselves. This you did not out of any necessity, but out of mere luxury. *The chiefest of all the offerings;* not contented with those parts which I had allotted you, you invaded those choice parts which I reserved for myself.

30 Wherefore the LORD God of Israel saith, [b]I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, [c]Be it far from me; for them that honour me [d]I will honour, and [e]they that despise me shall be lightly esteemed.

b Ex. 29. 9.

c Jer. 18. 9, 10.

d Ps. 18. 20. & 91. 14.

e Mal. 2. 9.

I said indeed. Quest. Where or when did God say this? *Answ.* Either, 1. When he made that promise for the perpetuation of the priesthood in Aaron's family, Exod. xxviii. 43; xxix. 9. *Object.* If Eli and all his family had been cut off, yet that promise had been made good in Eleazar's family: how then was that promise recalled by this sentence against Eli? *Answ.* It was recalled and made void, though not absolutely and universally to all Aaron's family, yet respectively to Eli and his family, which were wholly excluded from the benefit of it, wherein otherwise they should have shared; even as God's keeping of the Israelites out of Canaan and in the wilderness for forty years, and destroying them there, is called his *breach of promise*, Numb. xiv. 34, although the promise of Canaan was not simply made void to all the Israelites, but only to that evil generation of them; or as God's *covenant* with David, and with his seed, of which God saith that it should *stand fast*, Psal. lxxxix. 28, and that he would *not break* nor *alter it*, ver. 34, yet is said to be *made void*, ver. 39, to wit, in regard of some particular branches or members of that family. Or, 2. To Eli himself, or to his father, when the priesthood was translated from Eleazar's to Ithamar's family, for some cause not mentioned in Scripture, but most probably for some great miscarriage of some of them. If it be said that there is no such promise recorded in Scripture, it may be so replied, That there are many sayings and doings noted in Holy Scripture which were not spoken of in their proper times and places, as Gen. xxiv. 51; xlii. 21; Hos. xii. 4; Luke xi. 49; Acts xx. 25. So the sense of the place may be this, That promise and privilege of the perpetuation of the priesthood in Phinehas and his family, made to them Numb. xxv. 12, 13, namely, upon condition of his and their faithfulness in their office, which is plainly understood, I now take away from that family for their wickedness, and I transfer it to thee and thine, and will fix it there upon the same condition. *Should walk before me*, i. e. minister unto me as high priest. *Walking* is oft put for discharging one's office; *before me* may signify that he was the high priest, whose sole prerogative it was to minister before God, or before the ark, in the most holy place. *For ever;* as long as the Mosaical law and worship lasted, as that phrase is oft used. *Be it far from me*, to wit, to fulfil my promise, which I repent of, and hereby retract. *Them that honour me;* that worship and serve me with reverence and godly fear, and according to my will, which I esteem as an honour done to me. *I will honour;* I will advance them to honour, and maintain them in it. *They that despise me;* not formally and directly; for so Eli's sons did not despise God; but indirectly and by consequence, by presumptuous disobedience of my commands; by defiling and disgracing my worship and ordinances, either by transgressing the rules I have given them therein, or by their ungodly and shameful conversation; and by making my service contemptible and abominable to others through their scandals: all which are manifest arguments of contempt of God, and are so called, as Numb. xi. 20; 1 Sam. xii. 9, 10; Mal. i. 8, and all which were eminently found in Eli's sons. *Shall be lightly esteemed*, both by God and men.

31 Behold, [f]the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

f 1 Kin. 2. 27. Ezek. 44. 10. See ch. 4. 11, 18, 20. & 14. 3. & 22. 18, &c.

I will cut off thine arm, i. e. I will take away thy strength, which is oft signified by the *arm*, as Job xxii. 8; Psal. xxxvii. 17, or all that in which thou placest thy confidence and security; either, 1. The ark, which is called God's *strength*, Psal. lxxviii. 61, and was Eli's strength, who therefore was not able to bear the very tidings of the loss of it, chap. iv. 18. Or, 2. His priestly dignity or employment, whence he had all his honour and substance. Or rather, 3. His children, to whom the words following here, and in the succeeding verses, seem to confine it, who are the strength of parents: see Gen. xlix. 3; Deut. xxi. 17; Psal. cxxvii. 4, 5. *The arm of thy father's house*, i. e. thy children's children, and all thy family; which was in great measure accomplished. 1 Sam. xxii. 16, &c. *There shall not be an old man in thine house;* they shall generally be cut off by an untimely death before they be old.

32 And thou shalt see ‖ an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be [g]an old man in thine house for ever.

‖ Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.*

g See Zech. 8. 4.

So the sense is, *Thou shalt see*, not in thy person, but in thy posterity, (it being most frequent in Scripture to attribute that to parents which properly belongs to their posterity only; as Gen. xvii. 8; xxvii. 29, 40,) *an enemy*, i. e. thy competitor, or him who shall possess that place of high trust and honour which now thou enjoyest, (such persons being through man's corrupt nature esteemed as a man's worst enemy,) *in my habitation*, i. e. in the sanctuary. And then he adds by way of aggravation, that this sad accident should happen *in all the wealth which God shall give Israel*, i. e. in a time when God should eminently bless Israel, and make good all his promises to them, which was in Solomon's days, when Abiathar of Eli's race was put out of the high priesthood, and Zadok was put in his place, 1 Kings ii. 27, 35, when the priesthood was most glorious, and most profitable, and comfortable, and therefore the loss of it more deplorable. But the words may be otherwise rendered, as is noted in the margin of our English Bibles: *Thou shalt see*, to wit, in thy own person, *the affliction*, or *oppression*, or *calamity* of my *habitation*, i. e. either of the land of Israel, wherein I dwell; or of the sanctuary, called *the habitation* by way of eminency, whose greatest glory the ark was, 1 Sam. iv. 21, 22, and consequently, whose greatest calamity the loss of the ark was; *for*, or *instead of all that good wherewith God would have blessed Israel*, or *was about to bless Israel;* having raised up a young prophet, Samuel, and thereby given good grounds of hope that he intended to bless Israel, if thou and thy sons had not hindered it by your sins, which God was resolved

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severely to punish. So this clause of the threatening concerns Eli's person, as the following concerns his posterity. And this best agrees with the most proper and usual signification of that phrase, *Thou shalt see. For ever*, i. e. as long as the priesthood continues in thy family, or as long as the Levitical priesthood lasts.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die † in the flower of their age.

† Heb. men.

The man of thine, i. e. those of thy posterity. *From mine altar*, i. e. from attendance upon mine altar; whom I shall not destroy, but suffer to live, and wait at the altar. *Shall be to consume thine eyes, and to griere thine heart;* shall be so forlorn and miserable, that if thou wast alive to see it, it would grieve thee at the very heart, and thou wouldst consume thine eyes with weeping for their calamities. So the phrase is like that of *Rachel weeping for her children*, Jer. xxxi. 15, which were slain long after her death. *The increase of thine house*, i. e. thy children. *In the flower of their age;* about the thirtieth year of their age, when they were to be admitted to the plenary administration of their office, Numb. iv. 3, then they shall die.

h 1 Kings 13. 3.

34 And this *shall be* [h] a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; [i] in one day they shall die both of them.

i ch. 4. 11.

This shall be a sign unto thee, to wit, of the certain truth of those sad predictions; and it was fulfilled, chap. iv. 11.

k 1 Kings 2. 35. 1 Chron. 29. 22. Ezek. 44. 15.

35 And [k] I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and [l] I will build him a sure house; and he shall walk before [m] mine anointed for ever.

l 2 Sam. 7. 11, 27. 1 Kings 11. 38.

m Ps. 2. 2. & 18. 50.

A faithful priest, to wit, of another line, as is necessarily implied by the total removal of that office from Eli's line, before threatened. The person designed is Zadok, one eminent for his faithfulness to God and to the king, who, when Abiathar, the last of Eli's line, was deposed by Solomon, was made high priest in his stead, 1 Kings ii. 27 35; 1 Chron. xxix. 22. *That shall do according to that which is in mine heart;* and shall not dishonour or disobey me to gratify his sons, as thou hast done. *I will build him a sure house*, i. e. give him a numerous posterity, as that phrase is used, Exod. i. 21; 2 Sam. vii. 11; 1 Kings xi. 38, and confirm that sure covenant of an everlasting priesthood made to Phinehas, of Eleazar's line, Numb. xxv. 13, and interrupted for a little while by Eli, and his, of the line of Ithamar, unto him and his children for ever. And this was manifestly verified until the Babylonish captivity, Ezek. xliv. 15; and there is no reason to doubt of its continuance in the same line till Christ came. *He shall walk*, i. e. minister as high priest. *Before mine anointed;* either, first, Before king Solomon, who was anointed king, 1 Kings i. 39, and before the succeeding kings, who are commonly called *anointed*, or *the Lord's anointed*, as 1 Sam. xii. 3, 5; xxiv. 6, 10; Psal. lxxxix. 38, 51; Lam. iv. 20. Or rather, secondly, Before Jesus Christ; first, Because this title of *Anointed*, or *Christ*, or *Messias*, (both which words signify only the *Anointed*,) is most frequently and eminently ascribed to Christ, both in the Old and New Testament, and therefore it is most reasonable to understand it of him, when there is nothing in the text or context which determines it to any other. Secondly, Christ is the main scope and design, not only of the New, but of the Old Testament, which in all its types and ceremonies represented Christ; and particularly, the high priest was an eminent type of Christ, and did represent his person, and act in his name and stead, and did mediately what John Baptist did immediately, *go before the face of the Lord* Christ; and when Christ did come, that office and officer was to cease. Thirdly, The high priest is seldom or never said to *walk* or *minister* before the kings of Israel or Judah, but constantly *before the Lord*, and consequently before Christ, who as he was God blessed for ever, Rom. ix. 5, was present with, and the Builder and Governor of, the ancient church of Israel, as is manifest from Acts vii. 35; 1 Cor. x. 4; Heb. iii. 3—6, and many other places; and their temple is particularly called *his temple*, Mal. iii. 1, because all the temple worship was performed in his presence, and had a special respect unto him, and therefore the high priest is most properly said to *walk before him*.

36 [n] And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, † Put me, I pray thee, into ‖ one of the priests' offices, that I may eat a piece of bread.

n 1 Kings 2. 27.

† Heb. Join. ‖ Or, somewhat about the priesthood.

Crouch to him, in way of humble supplication. See 1 Kings ii. 26; *A morsel of bread;* whereas before they were so nice and delicate, that my liberal allowance could not satisfy them, but they must have their meat raw and fat, &c., above, ver. 13—16; so the punishment is suited to the nature of their sin. *Into one of the priests' offices;* into the meanest office belonging to it. See Ezek. xliv. 10, 11, &c. *Quest.* How could they be reduced to so great straits, seeing, though they lost the high priesthood, they still were inferior priests, and had a right to those plentiful provisions which belonged to that order? *Answ.* First, They might be degraded, not only from the office of the high priest, but also from that of the inferior priests, and consequently might forfeit and lose all the privileges belonging to their office. Secondly, This might be from the tyranny and violence of some of the succeeding priests of Eleazar's line towards that other line, which had long stood in competition with them, and had for a season got away the priesthood from them; for this text only relates the matter of fact, but doth not express an approbation of it.

CHAP. III.

The Lord calleth Samuel three times; he knows not God's voice, but thinks it to be Eli who calls him; runs to him, who instructs him, 1—9. *At the fourth call he answers*, 10. *God acquainteth Samuel with the destruction of Eli's house*, 11—14. *Samuel in the morning discovers it to Eli, at his request: Eli's submission*, 15—18. *All Israel acknowledgeth Samuel for a prophet*, 19—21.

AND [a] the child Samuel ministered unto the Lord before Eli. And [b] the word of the Lord was precious in those days; *there was* no open vision.

a ch. 2. 11.

b Ps. 74. 9. Amos 8. 11. See ver. 21.

Before Eli, i. e. under his inspection and direction, which, being so young, he needed. *The word of the Lord*, to wit, the word of prophecy, or the revelation of God's will to and by the prophets. *Was precious*, i. e. rare or scarce, such things being most precious in men's esteem, whereas common things are generally despised. *There was no open vision;* God did not impart his mind by way of vision or revelation openly, or to any public person, to whom others might resort for satisfaction, though he might or did privately reveal himself to some pious persons for their particular direction. This is here premised as a reason why Samuel understood not, when God called him once or twice.

2 And it came to pass at that time, when Eli *was* laid down in his place, [c] and his eyes began to wax dim, *that* he could not see;

cir. 1141.

c Gen. 27. 1. & 48. 10. ch. 2. 22. & 4. 15.

In his place; in the court of the tabernacle. *He could not see*, to wit, clearly and distinctly. This is added as an evidence of his old age, partly to show God's contempt of him, notwithstanding his venerable age, and his preferring the child Samuel before him in this vision; and partly as the reason why Samuel so readily ran to him upon the first call, because his great age made him more to need his servants' help.

3 And ere [d] the lamp of God went out [e] in the temple of the Lord, where the

d Ex. 27. 21. Lev. 24. 3. 2 Chr. 13. 11.

e ch. 1. 9.

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ark of God *was*, and Samuel was laid down *to sleep*:

Ere the lamp of God went out; before the lights of the golden candlestick were put out, i. e. in the night season, or before the morning, when they were put out, as they were lighted in the evening, Exod. xxvii. 21; Lev. xxiv. 3; 2 Chron. xiii. 11. *In the temple*, i. e. in the tabernacle, which is sometimes called the temple, as being of the same use and significancy. *Samuel was laid down to sleep;* not that this happened when he first lay down, but whilst he was lying there.

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

He ran; showing his great faithfulness and diligence in the service, either of the Lord, or of his master Eli.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

‖ Or, *Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.* f See Acts 19. 2.

7 ‖ Now Samuel [f]did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

Either, first, He was not acquainted with God in that extraordinary or prophetical way. Or rather, secondly, He did not yet understand, any more than before, that it was not Eli, but God, who spake to him. And this ignorance of Samuel's served God's design, that his simplicity might give Eli the better assurance of the truth of God's call and message to Samuel.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

He arose and went to Eli; he persists in the same readiness to obey and serve him, and was not discouraged or driven from his duty by his double mistake and disappointment. *Eli perceived*, by the consideration of Samuel's piety, of the sanctity of the place adjoining, from whence God had oft-times spoken, and of the solitude of the place, where there was no human person besides himself who could or would have called Samuel in that manner.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

Thy servant heareth, i. e. I am ready to hear what thou speakest, and to do what thou requirest.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

The Lord came; before, he spake to him at a distance, even from the holy oracle between the cherubims; but now, to prevent all further mistakes, the voice came near to him, as if the person speaking had been present with him. *And stood;* before, the voice passed by him, now the speaker fixeth his abode with him for a time, till he had uttered his whole mind to him. *As at other times;* as he had done before. *Samuel, Samuel;* his name is here doubled, to engage him to the more speedy and diligent attention.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, [g] at which both the ears of every one that heareth it shall tingle.

g 2 Kings 21. 12. Jer. 19. 3.

I will do a thing: those things which are related in the next chapter, which though done by the Philistines, God here ascribes to himself, because he was the first and chief cause of it, by withdrawing his helping hand from Israel, and by delivering the ark, and Eli's two sons, and the rest of people, into his and their enemies' hands. *Both the ears of every one that heareth it shall tingle;* which will be so terrible, that not only those that feel it shall groan under it, but those that only hear the report of it shall be struck with such amazement and horror, which will make their heads and hearts ache. A metaphor from him, who being surprised with some great and hideous noise, such as thunder or great guns, his head is much affected with it, and the sound or tingling of it abides in his ears a good while after it. This phrase is used also 2 Kings xxi. 12; Jer. xix. 3.

12 In that day I will perform against Eli [h] all *things* which I have spoken concerning his house: † when I begin, I will also make an end.

h ch. 2 30.—36. † Heb. *beginning and ending.*

In that day; in that time which I have appointed for this work, which was about twenty or thirty years after this threatening. So long space of repentance God allows to this wicked generation to make their peace with God, and prevent the execution, as others did in like cases. *All things which I have spoken*, by that prophet, chap. ii. 27. *When I begin, I will also make an end;* though this vengeance may and shall be delayed for a season, to manifest my patience, and incite them to repentance; yet when once I begin to inflict, I shall certainly go on with it, and not desist till I have made a full end.

13 ‖ [i] For I have told him that I will [k] judge his house for ever for the iniquity which he knoweth; because [l] his sons made themselves ‖ vile, and he † [m] restrained them not.

‖ Or, *And I will tell him, &c.* i ch. 2. 29, 30, 31, &c. k Ezek. 7. 3. & 18. 30. l ch. 2. 12, 17, 22. ‖ Or, *accursed.* † Heb. *frowned not upon them.* m ch. 2. 23, 25.

I will judge, i. e. condemn and punish or destroy, as the word *judge* is oft used, as Gen. xv. 14; John iii. 18; xvi. 11. *His house;* his children and posterity, as is manifest by the story; as the word *house* is frequently taken, as 2 Sam. vii. 11; 1 Kings xxi. 29. So *the house of Judah, of Aaron, of David*, are oft taken for their posterity. And *to build a house*, in Scripture use, is to increase their posterity, as Exod. i. 21; Deut. xxv. 9; Ruth iv. 11. Compare Gen. xvi. 2; xxx. 3. *For ever;* till they be utterly rooted out; or for a long time, as that phrase is oft used. *Which he knoweth;* either by the information of the prophet, chap. ii. 27, &c., or by his own guilty and self-accusing conscience. But these and the foregoing and following words may well be and are rendered thus; *for* this *iniquity, because he knew* (both by common fame, and by his own observation) *that his sons*, &c. He cannot pretend ignorance, or want of proof of their wickedness, which aggravates his sin. *Vile;* not only hateful to God, but contemptible to all the people, whereby they also brought their sacred office and God's holy ordinances into contempt. Heb. *cursed themselves*, or *made themselves execrable* or *accursed*, both to God and men: by their lewd and cursed practices they put themselves under the curse of God, by such a gross violation of God's commands: compare Josh. vi. 18; vii. 12, 13. This expression may be used by way of reflection upon their father, because he did not denounce the curse of God against them, nor put them out of the priesthood, as accursed persons, although they were so vile, that they had prevented their father's censure, and meritoriously cast themselves out, and cut themselves off from the priesthood and congregation of the Lord, which their father should have done judicially. *He restrained them not;* he contented himself with a cold and gentle reproof, and did not severely rebuke, and punish, and effectually restrain them from their abominable courses, nor use that authority which God had given him, as a father, as a high priest, and as a judge, or chief magistrate, against them, as by the law of God he was obliged to do.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house [n] shall not be purged with sacrifice nor offering for ever.

n Num. 15. 30, 31. Is. 22. 14.

I have sworn; which might be done before, though it be mentioned here only. Or, *I do swear;* the past tense being commonly put for the present in the Hebrew tongue. *Unto the house*, or, *concerning*, as the prefix *lamed* is oft used, as Exod. xiv. 3; xviii. 7; 2 Sam. xi. 7; Psal. xci. 11, compared with Matt. iv. 6. *Shall not be purged with*

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sacrifice, i. e. the punishment threatened against Eli and his family shall not be prevented or hindered by all their sacrifices, as they fondly imagine, but shall infallibly be executed.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

Opened the doors of the house of the Lord: although the tabernacle, whilst it was to be removed from place to place in the wilderness, had no doors, but consisted only of curtains, and had only hangings before the entrance, instead of doors; yet when it was settled in one place, as now it was in Shiloh, where it had been for a long time, it is more than probable, both from this place, and by comparing 1 Sam. i. 9; 2 Sam. vi. 17, and from the nature and reason of the thing, that it was enclosed within some solid building, which had doors, and posts, and other parts belonging to it. *The vision*, i. e. the matter of the vision or revelation, partly from the reverence and respect he bore to his person, to whom he was loth to be a messenger of such sad tidings; partly lest if he had been hasty to utter it, Eli might think him guilty of arrogancy or secret complacency in his calamity, which was like to tend to Samuel's advancement. And not being commanded by God to acquaint Eli herewith, he prudently suspended the publication of it till a fit occasion were offered, which he might reasonably expect in a very little time, knowing that Eli would be greedy to know the matter of that revelation, the preface whereof he was acquainted with; and that it would be less offensive, and therefore more useful to Eli, when he saw that Samuel was not puffed up with it, nor forward to vent it, until Eli forced it from him.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: [o] God do so to thee, and [†] more also, if thou hide *any* [‖] thing from me of all the things that he said unto thee.

[o] Ruth 1. 17.
[†] Heb. *so add.*
[‖] Or, *word.*

God inflict the same evils upon thee, which I suspect he hath pronounced against me, and greater evils too. Or, *God do so*, i. e. let God deal with thee so severely, as I cannot, or am loth to express. So it is a kind of aposiopesis, usual in oaths and in adjurations. The same phrase is in Ruth i. 17. Thus he adjures him to utter the whole truth, as was usual among the Hebrews, as 1 Kings xxii. 16; Matt. xxvi. 63.

18 And Samuel told him [†] every whit, and hid nothing from him. And he said, [p] It *is* the LORD: let him do what seemeth him good.

[†] Heb. *all the things*, or, *words.*
[p] Job 1. 21. & 2. 10. Ps. 39. 9. Is. 39. 6.

This severe sentence is from the sovereign Lord of the world, who hath an absolute power and right to dispose of me and all his creatures as he pleaseth, to whose good pleasure I therefore freely submit: from Israel's God, who was known by this name of Jehovah, who is in a special manner the ruler of the people of Israel, to whom it properly belongs to punish all mine offences, whose chastisement I therefore accept.

19 ¶ And Samuel [q] grew, and [r] the LORD was with him, [s] and did let none of his words fall to the ground.

[q] ch. 2. 21.
[r] Gen. 39. 2, 21, 23.
[s] ch. 9. 6.

Samuel grew, as in stature, so in wisdom and piety, and God's favour, and reputation with the people. *Fall to the ground*, i. e. want its effect or success; God made good all his predictions. A metaphor from precious liquors, which when they are spilt upon the ground, are altogether useless and ineffectual. This phrase is oft used, as Josh. xxi. 45; Esth. vi. 10, &c.

20 And all Israel [t] from Dan even to Beer-sheba knew that Samuel *was* [‖] established *to be* a prophet of the LORD.

[t] Judg. 20. 1.
[‖] Or, *faithful.*

From Dan even to Beer-sheba; through the whole land, from the northern bound, *Dan*, to the southern, *Beer-sheba;* which was the whole length and largest extent of the land. See Judg. xx. 1, 2; 2 Sam. xvii. 11. *Knew*, both by Eli's testimony, and particular relation of the foregoing history, to the people that came from all parts; and by succeeding revelations made to him, whereof mention is made in the next verse, which though placed after, might be done before.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by [u] the word of the LORD. clr. 1141.
[u] ver. 1, 4.

Or, did use to reveal his mind to Samuel. *By the word of the Lord*, i. e. by his word, the noun for the pronoun, which is frequent, as Lev. xiv. 15, &c.; by his word of command, which he chose to deliver to Israel by his mouth, as it here follows; or by his word of prophecy concerning future events.

CHAP. IV.

The Israelites are smitten by the Philistines at Eben-ezer, 1, 2. *They fetch the ark from Shiloh; receive it with a great shout, to the terror of the Philistines,* 3—8; *who yet take courage, and a second time beat the Israelites: the ark is taken; the two sons of Eli are slain,* 9—11; *which Eli hearing, falleth backward from his seat, and breaketh his neck,* 12—18. *His daughter-in-law falls in labour, nameth her son Ichabod, and dieth,* 19—22.

AND the word of Samuel [‖] [†] came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside [a] Eben-ezer: and the Philistines pitched in Aphek.

[‖] Or, *came to pass.*
[†] Heb. *was.*
[a] ch. 5. 1. & 7. 12.

The word of Samuel, i. e. the word of the Lord revealed to Samuel, and by him to the people; either, first, The prophetical word mentioned before, chap. iii. 11, &c., which is here said to *come*, or to *come to pass*, as it was foretold, *to all Israel.* But the subject of that prophecy was not *all Israel*, but *Eli and his house*, as is evident. Or rather, secondly, A word of command, that all Israel should go forth to fight with the Philistines, as the following words explain it, that so they might be first humbled and punished for their sins, and so prepared by degrees for their future deliverance. *Against the Philistines;* or, to meet the *Philistines*, who having by this time recruited themselves after their great loss by Samson, Judg. xvi. 30, and perceiving an eminent prophet arising among them, by whom they were likely to be united, counselled, and assisted, thought fit to suppress them in the beginning of their hopes and designs of rescuing themselves from their power. *Eben-ezer;* a place so called here (by anticipation) from a following event, chap. vii. 12. *Aphek;* a city so called in the tribe of Judah, Josh. xv. 53, upon the borders of the Philistines' country; not that *Aphek* in Asher, Josh. xix. 30; Judg. i. 31, which was very remote from them.

2 And the Philistines put themselves in array against Israel: and when [†] they joined battle, Israel was smitten before the Philistines: and they slew of [†] the army in the field about four thousand men.

[†] Heb. *the battle was spread.*
[†] Heb. *the array.*

When they joined battle, Heb. *when the battle was spread*, i. e. when the two armies had drawn forth themselves into military order, and put themselves into the usual posture for fighting, and began to fight in their several places.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us [†] fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

[†] Heb. *take unto us.*

Wherefore hath the Lord smitten us to-day before the Philistines, seeing our cause is so just, our own just and necessary defence from God's and our enemies, and we

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came not forth to battle by our own motion, but by God's command delivered by Samuel? This was strange blindness, that when there was so great a corruption in their worship and manners, chap. ii., and such a defection to idolatry, chap. vii. 3; Psal. lxxviii. 58, they could not see sufficient reason why God should suffer them to fall by their enemies. *The ark of the covenant of the Lord;* that great pledge of God's presence and help, by whose conduct our ancestors obtained success, Numb. x. 35; xiv. 44; Josh. vi. 4. Instead of the performance of moral duties, humbling themselves deeply for and purging themselves speedily and thoroughly from all their sins, for which God was displeased with them, and now had chastised them, they take an easier and cheaper course, and put their trust in their ceremonial observances, not doubting but the very presence of the ark would give them the victory; and therefore it is no wonder they meet with so sad a disappointment.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, [b] which dwelleth *between* [c] the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

b 2 Sam. 6. 2. Psa. 80. 1. & 99. 1.
c Ex. 25. 18, 22. Num. 7. 89.

That they might bring from thence the ark; which it may seem they should not have done without asking counsel of God, which they might easily have done by Samuel. *Hophni and Phinehas were there;* either, first, in the camp; or rather, secondly, in Shiloh. *With the ark;* attending upon it, instead of their aged father.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

Partly from their great joy and confidence of success; and partly in design to encourage themselves, and terrify their enemies.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

They understood, by information from the Israelites, who would readily tell them of it to affright them.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing † heretofore.

† Heb. *yesterday, or the third day.*

God is come, to wit, in and with his ark; or they give the name of God to the ark, before which he was worshipped, as they used to do to the images of their false gods. *There hath not been such a thing heretofore;* not to our knowledge, or not in our times; for the forementioned removals of the ark were before it came to Shiloh.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

These mighty Gods; they secretly confess the Lord to be higher and greater than their gods, and yet against their knowledge presume to oppose him. They mention the wilderness, not as if all the plagues of the Egyptians came upon them in the wilderness, but because the last and sorest of all, which is therefore put for all, to wit, the destruction of Pharaoh and all his host, happened in the wilderness, namely, in the Red Sea, which having the wilderness on both sides of it, Exod. xiii. 18, 20; xiv. 3, 11; xv. 22, &c., may well be said to be in the wilderness. Although it is not strange if these heathens did mistake and misreport some circumstance in a relation of the Israelitish affairs, especially some hundreds of years after they were done, such mistakes being frequent in divers heathen authors treating of those matters, as Justin, and Tacitus, and others.

d 1 Cor. 16. 13.
e Judg. 13. 1.

9 [d] Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, [e] as they have been to you: † quit yourselves like men, and fight.

† Heb. *be men.*

Quit yourselves like men; since you can expect no relief from your gods, who are not able to resist theirs, it concerns you to put forth all your strength and courage, and once for all to act like brave and valiant men.

10 ¶ And the Philistines fought, and [f] Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

f ver. 2. Lev. 26. 17. Deut. 28. 25. Psa. 78. 9, 62.

Into his tent, i. e. to his habitation, called by the ancient name of his *tent.* Before they lost but four thousand, now in the presence of the ark thirty thousand, to teach them that the ark and ordinances of God were never designed for sanctuaries or refuges to impenitent sinners, but only for the comfort and relief of those that repent. Horsemen are not mentioned; either, first, Because they had few or none, God having forbidden the multiplication of their horses, Deut. xvii. 16, and the Philistines, their lords and oppressors, having taken away what they had. Or, secondly, Because they fled away, as is usual in such cases, whilst the footmen were more easily overtaken.

11 And [g] the ark of God was taken; and [h] the two sons of Eli, Hophni and Phinehas, † were slain.

g ch. 2. 32. Psa. 78. 61.
h ch. 2. 34. Ps. 78. 64.
† Heb. *died.*

The ark of God was taken; which God justly and wisely permitted; partly, to punish the Israelites for their profanation of it; partly, that by taking away the pretences of their foolish and impious confidence, he might more deeply humble them, and bring them to true repentance; partly, that the Philistines might by this means be more effectually convinced of God's almighty power, and of their own and their gods' impotency, and so a stop might be put to their triumphs and insultations, and to their rage against the poor Israelites, whom otherwise in human appearance they might easily have rooted out. Thus as God was no loser by this event, so the Philistines were no gainers by it; and Israel, al. things considered, received more good than hurt by it, as we shall see.

12 ¶ And there ran a man of Benjamin out of the army, and [i] came to Shiloh the same day with his clothes rent, and [k] with earth upon his head.

i 2 Sam. 1. 2.
k Josh. 7. 6. 2 Sam. 13. 19. & 15. 32. Neh. 9. 1. Job 2. 12.

The usual rites in great sorrows. See Gen. xxxvii. 29; Josh. vii. 6, &c.; 2 Sam. i. 2, 11.

13 And when he came, lo, Eli sat upon [l] a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it,* all the city cried out.

l 1 Sam. 1. 9.

Eli sat upon a seat; placed there on purpose for him, that he might soon receive the tidings, which he longed for. *His heart trembled for the ark of God;* whereby he discovered a public and generous spirit, and a fervent zeal for God, and for his honour and service, which he preferred before all his natural affections and worldly interests, not regarding his own children in comparison of the ark, though otherwise he was a most indulgent father, and had reason to believe that they went out like sheep for the slaughter, according to Samuel's prediction.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and [m] his eyes † were dim, that he could not see.

m ch. 3. 2.
† Heb. *stood.*

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, [n] What † is there done, my son?

n 2 Sam. 1. 4.
† Heb. *is the thing?*

I am he that came out of the army; I speak not what I have by uncertain rumours, but what mine eyes were witnesses of.

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17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. ‖ And he had judged Israel forty years.

cir. 1141. ‖ He seems to have been a Judge to do justice only, and that in South west *Israel.*

He fell from off the seat backward; being so oppressed with grief and astonishment, that he had no strength left to support him. *By the side of the gate,* to wit, the gate of the city, which was most convenient for the speedy understanding of all occurrences. *He was an old man, and heavy; old,* and therefore weak, and apt to fall; *heavy,* and therefore his fall more dangerous and pernicious. *He had judged Israel;* he was their supreme governor, both in civils and spirituals.

19 ¶ And his daughter in law, Phinehas' wife, was with child, *near* ‖ to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains † came upon her.

‖ Or, *to cry out.*

† Heb. *were turned.*

To wit, before her time, which is oft the effect of great terrors, both in women and in other creatures, Psal. xxix. 9.

20 And about the time of her death [o] the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, † neither did she regard *it.*

o Gen. 35. 17.

† Heb. *set not her heart.*

Being overwhelmed with sorrow, and so uncapable of comfort.

21 And she named the child ‖ [p] Ichabod, saying, [q] The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

‖ That is, *Where is the glory?* or, *there is no glory.*

p ch. 14. 3.

q Ps. 26. 8. & 78. 61.

The glory, i. e. the glorious type and assurance of God's presence, the ark, which is oft called God's *glory,* as Psal. xxvi. 8; lxxviii. 61; Isa. lxiv. 11, and which was the great safeguard and ornament of Israel, which they could glory in above all other nations.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

This is repeated to show her piety, and that the public and spiritual loss lay heavier upon her spirit than her personal or domestic calamity.

CHAP. V.

The Philistines place the ark of God at Ashdod in the house of Dagon; which [t] *falls down, once and again,* 1—5. *They of Ashdod are smitten with emerods; they send the ark to Gath,* 6—8. *They are also smitten with emerods, and send the ark to Ekron; they resolve to return it back to the Israelites,* 9—12.

AND the Philistines took the ark of God, and brought it [a] from Eben-ezer unto Ashdod.

a ch. 4. 1. & 7. 12.

Quest. Why were not they immediately killed, who touched the ark, as afterwards Uzzah was? 2 Sam. vi. 7. *Answ.* First, Because the sin of the Philistines was not so great, because the law forbidding this was not given, or at least was not known to them; whereas Uzzah's fact was a transgression, and that of a known law. Secondly, Because God designed to reserve the Philistines for a more public and more shameful punishment, which had been prevented by this. *From Eben-ezer;* where they found it in the camp of the Israelites, chap. iv. 1. *Ashdod,* called also *Azotus;* whither they brought it, either because it was the first city in their way, or rather because it was a great and famous city, and most eminent for the worship of their great god Dagon.

2 When the Philistines took the ark of God, they brought it into the house of [b] Dagon, and set it by Dagon.

b Judg. 16. 23.

Either, first, Out of respect to it, that it might be worshipped together with Dagon. Or rather, secondly, By way of reproach and contempt of it, as a spoil and trophy set there to the honour of Dagon, to whom doubtless they ascribed this victory, as they did a former, Judg. xvi. 23. And though they had some reverence for the ark before, chap. iv. 7, &c.; yet that was certainly much diminished by their success against Israel, notwithstanding the presence and help of the ark.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* [c] fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and [d] set him in his place again.

c Is. 19. 1. & 46. 1, 2.

d Is. 46. 7.

They of Ashdod, i. e. the priests of Dagon. *Arose early on the morrow;* either to worship Dagon according to their manner, or being curious and greedy to know whether the neighbourhood of the ark to Dagon had made any alteration in either of them, that if Dagon had received any damage, they might, if possibly they could, repair it, before it came to the people's knowledge, as indeed they did, to prevent their contempt of that idol, by which the priests had all their reputation and advantage. *Set him in his place again;* supposing or pretending that his fall was wholly casual.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and [e] the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only ‖ *the stump of* Dagon was left to him.

e Jer. 50. 2. Ezek. 6. 4, 6. Micah 1. 7.

‖ Or, *the fishy part.*

The head is the seat of wisdom; *the hands,* the instruments of action: both are cut off, to show that he had neither wisdom nor strength to defend himself nor his worshippers. Thus the priests, by concealing Dagon's shame before, make it more evident and infamous. *Only the stump of Dagon,* Heb. *only Dagon,* i. e. that part of it from which it was called *Dagon,* to wit, the fishy part, for *dag* in Hebrew signifies *a fish.* And hence their opinion seems most probable, that this idol of *Dagon* had in its upper parts a human shape, and in its lower parts the form of a *fish;* for such was the form of divers of the heathen gods, and particularly of a god of the Phœnicians, (under which name the Philistines are comprehended,) as Diodorus Siculus and Lucian both witness, though they call it by another name. *Was left to him,* or, *upon it,* i. e. upon the threshold; there the trunk abode in the place where it fell, but the head and hands being violently cut off, were flung to distant and several places.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, [f] tread on the threshold of Dagon in Ashdod unto this day.

f See Zeph. 1. 9.

Out of a religious reverence, supposing this place to be sanctified by the touch of their god, who first fell here, and being broken here, touched it more thoroughly than he did other parts. This superstition of theirs was noted and censured long after, Zeph. i. 9. Herein they manifested their stupendous folly, both in making a perpetual monument of their own and idol's shame, which in all reason they should rather have buried in eternal oblivion; and in turning a plain and certain argument of contempt into an occasion of further veneration. *Unto this day;* when this history was written, which if written by Samuel towards the end of his life, was a sufficient ground for this expression, this superstitious usage having then continued for many years.

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g ver. 7, 11. Ex. 9. 3. Ps. 32. 4. Acts 13. 11. h ch. 6. 5. i Deut. 28. 27. Ps. 78. 66.

6 But [g]the hand of the LORD was heavy upon them of Ashdod, and he [h]destroyed them, and smote them with [i]emerods, *even* Ashdod and the coasts thereof.

The hand of the Lord was heavy upon them of Ashdod, for their incorrigibleness by the foregoing documents. *He destroyed them;* partly by wasting their land, chap. vi. 5; and partly by killing many of their persons, as is sufficiently implied here, ver. 10. *Emerods;* a disease mentioned only here and Deut. xxviii. 27; it was in the hinder parts. It is needless to inquire into the nature of it. It may suffice to know that it was a very sore disease, and not only very vexatious and tormenting, but also pernicious and mortal.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither.*

Supposing that this plague was confined to Ashdod for some particular reasons, or that it came upon them by chance, or from some bad influence of the air, or of the stars, or for putting it into Dagon's temple, which they resolved they would not do.

9 And it was *so,* that, after they had carried it about, [k]the hand of the LORD was against the city [l]with a very great destruction: and [m]he smote the men of the city, both small and great, and they had emerods in their secret parts.

k Deut. 2. 15. ch. 7. 13. & 12. 15. l ver. 11. m ver. 6. Ps. 78. 66.

Or, *in their hidden parts,* to wit, in the inwards of their hinder parts; which is the worst kind of emerods, as all physicians acknowledge, both because its pains are far more sharp and keen than the other, and because the malady is more out of the reach of remedies.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to †us, to slay us and our people.

† Heb. *me, to slay me and my.*

Not that they intended this, but because this would be the event of it.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay †us not, and our people: for there was a deadly destruction throughout all the city; [n]the hand of God was very heavy there.

† Heb. *me not, and my.* n ver. 6, 9.

Throughout all the city, to wit, the city of Ekron, during its short stay there. Or, *in every city,* to wit, where the ark of God came; for it came also to Gaza and Askelon, and produced the same effects there, as may be gathered from chap. vi. 4, 17, though for brevity sake it be here omitted.

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

The men that died not; either of some other plague or ulcer, as may be thought from ver. 6, or of the emerods, which infested and tormented even those whom it did not kill. *The cry of the city,* or, *of that city* where the ark was; and the *city* is put for the people inhabiting it.

CHAP. VI.

The Philistines consult with the priests how they shall return the ark: they advise to send with it for a trespass-offering five golden emerods and mice, on a new cart, which they do: the kine tied to the cart, go straightway to Beth-shemesh; which was for a sign to the Philistines, 1—12. *They of Beth-shemesh rejoice: the Levites offer sacrifice for it,* 13—15. *The people are smitten for looking into the ark; and request them of Kirjath-jearim to fetch it thence into their own city,* 19—21.

AND the ark of the LORD was in the country of the Philistines seven months. cir. 1140.

So long they kept it, as loth to lose so great a prize, and willing to try all ways to keep it, and yet free themselves from the mischiefs accompanying its presence.

2 And the Philistines [a]called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

a Gen. 41. 8. Exod. 7. 11. Dan. 2. 2. & 5. 7. Matt. 2. 4.

The diviners; whose art was in great esteem with heathen nations, and especially with the Philistines and their neighbours the Canaanites and Egyptians. *Wherewith;* in what manner, and with what gifts; for to send it they had decreed before, chap. v. 11.

3 And they said, If ye send away the ark of the God of Israel, send it not [b]empty; but in any wise return him [c]a trespass offering: then ye shall be healed, and it shall [d]be known to you why his hand is not removed from you.

b Ex. 23. 15. Deu. 16. 16. c Lev. 5. 15, 16. d ver. 9.

Empty, i. e. without a present; which they judged necessary, from the common opinion and practice both of Jews and Gentiles. *Return him a trespass-offering;* thereby to acknowledge our offence, and obtain his pardon. *It shall be known to you;* you shall understand what is hitherto doubtful, whether he was the author of these calamities, and why they continued so long upon you. Compare ver. 7—9.

4 Then said they, What *shall be* the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, [e]*according to* the number of the lords of the Philistines: for one plague *was* on †you all, and on your lords.

e See ver. 17, 18. Josh. 13. 3. Judg. 3. 3. † Heb. *them.*

What shall be the trespass-offering? they desire particular information, because they were ignorant of the nature and manner of the worship of Israel's God, and they might easily understand that there were some kinds of offerings which God would not accept. *Golden emerods,* i. e. figures of that part of the body which was the seat of the disease, which by its swelling, or some other way, represented also the disease itself; which they offered not in contempt of God, for they sought to gain his favour hereby; but in testimony of their humiliation, that by leaving this monument of their own shame and misery they might obtain pity from God, and freedom from their disease. *Golden mice;* which marred their land, (as it is related, ver. 5,) by destroying the fruits thereof; as the other plague afflicted their bodies.

5 Wherefore ye shall make images of your emerods, and images of your mice that [f]mar the land; and ye shall [g]give glory unto the God of Israel: peradventure he will [h]lighten his hand from off you, and from off [i]your gods, and from off your land.

f ch. 5. 6. g Josh. 7. 19. Is. 42. 12. Mal. 2. 2. John 9. 24. h See ch. 5. 6, 11. Ps. 39. 10. i ch. 5. 3, 4, 7.

Glory unto the God of Israel; the glory of his power in conquering you, who seemed and pretended to have conquered him; of his justice in punishing you; and of his goodness if he shall relieve you. *From off your gods:* they so speak, either because not only Dagon, but their other gods also, were thrown down by the ark, though that be

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not related; or because the plural number in that case was commonly used for the singular.

6 Wherefore then do ye harden your hearts, [k] as the Egyptians and Pharaoh hardened their hearts? when he had wrought ‖ wonderfully among them, [l] did they not let † the people go, and they departed?

[k] Ex. 7. 13. & 8. 15. & 14. 17.

‖ Or, *reproachfully.*

[l] Ex. 12. 31.

† Heb. *them.*

Do ye harden, or, *should ye harden;* the future tense of the indicative mood being put potentially, as is not unusual. They express themselves thus, either because they perceived that some opposed the decree of sending home the ark, though the most had consented to it; or because they thought they would hardly send it away in the manner prescribed, by giving glory to God, and taking shame to themselves. *As the Egyptians and Pharaoh hardened their hearts;* which they might easily learn, either by tradition from their ancestors, or by the reports of the Hebrews.

7 Now therefore make [m] a new cart, and take two milch kine, [n] on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

[m] 2 Sam. 6. 3.

[n] Num. 19. 2.

Make a new cart; as David did for the same use, 2 Sam. vi. 3, in reverence to the ark. *On which there hath come no yoke;* partly in respect to the ark, and partly for the better discovery, because such untamed heifers are wanton, and apt to wander, and keep no certain and constant paths, as oxen accustomed to the yoke do, and therefore were most unlikely to keep the direct road to Israel's land. *Bring their calves home from them;* which would stir up natural affection in their dams, and cause them rather to return home, than to go to a strange country.

8 And take the ark of the LORD, and lay it upon the cart; and put [o] the jewels of gold, which ye return him *for* a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

[o] ver. 4, 5.

Lay it upon the cart; which God winked at in them, both because they were ignorant of God's law to the contrary, and because they had no Levites to carry it upon their shoulders. *In a coffer by the side thereof;* for they durst not presume to open the ark, to put them within it.

9 And see, if it goeth up by the way of his own coast to [p] Beth-shemesh, *then* ‖ he hath done us this great evil: but if not, then [q] we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

[p] Josh. 15. 10.

‖ Or, *it.*

[q] ver. 3.

His own coast, or, *border*, i. e. the way that leadeth to his coast or border, viz. the country to which it belongs. *Then he hath done us this great evil;* which they might well conclude, if such heifers should, against their common use and natural instinct, go into a strange path, and regularly and constantly proceed in it, without any man's conduct. *It was a chance that happened to us:* this evil came to us from some influences of the stars, or other unknown causes; which was a weak and foolish inference, depending upon a mere contingency, it being uncertain whether God would please to give them this sign, and probable that he would deny it, both to punish their superstition, and to harden their hearts to their further and utter destruction. But wicked men will sooner believe the most uncertain and ridiculous things, than own the visible demonstrations of God's power and providence.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

To the way of Beth-shemesh, i. e. leading to Beth-shemesh, a city of the priests, Josh. xxi. 16, who were by office to take care of it. *Lowing as they went;* testifying at once both their natural and vehement inclination to their calves, and the supernatural and Divine power which overruled them to a contrary course. *The lords of the Philistines went after them*, under pretence of an honourable dismission of it; but in truth, to prevent all imposture, and to get assurance of the truth of the event; all which circumstances tended to their greater confusion, and illustration of God's glory.

13 And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

They clave; not the lords of the Philistines, but the Beth-shemites, to wit, the priests that dwelt there. *A burnt-offering unto the Lord:* there may seem to be a double error in this act. First, That they offered females for a burnt-offering, contrary to Lev. i. 3; xxii. 19. Secondly, That they did it in a forbidden place, Deut. xii. 5, 6, into which they might easily be led by excess of joy, and eager desire of returning to their long-interrupted course of offering sacrifices. And some think these irregularities were partial causes of the following punishment. But this case being very extraordinary, may in some sort excuse it, if they did not proceed by ordinary rules. As for the first, though they might not choose females for that use, yet when God himself had chosen, and in a manner consecrated them to his service, and employed them in so sacred and glorious a work, it may seem tolerable to offer them to the Lord, as being his peculiar, and improper for any other use. And for the latter, we have many instances of sacrifices offered to God by prophets and holy men in other places besides the tabernacle, upon extraordinary occasions, such as this certainly was; it being fit that the ark should at its first return be received with thanksgivings and sacrifice; and this place being sanctified by the presence of the ark, which was the very soul of the tabernacle, and that by which the tabernacle itself was sanctified, and for whose sake the sacrifices were offered at the door of the tabernacle.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

And the Levites took down, or, *for the Levites had taken down;* for this, though mentioned after, was done before the sacrifices were offered.

16 And when [r] the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

[r] Josh. 13. 3.

To wit, when they had seen that prodigious return of the ark to its own country, and the entertainment it found there.

17 [s] And these *are* the golden emerods which the Philistines returned *for* a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

[s] ver. 4.

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the ‖ great *stone of* Abel,

‖ Or, *great stone.*

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whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

Both of fenced cities, and of country villages: this is added for explication of that foregoing phrase, *all the cities;* either to show that under the name of the five cities were comprehended all the villages and territories belonging to them, in whose name and at whose charge these presents were made; or to express the difference between this and the former present, the emerods being only five, according to the five cities mentioned ver. 17, because it may seem the cities only, or principally, were pestered with that disease; and the *mice* being many more, according *to the number of all the cities*, as is here expressed; the word *city* being taken generally so, as to include, not only fenced cities, but also the country villages, as is here added, and the fields belonging to them, these being the parts where the *mice* did most mischief. *The great stone of Abel;* which is mentioned as the utmost border of the Philistines' territory to which the plague of *mice* did extend; the word *stone* being easily understood out of ver. 14, where this *great stone* is expressly mentioned, as the place on which the ark was set, which is also here repeated in the following words. And this place is here called *Abel*, by anticipation, from the great mourning mentioned in the following verse.

t See Ex. 19. 21. Num. 4. 5, 15, 20. 2 Sam. 6. 7.

19 ¶ And [t]he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

They had looked into the ark of the Lord; having now an opportunity which they never yet had, nor were ever like to have, it is not strange they had a vehement curiosity and desire to see the contents of the ark; or whether the Philistines had taken them away, and put other things in their place; and they thought they might now presume the more, because the ark had been polluted by the Philistines, and was now exposed to open view, and not yet put into that most holy place, which they were forbidden to approach. *Of the people*, i. e. of the people living in and near Beth-shemesh, or coming thither from all parts upon this great and glorious occasion. Heb. *and*, or *also, he smote of the people*, to wit, of or belonging to other places, though now here; so these are distinguished from the *men of Beth-shemesh*, of whom he speaks only in general and indefinitely, *he smote the men*, i. e. some or many of them, and then sets down the number of the persons smitten or slain, either excluding the Beth-shemites, or including them. *Fifty thousand and threescore and ten men:* this may seem an incredible relation, both because that place could not afford so great a number, and because it seems an act of great rigour, that God should so severely punish those people who came with so much zeal and joy to congratulate the return of the ark, and that for so inconsiderable an error. For the latter branch of the objection, it may be said, 1. That God always used to be most severe in punishing his own people, as sinning against more knowledge and warning than others; especially for such sins as immediately concern his own worship and service. 2. That men are very incompetent judges of these matters, because they do not understand all the reasons and causes of God's judgments. For although God took this just occasion to punish them for that crime which was so severely forbidden even to the common Levites under pain of death; of which see Numb. iv. 18—20; yet it is apparent that the people were at this time guilty of many other and greater miscarriages, for which God might justly inflict the present punishment upon them; and moreover, there are many secret sins which escape man's observation, but are seen by God, before whom many persons may be deeply guilty, whom men esteem innocent and virtuous. And therefore men should take heed of censuring the judgments of God, of which it is most truly said, that they are oft secret, but never unrighteous. And for the former branch of the objection, many things are or may be said: 1. That the land of Israel was strangely populous. See 2 Sam. xxiv. 9; 2 Chron. xiii. 3. 2. That all these were not the settled inhabitants of this place, but most of them such as did, and in all probability would, resort thither in great numbers upon so illustrious an occasion. 3. That all these were not struck dead in the very fact, and upon the place, which would have terrified others from following their example; but were secretly struck with some disease or plague, which killed them in a little time. 4. That divers learned men translate and understand the place otherwise, and make the number much smaller. Josephus the Jew, and the Hebrew doctors, and many others, contend that only seventy persons were slain; which though it seem but a small number, yet might justly be called a *great slaughter*, either for the quality of the persons slain, or for the greatness and extraordinariness of the stroke; or because it was a great number, considering the smallness of the place, and the sadness of the occasion. The words in the Hebrew are these, and thus placed, *he smote of* or *among the people seventy men, fifty thousand men;* whereas, say they, the words should have been otherwise placed, and the greater number put before the less, if this had been meant, that he smote fifty thousand and seventy men. And one very learned man renders the words thus, *He smote of the people seventy men*, even *fifty* of *a thousand*, the particle *mem, of*, being here understood, as it is very frequently. So the meaning is, that God smote every twentieth man of the transgressors, as the Romans used to cut off every tenth man in case of the general guilt of an army. Or the words may be rendered thus, *He smote of* or *among the people seventy men* out of *fifty thousand men;* the particle *mem, of*, or *out of*, being understood before the word *fifty*, which Bochart puts before a *thousand;* and it may be thus expressed, to show that God did temper his severity with great clemency; and whereas there were many thousands of transgressors, (every one following his brother's example, as is usual in such cases,) God only singled out seventy of the principal offenders, who either sinned most against their light or office, or were the ringleaders or chief encouragers of the rest. To which may be added, that the ancient translators, the Syriac and Arabic, read the place *five thousand and seventy men*, being supposed to have read in their Hebrew copies *chamesh, five*, for *chamishim, fifty*, which is no great alteration in the word.

20 And the men of Beth-shemesh said, [u]Who is able to stand before this holy LORD God? and to whom shall he go up from us?

u 2 Sam. 6. 9. Mal. 3. 2.

To stand before this holy Lord God, i. e. to minister before the ark where the Lord is present. Since God is so severe to mark whatsoever is amiss in his servants, who is sufficient and worthy to serve him? who dare presume to come into his presence? It seems to be a complaint, or expostulation with God, concerning this last and great instance of his severity. *To whom shall he go up from us?* who will dare to receive the ark with so much hazard to themselves?

21 ¶ And they sent messengers to the inhabitants of [x]Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

x Josh. 18. 14. Judg. 18. 12. 1 Chr. 13. 5, 6.

They sent to Kirjath-jearim, either because the place was not far off from them, and so it might soon be removed, which they mainly desired; or because it was a place of eminency and strength, and somewhat further distant from the Philistines, where therefore it was likely to be better preserved from any new attempts of the Philistines, and to be better attended by the Israelites, who would more freely and frequently come to it at such a place, than in Beth-shemesh, which was upon the border of their enemies' land; or because they thought they would gladly receive it, being a pious and zealous people; or because it was in the way to Shiloh, its ancient habitation, and whither they might suppose it was to be carried by degrees and several stages, whereof this was one.

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CHAP. VII.

The ark is placed in Kirjath-jearim; Eleazar's son is sanctified to keep it, 1, 2. *Samuel exhorts them to repent, and put away their idols; they obey him. A fast at Mizpeh,* 3—6. *The Philistines intend to set upon the Israelites, who are afraid,* 7. *Samuel offereth and prayeth for Israel: God heareth; terrifieth the Philistines with thunder, and they are smitten; are subdued; and the cities which they had taken from the Israelites are recovered,* 8—14. *Samuel visiteth all the cities of Israel, and returns to Ramah; there builds an altar to the Lord,* 15—17.

a ch. 6. 21. Ps. 132. 6. AND the men of [a]Kirjath jearim came, and fetched up the ark of the LORD, and b 2 Sam. 6. 4. brought it into the house of [b]Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

The men of Kirjath-jearim gladly embraced the motion, as wisely considering that their great calamity was not to be charged upon the ark, but upon themselves, and their own carelessness, irreverence, and presumption, in looking into the ark. This place is elsewhere called *Baalah*, and *Kirjath-baal*, as is evident from Josh. xv. 9, 60; xviii. 14; 1 Chron. xiii. 6, 7. *Fetched up the ark*, i. e. caused it to be brought up, to wit, by the priests appointed to that work, whom they could easily procure, and undoubtedly would do it, especially having been so lately warned of the great danger of violating God's commands in those matters. In Scripture use, men are commonly said to do that which they order or cause others to do. They chose *the house of Abinadab in the hill*, because it was both a strong place, where it would be most safe; and a high place, and therefore visible at some distance, and to many persons, which was convenient for them, who were at that time to direct their prayers and faces towards the ark, 1 Kings viii. 29, 30, 35; Psal. xxviii. 2; cxxxviii. 2; Dan. vi. 10. And for the same reason David afterwards placed it in the hill of Zion. Some translate the word *in Gibeah*. But that was in the tribe of Benjamin, Josh. xviii. 28; Judg. xix. 14, whereas this *Kirjath-jearim* was in the tribe of Judah, 1 Chron. xiii. 6, 7. *Sanctified Eleazar;* not that they made him either Levite or priest, as some would have it; for in Israel persons were not made, but born such; and since the institution of Levites and priests, none were made such that were born of other tribes or families: but that they devoted or set him apart (as this verb sometimes signifies) wholly to attend upon this work. They chose the son rather than his father, because he was younger and stronger, and probably freed from domestic cares, which might divert him from or disturb him in his work; or because he was more eminent for prudence or piety. *To keep the ark of the Lord;* to keep the place where it was clean and neat, and to guard it, that none might approach or touch it but such as God required or allowed to do so.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time cir. 1120. was long; for it was twenty years: and all the house of Israel lamented after the LORD.

The ark abode in Kirjath-jearim, and was not carried to Shiloh, its former place, either because that place was destroyed by the Philistines when the ark was taken, as may be gathered from this history, compared with Jer. vii. 12, 14; xxvi. 6, 9; or because God would hereby punish the wickedness, either of that particular place of Shiloh, or of the people of Israel, by keeping it in a private and obscure place, and that near to the Philistines, whither the generality of the people neither durst nor could safely come. *It was twenty years;* he saith not that this twenty years was all the time of the ark's abode there; for it continued there from Eli's time till David's reign, 2 Sam. vi. 2, which was forty years, Acts xiii. 21; but that it was so long there ere the Israelites were sensible of their sin and misery, ere they *lamented*, &c., as it follows. *The house of Israel lamented after the Lord*, i. e. they followed after God with lamentation for his departure and so long estrangement from them, and with prayers for his return and favour to them.

3 ¶ And Samuel spake unto all the c Deu. 30. 2, —10. 1 Kin. 8. 48. Is. 55. 7. Hos. 6. 1. Joel 2. 12. house of Israel, saying, If ye do [c]return unto the LORD with all your hearts, *then* [d]put away the strange gods and [e]Ashtaroth d Gen. 35. 2. Josh. 24. 14, 23. from among you, and [f]prepare your hearts e Judg. 2. 13. unto the LORD, and [g]serve him only: and f 2 Chr. 30. 19. Job 11. 13, 14. he will deliver you out of the hand of the g Deu. 6. 13. & 10. 20. & 13. 4. Matt. 4. 10. Philistines. Luke 4. 8.

Unto all the house of Israel; to all the rulers and people too, as he had occasion in his circuit, described below, ver. 16, mixing exhortations to repentance with his judicial administrations. *If ye do return unto the Lord;* if you do indeed what you profess, if you are resolved to go on in that which you seem to have begun. *With all your heart;* sincerely and in good earnest. *Put away the strange gods* out of your houses, where some of you keep and worship them; and out of your hearts and affections, where they still have an interest in many of you. *And Ashtaroth;* and particularly or especially *Ashtaroth*, which he mentions as a god, whom they, together with the neighbouring nations, did more eminently worship. See Judg. ii. 13. *Prepare your hearts*, by purging them from all sin, and particularly from all inclinations to other gods. Or, *direct your hearts;* having alienated your hearts from your idols, turn them to God, and not to other idols or vanities. *And he will deliver you;* or, *then;* upon these conditions you may confidently expect it.

4 Then the children of Israel did put away [h]Baalim and Ashtaroth, and served h Judg. 2. 11. the LORD only.

5 And Samuel said, [i]Gather all Israel i Judg. 20. 1. 2 Kin. 25. 23. to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, [k]and drew water, and poured *it* out k 2 Sam. 14. 14. before the LORD, and [l]fasted on that day, l Neh. 9. 1, 2. Dan. 9. 3, 4, 5. Joel 2. 12. and said there, [m]We have sinned against m Judg. 10. 10. 1 Kin. 8. the LORD. And Samuel [n]judged the chil- 47. Ps. 106. 6. n Eccles. 4. 6. dren of Israel in Mizpeh.

To Mizpeh; not that beyond Jordan, of which Judg. xi. 11, 29; but another in Canaan, where the Israelites used to assemble, Judg. xx. 1; 1 Sam. x. 17. *Drew water, and poured it out;* which they did either, 1. Figuratively; they drew tears out of their hearts, and poured out of their eyes as it were rivers of water; such descriptions of penitential sorrow being not unusual. See Psal. vi. 7; cxix. 136; Jer. ix. 1; Lam. iii. 48, 49. Or rather, 2. Properly, because they are said first to *draw* it, and then to *pour it out*. And this agrees well with the state of those times, wherein such rites as this were very customary. Now this course they seem to have used, either, 1. As a mean or instrument of their purification. So they washed themselves in this water, thereby acknowledging their filthiness, and cleansing themselves as the law prescribed. But this seems not probable, 1. Because here is only mention of drawing and pouring forth this water before the Lord, but not of any washing themselves with it. 2. Because this was not a fit time and place to purify themselves in this great and general assembly. Or, 2. As an external sign, whereby they testified and professed both their own great filthiness and need of washing by the grace and Spirit of God, and blood of the covenant, which are oft signified by water, and their sincere desire to pour out their very hearts before the Lord in true repentance, and to cleanse themselves from all filthiness of flesh and spirit. *Before the Lord*, i. e. in the public assembly, where God is in a special manner present, as hath been noted before. *Samuel judged the children of Israel*, i. e. governed them, reformed all abuses against God or man, took care that the laws of God should be observed and executed, and wilful transgressors punished.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel.

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And when the children of Israel heard *it*, they were afraid of the Philistines.

The lords of the Philistines went up, to wit, with an army, ver. 10, suspecting the effects of their general convention, and intending to nip them in the bud. *They were afraid;* being a company of unarmed persons, and unfit for battle.

8 And the children of Israel said to Samuel, †[o]Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

† Heb. *Be not silent from us from crying.*
[o] Is. 37. 4.

We are ashamed and afraid to look God in the face, because of our great wickedness this day remembered and acknowledged; do thou therefore intercede for us, as Moses did for his generation.

9 ¶ [p]And Samuel took a sucking lamb, and offered *it for* a burnt offering wholly unto the LORD: and [q]Samuel cried unto the LORD for Israel; and the LORD ‖heard him.

[p] Ecclus. 46. 16.
[q] Ps. 99. 6. Jer. 15. 1.
‖ Or, *answered.*

It might be *a sucking lamb*, though it was more than eight days old, and so that law, Exod. xxiii. 19, was not violated. *Offered it;* either himself by Divine instinct, which was a sufficient warrant; or rather by a priest, as Saul is afterwards said to have *offered*, 1 Sam. xiii. 9. *A burnt-offering wholly;* burning all the parts of it, according to the law of the burnt-offerings; whereas in other offerings some parts were reserved. *The Lord heard him*, as appears by the effects, the following thunder, and the overthrow of the Philistines' host.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: [r]but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

[r] See Josh. 10. 10. Judg. 4. 15. & 5. 20. ch. 2. 10. 2 Sam. 22. 14, 15. Ecclus. 46. 17.

Either by the lightnings, or thunderbolts, or other things which accompanied the cracks of thunder; or by the Israelites, who perceiving them to be affrighted and flee away, pursued and smote them, as the next verse mentions.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

Quest. Whence had they weapons wherewith to smite them? *Answ.* Divers of them probably brought them to the assembly; others borrowed them at Mizpeh, or the neighbouring places; and the rest might be the arms of the Philistines, which they threw away to hasten their flight, as is usual in such cases.

12 Then Samuel [s]took a stone, and set *it* between Mizpeh and Shen, and called the name of it ‖Eben-ezer, saying, Hitherto hath the LORD helped us.

[s] Gen. 28. 18. & 31. 45. & 35. 14. Josh. 4. 9. & 24. 26.
‖ That is, *The stone of help*: ch. 4. 1.

A stone; a rude, unpolished stone, which was not prohibited by that law, Lev. xxvi. 1, there being no danger of worshipping such a stone, and this being set up only as a monument of the victory. *Eben-ezer;* by which, compared with chap. iv. 1, it appears that this victory was gained in or near the very same place where the Israelites received their former fatal loss. *Hitherto hath the Lord helped us;* he hath begun to help us in some measure, though not completely to deliver us; by which wary expression he exciteth both their thankfulness for their mercy received, and their holy fear and care to please and serve the Lord, that he might proceed to help and deliver them more effectually.

13 ¶ [t]So the Philistines were subdued, and they [u]came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

[t] Judg. 13. 1.
[u] ch. 13. 5.

They came no more into the coast of Israel, i. e. they came not with a great host, as now they did, but only molested them with straggling parties, or garrisons; as 1 Sam. x. 5; and they came not, to wit, *all the days of Samuel*, as it follows, i. e. while Samuel was their sole judge, or ruler; for in Saul's time they did come, 1 Sam. xiii. 5, 17; xiv. 52; xvii. 1, &c.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

The cities were restored to Israel by the Philistines, who, it seems, were frighted into this restitution by their dread of Samuel, and of the Divine vengeance. *Object.* The Philistines had cities and garrisons in Israel's land after this time; as 1 Sam. x. 5; xiii. 3. *Answ.* Either therefore those places were not any of these here mentioned; for it is not said that all their cities were restored, but only indefinitely *the cities*, and those limited to a certain compass, *from Ekron to Gath;* or some of the cities now restored by the Philistines, were afterwards retaken by them. *There was peace;* an agreement for the cessation of all acts of hostility. *The Amorites*, i. e. the Canaanites, oft called Amorites, because these were formerly the most valiant and terrible of all those nations, and the first enemies which the Israelites met with, when they went to take possession of their land. They made this peace with the Canaanites, that they might be more at leisure to oppose the Philistines, now their most potent enemies.

15 And Samuel [x]judged Israel all the days of his life.

[x] ver. 6. ch. 12. 11. Judg. 2. 16.

For though Saul was king in Samuel's last days, yet Samuel did not then quite cease to be a judge, being so made by God's extraordinary call, which Saul could not destroy; and therefore Samuel did sometimes, upon great occasions, though not ordinarily, exercise the office of a judge after the beginning of Saul's reign; as chap. xi. 7; xv. 32, 33. And the years of the rule of Saul and Samuel are joined together, Acts xiii. 20, 21. *Quest.* How doth the office of a judge agree with Hannah's vow, whereby she devoted him to a perpetual attendance upon the Lord's service? *Answ.* This was not inconsistent with her vow, which consisted of two branches; the one more general, that he should be given or lent to the Lord all his days, 1 Sam. i. 11, 28, which she faithfully executed, leaving him wholly to the service and disposal of the Lord, who thought fit to employ him in this way; and if any thing therein was contrary to that vow, could undoubtedly dispense with it, as being his own right only: the other more particular, that *no razor should come upon his head;* nor doth it appear that this part was violated; or if it was, it was done by Divine dispensation.

16 And he went from year to year † in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

† Heb. *and he circuited.*

Beth-el; either a place known by that name, or *the house of God*, to wit, Kirjath-jearim, where the ark was. *Gilgal;* in the eastern border. *Mizpeh;* towards the west. *Judged Israel in all those places;* he went to those several places, partly in compliance with the people, whose convenience and benefit he was willing to purchase with his own trouble, making himself an itinerant judge and preacher for their sakes; and partly that by his presence in several parts, he might the better observe and rectify all sorts of miscarriages against God or men.

17 And [y]his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he [z]built an altar unto the LORD.

[y] ch. 8. 4.
[z] Judg. 21. 4.

That by joining sacrifices with his prayers he might the better obtain direction and assistance from God upon all emergencies. *Object.* It was unlawful to build another altar for sacrifice besides that before the tabernacle, Deut. xii. 5, 13. *Answ.* This was in part excused by the confusion of those times, wherein the tabernacle and its altar were destroyed, as is most probable; but most fully, because this was done by prophetical inspiration, and Divine dispensation, as appears by God's approbation and acceptance of the sacrifices offered upon it.

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CHAP. VIII.

Samuel makes his sons judges over Israel; their names, and ill government, 1—3. *The people ask a king: Samuel is grieved; prays,* 4—6. *God is displeased with the people; but commands Samuel to hearken to them, and to represent to them the tyrannical government of kings,* 7—9; *which he doth,* 10—18. *The people continue in their request: God commands Samuel to yield to them,* 19—22.

cir. 1112. AND it came to pass, when Samuel was
a Deut. 16. 18. 2 Chr. 19. 5. b See Judg. 10. 4. & 12. 14. compared with Judg. 5. 10. old, that he [a]made his [b]sons judges over Israel.

When Samuel was old, and so unable for his former travels and labours, *he made his sons judges;* not supreme judges, for such there was to be but one, and that of God's choosing, and Samuel still kept that office in his own hands, chap. vii. 15; but his vicegerents or deputies, who might go about and determine matters, but with reservation of a right of appeals to himself. He advanceth his sons to this place, not so much out of paternal indulgence, the sad effects whereof he had seen in Eli; but because he had doubtless instructed them in a singular manner, and fitted them for the highest employments; and he hoped that the example he had set them, and the inspection and authority he still had over them, would have obliged them to diligence and faithfulness in the execution of their trust.

2 Now the name of his firstborn was
† *Vashni,* 1 Chr. 6. 28. ‖Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba.

In the southern border of the land of Canaan, where he placed his sons, because these parts were very remote from his house at Ramah; where, and in the neighbouring places, Samuel himself still executed the office of the judge; sending his sons to reside and judge in distant places, for the ease and convenience of the people.

c Jer. 22. 15, 16, 17. d Ex. 18. 21. 1 Tim. 3. 3. & 6. 10. e Deu. 16. 19. Ps. 15. 5. 3 And his sons [c]walked not in his ways, but turned aside [d]after lucre, and [e]took bribes, and perverted judgment.

Opportunity and temptation drew forth and discovered that corruption in them, which till now was hid from their father, and, it may be, from themselves.

1095. 4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

The elders; either for age, or dignity and power.

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now
f ver. 19, 20. Deut. 17. 14. Hos. 13. 10. Acts 13. 21. [f]make us a king to judge us like all the nations.

They feared that Samuel would not live long; and that either he through infirmity and indulgence might leave the government in his sons' hands, or that they would invade and keep it after their father's death; and therefore they jointly make their complaints against them, and procure their removal from their places. Thus they are brought low, and crushed by those very wicked ways by which they designed to advance and establish themselves. So true is it, that honesty is the best policy, and unrighteousness the greatest folly. *Make us a king to judge us:* their conclusion outruns their premises, and their desires exceed their reasons or arguments, which extended no further than to the removal of Samuel's sons from their places, and the procuring some other just and prudent assistance to Samuel's age. Nor was the grant of their desire a remedy for their disease, but rather an aggravation of it; for the sons of their king might and were likely to be as corrupt as Samuel's sons; and if they were, would not be so easily removed as these were. *Like all the nations,* i. e. as most of the nations about us have. But there was not the like reason, because God had separated them from all other nations, and cautioned them against the imitation of their examples, and had taken them into his own immediate care and government; which privilege other nations had not.

† Heb. *was evil in the eyes of Samuel.* 6 ¶ But the thing † displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

The thing displeased Samuel; not their complaint of his sons, but their desire of a king, as is apparent from the following words, and from the whole course of the story; which was so grievous to him, partly because of their injustice and ingratitude to himself, whose government, though it had been so sweet and beneficial to them, they plainly show themselves weary of; and principally because God was hereby dishonoured and provoked, by that distrust of God, and that vain-glory and ambition, and that itch after changes, which were the manifest causes of this desire; and because of that great servitude and misery which he wisely foresaw the people would hereby bring upon themselves, as he particularly informs them, ver. 11, &c. *Samuel prayed unto the Lord,* for the pardon of their sin, and desire of direction and help from God in this great affair.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for
g See Exod. 16. 8. h ch. 10. 19. & 12. 17, 19. Hos. 13. 10, 11. [g]they have not rejected thee, but [h]they have rejected me, that I should not reign over them.

Hearken unto the voice of the people; God grants their desire in anger, and for their punishment, as is affirmed, Hos. xiii. 11. Compare Numb. xxii. 13, 20; Deut. i. 22; Psal. lxxvii. 20. *They have not rejected thee,* i. e. not thee only, nor principally; compare Gen. xxxii. 28; Exod. xvi. 7; Hos. vi. 6; Matt. x. 20; but this injury and contumely reflects chiefly upon me and my government, *that I should not reign over them,* to wit, by my immediate and peculiar government, which was the great honour, safety, and happiness of this people, if they had had wit to know it, or hearts to prize it. And all the infelicities of Israel, under this kind of government, did not proceed from the nature of the government, but from the ungovernableness and wickedness of the people, which, they might be sure, would produce the same or greater calamities under their kingly government. *Quest.* First, Did not God reign over them when they had kings? *Answ.* Yes, in a general way, but not in such a peculiar manner as he did by the judges, who were generally raised and called by God's particular appointment, endowed and sanctified by his Spirit, directed and assisted by his special providence upon all emergencies; whereas all things were for the most part contrary in their kings. *Quest.* Secondly, Was it simply unlawful for the people to desire a king? *Answ.* No, as appears from Deut. xvii. 14; but herein was their sin, that they desired it upon sinful grounds, of which see on ver. 7, and in an impetuous manner, and at an unseasonable time, and without asking leave or advice from God; which in so weighty and difficult a case they could not neglect without great sin.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

Thou farest no worse than myself. This he speaks for Samuel's comfort and vindication.

‖ Or, *obey.* † Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.* 9 Now therefore ‖hearken unto their voice: ‖howbeit yet protest solemnly unto them, and [i]shew them the manner of the king that shall reign over them. i ver. 11.

Protest solemnly unto them; that, if it be possible, thou mayst yet prevent their sin and misery. *The manner of the king,* i. e. of the kings which they desire, like the kings of other nations. He speaks not of the just authority, or the right of their kings, but of their practice, as is evident from divers of the following particulars, which are expressly forbidden and condemned in Scripture, as we shall see.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, [k]This will be the manner of the king that shall reign over you:
k See Deut. 17. 16, &c ch. 10. 25. l ch. 14. 52. [l]He will take your sons, and appoint *them* for himself, for his chariots, and *to*

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be his horsemen; and *some* shall run before his chariots.

He will take your sons, to wit, injuriously and by violence, as this Hebrew word is oft used, as Gen. xx. 3; xxvii. 36; Job v. 5; and so it must be here; because otherwise the king would have no more privilege than any of his subjects; for any man might take a son with his own or parents' consent. *And to be his horsemen*, or, *and for his horses*; for so the Hebrew word *parash* sometimes signifies, as Isa. xxi. 7, 9; xxviii. 28; to ride his horses.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

He will appoint him, Heb. *to* or *for himself*, emphatically, i. e. for his own fancy, or glory, or conveniency, or evil design, and not only when the necessities of the kingdom or commonwealth require it, as the judges did. And though this might seem to be no encumbrance, as it is here represented, but an honour and advantage to the persons so advanced, yet even in them that honour was accompanied with great dangers, and pernicious snares of many kinds, which those faint shadows of glory could not recompense; and as to the public, their pomp and power proved very burdensome and oppressive to the people, whose lands and fruits were taken from them, and bestowed upon these, for the support of their state, as it follows below, ver. 14, 15. *And to reap his harvest*, at his own pleasure, and without their consent, when possibly their own fields required all their time and pains. *To make his instruments of war, and instruments of his chariots*; he will press them for all sorts of his work, and that upon his own terms.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

Which would be more grievous to their parents, and more dangerous to themselves, because of the tenderness of that sex, and liableness to many injuries.

14 And [m] he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

m 1 Kings 21. 7. See Ezek. 46. 18.

He will take your fields, to wit, by fraud or force, as Ahab did from Naboth. *And give them to his servants*: he will not only take the fruits of your lands for his own use, but will take away your possessions to give to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his † officers, and to his servants.

† Heb. *eunuchs.* Gen. 37. 36.

He will take the tenth: besides the several tenths which God hath reserved for his service and servants, he will, when he pleaseth, impose another tenth upon you. *To his officers*, Heb. *to his eunuchs*; which may be properly understood, and may imply a further injury, that he should, against the command of God, make some of his people eunuchs, and take those into his court and favour which God would have cast out of the congregation.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.

By constraint, and without sufficient recompence.

17 He will take the tenth of your sheep: and ye shall be his servants.

i. e. He shall use you like slaves, and deprive you of that liberty which you now enjoy.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD [n] will not hear you in that day.

n Prov. 1. 25, 26, 27, 28. Is. 1. 15. Mic. 3. 4.

Ye shall cry out in that day; ye shall bitterly mourn for the sad effects of this inordinate desire of a king. *The Lord will not hear you in that day*, because you will not hear him, nor obey his counsel, in this day. Compare Prov. i. 24, &c.; Zech. vii. 13.

19 ¶ Nevertheless the people [o] refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

o Jer. 44. 16.

They said, Nay, i. e. these things shall never be, these are but vain suppositions to affright us from our purpose. Thus they are not ashamed to give Samuel the lie, of whose modesty, integrity, and prophetical spirit they had so great assurance, as if he had feigned those pretences merely to keep the power in his own and his sons' hands. *We will have a king over us*; we will have a king, whatsoever it cost us, although all thy predictions should be verified.

20 That we also may be [p] like all the nations; and that our king may judge us, and go out before us, and fight our battles.

p ver. 5.

That we also may be like all the nations: woeful stupidity! whereas it was their glory and happiness that they were unlike all other nations, Numb. xxiii. 9; Deut. xxxiii. 28, as in other glorious privileges, so especially in this, that the Lord was their only and immediate King and Lawgiver.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

He repeated them privately between God and himself; partly for his own vindication and comfort; and partly as a foundation for his prayers to God, for direction and assistance in this difficult case.

22 And the LORD said to Samuel, [q] Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

q ver. 7. Hos. 13. 11.

Betake yourselves to your several occasions, till you hear more from me in this matter; for God hath heard your words, and will give way to your irregular and obstinate desire; and accordingly I shall wait upon God for the determination of the person, which he hath wholly reserved to himself, as for judges, so for the king also, Deut. xvii. 15, and for the regulation of all the circumstances.

CHAP. IX.

The genealogy of Kish, 1. *Saul's person*, 2. *He is sent to seek his father's asses*, 3. *He travels through the country, and finds them not*, 4, 5. *By the counsel of his servant*, 6—10, *and the direction of young maidens*, 11—14, *according to God's revelation*, 15—17, *he cometh to Samuel, who meets him; entertaineth him at the feast; telleth him the asses were found, and he should be king*, 18—20. *Saul's amazement*, 21. *Samuel gives him the highest place, and a peculiar dish; eats with him*, 22—24. *After secret communication leadeth him on the way; the servant goes before; Saul stands still with Samuel*, 25—27.

NOW there was a man of Benjamin, whose name *was* [a] Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, ‖ a Benjamite, a mighty man of ‖ power.

a ch. 14. 51. 1 Chron. 8. 33. & 9. 39. ‖ Or, *the son of a man of Jemini.* ‖ Or, *substance.*

Whose name was Kish. Object. His name was *Ner*, 1 Chron. viii. 33; ix. 39. *Answ.* Either his father had two names, as was usual among the Hebrews; or *Kish* was really his father that begot him; and *Ner*, the brother of *Kish*, 1 Sam. xiv. 51; 1 Chron. ix. 36, is called his father, because, upon the death of *Kish*, he took the care of his education, and brought him up as his own son. *A Benjamite*, Heb. *the son of a man of Jemini*, i. e. either of Benjamin, or of a place, or of a man, called *Jemini*. *A mighty man of power*, i. e. a man of great courage and strength; which tends to Saul's commendation: otherwise, a man of great wealth. But that seems confuted by Saul's words below, ver. 21, and the people's contempt of him, chap. x. 27.

2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was*

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not among the children of Israel a goodlier
b ch. 10. 23. person than he: [b] from his shoulders and upward *he was* higher than any of the people.

And a goodly, Heb. *good*, i. e. comely and personable, as that word is used, Gen. vi. 2; as *evil* is put for deformed, Gen. xli. 19. *He was higher than any of the people:* a tall stature was much valued in a king in ancient times, and in the eastern countries.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

Which were there of great price and use, Judg. x. 4; xii. 14, because of the scarcity of horses, Deut. xvii. 16, and therefore not held unworthy of Saul's seeking, at least in those ancient times, when simplicity, humility, and industry were in fashion among persons of quality.

4 And he passed through mount Ephraim, and passed through the land of
c 2 Kings 4. 42. [c] Shalisha, but they found *them* not; then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

Mount Ephraim; a part of the tribe of Ephraim, which bordered upon Benjamin; and therefore they could soon pass out of the one into the other, and back again, as they saw cause.

5 *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

The land of Zuph; in which was Ramah, called also *Ramah*, or *Ramathaim-zophim*, the place of Samuel's birth and habitation, 1 Sam. i. 1; vii. 17.

6 And he said unto him, Behold now,
d Deut. 33. 1. 1 Kings 13. 1. e ch. 3. 19. *there is* in this city [d] a man of God, and *he is* an honourable man; [e] all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

A man of God; a prophet, as that phrase is used, 1 Sam. ii. 27; Josh. xiv. 6; Judg. xiii. 6. *An honourable man;* one of great reputation for his skill and faithfulness. *All that he saith cometh surely to pass;* his declaration of things secret or future are always certain, and confirmed by the event. *Our way that we should go;* the course we should take to find the asses. He saith *peradventure*, because he doubted whether so great a prophet would seek, or God would grant him, a revelation concerning such mean matters; although sometimes God was pleased herein to condescend to his people, to cut off all pretence or occasion of seeking to witches or heathenish divination. See 1 Kings xiv. 2; 2 Kings i. 3.

f See Judg. 6. 18. & 13. 17. 1 Kings 14. 3. 2 Kings 4. 42. & 8. 8. † Heb. *is gone out of, &c.* † Heb. *is with us.* 7 Then said Saul to his servant, But, behold, *if* we go, [f] what shall we bring the man? for the bread †is spent in our vessels, and *there is* not a present to bring to the man of God: what †have we?

The bread is spent in our vessels: this he saith, because bread was not unusually given by way of present, as we see, 1 Sam. x. 3, 4. Or *bread* is put for all manner of provisions, as is frequent; and among these they might have something not unfit, in these plain times, to make a present of, as clusters of raisins, or cakes of figs, such as Abigail presented to David, 1 Sam. xxv. 18. See also 1 Kings xiv. 3; 2 Kings iv. 42. *There is not a present;* such presents were then made to the prophets, 1 Kings xiv. 2, 3; 2 Kings iv. 42; viii. 8; either as a testimony of respect to him as their superior; upon which account subjects made presents to their kings, 1 Sam. x. 27; and the Persians never came to their king without some gift: or as a grateful acknowledgment of his favour; or for the support of the prophets themselves; or of the sons of the prophets; or of other persons in want, known to them.

8 And the servant answered Saul again, and said, Behold, †I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way. † Heb. *there is found in my hand.*

The fourth part of a shekel of silver was near a groat; which, though now it may seem a contemptible gift, yet in those ancient times it was certainly of far more worth, and better accepted than now it would be, when the covetousness, and pride, and luxury of men have raised their expectations and desires to far greater things.

9 (Beforetime in Israel, when a man
g Gen. 25. 22. h 2 Sam. 24. 11. 2 Kings 17. 13. 1 Chron. 26. 28. & 29. 29. 2 Chron. 16. 7, 10. Is. 30. 10. Amos 7. 12. [g] went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called [h] a Seer.)

Of God; or, a man of God, which signified the same thing. *Was called a seer*, because he did discern and could discover things secret and unknown to others. And these are the words, either, first, Of some later sacred writer, which, after Samuel's death, inserted this verse. Or, secondly, Of Samuel, who, being probably fifty or sixty years old at the writing of this book, and speaking of the state of things in his first days, might well call it *beforetime*. Or rather, thirdly, Of Saul's servant, who might be now stricken in years, and might speak this either by his knowledge of what was in his juvenile years, or upon the information of his father or ancestors. And so it is a fit argument to persuade Saul to go to the man of God, that he might show them their way, and where the asses were, because he was likely to inform them; for the prophets were anciently called *seers*, because they knew and could reveal hidden things. And the meaning is, that anciently they were not vulgarly called prophets, but *seers* only; whereas now, and afterwards, they were called *seers*, yet they were more commonly called *prophets*.

10 Then said Saul to his servant, †Well said; come, let us go. So they went unto the city where the man of God *was*. † Heb. *Thy word is good.*

11 ¶ *And* as they went up †the hill to the city, [i] they found young maidens going out to draw water, and said unto them, Is the seer here? † Heb. *in the ascent of the city.* i Gen. 24. 11.

Going out, i. e. out of the city, and down to the bottom of the hill, where the fountain or river was.

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for [k] *there is* a ‖ sacrifice of the people to day [l] in the high place: k Gen. 31. 54. ch. 16. 2. ‖ Or, *feast.* l 1 Kin. 3. 2.

He came to-day to the city: she so speaks, though this was his own constant habitation, because he had been travelling abroad, possibly in his circuit, described 1 Sam. vii. 16, 17, and was now returned to his own house in Ramah, as he used to do, and so she implies they come in a good and seasonable time to meet with him. *There is a sacrifice*, otherwise *feast;* but it seems to be understood of a sacrifice. First, Because so the Hebrew word signifies most properly, and most frequently. Secondly, Because this eating was in the *high place*, which was the common place for sacrifices, but not for private feasts. Thirdly, The prophet's presence was not so necessary for a feast as for a sacrifice. *Of the people;* so this sacrifice is called, because this was a public solemnity, and possibly the new moon, when the people brought several sacrifices, to wit, peace-offerings, whereof part fell to the offerer's share; and of these parts united together, they here made a common feast; not without Samuel's direction, who being forewarned the day before, by God, of Saul's coming, made this feast more solemn for his entertainment, ver. 22—24. *In the high place;* upon the hill mentioned ver. 11, and

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near the altar which Samuel built for this kind of use, 1 Sam. vii. 17, by Divine dispensation, as was there noted; otherwise to sacrifice in high places was forbidden by the law, after the building of the tabernacle.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about † this time ye shall find him.

† Heb. *to day.*

Ye shall straightway find him, at home and at leisure. *To eat* the relics of the sacrifices, according to the manner. *He doth bless the sacrifice*, i. e. either, first, The meat left of the sacrifice, which is the matter of the following feast; as this is commonly understood. Or rather, secondly, The sacrifice itself. For what reason is there to depart from the proper signification of the word? For that the sacrifices under the law were accompanied with confession, or petition, or thanksgiving, may be gathered from divers places of Scripture, as Lev. v. 5; xvi. 21; Numb. v. 7; Luke i. 10. And who so proper to perform this work as Samuel, an eminent prophet? And the *blessing* of this sacrifice seems to have consisted both of thanksgiving, this being a thank-offering, and of prayer to God for his acceptance, Psal. xx. 3. *Now therefore get you up* with speed, lest he be set down before you come.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

Samuel came out; out of his own house, just as they passed by.

15 ¶ [m] Now the LORD had † told Samuel in his ear a day before Saul came, saying,

[m] ch. 15. 1. Acts 13. 21.
† Heb. *revealed the ear of Samuel.* ch. 20. 2.

In his ear, i. e. secretly. *A day before Saul came*, that he might prepare himself for Saul's reception.

16 To morrow about this time I will send thee a man out of the land of Benjamin, [n] and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have [o] looked upon my people, because their cry is come unto me.

[n] ch. 10. 1.
[o] Ex. 2. 25. & 3. 7, 9.

I will send thee a man; I will by my secret providence so dispose of matters, and of the hearts of Saul and his father, that Saul shall come to thee, though with another design. *That he may save my people out of the hand of the Philistines;* for though they were now most pressed with the Ammonites, as we read, chap. xii. 12, yet they looked upon these as a land-flood, which they hoped would be soon up, and soon down again; but the Philistines, their constant, inveterate, and nearest enemies, they most dreaded. And from these Saul did in some measure save them, and should have saved them much more, if his and the people's manifold sins had not hindered it. *I have looked upon my people*, to wit, with compassion and resolution to help them; a usual synecdoche. *Their cry*, i. e. their earnest prayers to me for help.

17 And when Samuel saw Saul, the [p] LORD said unto him, Behold the man whom I spake to thee of! this same shall † reign over my people.

[p] ch. 16. 12. Hos. 13. 11.
† Heb. *restrain in.*

Unto him; in his ear, as before, ver. 15, by secret instinct, so as none but he could hear it.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

In the gate; the gate, either, first, Of Samuel's house. But he was come out thence before, ver. 14. Or rather, secondly, Of the city; for the word *gate* being put by itself, according to reason and common use, must be understood of the most eminent in its kind, which the *gate* of the city is. And through this gate Samuel seems now to have been passing to go to the high place, which probably was without the city; and there he makes a stand, to hear what these persons now approaching to him were about to speak.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart.

Either all that thou desirest to know, as concerning the asses; or rather, the secret thoughts of thy heart, or such actions as none know but God and thy own heart; that so thou mayst be assured of the truth and certainty of that which I am to acquaint thee with. And this might be done, though it be not here particularly related.

20 And as for [q] thine asses that were lost † three days ago, set not thy mind on them; for they are found. And on whom [r] *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?

[q] ver. 3.
† Heb. *to day three days.*
[r] ch. 8. 5, 19. & 12. 13.

Set not thy mind on them; trouble not thy mind about them. *On whom is all the desire of Israel?* who is he that shall be that thing or person which all Israel desire to have, to wit, a king? *Is it not on thee, and on all thy father's house?* that honour is designed for thee, and, after thy death, for thy family or posterity, if by thy sin thou dost not cut off the entail.

21 And Saul answered and said, [s] *Am* not I a Benjamite, of the [t] smallest of the tribes of Israel? and [u] my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou † so to me?

[s] ch. 15. 17.
[t] Judg. 20. 46, 47, 48. Ps. 68. 27.
[u] See Judg. 6. 15.
† Heb. *according to this word.*

The smallest of the tribes; for so indeed this was, having been all cut off except six hundred, Judg. xx., which blow they never recovered, and therefore they were scarce reckoned as an entire tribe, but only as a remnant or fragment of a tribe; and being ingrafted into Judah, in the division between the ten tribes and the two, they in some sort lost their name, and they, together with Judah, were accounted but one tribe, as 1 Kings xi. 32, &c. *The least of all the families of the tribe of Benjamin*, i. e. one of the least; obscure and inconsiderable, in comparison of divers others; whence it may seem that Saul's family was not so noble and wealthy as some imagine: see on ver. 1. *Wherefore then speakest thou so to me?* why dost thou feed me with vain hopes of the kingdom?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

He honoured *his servant* for Saul's sake; thereby both giving all the guests occasion to think how great that person was, or should be, whose very servant was advanced above the chief persons of the city, who were doubtless present upon this occasion; and showing how far himself was from envying Saul that honour and power, which was to be translated from him to Saul. *Made them sit in the chiefest place;* thereby to raise all their expectation, and to prepare them for giving that honour to Saul which his approaching dignity required.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

Or, *which I appointed* or *disposed to thee*, i. e. which I bade thee reserve for this use.

24 And the cook took up [x] the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is ‖ left! set *it* before thee, *and* eat: for unto this time hath it been

[x] Lev. 7. 32, 33. Ezek. 24. 4.
‖ Or, *reserved.*

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kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

The shoulder, to wit, the left shoulder, for the right shoulder was the priest's, Lev. vii. 32, 33. This he gives him, either, first, As the best and noblest part of the remainders of the sacrifice; the best parts being usually given by the master of the feast to such guests as were most honourable, or best beloved, as Gen. xliii. 34. Or, secondly, As a secret symbol or sign of that burden which was to be laid upon Saul, and of that strength which was necessary for the bearing of it; the shoulder being both the seat of burdens, and the subject of strength. *That which was upon it;* something which the cook by Samuel's order was to put upon it when it was drest, either for ornament, or in the nature of a sauce. *That which is left*, to wit, left of the sacrifice; but so all or most of the rest of their provisions were left: or rather, *reserved*, or *laid by*, by my order, for thy eating, when the rest of the meat was sent up and disposed of as the cook pleased. *Unto this time;* till thou shouldst come hither, and sit down here; whereby thou mayst know that thy coming hither was not unknown to me, and was designed by God for a higher purpose. *Since I said*, to wit, to the cook, who was before mentioned, as the person to whose care this was committed. *I have invited the people*, i. e. I have invited or designed some persons, for whom I reserve this part. For since the word *people* is not here taken properly, but for some particular persons of the people, which were not in all above thirty, ver. 22, why may not the same word be understood of two or three persons whom Samuel specially invited, to wit, Saul and his servant? So some learned men understand this word *people* of three men, 2 Kings xviii. 36. And they further note, that in the Arabic, and Ethiopic, and Persian languages, (all which are near akin, both to themselves and to the Hebrew, and do ofttimes communicate their signification each to other,) the word that signifies *people*, is oft used for some few particular persons. Or if the word *people* be meant of the chief of the people, mentioned above, ver. 22, then Samuel was the principal author of this sacrifice and feast, and it was not *a sacrifice of the people*, as it is rendered, ver. 12, but *a sacrifice* and feast made by Samuel *for the people*, as it should be rendered there; and the sense is, When I first spake or sent to the cook, that I had invited the people, first to join with me in my sacrifice, and then to partake with me of the feast, I then bade him reserve this part for thy use.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon [y] the top of the house.

[y] Deut. 22. 8. 2 Sam. 11. 2. Acts 10. 9.

Samuel communed with Saul, concerning the kingdom designed to him by God, and his duty to expect it patiently, till God actually called him to it; and to administer it piously, and justly, and valiantly. *The top of the house* was flat, after the manner, Deut. xxii. 8; and so fit for walking, and for secret prayers, Dan. vi. 10; Acts x. 9, or any private and familiar discourses among friends.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

Samuel called Saul to the top of the house a second time, to impart something more to him. *That I may send thee away;* prepare thyself for thy departure and journey. *He and Samuel, abroad;* Samuel accompanying Saul part of his way.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still † a while, that I may shew thee the word of God.

† Heb. *to day.*

Bid the servant pass on before us, that thou and I may speak privately of the matter of the kingdom; which Samuel hitherto endeavoured to conceal, lest he should be thought now to impose a king upon them, as before he denied one to them; and that it might appear by the lot mentioned in the next chapter, that the kingdom was given to Saul by God's destination, and not by Samuel's contrivance. *The word of God*, i. e. a message delivered to me from God, which now I shall impart to thee.

CHAP. X.

Samuel anointeth Saul, 1; *confirms him by prediction of three signs*, 2—8. *Saul prophesies*, 9—13. *He cometh to his uncle; telleth him what Samuel had said concerning the asses, but concealeth the matter of the kingdom*, 14—16. *Samuel assembleth the people at Mizpeh*, 17—20. *Saul is chosen king by lot; but hideth himself; is discovered by God. His stature*, 21—23. *Samuel presents him to the people, who receive him with shouting*, 24. *Samuel writeth the manner of the kingdom in a book*, 25. *God inspires the people with reverence towards Saul; but the children of Belial despise him*, 26, 27.

THEN [a] Samuel took a vial of oil, and poured *it* upon his head, [b] and kissed him, and said, *Is it* not because [c] the LORD hath anointed thee *to be* captain over [d] his inheritance?

[a] ch. 9. 16. & 16. 13. 2 Kings 9. 3, 6. [b] Ps. 2. 12. [c] Acts 13. 21. [d] Deut. 32. 9. Ps. 78. 71.

This was the usual rite in the designation, as of priests and prophets, so also of kings, as 1 Sam. xvi. 1, 13; 1 Kings i. 39; 2 Kings ix. 1, 3, 6; whereby was signified the pouring forth of the gifts of God's Spirit upon him, to enable him for the administration of his office, which he might expect, and should receive upon the discharge of his duty. *And kissed him;* partly in token of that reverence which he did owe, and that subjection which he and all the people were shortly to perform to him, whereof kissing was a sign, as Gen. xli. 40; 1 Kings xix. 18; and partly as a testimony of his sincere friendship and affection to him, and how far he was from envying his successor in the supreme dignity. *Over his inheritance*, i. e. over his own peculiar people; whereby he admonisheth Saul that this people were not so much his as God's; and that he was not to rule and manage them according to his own will and pleasure, but according to the will and mind of God.

2 When thou art departed from me to day, then thou shalt find two men by [e] Rachel's sepulchre in the border of Benjamin [f] at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left † the care of the asses, and sorroweth for you, saying, What shall I do for my son?

[e] Gen. 35. 19, 20. [f] Josh. 18. 28. † Heb. *the business.*

In the borders of Benjamin; in the way to Bethlehem, Gen. xxxv. 19, which city was in Judah; and her sepulchre might be either in Judah or in Benjamin; for the possessions of those two tribes were bordering upon one another, and oft intermixed together: see Josh. xviii. 11.

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up [g] to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

[g] Gen. 28. 22. & 35. 1, 3, 7.

To the plain of Tabor; not that at the foot of Mount Tabor, which was far from these parts; but another belonging to some other place, or man, called Tabor. *Beth-el;* properly so called, which was in Ephraim, where there was a noted high place, famous for Jacob's vision there, Gen. xxviii. 19, where it is probable they offered sacrifices in this confused state of things, when the ark was in one place, and the tabernacle, if not destroyed, in another. Or, *to the house of God*, i. e. to *Kirjath-jearim*, where the ark, the habitation of God, now was, 1 Sam. vii. 1, 2, 16. *Loaves of bread* might be offered, either by themselves, as Lev. ii. 4, or with other sacrifices. *A bottle of wine;* which

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was poured forth in drink-offerings. See Lev. xxiii. 13; Numb. xv. 5.

4 And they will †salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

† Heb. *ask thee of peace:* as Judg. 18. 15.

Two loaves of bread; two of those three designed for sacrifice, supposing they could easily procure a supply of other loaves at Beth-el. But the more strange the present was, the more fit it was for a sign of God's extraordinary providence in Saul's affairs.

5 After that thou shalt come to [h]the hill of God, [i]where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down [k]from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; [l]and they shall prophesy:

h ver. 10.
i ch. 13. 3.
k ch. 9. 12.
l 1 Ex. 15. 20, 21. 2 Kings 3. 15. 1 Cor. 14. 1.

To the hill of God; a hill near Geba, or Gibeah of Benjamin, where a garrison of Philistines was, 1 Sam. xiii. 3, called here *the hill of God*, because it was a place devoted to the service of God; either for sacrifice, this being a *high place*, as it here follows; or for a school or college of prophets. *To the city*, adjoining to that hill. *A company of prophets:* by *prophets* here, and in such-like places, he understands persons that did wholly devote themselves to religious studies and exercises, such as preaching, praying, praising of God, &c. For the term of *prophesying* is not only given to the most eminent act of it, viz. foretelling things to come; but also to preaching, as Rom. xii. 6; 1 Cor. xiv. 31, 32; 1 Thess. v. 20, and to the making or singing of psalms or songs of praise to God, as 1 Chron. xxv. 1—3. And they that wholly attended upon these things are oft called *sons of the prophets*, which were commonly combined into companies or colleges, as 2 Kings ii. 3, 5, that they might more conveniently edify and assist one another in God's work; which institution God was pleased so far to honour and bless, that sometimes he communicated unto those persons the knowledge of future things, as 2 Kings ii. 3, 5. *From the high place;* where either their habitation was, or they had now been offering sacrifice. And although they used to perform this following exercise, either in their college, or in the place of their sacrifices; yet now they did it in the descent of the hill, which probably was beside their custom, and therefore more proper for a sign to Saul of a more than ordinary hand of God towards him. *A psaltery, and a tabret, and a pipe, and a harp, before them;* such instruments of music being then used by prophets and other persons, for the exhilaration and excitation of their spirits in God's service. See 2 Kings iii. 15. *They shall prophesy;* either sing God's praises, or speak of the things of God.

6 And [m]the Spirit of the LORD will come upon thee, and [n]thou shalt prophesy with them, and shalt be turned into another man.

m Num. 11. 25. ch. 16. 13.
n ver. 10. ch. 19. 23, 24.

Will come upon thee, Heb. *will leap* or *rush upon thee*, to wit, for a season. So it may be opposed to the *Spirit's resting* upon a man, as Numb. xi. 25; Isa. xi. 2. *Shalt be turned into another man*, i. e. thou shalt be suddenly endowed and acted with another spirit, filled with skill of Divine things, with courage, and wisdom, and magnanimity, and other qualifications befitting thy dignity.

7 And †let it be, when these [o]signs are come unto thee, †*that* thou do as occasion serve thee; for [p]God *is* with thee.

† Heb. *it shall come to pass, that when these signs, &c.*
o Ex. 4. 8. Luke 2. 12.
† Heb. *do for thee as thine hand shall find.* Judg. 9. 33.
p Judg. 6. 12.

These signs were certain evidences of God's calling of him to the kingdom, because they were all future contingencies, which none but God could infallibly know or foretell. *Do as occasion shall serve thee*, Heb. *do what thy hand findeth to do*, i. e. as thou shalt have a call and opportunity. He doth not intend that he should take the kingly government upon him, before his call to it was known to and owned by the people, which had been preposterous and dangerous; but that he should dispose his mind to a readiness of undertaking any public service when necessity required it, and he should be called to his office.

8 And thou shalt go down before me [q]to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: [r]seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

q ch. 11. 14, 15. & 13. 4.
r ch. 13. 8.

Seven days shalt thou tarry till I come to thee: this, though now mentioned and commanded, yet was not immediately to be performed; as is evident, partly from the whole course of the story, which shows that Saul, and Samuel, and the people first met at Mizpeh, ver. 17, &c., where Saul was chosen by God and accepted by the people as king; and afterwards went to Gilgal, once before the time here spoken of, chap. xi. 14, 15; and partly by comparing this place with chap. xiii. 8, &c., where we find Saul charged with the violation of this command two years after the giving of it, as appears from chap. xiii. 1, 2. *Quest.* How then is this to be understood? *Answ.* 1. This may be given as a standing rule for Saul to observe while Samuel and he lived; that in case of any great future difficulties, as the invasion of enemies, Saul should resort to Gilgal, and call the people thither, and tarry there seven days, which was but a reasonable and necessary time for the gathering of the people, and for the coming of Samuel thither. For though this be related as but once done, chap. xiii., yet Josephus affirms that it was to be constantly practised upon all such occasions. And Gilgal was chosen for this purpose as a very fit place; partly because that place was famous for the solemn renewing of the covenant between God and Israel, Josh. iv., and for other eminent instances of God's favour to them, the remembrance whereof was a notable confirmation of their faith; and partly because it was a very convenient place for the tribes within and without Jordan to assemble, and consult, and unite their forces together upon such occasions. If you ask, Why then Saul did not practise this precept upon the first invasion of the Ammonites? it may be answered, that this was a rule for Saul when he and Samuel were asunder, whereas they were together in that expedition, chap. xi. 7. And further, that necessity did excuse the violation of this precept then, because Saul could not wait for Samuel, nor forbear his action for seven days, as is evident from chap. xi. 3, 9, 10. Or, 2. (which I propose with submission to the learned and judicious) This may be here added as another sign to confirm his faith, which having strengthened by three foregoing signs, he now fortifies it by another sign which was to follow afterwards; it being very usual for God to give men signs to confirm their faith from future events; as Exod. iii. 12; 2 Kings xix. 29; Isa. vii. 13, 14. So the meaning may be this, Another sign will I add to strengthen thy faith: *Thou shalt* in due time, and upon a great occasion which shall then happen, *go down before me to Gilgal, and* there *I will come down unto thee to offer—sacrifices*, &c. But when thou comest thither, be sure *thou tarry there seven days*, and then *I will come*, as I have said, and give thee necessary instructions and assistance, as the matter shall require.

9 ¶ And it was *so*, that when he had turned his †back to go from Samuel, God †gave him another heart: and all those signs came to pass that day.

† Heb. *shoulder.*
† Heb. *turned.*

10 And [s]when they came thither to the hill, behold, [t]a company of prophets met him; and [u]the Spirit of God came upon him, and he prophesied among them.

s ver. 5.
t ch. 19. 20.
u ver. 6.

Then the accomplishment of the two former signs is supposed, and this only of the third is expressed, because this was more eminent and public than the former: the other were only transient acts, which passed in private between two or three persons meeting together, and passing by one another; but this was a more permanent and more notorious sign, done in a more solemn manner, and before many and very considerable witnesses.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied

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among the prophets, then the people said † one to another, What *is* this *that* is come unto the son of Kish? [x] *Is* Saul also among the prophets?

† Heb. *a man to his neighbour.*
x ch. 19. 24. Matt. 13. 54, 55. John 7. 15. Acts 4. 13.

What is this that is come unto the son of Kish? what means this strange and prodigious event? *Saul;* a man never instructed nor exercised in nor inclined to these matters; a man ever thought fitter to look to his father's asses, than to bear a part in the sacred exercises of the prophets.

12 And one † of the same place answered and said, But [y] who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

† Heb. *from thence.*
y Is. 54. 13. John 6. 45. & 7. 16.

One of the same place, Heb. *one from thence*, i. e. one of the company there present, or one of the prophets there prophesying. *Who is their father?* who is the father of all these prophets of whom you speak, and among whom Saul now is one? who is it that instructs and inspires them with this holy art, but God? They have it not from their natural parents, nor from their civil education, but by inspiration from God, who, when he pleaseth, can inspire Saul, or any other man, with the same skill. And therefore wonder not at this matter, but give God the glory of it. *Father* is here put for teacher, or instructer, as it is used; as Gen. iv. 20, 21; Matt. xxiii. 9; 1 Cor. iv. 15. And hence the scholars are called *sons of the prophets*. *It became a proverb*, used when any strange, unlikely, or unexpected thing happened.

13 And when he had made an end of prophesying, he came to the high place.

Returning thither with the prophets, there to praise God for these wonderful favours, and to beg counsel and help from God in this high business.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

Saul's uncle, being there present, and observing this great alteration in his nephew.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

Partly, in obedience to Samuel, who obliged him to secrecy; partly, from a humble modesty which appeared in him, ver. 22; and partly, in prudence, lest by an unseasonable publishing of it he should raise envy in some, disbelief and contempt in others, &c.

17 ¶ And Samuel called the people together [z] unto the LORD [a] to Mizpeh;

z Judg. 11. 11. & 20. 1. ch. 11. 15. a ch. 7. 5, 6.

Unto the Lord; to appear before the Lord. So he speaks, either, 1. Because the ark was carried thither upon this occasion. Or, 2. Because God is present in all the assemblies of his people, whereof this was an eminent one: see 2 Chron. xix. 6; Psal. lxxxii. 1. Or, 3. Because they did in a manner erect a tribunal for God; and entreated, and consequently obtained, his presence there to supervise and direct the whole business by his sentence, which also he did, ver. 19, &c. See of this phrase Judg. xi. 11; xx. 1. *To Mizpeh;* a city of Benjamin, Josh. xiii. 26, where all Israel had met before upon a public and solemn occasion, 1 Sam. vii. 5.

18 And said unto the children of Israel, [b] Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

b Judg. 6. 8, 9.

Of all kingdoms, to wit, the neighbouring kingdoms, which molested you from time to time.

19 [c] And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

c ch. 8. 7, 19. & 12. 12.

Ye have this day rejected your God; you this day declare that you persist in your former act of rejecting God's government: see on chap. viii. 7. *Who himself saved you;* who by his own special providence took care to raise up judges and saviours for you, and to deliver you at all times, when you needed his help, and did not by your sins obstruct it. *Ye have said unto him*, i. e. unto me his prophet and ambassador; and consequently unto the Lord, whom I represented, and in whose name I spake and acted. *By your tribes, and by your thousands;* for each tribe was divided into thousands, Numb. x. 36; Deut. xxxiii. 17; Josh. xxii 14, 21; Micah v. 2, as in England counties are into hundreds.

20 And when Samuel had [d] caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

d Josh. 7. 14, 16, 17. Acts 1. 24, 26.

To come near unto the place appointed for the casting of lots. This tribe was now preferred before Judah, because the kingdom was freely promised by God to Judah, and was to be given to him in love; but now the kingdom was in a manner forced from God, and given to them in anger, Hos. xiii. 11, and therefore conferred upon an obscure tribe.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they * enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

e ch. 22. 2, 4, 10, 11.

They inquired of the Lord; either by Urim or Thummim, which was the usual way of inquiry, Numb. xxvii. 21; 1 Sam. xxiii. 9; xxviii. 6; or by Samuel, who by his prayer procured an answer. *Among the stuff;* among the carriages or baggage of the people there assembled. This he might do, because he either had, or at least would be thought to have, a modest sense of his own unworthiness, which was a likely way to commend him to the people.

23 And they ran and fetched him thence: and when he stood among the people, [f] he was higher than any of the people from his shoulders and upward.

f ch. 9. 2.

24 And Samuel said to all the people, See ye him [g] whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, [h] † God save the king.

g 2 Sam. 21. 6.
h 1 Kings 1. 25, 39. 2 Kin. 11. 12.
† Heb. *Let the king live.*

There is none like him among all the people; as to the height of his bodily stature, which was in itself commendable in a king, and some kind of indication of great endowments of mind. *God save the king*, Heb. *Let the king live*, to wit, long and prosperously; for an afflicted life is reputed a kind of death, and is oft so called. Hereby they accept and own him for their king, and promise subjection to him.

25 Then Samuel told the people [i] the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

i See Deut. 17. 14, &c. ch. 8. 11.

The manner of the kingdom; not *the manner of the king*, of which he had spoken before, chap. viii. 11. &c., but *of the kingdom*. to wit, the laws and rules by which the kingly

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government was to be managed, agreeable to those mentioned Deut. xvii. 16, &c., which peradventure Samuel did expound and apply to their particular case. *Before the Lord;* before the ark, or in the sanctuary, where it was kept safe from depravation.

k Judg. 20. 14. ch. 11. 4.

26 ¶ And Saul also went home [k] to Gibeah; and there went with him a band of men, whose hearts God had touched.

To Gibeah: not being actually inaugurated into his kingdom, he thought fit to retire to his former habitation, and to live privately till he had an occasion to show himself in a more public and illustrious manner, which he speedily obtained. *And there went with him a band of men,* to give him safe and honourable conduct to his house, though not to abide with him there, which did not suit with his present circumstances. *Whose hearts God had touched,* i. e. either, 1. Disposed or inclined to this work; or, 2. Affected or renewed by his grace and good Spirit working upon their hearts; those that feared God and made conscience of their duty; for they are opposed to the *children of Belial* in the next verse. These, though they did not desire a king, as the generality of the people did, yet when God had given them a king, they were most forward to pay him that reverence and obedience which they owed him; both which proceeded from the same principle, that they were in both cases guided by God's will; which was, that they should not desire a king in their circumstances; and yet they should obey him, when God had set a king over them.

l ch. 11. 12. m Deut. 13. 13. n 2 Sam. 8. 2. 1 Kings 4. 21. & 10. 25. 2 Chron. 17. 5. Ps. 72. 10. Matt. 2. 11. ‖ Or, *he was as though he had been deaf.*

27 [l] But the [m] children of Belial said, How shall this man save us? And they despised him, [n] and brought him no presents. But ‖ he held his peace.

This man; so mean a person, and of the weakest of all the tribes. *Brought him no presents;* as subjects in those times and places used to do to their kings; see 1 Kings x. 25; 2 Chron. xvii. 5; Matt. ii. 11; and as Saul's mean condition, wherewith they upbraided him, required. *He held his peace;* thereby manifesting his prudence and clemency, which was of great use in the beginning of his government.

CHAP. XI.

Nahash besiegeth them of Jabesh-gilead; offereth them a reproachful condition; they have seven days granted them to consult and seek relief; they send messengers to Saul, 1—5. *He is provoked; sends messengers to all the Israelites to come in to their help; they come to the number of three hundred and thirty thousand men,* 6—8. *He sends word to the besieged, who deceive Nahash; who with his army is slain,* 9—11. *The people are ready to slay Saul's enemies; in which he opposeth them: he is invested in the kingdom at Gilgal,* 12—15.

a ch. 12. 12. b Judg. 21. 8. c Gen. 26. 28. Ex. 23. 32. 1 Kings 20. 34. Job 41. 4. Ezek. 17. 13.

THEN [a] Nahash the Ammonite came up, and encamped against [b] Jabesh-gilead: and all the men of Jabesh said unto Nahash, [c] Make a covenant with us, and we will serve thee.

Then, i. e. about that time; this particle being used in some latitude, as is frequent; for that this happened before, and was the occasion of their desire of a king, may seem from chap. xii. 12; although it is possible that Nahash's preparation, and declared intention of warring against them, might cause that desire, and that Nahash did not actually come against them (which is here related) till their king was chosen. *Nahash the Ammonite;* either the same with him, 2 Sam. x. 2, or his father and predecessor. *Came up* to war, probably to revenge and to recover their former great loss by Jephthah, Judg. xi. 33. *Jabesh-gilead* was beyond Jordan, and near the Ammonites, who dwelt in part of Arabia. *Make a covenant with us,* to wit, upon good conditions, so as we shall enjoy our religion and properties. *We will serve thee;* in other things we will be thy subjects and tributaries. The occasion of this offer was, that they saw no likelihood of relief from their brethren the Israelites in Canaan, who were remote from them, and then weak and divided, and scarce able to defend themselves from the Philistines.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* [d] a reproach upon all Israel.

d Gen. 34. 14. ch. 17. 26.

That I may thrust out all your right eyes; partly for a reproach, as it here follows; and partly to disable them from managing offensive weapons in battle; for their left eye served only or chiefly for defence, being covered by those large shields which then they used, and held in their left hand. He leaves them one eye, that they might be fit to serve him in any mean and base office.

3 And the elders of Jabesh said unto him, † Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

† Heb. *Forbear us.*

Give us seven days' respite; which it is very probable, and Josephus and others affirm, that Nahash granted, out of a foolish self-confidence, and contempt of the broken condition of the Israelites, which he thought utterly unable to give them any relief; at least, in so short a time.

4 ¶ Then came the messengers [e] to Gibeah of Saul, and told the tidings in the ears of the people: and [f] all the people lifted up their voices, and wept.

e ch. 10. 26. & 15. 34. 2 Sam. 21. 6. f Judg. 2. 4. & 21. 2.

Then came the messengers to Gibeah of Saul; partly, because it was not far from them; and partly, because it belonged to the Benjamites, who had a special obligation to take more care of that place, from whence they had their wives, Judg. xxi. 10, &c.; and partly, because Saul, their new-chosen king, was there. *The people lifted up their voices, and wept,* both in compassion towards them, and for fear of themselves, lest it should shortly be their own lot.

5 And, behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

Saul came after the herd out of the field; for being only anointed king, and not publicly inaugurated, nor owned, nor presented by the generality of the people, nor having yet had opportunity of doing any thing worthy of his place, he thought fit to forbear all royal state, and to retire to his former private and country life, which, howsoever despised in these latter, vain, ambitious, and slothful ages of the world, was anciently in great esteem among the Greeks and Romans, whose princes and generals did frequently exercise themselves in it; though some conceive that he now lived in some state, and that he had been in the fields only to recreate himself, and that his coming after the herd was but accidental, and is mentioned only to usher in what follows of the yoke of oxen.

6 [g] And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

g Judg. 3. 10. & 6. 34. & 11. 29. & 13. 25. & 14. 6. ch. 10. 10. & 16. 13.

The Spirit of God came upon Saul, inspiring him suddenly with more than ordinary courage, and zeal, and resolution, to engage himself and the people for their rescue. Compare Judg. iii. 10; vi. 34; xi. 29. *His anger was kindled greatly* against Nahash, for so insolent and barbarous a proposition.

7 And he took a yoke of oxen, and [h] hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, [i] Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out † with one consent.

h Judg. 19. 29. i Judg. 21. 5, 8, 10. † Heb. *as one man.* Judg. 20. 1.

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Sent them throughout all the coasts of Israel; wisely considering, that the sight of men's eyes do much more affect their hearts than what they only hear with their ears. He joins Samuel with himself, both because he was present with him, as appears from ver. 12, and that hereby he might gain the more authority to his command, and strike the greater terror into all despisers of it. *The fear of the Lord;* either, 1. A great fear; great things being oft thus expressed; as *cedars of God, mountains of God,* &c. Or, 2. A fear sent upon them by God, as Gen. xxxv. 5, that they should not dare to deny their help.

8 And when he numbered them in
k Judg. 1. 5. 1 2 Sam. 24. 9. [k]Bezek, the children [l]of Israel were three hundred thousand, and the men of Judah thirty thousand.

This great terror drew so many forth; which is not so strange to him that knows what none deny, that the land of Canaan contained vast numbers of people in a little compass. *The men of Judah* are numbered apart to their honour, to show how readily they, to whom the kingdom was promised, Gen. xlix. 10, submitted to their king, though of another and far meaner tribe; and how willing they were to hazard themselves for their brethren's rescue, although they might have excused themselves from the necessity of defending their own country from their dangerous neighbours the Philistines.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have
l Or, deliverance. ‖ help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

To-morrow, to wit, the day after your departure hence, or return home; for it seems probable that some few days had been spent in the gathering and disposing of the forces, and bringing them towards those parts.

10 Therefore the men of Jabesh said,
m ver. 3. To morrow [m]we will come out unto you, and ye shall do with us all that seemeth good unto you.

They did and might reasonably and justly understand their own condition before proposed, ver. 3, if none came to save them; which they were not now obliged to repeat, although they conjectured that their enemies would understand it absolutely, whose error therein they were no more obliged to correct, than to prevent their destruction. Nor did they tell any lie herein, but only concealed part of their intentions, to render their enemy more secure and fit for ruin; which kind of stratagems are usual, and allowed by all persons.

11 And it was *so* on the morrow, that
n See ch. 31. 11. o Judg. 7. 16. [n]Saul put the people [o]in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

Into three companies; that so invading them on several sides with a great force, he might both strike them with the greater terror, and prevent their escape. *In the morning watch;* having marched all the day and night before it.

12 ¶ And the people said unto Samuel,
p ch. 10. 27. [p]Who *is* he that said, Shall Saul reign
q See Luke 19. 27. over us? [q]bring the men, that we may put them to death.

Shall Saul reign over us? they did not say so in terms, as we may see, chap. x. 27, but this was the design and consequence of their speech, as they rightly construe it. *That we may put them to death;* which till this time they were not able to do, because that infection was then almost universal.
r 2 Sam. 19. 22. 13 And Saul said, [r]There shall not a man be put to death this day: for to day
s Ex. 14. 13, 30. ch. 19. 5. [s]the LORD hath wrought salvation in Israel.

I will not destroy any of those whom God hath so graciously preserved; nor sully the mirth of this glorious and comfortable day with the slaughter of any of my subjects; and therefore I freely forgive them. Wherein Saul showed his policy as well as his clemency, this being the most likely way to gain his enemies, and secure his friends, and stablish his throne in the hearts of his people.

14 Then said Samuel to the people, 1095.
t ch. 10. 8. Come, and let us go [t]to Gilgal, and renew the kingdom there.

Then; whilst the people were together by Jabesh-gilead, wherein Samuel's great prudence and fidelity to Saul is evident. He suspended the confirmation to Saul at first, whilst the generality of the people were disaffected and discontented at the meanness of his person; and now when he had given such eminent proof of his princely virtues, and when the people's hearts were unanimously and eagerly set upon him, he takes this as the fittest season for that work. *Let us go to Gilgal:* this place he chose, both because it was near, and, to most of them, in the way to their homes; and because thither the Israelites on this side, and beyond Jordan, might more easily resort; and because it was famous for public conventions there kept, and particularly for the covenant there renewed by Joshua between God and the people. *Renew the kingdom there,* i. e. confirm our former choice, to prevent all such seditious expressions and actions as we had experience of at the former election.

15 And all the people went to Gilgal;
u ch. 10. 17. x ch. 10. 8. and there they made Saul king [u]before the LORD in Gilgal; and [x]there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

They made Saul king, i. e. they recognised him, or owned and accepted him for their king by consent; for, to speak properly, Saul was not made or constituted king by the people, but by the Lord's immediate act: see chap. viii. 9; x. 1. *Before the Lord;* who was there present in a special manner; both because the people of the Lord were there assembled, and because there was an altar, as the following sacrifices show. The same phrase is used chap. x. 17; xiv. 18. *They sacrificed sacrifices of peace-offerings;* partly to praise God for so glorious a victory, and for the firm settlement of the distracted kingdom; and partly to implore the presence and assistance of God to the king and kingdom, in all their affairs and exigences.

CHAP. XII.

Samuel having appointed a king unto the people, testifieth his own integrity, to which they witness, 1—5. *He setteth before them the sins of their ancestors, and their own sin in asking a king,* 6—13; *comforts them if they will obey the Lord; threateneth the disobedient; terrifies them by thunder in harvest: they confess their sin, and desire to be reconciled to the Lord,* 14—19. *He comforts and exhorts them to fear and serve the Lord; promising also to pray for them,* 20—25.

AND Samuel said unto all Israel, Behold, I have hearkened unto [a]your voice
a ch. 8. 5, 19, 20. b ch. 10. 24. & 11. 14, 15. in all that ye said unto me, and [b]have made a king over you.

Samuel said this *unto all Israel,* whilst they were assembled together in Gilgal. And this is another instance of Samuel's great wisdom and integrity. He would not reprove the people for their sin, in desiring a king, whilst Saul was raw, and weak, and unsettled in his kingdom, and in the people's hearts, lest through their accustomed levity they should as hastily cast off their king as they had passionately desired him, and so add one sin to another; and therefore he chooseth this season for it; partly because

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Saul's kingdom was now confirmed and illustrated by an eminent victory, and so the danger of rejecting him was out of doors; which circumstance was also considerable for Samuel's vindication, that it might appear that his following reproof did not proceed from any selfish respects or desires, which he might be supposed to have of retaining the power in his own hands, but merely from the conscience of his duty, and a sincere desire of all their good: and partly because the people *rejoiced greatly*, as is said in the next foregoing verse; and upon this occasion applauded themselves for their desires of a king; and interpreted the success which God had now given them, as a Divine approbation of those desires; whereby they were like to be hardened in their impenitency, and might be drawn to many other inconveniencies. Samuel therefore thinks fit to temper their excessive joys, and to excite them to that repentance and holy fear which he saw wanting in them, and which he knew to be absolutely necessary, to prevent the curse of God upon their new king, and the whole kingdom.

c Num. 27. 17. ch. 8. 20.
d ch. 8. 1, 5.

2 And now, behold, the king [c]walketh before you: [d]and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

Walketh before you; goeth out and cometh in before you, i. e. ruleth over you, as that phrase signifies, Numb. xxvii. 17; Deut. xxxi. 2; 2 Chron. i. 10. To him I have fully resigned all my power and authority, and do hereby renounce it, and own myself for a private person, and one of his subjects. *I am old and gray-headed;* and therefore unable to bear the burden of government, and feel myself greatly at ease to see it cast upon other shoulders; and therefore do not speak what I am about to say from envy of Saul's advancement, or from discontent at the diminution of my own power. *My sons are with you,* or among you, in the same state and place, private persons, as you are; if they have injured any of you in their government, as you once complained, the law is now open against them; any of you may accuse them, your king can punish them; I do not intercede for them, I have neither power nor will to keep them from receiving the just fruits of their misdemeanours. *I have walked before you,* i. e. been your guide and governor, partly as a prophet, and partly as a judge.

e Ecclus. 46. 19.
f ver. 5. ch. 10. 1. & 24. 6. 2 Sam. 1. 14, 16.
g Num. 16. 15. Acts 6. 3. 1 Thess. 2. 5.
+ Heb. *ransom.*
‖ Or, *that I should hide mine eyes at him.*
h Deut. 16. 19.

3 Behold, [e]here I *am:* witness against me before the LORD, and before [f]his anointed: [g]whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* †bribe ‖to [h]blind mine eyes therewith? and I will restore it you.

Witness against me; I here present myself before the Lord, and before your king, being ready to give an account of all my administrations, and to make satisfaction for any injuries that I have done. And this protestation Samuel makes of his integrity, not out of ostentation or vain-glory; but partly, for his own just vindication, that the people might not hereafter, for the defence of their own irregularities, reproach his government; partly, that being publicly acquitted from all faults in his government, he might more freely and boldly reprove the sins of the people, and particularly that sin of theirs in desiring a king, when they had so little reason for it, and they had so just a governor, from whom they might have promised themselves an effectual redress of his sons' mal-administrations, if they had acquainted him therewith; and partly, that by his example he might tacitly admonish Saul of his duty, and prevent his misunderstanding of what he had formerly said, chap. viii. 11, &c., and mistake that for the rule of his just power, which was only a prediction of his evil practices. *Whom have I oppressed?* whom have I wronged, either by fraud and false accusation, or by might and violence? *Any bribe,* Heb. *price of redemption,* given to redeem an unjust and lost cause or person from that righteous sentence which they deserved. *To blind mine eyes therewith;* that I should not discern what was right and just, or dissemble it, as if I did not see it. Or, *that I should hide* or *cover mine eyes* (i. e. wilfully wink at the plain truth) *for it,* i. e. for the bribe; or, *for him,* i. e. for his sake. *I will restore it you,* or, *and I will cover mine eyes for him,* i. e. I will take shame to myself, and cover my face as one ashamed to look upon him.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, [i]that ye have not found ought [k]in my hand. And they answered, *He is* witness.

i John 18. 38. Acts 23. 9. & 24. 16, 20.
k Ex. 22. 4.

The Lord is witness against you, to wit, if you shall at any time hereafter reproach my government or memory. Or rather, *against you,* that I gave you no cause to be weary of God's government of you by judges, or to desire a change of the government; and thereby the blame of it wholly rests upon yourselves. But this was only insinuated, and therefore the people did not fully understand his drift in it. *Ye have not found ought,* i. e. any thing which I have gotten by bribery or oppression. *They answered,* Heb. *he answered,* i. e. the whole people, who are here spoken of as one person, because they answered thus with one consent.

6 ¶ And Samuel said unto the people, [l]*It is* the LORD that ‖advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

l Mic. 6. 4.
‖ Or, *made.*

That for your sakes raised, constituted, and exalted Moses and Aaron to that great power and reputation which they had, and used, to deliver you.

m Is. 1. 18. & 5. 3, 4. Mic. 6. 2, 3.
+ Heb. *righteousnesses,* or, *benefits.* Judg. 5. 11.
† Heb. *with.*

7 Now therefore stand still, that I may [m]reason with you before the LORD of all the †righteous acts of the LORD, which he did †to you and to your fathers.

That I may reason with you: since God hath laid so great obligations upon you, let us a little consider whether you have answered them. *The righteous acts,* Heb. *the righteousnesses,* i. e. mercies or benefits; for so that word is oft used, as Psal. xxiv. 5; xxxvi. 10; Prov. x. 2; xi. 4; and that is the chief subject of the following discourse; some of their calamities being but briefly named, and that for the illustration of God's mercy in their deliverances.

n Gen. 46. 5, 6.
o Ex. 2. 23.
p Ex. 3. 10. & 4. 16.

8 [n]When Jacob was come into Egypt, and your fathers [o]cried unto the LORD, then the LORD [p]sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

In this land; in which Moses and Aaron are said to settle them; partly, because they brought them into and seated them in part of it, to wit, that without Jordan; partly, because they were, under God, the principal authors of their entering into the land of Canaan; inasmuch as they brought them out of Egypt, conducted them through the wilderness, and there by their prayers to God, and counsel to them, preserved them from utter ruin, and gave command and direction from God for the distribution of the land among them, and encouraged them to enter into it by promises and assurances of success; and lastly, Moses substituted Joshua in his stead, and commanded him to carry them thither, and seat them there, which also he did.

9 And when they [q]forgat the LORD their God, [r]he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of [s]the Philistines, and into the hand of the king [t]of Moab, and they fought against them.

q Judg. 3. 7.
r Judg. 4. 2.
s Judg. 10. 7. & 13. 1.
t Judg. 3. 12.

They forgat the Lord, i. e. they revolted from him, as it is explained, ver. 10, and carried themselves as ungratefully and unworthily towards God, as if they had wholly forgotten his great and innumerable favours, and their infinite

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obligations to him. *Forgetting of God* is oft put for all manner of wickedness, whereof indeed that is the true cause. See Isa. xvii. 10; Jer. iii. 21; Ezek. xxii. 12. This he saith, partly to answer an objection, That the reason why they desired a king was, because in the time of the judges they were at great uncertainties, and ofttimes exercised with sharp afflictions: to which he answereth by concession that they were so; but adds, by way of retortion, that they themselves were the cause of it, by their forgetting of God; so that it was not the fault of that kind of government, but their transgressing the rules of it; and partly to mind them that this their ungrateful carriage towards God was no new or strange thing, but an hereditary and inveterate disease, that so they might more easily believe their own guilt herein, and be more deeply humbled, both for their own and for their parents' sins. *They fought against them*, to wit, with success, and subdued them.

10 And they cried unto the LORD, and
n Judg. 10. 10 said, [n] We have sinned, because we have
x Judg. 2. 13. forsaken the LORD, [x] and have served
y Judg. 10. 15, 16. Baalim and Ashtaroth: but now [y] deliver us out of the hand of our enemies, and we will serve thee.

z Judg. 6. 14, 32. 11 And the LORD sent [z] Jerubbaal,
a Judg. 11. 1. and Bedan, and [a] Jephthah, and [b] Samuel,
b ch. 7. 13. and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

Bedan is certainly one of the judges; and because there is no judge so called in the Book of Judges, it is reasonably concluded that this was one of the judges there mentioned having two names, as was very frequent. And this was either, first, Samson, as most interpreters believe, who is called *Bedan*, i. e. in Dan, or of Dan, or the son of Dan, one of that tribe, to signify that they had no reason to distrust that God, who could, and did, raise so eminent a saviour out of so obscure a tribe. Or, secondly, Jair the Gileadite, of whom Judg. x. 3; which may seem best to agree, first, With the time and order of the judges; for Jair was before Jephthah, but Samson was after him. Secondly, With other scriptures; for among the sons of a more ancient and a famous Jair, of whom see Numb. xxxii. 41, we meet with one called *Bedan*, 1 Chron. vii. 17, which name seems here given to Jair the judge, to distinguish him from that first Jair. Thirdly, With the following words, which show that this *Bedan* was one of those judges who *delivered them out of the hand of their enemies on every side*, and made them to *dwell safely*; which seems not so properly to agree to Samson, who did only *begin to deliver Israel out of the hand of the Philistines*, as was foretold of him, Judg. xiii. 5, as to Jair, who kept them in peace and safety, in the midst of all their enemies, as may be gathered from Judg. x. 3—6; and so did all the rest of the judges here mentioned. *And Samuel*; he speaks of himself in the third person, which is frequent in the Hebrew tongue, as Gen. iv. 23; Psal. cxxxii. 1, 10, 11; Dan. i. 6; Isa. i. 1. And he mentions himself not through vain ostentation, but for his own just and necessary vindication, and for the justification and enforcement of his following reproof, to show that he had not degenerated from his predecessors, nor had been so inconsiderable and unprofitable to them, as to give them any occasion to contrive or desire this change of government in his days. *Ye dwelled safe*; so that it was no necessity, but mere wantonness, that made you desire a change.

c ch. 11. 1. 12 And when ye saw that [c] Nahash the
king of the children of Ammon came
d ch. 8. 3, 19. against you, [d] ye said unto me, Nay; but
e Judg. 8. 23. ch. 8. 7. & 10. 19. a king shall reign over us: when [e] the LORD your God *was* your king.

A king shall reign over us: see the notes on chap. xi. 1. *When the Lord your God was your King*, i. e. when God was your immediate King and Governor, who was both able and willing to deliver you, if you had cried to him, whereof you and your ancestors have had plentiful experience; so that you did not at all need any other king; and your desire of another was a manifest reproach against God, as if he were either grown impotent, or unfaithful, or unmerciful to you.

13 Now therefore [f] behold the king
f ch. 10. 24. [g] whom ye have chosen, *and* whom ye
g ch. 8. 5. & 9. 20. have desired! and, behold, [h] the LORD
h Hos. 13. 11. hath set a king over you.

Whom ye have chosen: though God chose him by lot, yet the people are said to choose him; either generally, because they chose that form of government, or particularly, because they approved of God's choice, chap. x. 24, and confirmed it, chap. xi. 15. *The Lord hath set a king over you*; he hath yielded to your inordinate desire.

14 If ye will [i] fear the LORD, and serve
i Josh. 24. 14. Ps. 81. 13, 14. him, and obey his voice, and not rebel
† Heb. *mouth*. against the † commandment of the LORD,
then shall both ye and also the king that reigneth over you † continue following the
† Heb. *be after*. LORD your God:

Heb. *Then shall——ye——be* (i. e. walk, or go) *after the Lord*, i. e. God shall still go before you, as he hath hitherto done, as your Leader or Governor, to direct, protect, and deliver you; and he will not forsake you, as you have given him just cause to do. Sometimes this phrase of *going after the Lord* signifies a man's obedience to God; but here it is otherwise to be understood; (as it is no new thing for the same phrase in several places to be understood in quite different senses;) and it notes not a duty to be performed, but a promise of a privilege to be received upon the performance of their duty, because it is opposed to a threatening denounced in case of disobedience in the next verse.

15 But if ye will [k] not obey the voice
k Lev. 26. 14, 15, &c. Deut. 28. 15, &c. Josh. 24. 20. of the LORD, but rebel against the commandment of the LORD, then shall the
hand of the LORD be against you, [l] as *it*
l ver. 9. *was* against your fathers.

Who lived under the judges; and you shall have no advantage in that point by the change of government, nor shall your kings be able to protect you against God's displeasure.

16 ¶ Now therefore [m] stand and see
m Ex. 14. 13, 31. this great thing, which the LORD will do before your eyes.

By standing he intends not the posture of their bodies, but the consistency of their minds, by serious and fixed consideration.

17 *Is it* not [n] wheat harvest to day?
n Prov. 26. 1. [o] I will call unto the LORD, and he shall
o Josh. 10. 12. ch. 7. 9, 10. Jam. 5. 16, 17, 18. send thunder and rain; that ye may perceive and see that [p] your wickedness *is*
p ch. 8. 7. great, which ye have done in the sight of the LORD, in asking you a king.

At *wheat harvest* it was a rare thing in those parts to have thunder or rain, as the Scripture oft implies; and St. Jerome affirms, who was an eye-witness of it; the weather being more constant and certain in its seasons there, and in divers other parts, than it is with us who live in islands, as all travellers inform us. *He shall send thunder and rain*; that by this unseasonable and pernicious storm you may understand that God is displeased with you; and also how foolishly and wickedly you have done in rejecting the government of that God, at whose command are all things, both in heaven and in earth.

18 So Samuel called unto the LORD;
and the LORD sent thunder and rain that
day: and [q] all the people greatly feared
q Ex. 14. 31. See Ezra 10. 9. the LORD and Samuel.

Who had such great power and favour with God.

19 And all the people said unto Samuel,
r Ex. 9. 28. & 10. 17. Jam. 5. 15. 1 John 5. 16. [r] Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

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Pray for thy servants; for so we shall still own ourselves to be, though we have got another master. *Unto the Lord thy God,* whom thou hast so great an interest in, and canst so easily prevail with for any mercy, whilst we are ashamed and afraid to call him our God, because we have so highly offended him. *That we die not;* that this terrible storm may be taken away, lest our persons and the fruits of the earth be all destroyed. *To ask us a king:* so horribly were they biassed with their prejudices and passions, that nothing but a miracle could convince them of this particular sin.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

Fear not, to wit, with a servile and desponding fear, as if there were no hope left for you.

a Deu. 11. 16. t Jer. 16. 19. Hab. 2. 18. 1 Cor. 8. 4.

21 And [a]turn ye not aside: [t]for *then should ye go* after vain *things,* which cannot profit nor deliver; for they *are* vain.

Turn ye not aside, to wit, after idols; as they had often done before; and, notwithstanding this warning, did afterwards. *Should ye go,* or, *should ye turn aside;* which words are easily to be understood out of the foregoing branch, such ellipses being most frequent in Scripture, as Deut. i. 4; 1 Kings xiv. 14; 2 Kings ix. 27. *Vain things;* so idols are called, Deut. xxxii. 21; Jer. ii. 5, and so they are, being mere *nothings,* 1 Cor. viii. 4, having no divinity nor power in them; no influence upon us, nor use or benefit to us. *Which cannot profit nor deliver,* i. e. which will not only be unprofitable, but highly pernicious to you; the contrary affirmative being understood under the negative, as Exod. xx. 7; Numb. xxi. 23; Deut. ii. 30.

u 1 Kin. 6. 13. Ps. 94. 14. x Josh. 7. 9. Ps. 106. 8. Jer. 14. 21. Ezek. 20. 9, 14. y Deut. 7. 7, 8. & 14. 2. Mal. 1. 2.

22 For [u]the LORD will not forsake his people [x]for his great name's sake: because [y]it hath pleased the LORD to make you his people.

For his great name's sake, i. e. for his own honour, which would seem to suffer much among men, if he should not preserve and deliver people in eminent dangers; as if he were grown feeble, or forgetful, or inconstant, or unfaithful, or regardless of human affairs, or unkind to those who own and worship him, when all the rest of the world forsake him. Hence this argument hath been oft pleaded with God, not without good success, as Exod. xxxii. 12; Numb. xiv. 13, &c. And this reason God here allegeth to take them off from all conceit of their own merit; and to assure them, that if they did truly repent of all their sins, and served God with all their heart, which is here supposed, yet even in that case their salvation would not be due to their merits, but only the effect of God's free mercy. *It hath pleased the Lord,* to wit, out of his own free grace, without any desert of yours, as he saith, Deut. vii. 7; ix. 5; and therefore he will not easily forsake you, except you thrust him away.

† Heb. *from ceasing.* z Acts 12. 5. Rom. 1. 9. Col. 1. 9. 2 Tim. 1. 3. a Ps. 34. 11. Prov. 4. 11. b 1 Kin. 8. 36. 2 Chron. 6. 27. Jer. 6. 16.

23 Moreover as for me, God forbid that I should sin against the LORD †in ceasing to pray for you: but [a]I will teach you the [b]good and the right way:

Think not that because you have so highly disobliged and rejected me, that I will revenge myself by neglecting to pray for you, or by praying against you, as I have now done for your conviction and humiliation, and so for your preservation; I am sensible it is my duty, as I am a man, an Israelite, a minister, a prophet, to pray for you. *But I will teach you,* Heb. *and I will,* &c., i. e. I will not only pray for you, which is one branch of my duty; but will also teach and instruct you, which is the other branch of it. And though you have cast me off from being your judge and ruler, yet I will not cease to be your instructer and monitor, to keep you from sin and destruction.

c Eccles. 12. 13. d Is. 5. 12. ‖ Or, *what a great thing, &c.* e Deut. 10. 21. Ps. 126. 2, 3.

24 [c]Only fear the LORD, and serve him in truth with all your heart: for [d]consider ‖how [e]great *things* he hath done for you.

Fear the Lord, and serve him; otherwise neither my prayer nor counsels will stand you in any stead. *He hath done for you,* or, *among you,* both at this time and formerly.

25 But if ye shall still do wickedly, [f]ye shall be consumed, [g]both ye and your king.

f Josh. 24. 20. g Deut. 28. 36.

CHAP. XIII.

Saul and Jonathan's select band. Jonathan smiteth the garrison of the Philistines at Gibeah: the people are called together at Gilgal, 1—4. *The Philistines' great host: the Israelites run into caves; and tremble,* 5—7. *Saul offereth before Samuel cometh to him; he reproves him for it; foretelleth him that his kingdom should not last long,* 8—14. *Three companies of the Philistines invade the land; they had no smith to make them swords, &c.; nor had any of the Israelites, save Saul and Jonathan, sword or spear,* 15—23.

SAUL †reigned one year; and when he had reigned two years over Israel,

† Heb. *the son of one year in his reigning.*

Reigned one year, i. e. had now reigned one year, from his first election at Mizpeh, in which time these things were done, which are recorded chap. xi., xii., to wit, peaceably, or righteously. Compare 2 Sam. ii. 10.

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in [a]Gibeah of Benjamin: and the rest of the people he sent every man to his tent. 1093. a ch. 10. 26.

Saul chose, Heb. *and* (i. e. then, as that adverb is oft used, as Gen. iii. 5; xviii. 10, &c.) *Saul chose. Three thousand men of Israel;* which he thought sufficient for constant attendance and service, intending to summon the rest when need should be. *Michmash;* a tract of ground near Ramah and Beth-el, in the border of Benjamin, and near to the Philistines.

3 And Jonathan smote [b]the garrison of the Philistines that *was* in ‖Geba, and the Philistines heard *of it.* And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. b ch. 10. 5. ‖ Or, *the hill.*

The first design of Saul and Jonathan was to free their land from the garrisons which the Philistines had in it; and they first begin to clear their own country of Benjamin. *Geba;* not the same place called Gibeah, ver. 2, (for if the place were the same, why should he vary the name of it in the same story, and in the next verse? nor is it likely that Jonathan would choose that place for his camp where the Philistines had a garrison,) but another place in the same tribe, in which there were two distinct places, Geba and Gibeah, Josh. xviii. 24, 28. *Let the Hebrews hear,* i. e. he sent messengers to tell them all what Jonathan had done, and how the Philistines were enraged at it, and made great preparations for war; and therefore what necessity there was of gathering themselves together, and coming to him, for his and their own defence.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also †was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. † Heb. *did stink.* Gen. 34. 30. Exod. 5. 21.

Saul had smitten, i. e. Jonathan by Saul's direction and encouragement. The actions of an army are commonly ascribed to their general. *Gilgal;* the place before appointed by Samuel, chap. x. 8.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude:

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and they came up, and pitched in Michmash, eastward from Beth-aven.

Thirty thousand chariots: this number seems incredible to infidels; to whom it may be sufficient to reply, that it is far more rational to acknowledge a mistake in him that copied out the sacred text in such numeral or historical passages, wherein the doctrine of faith and good life is not directly concerned, than upon such a pretence to question the truth and divinity of the Holy Scriptures, which are so fully attested, and evidently demonstrated. And the mistake is not great in the Hebrew, *schalosh* for *schelishim;* and so indeed those two ancient translators, the Syriac and Arabic, translate it, and are supposed to have read in their Hebrew copies, *three thousand.* Nor is it necessary that all these should be military chariots, but many of them might be for carriage of things belonging to so great an army; for such a distinction of chariots we find Exod. xiv. 7. But there is no need of this reply. *Chariots* here may very well be put for the men that rode upon them, and fought out of them, by a figure called a *metonymy* of the subject for the adjunct, or the thing containing for the thing contained in it, than which none more frequent. In the very same manner, and by the very same figure, the *basket* is put for the meat in it, Deut. xxviii. 5, 17; the *wilderness*, for the wild beasts of the wilderness, Psal. xxix. 8; the *nest*, for the birds in it, Deut. xxxii. 11; the *cup*, for the drink in it, Jer. xlix. 12; 1 Cor. x. 21. And, to come more closely to the point, a *horse* is put for a horse-load of wares laid upon it, 1 Kings x. 28; and *an ass of bread* is put for *an ass-load of bread*, both in the Hebrew text of 1 Sam. xvi. 20, and in an ancient Greek poet. And, yet nearer, the word *chariots* is manifestly put either for the horses belonging to them, or rather for the men that fought out of them; as 2 Sam. x. 18, where it is said in the Hebrew that *David slew seven hundred chariots;* that is, *seven thousand men* which fought *in chariots*, as it is explained, 1 Chron. xix. 18; and 1 Kings xx. 21, where Ahab is said *to smite horses and chariots*; and 1 Chron. xviii. 4; Psal. lxxvi. 6, where *the chariot and horse* (i. e. the men that ride and fight in chariots, or upon horses) *are* said to be cast *into a dead sleep;* and Ezek. xxxix. 20, where it is said, *Ye shall be filled at my table with horses and chariots*, (i. e. with men belonging to the chariots; for surely the chariots of iron had been very improper food,) *with mighty men*, &c. And let any cavilling infidel produce a wise reason why it may not, and ought not, to be so understood here also. Add to all this, that the Philistines were not alone in this expedition, but had the help of the Canaanites and the Tyrians, as is very credible, both from Ecclus. xl. 20, and from the nature of the thing. If it be further inquired, Why the Philistines should raise so great an army at this time? the answer is obvious, That not only their old and formidable enemy Samuel was yet alive, but a new enemy was risen, even king Saul, who was lately confirmed in his kingdom, and had been flushed with his good success against the Ammonites, and was likely to grow more and more potent, if not timely prevented; and they thought that now the Israelitish affairs were come to some consistency, being put into the hands of a king; and therefore they thought fit, once for all, to put forth all their strength to suppress the Israelites, and to prevent that ruin which otherwise threatened them.

6 When the men of Israel saw that they were in a strait, (for the people were dis-
c Judg. 6. 2. tressed,) then the people [c] did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

They were in a strait, notwithstanding their former presumption, that if they had a king they should be free from all such straits. And hereby God intended to teach them the vanity of all carnal confidence in men; and that they did not one jot less need the help and favour of God now than they did before, when they had no king. *The people were distressed;* they were not mistaken in their apprehensions of danger, as men oft are, for they were really in great danger, their enemy's host far exceeding theirs, both in number, and order, and courage, and arms. *The people did hide themselves in caves;* whereof there were divers in those parts for this very use, as we read in Josephus, and in the Holy Scripture.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people † followed him trembling. † Heb. *trembled after him.*

All the people, to wit, his whole army, opposed to the common people, ver. 6.

8 ¶ [d] And he tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him. d ch. 10. 8.

Seven days; not seven complete days; for that the last day was not finished plainly appears from Samuel's reproof, which had then been groundless and absurd, and he had falsely charged Saul with breaking God's command therein, ver. 13. And as Samuel came on the seventh day, and that with intent to sacrifice; so doubtless he came in due time for that work, which was to be done before sunsetting, Exod. xxix. 38, 39. So Saul waited only six complete days, and part of the seventh, which is here called seven days; for the word *day* is oft used for a part of the day, as among lawyers, so also in sacred Scripture; as Matt. xii. 40, where Christ is said to be *in the heart of the earth three days and three nights*, i. e. one whole day, and part of the other two days. Moreover this place may be thus rendered: *He tarried* until *the seventh day*, (as this same phrase is used, Gen. vii. 10, Heb. until the *seventh of the days*,) (as the Hebrew *lamed* is oft taken,) *the set time that Samuel* had appointed.

9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

Either himself; or rather by the priest, as Solomon is said to offer, 1 Kings iii. 4. Compare 1 Sam. i. 3.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might † salute him. † Heb. *bless him.*

Behold, Samuel came, i. e. it was told Saul, Behold, Samuel is coming. *Salute him*, i. e. congratulate his coming. This he did, partly out of custom; and partly, that by this testimony of his affection and respect to Samuel, he might prevent that rebuke which his guilty conscience made him expect.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

What hast thou done? he suspected that Saul had transgressed, either by his dejected countenance, or some words uttered by him, though not here expressed; but he asks him, that he might be more fully and certainly informed, and that Saul might be brought to an ingenuous confession of his sin, and true repentance for it. *Within the days appointed*, i. e. when the seventh day was come, and a good part of it past; whence I concluded thou wouldst not come that day, and that thou hadst forgotten thy appointment, or been hindered by some extraordinary occasion.

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not † made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. † Heb. *intreated the face.*

I have not made supplication unto the Lord; hence it appears that sacrifices were accompanied with solemn prayers. *I forced myself;* I did it against my own mind and inclination. My conscience told me I should forbear it, and punctually obey God's command delivered to me by Samuel, but my necessity urged me to make haste.

13 And Samuel said to Saul, [e] Thou hast done foolishly: [f] thou hast not kept the commandment of the LORD thy God, e 2 Chr. 16. 9. f ch. 15. 11.

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which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

Thou hast done foolishly in that very thing wherein thou thinkest thou hast done wisely and politicly, in disobeying my express command upon a pretended necessity, or reason of state. *The Lord thy God;* not only upon common grounds, as thou art his creature, and one of his people; but in a special manner, who hath conferred peculiar favours and honours upon thee; which is an aggravation of thy sin. *Now would the Lord have established thy kingdom upon Israel for ever. Quest.* How could this be true, when the kingdom was promised to Judah, Gen. xlix. 10, and consequently must necessarily be taken away from Saul, and from his tribe? *Answ.* First, The phrase *for ever,* in Scripture use, ofttimes signifies only a long time, as Gen. xliii. 9; Exod. xxi. 6; 1 Sam. xxviii. 2. So this had been abundantly verified, if the kingdom had been enjoyed by Saul, and by his son, and by his son's son; after whom the kingdom might have come to Judah. Secondly, Though the kingdom had been promised to Saul and to his posterity for ever in a larger sense, yet that was upon condition of his obedience. And therefore God might well promise the kingdom to Judah, because at that time, and before, he foresaw that Saul would by his disobedience forfeit that promise, and that he would take the forfeiture, and transfer the kingdom to Judah.

g ch. 15. 28.
h Ps. 89. 20. Acts 13. 22.

14 [g]But now thy kingdom shall not continue: [h]the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

Hath sought, i. e. hath found or discovered, as men do by seeking; an anthropopathy. *A man after his own heart,* i. e. such a man as he desires, one who will fulfil all the desires of his heart, and not oppose them, as thou dost. *Hath commanded,* i. e. hath appointed or decreed, as the word *command* is sometimes used; for it was not yet actually done.

Because thou hast not kept that which the Lord commanded thee. Quest. First, What was Saul's sin? *Answ.* Either, first, That Saul invaded the priest's office, and offered the sacrifice himself; which is not probable, both because he had priests with him, and among others an eminent one, Ahiah, chap. xiv. 3, and therefore had no occasion nor pretence for that presumption. Or rather, secondly, That Saul did not wait the full time for Samuel's coming; for that is the thing which God commanded, chap. x. 8, and the breach of this command is the only thing for which Saul makes an apology, ver. 11, 12. *Quest.* Secondly, Why did God so severely punish Saul for so small an offence, and that occasioned by great necessity, and done with an honest intention? *Answ.* First, Men are very incompetent judges of God's judgments, because they see but very little, either of the majesty of the offended God, or of the heinous nature and aggravations of the offence. For instance, men see nothing but Saul's outward act, which seems small; but God saw with how wicked a mind and heart he did this; with what rebellion against the light of his own conscience, as his own words imply; with what gross infidelity and distrust of God's providence; with what contempt of God's authority, and justice, and many other wicked principles and motions of his heart, unknown to men. Besides, God clearly saw all that wickedness that yet lay hid in his heart, and foresaw all his other crimes; and therefore had far more grounds for his sentence against him than we can imagine. Secondly, God doth sometimes punish small sins severely, and that for divers weighty reasons, as that all men may see what the least sin deserves, and how much they owe to God's free and rich mercy for passing by their great offences; and what need they have not to indulge themselves in any small sin, as men are very prone to do, upon vain presumptions of God's mercy, whereby they are easily and commonly drawn on to heinous crimes; and for many other reasons: so that some such instances of God's severity are necessary discipline and caution to all mankind in the present and future ages; and therefore there is far more of mercy and kindness in such actions, than of rigour and harshness, since this is but particular to one person, and the other is a universal good. Thirdly, It must be remembered that the kingdom of Saul and of Israel was now in its infancy, and that this was the first command which he received from God. And it hath been ever held a piece of wisdom in all lawgivers, severely to punish the first violations of their laws, to secure their honour and obedience, and to affright and caution offenders for the future. And accordingly God dealt with Cain the first murderer; with Israel, for their first idolatry with the calf; with the first miscarriage of the priests, Lev. x. 1; with the first profaner of the sabbath, Numb. xv. 35; with the first gross hypocrites in the Christian church, Acts v. 5, 10. And therefore it is neither strange nor unjust if he deal with Saul after the same manner, and upon the same grounds. Fourthly, Though God threaten Saul with the loss of his kingdom for this sin, yet it is not improbable that there was a tacit condition implied, as is usual in such cases, as Jonah iii. 4, to wit, if he did not heartily repent of this and of all his sins; for the full, and final, and peremptory sentence of Saul's rejection is plainly ascribed to another cause, chap. xv. 11, 23, 26, 28, 29; and till that second offence neither the Spirit of the Lord departed from him, nor was David anointed in his stead, chap. xvi. 13, 14.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* †present with him, [i]about six hundred men.

† Heb. *found.*
i ch. 14. 2.

Unto Gibeah of Benjamin; whither Saul also followed him, as appears from the next verse; either because it was better fortified than Gilgal; or because he expected a greater increase of his army there, it being in his own tribe, and nearer the heart of his kingdom; or because he hoped for Samuel's assistance there.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in †Gibeah of Benjamin: but the Philistines encamped in Michmash.

† Heb. *Geba.* ver. 3.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* [k]Ophrah, unto the land of Shual:

k Josh. 18. 23.

In three companies; that they might march several ways, and so waste several parts of the country. *Ophrah;* a city of Benjamin, Josh. xviii. 23, south-west from Michmash.

18 And another company turned the way *to* [l]Beth-horon: and another company turned *to* the way of the border that looketh to the valley of [m]Zeboim toward the wilderness.

l Josh. 16. 3. & 18. 13, 14.
m Neh. 11. 34.

Beth-horon; a city of Ephraim, Josh. xvi. 3. north-west from Michmash. *The wilderness,* i. e. the wilderness of Jordan, eastward.

19 ¶ Now [n]there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

n See 2 Kin. 24. 14. Jer. 24. 1.

This was a politic course of the Philistines, which also other nations have used. So the Chaldeans took away their smiths, 2 Kings xxiv. 14; Jer. xxiv. 1; xxix. 2; and Porsenna obliged the Romans by covenant, that they should use no iron but in the tillage of their lands.

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock.

To the Philistines; not to the land of the Philistines, for it is not said so, and that was too remote; but to the stations and garrisons which the Philistines yet retained in several parts of Israel's land, though Samuel's authority had so far overawed them, that they durst not give the Israelites much disturbance. In these, therefore, the Philistines kept all the

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smiths, and here they allowed them the exercise of their art for the uses here following.

† Heb. *a file with mouths.*

† Heb. *to set.*

21 Yet they had † a file for the mattocks, and for the coulters, and for the forks, and for the axes, and † to sharpen the goads.

So the sense is, They allowed them some small helps to make their mattocks, and in some sort to serve their present use. But these words may be otherwise translated, and are so by some learned, both ancient and modern, translators: thus, *Therefore the mouths or edges of the mattocks and coulters, &c. were dull* or *blunt.* Or rather thus, *When* (Heb. *and* put for *when*, as the particle *and* is sometimes rendered, as Mark xv. 25) *the mouths* or *edges of the mattocks, &c. were blunt.* So this passage very well agrees both with the foregoing and following words; and the whole sense of the place is entirely thus, They *went to the Philistines to sharpen their shares, and mattocks, and coulters, and axes, when they were blunt, and* (which was more strange, they were forced to go to them even) *to sharpen their goads.*

o So Judg. 5. 8.

22 So it came to pass in the day of battle, that ° there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

Quest. How could the Israelites smite either the garrison of the Philistines, above, ver. 3, or the host of the Ammonites, chap. xi. 11, without arms? And when they had conquered them, why did they not take away their arms, and reserve them to their own use? *Answ.* 1. This want of swords and spears is not affirmed concerning all Israel, but is restrained unto those six hundred who were with Saul and Jonathan, whom God by his providence might suffer to be without those arms, that the glory of the following victory might be wholly ascribed to God; as for the very same reason God would have but three hundred men left with Gideon, and those armed only with trumpets, and pitchers, and lamps, Judg. vii. There were no doubt a considerable number of swords and spears among the Israelites, but they generally hid them, as now they did their persons, from the Philistines. And the Philistines had not yet attained to so great a power over them, as wholly to disarm them, but thought it sufficient to prevent the making of new arms, knowing that the old ones would shortly be decayed and useless. 2. There were other arms more common in those times and places than swords and spears, to wit, bows and arrows, and slings and stones; as appears from Judg. xx. 16; 2 Sam. i. 18, 22; 2 Kings iii. 25; 1 Chron. xii. 1, 2; besides clubs, and instruments of agriculture, which might easily be turned into weapons of war. 3. God so governed the affairs of the Israelites, that they had no great number of swords or spears, Judg. v. 8, that so they might be kept in more dependence upon and subjection unto God, wherein their safety and happiness consisted. And therefore that famous victory obtained against the Philistines in Samuel's days, was not got by the sword of men, but only by thunder from heaven, chap. vii. 10.

p ch. 14. 1, 4. ‖ Or, *standing camp.*

23 P And the ‖ garrison of the Philistines went out to the passage of Michmash.

A place so called, because it was near to Michmash, and led towards Gibeah, which, it seems, they designed to besiege, and in the mean time to waste the adjoining country.

CHAP. XIV.

Jonathan and his armour-bearer secretly smite the Philistines' army; they slay one another, 1—15; *which being perceived,* 16, 17, *Saul pursueth the Philistines, the captivated and hidden Israelites joining in the pursuit,* 18—23. *Saul adjureth the people not to eat any thing till evening: Jonathan eateth honey: the Philistines are smitten,* 24—31. *The people eat flesh with the blood: Saul restraineth them, and buildeth an altar,* 32—35. *Designing to pursue the Philistines by night, he consults God, who answers not: he casts a lot to find out the cause: Jonathan is taken: Saul dooms him to die: the people rescue him,* 36—45. *Saul's wars, sons, daughters, wife, &c.,* 46—52.

cir. 1057. ‖ Or, *there was a day.*

NOW ‖ it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side: But he told not his father.

This was a rash and foolish attempt, if it be examined by common rules; but not so, if we consider the singular promises made to the Israelites, that *one should chase a thousand,* &c., and especially the heroical and extraordinary motions which were then frequently put into the minds of gallant men by God's Spirit, whereby they undertook and accomplished noble and wonderful things; as did Samson, and David, and his worthies. *On the other side;* beyond that rocky passage described below, ver. 4, 13, which he pointed at with his hand. *He told not his father,* lest he should hinder him in so improbable an enterprise. Nor was it necessary he should inform him of it, because he had a commission from his father to fight when he saw occasion, as he had done without his father's privity, chap. xiii. 3.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* ᵃabout six hundred men;

a ch. 13. 15.

In the uttermost part of Gibeah; in the outworks of the city, where he had intrenched himself to observe the motion of the Philistines. *In Migron,* or *towards* (as the Hebrew *beth* is oft used) *Migron,* which was another place, but near Gibeah. See Isa. x. 28.

b ch. 22. 9, 11, 20, called *Ahimelech.* c ch. 4. 21.

3 And ᵇAhiah, the son of Ahitub, ᶜI-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, ᵈwearing an ephod. And the people knew not that Jonathan was gone.

d ch. 2. 28.

Ahiah; the same who is called *Ahimelech,* 1 Sam. xxii. 9, 11, 20, the high priest, who was here to attend upon the ark, which was brought hither, ver. 18. *An ephod,* to wit, the high priest's ephod, wherein the Urim and Thummim was.

e ch. 13. 23.

4 ¶ And between the passages, by which Jonathan sought to go over ᵉunto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

The passages; so these might be two known and common passages, both which Jonathan must cross, or pass over, to go to the Philistines, between which the following rocks lay. But the words may be rendered thus, In *the middle* (for so the Hebrew particle *ben* signifies, as Isa. xliv. 4; and *beth, in,* is understood by a very frequent ellipsis) *of the passage;* the plural number being put for the singular, as is frequent. *A sharp rock on the one side, and on the other side;* which is not so to be understood, as if in this passage one rock was on the right hand, and the other on the left; for so he should have gone between both; and there was no need of climbing up to them, which is mentioned below, ver. 13. But the meaning is, that *the tooth* (or prominency) *of the one rock* (as it is in the Hebrew) *was on the one side,* i. e. northward, looking towards Michmash, (the garrison of the Philistines,) and *the tooth of the* other *rock was on the other side,* i. e. *southward, looking towards Gibeah,* (where Saul's camp lay,) as the next verse informs us; and Jonathan was forced to climb over these two rocks, because the other and common ways from one town to the other might now be obstructed, or were not so fit for his present design.

5 The † forefront of the one *was* situate

† Heb. *tooth.*

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northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD [f] to save by many or by few.

f Judg. 7. 4, 7. 2 Chron. 14. 11. 1 Mac. 3. 18.

These uncircumcised; so he calls them, partly in contempt, and principally to strengthen his faith by this consideration, that his enemies were enemies to God, and without any hope in God, or help from him; whereas he was circumcised, and therefore in covenant with God, who was both able and engaged to assist his people. *It may be;* he speaks doubtfully; for though he found and felt himself stirred up by God to this exploit, and was assured that God would deliver his people, yet he was not certain that he would do it at this time, and in this way. *The Lord will work,* to wit, great and wonderful things. *There is no restraint to the Lord;* there is no person nor thing which can hinder God from thus doing.

7 And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

Turn thee; march on to the enemies.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, † Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

† Heb. *Be still.*

10 But if they say thus, Come up unto us; then we will go up: for [g] the LORD hath delivered them into our hand: and [h] this *shall be* a sign unto us.

g 1 Mac. 4. 30. h See Gen. 24. 14. Judg. 7. 11.

Jonathan not being assured of the success of this present exploit, desires a sign; and by the instinct of God's Spirit, as the success shows, pitched upon this. Divers such heroical motions and extraordinary impulses there were among great and good men in ancient times; as Gen. xxiv. 13; Judg. vi. 37; which are not precedents to us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

Therefore Jonathan chose that rocky and unusual way, that the Philistines might suppose they did not come from Saul's camp to fight with them, but rather out of the caves and holes of the rocks, from which their necessity had now driven them.

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

We will show you a thing; we having something of importance to communicate to you. A speech of contempt and derision. *The Lord hath delivered them;* he piously and modestly ascribes the success which he now foresees to God only.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

The Philistines could easily have hindered their ascent, but thought scorn to do it, not questioning but they could cut them off in a moment when they were come up to them according to their invitation.

Jonathan and his armourbearer being endowed with extraordinary strength and courage, and having with incredible boldness killed the first they met with, and so proceeding with success, it is not strange if the Philistines were both astonished and intimidated; God also struck them with a panic terror; and withal, infatuated their minds, and possibly put an evil spirit among them, which in this universal confusion made them conceive that there was treachery amongst themselves, and therefore caused them to sheath their swords in one another's bowels, as appears from ver. 16, 20.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were ‖ an half acre of land, *which* a yoke *of oxen might plow.*

‖ Or, *half a furrow of an acre of land.* Judg. 7. 21. 1 2 Kin. 7. 7. Job 18. 11.

15 And [i] there was trembling in the host, in the field, and among all the people: the garrison, and [k] the spoilers, they also trembled, and the earth quaked: so it was † [l] a very great trembling.

i ch. 13. 17. † Heb. *a trembling of God.* l Gen. 35. 5.

Trembling; a great consternation; partly from this unexpected and prodigious slaughter, which made them suspect there was more than man in the case, and that the Lord (of whose infinite power they had had former experience) was come forth to fight against them; and partly from the Lord, who took away their spirits and strength, and struck them with fear and amazement. *In the field,* i. e. in the whole host, which was there in the field. *Among all the people,* i. e. among all the rest of their forces, as well those in the garrison (as it is here explained in the following words) at Michmash, as the spoilers, mentioned chap. xiii. 17; the report of this prodigy, and with it the terror of God, speedily passing from one to another. *The earth quaked;* either, 1. Metaphorically and hyperbolically, the whole land, i. e. the inhabitants of the land, to wit, of the Philistines, trembled. Or rather, 2. Properly, God sent an earthquake among them, which probably overthrew their tents and chariots, and destroyed many of their persons, and scattered the whole host, making them to flee away for their lives.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they [m] went on beating down *one another.*

m ver. 20.

In Gibeah, or, *in the hill,* as the very same word is rendered, chap. xiii. 16, and that was the fittest place for watchmen. *The multitude,* to wit, of that numerous host of the Philistines. *Melted away,* i. e. were strangely and suddenly dispersed, and put to flight. *Beating down one another;* either, 1. Accidentally, through hasty flight; or, 2. With design to destroy one another, as the authors or abettors of the present calamity. Possibly God blinded their eyes or their minds, that they could not distinguish friends from foes. Compare Judg. vii. 22; 2 Kings vi. 18, &c.; 2 Chron. xx. 23.

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were* not *there.*

Saul probably supposed that not only Jonathan, but also some considerable number of his army, was gone, and that by them that slaughter was made.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

That the priest may put on the ephod, and may inquire of the Lord before the ark what the occasion of this tumult among our enemies is, and what we shall do. *With the children of Israel,* to wit, in the camp, whither sometimes it was brought; as 1 Sam. iv. 5; and now the rather, partly because it was now in an unsettled condition, and without the tabernacle, and therefore easily removed from place to place; and partly because Saul thought to compensate Samuel's absence with the presence of the ark.

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19 ¶ And it came to pass, while Saul [n] talked unto the priest, that the ‖ noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

[n] Num. 27. 21.
‖ Or, *tumult.*

Trouble not thyself in putting on the breastplate, with the ephod, to inquire of God; for I now plainly discern the matter; the business calls not for prayer, but for action. But if it did so, there was the more need of God's direction and blessing, that they might act with more success. Herein therefore he shows his impatience in waiting upon God; his hypocrisy, in pretending to religion; and yet his profaneness, in neglecting and despising it.

20 And Saul and all the people that *were* with him †assembled themselves, and they came to the battle: and, behold, [o] every man's sword was against his fellow, *and there was* a very great discomfiture.

† Heb. *were cried together.*
[o] Judg. 7. 22. 2 Chr. 20. 23.

The Philistines slew one another; which might come, either from mistake, of which see on ver. 16; or from mutual jealousies and passions, to which God could easily dispose them.

21 Moreover the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

Which went up with them into the camp; either by constraint, as servants; or in policy, to gain their favour and protection.

22 Likewise all the men of Israel which [p] had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

[p] ch. 13. 6.

23 [q] So the LORD saved Israel that day: and the battle passed over [r] unto Beth-aven.

[q] Ex. 14. 30. Ps. 44. 6, 7. Hos. 1. 7.
[r] ch. 13. 5.

The battle, i. e. the warriors who were engaged in the battle, and were pursuing and fighting with the Philistines.

24 ¶ And the men of Israel were distressed that day: for Saul had [s] adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

[s] Josh. 6. 26.

Were distressed, with hunger, and weakness, and faintness, thence arising; and all by reason of the following oath. As Saul's intention was good, namely, to execute vengeance upon God's and his enemies; so the matter of the obligation was not simply and in itself unlawful, if it had not been so rigorous in excluding all food, without any exception of cases of necessity; and in obliging the people to it under pain of a curse, and an accursed death, ver. 38, 39, 44, which was a punishment far exceeding the fault. *None of the people tasted any food;* partly in obedience to the king's command; and partly for fear of the curse.

25 [t] And all *they of* the land came to a wood; and there was [u] honey upon the ground.

[t] Deut. 9. 28. Matt. 3. 5.
[u] Ex. 3. 8. Num. 13. 27. Matt. 3. 4.

All they of the land, Heb. *all the land,* i. e. the people of the land; as it is explained below, ver. 29; and so the word is taken Gen. xli. 57. All the Israelites who were with Saul.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

The honey dropped. It hath been observed by many travellers and writers, that bees do ofttimes settle themselves, and make their hives and honey, in the trunks of trees, or clefts of rocks, or holes of the earth; and this in divers countries, but eminently in this of Canaan; as may be gathered from Deut. xxxii. 13; Psal. lxxxi. 16; whence it was called *a land flowing with milk and honey.*

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

Jonathan heard not, being then absent, and in pursuit of the Philistines, divers of the Israelites having joined themselves with him, ver. 21. *His eyes were enlightened;* he was refreshed, and recovered his lost spirits, whereof part went into his optic nerves, and so cleared his sight, which was much darkened by famine, as is usual.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were ‖ faint.

‖ Or, *weary.*

One of the people, who came along with Saul, whose forces were now united with Jonathan's.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

The land, i. e. the people of the land, the whole army, whom by this rash oath he hath greatly injured. The zeal of defending himself makes him run into the other extreme of accusing his father, and that before the people, whom by this means he might have stirred up to a sedition.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

Aijalon; either that in Dan, Josh. xix. 42; or rather, that in Judah, 2 Chron. xi. 10.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* [x] with the blood.

[x] Lev. 3. 17. & 7. 26. & 17. 10. & 19. 26. Deut. 12. 16, 23, 24.

The people flew upon the spoil, to wit, at evening, when the time prefixed by Saul was expired. *With the blood;* not having patience to tarry till the blood was perfectly gone out of them, as they should have done. See Gen. ix. 4; Lev. xvii. 14; Deut. xii. 16. So they who seemed to make conscience of the king's commandment for fear of the curse, make no scruple of transgressing God's command.

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have ‖ transgressed: roll a great stone unto me this day.

‖ Or, *dealt treacherously.*

He sees their fault, but not his own, in giving the occasion to it. *Roll a great stone unto me;* that the cattle might be all killed in one place, under the inspection of Saul, or some other appointed by him for that work; and upon the stone, that the blood may sooner and better flow out.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox †with him that night, and slew *them* there.

† Heb. *in his hand.*

And his sheep, which is to be understood out of the foregoing words.

35 And Saul [y] built an altar unto the

[y] ch. 7. 17.

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LORD: † the same was the first altar that he built unto the LORD.

† Heb. *that altar he began to build unto the LORD.*

Either for a monument of the victory; or rather, for sacrifice, as the next words imply. *The same was the first altar*, though he had occasion to do so oft ere this time. So this is noted as another evidence of his neglect of God and his worship.' It is true, Saul sacrificed before this, as at Gilgal; but that was upon an old altar, erected by others.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

Remembering Saul's contempt of God's ordinance the last time, and the ill consequence of it; and perceiving Saul ready to run into the same error again, even though he had not now the same pretence of the necessity of haste as before, and that the people were forward to comply with the motion; he gives them this pious and prudent advice. *Hither unto God*, to wit, to the ark, as above, ver. 18.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [a] he answered him not that day.

[a] ch. 28. 6.

Either, 1. Because he was displeased with Saul for his former neglect, ver. 18, 19, where he began to ask advice of God, but was so rude and impious as not to tarry for an answer; and therefore it was but a just retaliation, if when Saul did ask, God would not vouchsafe him an answer. Or, 2. To manifest his dislike of the violation of oaths. For although Jonathan might have a fair excuse from his invincible ignorance and urgent necessity; and though Saul had done foolishly in making this oath (which also God would this way discover); yet when once it was made, God would hereby teach them that it should be observed, and that they should abstain even from all appearance of the breach of it.

38 And Saul said, [a] Draw ye near hither, all the † chief of the people: and know and see wherein this sin hath been this day.

[a] Josh. 7. 14. ch. 10. 19. † Heb. *corners*, Judg. 20. 2.

All the chief of the people; in the name of all the people, that you may be witnesses, and may see where the fault lies.

39 For, [b] *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

[b] 2 Sam. 12. 5.

None of those who either saw Jonathan eating, or heard of it, informed against him; partly because they were satisfied that his ignorance excused him, and that there was some other reason of God's not answering; and partly from their great love to Jonathan, whom they would not expose to death for so small an offence.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, ‖ [c] Give a perfect *lot*. [d] And Saul and Jonathan were taken: but the people † escaped.

‖ Or, *Shew the innocent.* c Prov. 16. 33. Acts 1. 24. d Josh. 7. 16. ch. 10. 20, 21. † Heb. *went forth.*

Give a perfect lot, or *declare* (for *giving* is oft put for *declaring* or *pronouncing*, as Deut. xi. 29; xiii. 1, 2; Prov. ix. 9,) *the perfect* or *guiltless* person; i. e. O Lord, so guide the lot, that it may discover who is guilty in this matter, and that it may clear the innocent. *The people escaped*, to wit, the danger; they were pronounced guiltless.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

God so ordered the lot; not that he approved Saul's execration, ver. 24, or his oath that the transgressor should die, ver. 39, nor that he would expose Jonathan to death; (for he designed so to rule the hearts of the people, and of Saul also, that Jonathan should not die;) but because he would have the whole matter brought to light; partly, that Saul's folly might be chastised, when he saw what danger it had brought upon his eldest and excellent son; partly, that Jonathan's innocency might be cleared; and partly, to stablish the authority of kings and rulers, and the obedience which subjects owe to all their lawful commands.

43 Then Saul said to Jonathan, [e] Tell me what thou hast done. And Jonathan told him, and said, [f] I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

[e] Josh. 7. 19. [f] ver. 27.

I am sentenced to death for it; which is hard measure. He had another answer, that he knew not of his father's command; but that being said before, ver. 27, it was needless here to repeat it.

44 And Saul answered, [g] God do so and more also: [h] for thou shalt surely die, Jonathan.

[g] Ruth 1. 17. [h] ver. 39.

From this and other like expressions of Saul's, some gather that he was exceeding prone to the vice of swearing and cursing. *Thou shalt surely die:* strange perverseness! He who was so indulgent as to spare wicked Agag, chap. xv., is now so severe as to destroy his own worthy son: he that could easily dispense with God's righteous and reasonable command, will not bear the violation of his own rash and foolish command; because his own authority and power is concerned in this, and only God's in the other.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: [i] *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

[i] 2 Sam. 14. 11. 1 Kin. 1. 52. Luke 21. 18.

With God, i. e. in concurrence with God, or by God's help he had wrought this salvation. God is so far from being offended with Jonathan, as thou apprehendest, that he hath graciously owned and assisted him in the great service of this day.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

Saul went up from following the Philistines; partly because he was discouraged by God's refusing to answer him; and partly because his delays had given them occasion to secure themselves.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of [k] Ammon, and against Edom, and against the kings of [l] Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

[k] ch. 11. 11. [l] 2 Sam. 10. 6.

Took the kingdom, i. e. recovered it, and resumed the administration of it, after he had in a manner lost it, partly by Samuel's sentence, chap. xiii. 14, and partly by the Philistines, who had almost turned him out of it. But now, being encouraged by this success, he returns to the exercise of his kingly office. *Zobah* lay not far from Damascus. See 2 Sam. viii. 5. *He vexed them*, Heb. *he condemned* them, he treated them like wicked people, and enemies to God and his people; or, *he punished* them.

48 And he ‖ gathered an host, and [m] smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

‖ Or, *wrought mightily.* m ch. 15. 3, 7.

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Smote the Amalekites; which is here mentioned only in the general, but is particularly described in the next chapter.

n ch. 31. 2. 1 Chron. 8. 33.

49 Now [n]the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these;* the name of the firstborn Merab, and the name of the younger Michal:

Ishui, called also *Abinadab,* chap. xxxi. 2; 1 Chron. viii. 33. Ishbosheth, Saul's other son, is here omitted, because he intended to mention only those of his sons who went with him into the battles here mentioned, and who were afterwards slain with him.

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* †Abner, the son of Ner, Saul's uncle.

† Heb. *Abiner.*

o ch. 9. 1.

51 [o]And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, [p]he took him unto him.

p ch. 8. 11.

Into his service, or army.

CHAP. XV.

Samuel sendeth Saul to destroy the Amalekites: his army, 1—5. He favoureth the Kenites; spareth Agag, and the best of the spoil: God rejects Saul from being king, 6—11. This Samuel declares to Saul; he commendeth, excuseth, at last humbleth himself, 12—25. Samuel is unmoved herewith; his mantle rent is a sign to Saul of his ruin: God cannot lie, 26—29. Samuel killeth Agag; goeth from Saul, and mourneth for him, 30—35.

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a ch. 9. 16.

SAMUEL also said unto Saul, [a]The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

The Lord made thee king, and therefore thou art highly obliged to serve and obey him. Thou hast committed one error already, for which God hath severely rebuked and threatened; now therefore make amends for thy former error, and regain God's favour by thy exact obedience to what he now commands.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, [b]how he laid *wait* for him in the way, when he came up from Egypt.

b Ex. 17. 8, 14. Num. 24. 20. Deut. 25. 17, 18, 19.

I seem to have forgotten, but now I will show that I remember, and now will revenge, those old injuries done four hundred years ago, which now I will punish in their children; which was the more just, because they continued in their parents' cruel practices, below, ver. 33. *In the way when he came up from Egypt;* when he was newly come out of cruel and long bondage, and was now weak, and weary, and faint, and hungry, Deut. xxv. 18; and therefore it was barbarous and inhuman, instead of that pity which even nature prompted them to afford, to add affliction to the afflicted; it was also horrid impiety to fight against God himself, and to lift up *their hand* in a *manner against the Lord's throne,* as some translate these words, Exod. xvii. 16, whilst they struck at that people which God had brought forth in so stupendous and miraculous a way.

c Lev. 27. 28, 29. Josh. 6. 17, 21.

3 Now go and smite Amalek, and [c]utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

All that they have, both persons and goods; kill all that live, and consume all things without life; for I will have no name nor remnant of that people, whom long since I have cursed and devoted to utter destruction. *Spare them not;* show no compassion or favour to any of them. The same thing repeated to prevent mistake, and oblige Saul to the exact performance hereof; or, to leave him without excuse, in case of neglect. *Infant and suckling;* for their parents' crime and punishment; which was not unjust, because God is the supreme Lord and giver of life, and can require his own when he pleaseth; infants also are born in sin, Psal. li. 5, and therefore liable to God's wrath, Eph. ii. 3, and to death, Rom. v. 12, 14. Their death also was rather a mercy than a curse to them, as being the occasion of preventing the vast increase of their sin and punishment. *Ox and sheep, camel and ass;* which being all made for man's benefit, it is not strange nor unjust if they suffer with him, and for him, and for the instruction of mankind.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

Who are particularly noted here, as also chap. xi. 8, either as select persons of extraordinary strength and courage; or to commend that tribe, which, though the kingdom had been promised to their own tribe, yet were forward in serving and obeying a king of another, and that a far meaner tribe.

5 And Saul came to a city of Amalek, and ‖ laid wait in the valley.

‖ Or, *fought.*

A city of Amalek; their chief city, where their king was, as is probable from ver. 8. *Laid wait,* intending to draw them forth of their city by some pretence, like that of Joshua, Josh. vii., and then to intercept them, and so surprise their city: which haply they did, though it be not here recorded, it being not worth while to mention all the minute circumstances of such matters.

6 ¶ And Saul said unto [d]the Kenites, [e]Go, depart, get you down from among the Amalekites, lest I destroy you with them: for [f]ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

d Num. 24. 21. Judg. 1. 16. & 4. 11.
e Gen. 18. 25. & 19. 12, 14. Rev. 18. 4.
f Ex. 18. 10, 19. Num. 10. 29, 32.

The Kenites; a people descending from or nearly related unto Jethro, who anciently dwelt in rocks near the Amalekites, Numb. xxiv. 21, and afterwards some of them dwelt in Judah, Judg. i. 16, whence it is probable they removed, (which, dwelling in tents, they could easily do,) and retired to their old habitation, because of the wars and troubles wherewith Judah was annoyed. *Ye showed kindness;* some of your progenitors did so, Exod. xviii. 12; Numb. x. 31, and for their sakes all of you shall fare the better. You were not guilty of that sin for which Amalek is now to be destroyed.

7 [g]And Saul smote the Amalekites from [h]Havilah *until* thou comest to [i]Shur, that *is* over against Egypt.

g ch. 14. 48.
h Gen. 2. 11. & 25. 18.
i Gen. 16. 7.

i. e. From one end of their country to the other; he smote all that he met with; but a great number of them fled away upon the noise of his coming, as is usual in such cases, and secured themselves in other places, until the storm was over, when they returned again; of whom we read before, chap. xiii. 6; xiv. 22.

8 And [k]he took Agag the king of the Amalekites alive, and [l]utterly destroyed all the people with the edge of the sword.

k See 1 Kings 20. 34, 35, &c.
l See ch. 30. 1.

Saul spared *Agag,* either out of foolish pity for the goodliness of his person, which Josephus notes; or for his respect to his royal majesty, in the preservation of which he thought himself concerned; or for the glory of his triumph: compare ver. 12. *All the people,* to wit, the body of the people, but not every individual person, as hath been showed. Universal particles are commonly thus understood, as is confessed.

9 But Saul and the people [m]spared Agag, and the best of the sheep, and of

m ver 3, 15.

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‖ Or, *of the second sort.*

the oxen, and ‖of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

Saul and the people; the one proposed to do so, and the other consented to it, and so both were guilty. *All that was good;* which it is more than probable they reserved for their own use, rather than for sacrifice, because they knew God would not accept a sacrifice contrary to his own command. Thus they obey God only so far as they could without inconvenience to themselves; they destroyed only what was not worth keeping, nor fit for their use.

10 ¶ Then came the word of the LORD unto Samuel, saying,

n ver. 35. Gen. 6. 6, 7. 2 Sam. 24. 16.
o Josh. 22. 16. 1 Kings 9. 6.
p ch. 13. 13. ver. 3, 9.
q ver. 35. ch. 16. 1.

11 [n]It repenteth me that I have set up Saul *to be* king: for he is [o]turned back from following me, [p]and hath not performed my commandments. And it [q]grieved Samuel; and he cried unto the LORD all night.

It repenteth me: repentance properly notes grief of heart, and change of counsels, and therefore cannot be in God, who is unchangeable, most wise, and most blessed; but it is ascribed to God in such cases, when men give God cause to repent, and when God alters his course and method of dealing, and treats a person as if he did indeed repent of all the kindness he had showed to him. *He cried unto the Lord all night,* to implore his pardoning mercy for Saul, and for the people; so far was he from rejoicing in their calamities, as an envious and self-seeking person would have done.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to [r]Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

r Josh. 15. 55.

Carmel; not Mount Carmel, of which Josh. xii. 22, but another mountain or town in the tribe of Judah, of which see Josh. xv. 55. *A place,* i. e. a monument or trophy of his victory, as the same Hebrew word is used, 2 Sam. xviii. 18. And this may be here noted by way of censure, that he *set* it *up* not to God's honour, but *to himself,* i. e. to his own praise; which he minded in the first place, and afterwards went to Gilgal, as it here follows, to offer sacrifice to God.

13 And Samuel came to Saul: and Saul said unto him, [s]Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

s Gen. 14. 19. Judg. 17. 2. Ruth 3. 10.

Blessed be thou of the Lord; I thank thee, and I beg that God would bless thee, for sending me upon this employment, and giving me this opportunity of manifesting my obedience to God. *I have performed the commandment of the Lord,* to wit, for the main and substance of it, to wit, the extirpation of that wicked people; for he thought the sparing of Agag and the cattle very inconsiderable in the case, though indeed it was expressly contrary to God's command; but self-interest made him exceeding partial in his own cause: or else, like a bold hypocrite, he pretends that for his part he had obeyed God; resolving, it seems, to cast the blame upon the people, as he did.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

How can this evidence of guilt consist with the profession of thy innocency?

15 And Saul said, They have brought them from the Amalekites: [t]for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

t ver. 9, 21. Gen. 3. 12. Prov. 28. 13.

They, i. e. the people. Thus, after the manner of all hypocrites, he excuseth himself, and lays the blame upon the people; whereas they could not do it without his privity and consent; and he should have used his power and authority to overrule them for God's sake, as he had done formerly for his own sake. But the truth is, he was zealous for his own honour and interest, but lukewarm where God only was concerned. *To sacrifice unto the Lord:* it is not likely that this was his and the people's design; but this he now pretends, and ascribes that to his piety, which was indeed the effect of his impiety and avarice. *Thy God,* whom thou lovest and servest, and therefore must needs be pleased with our pious respect to him and his service.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, [u]When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

u ch. 9. 21.

Little in thine own sight, i. e. modest, humble, and submissive, as 1 Sam. ix. 21; x. 22; whereby he implies that now he was grown proud, and stubborn, and impudent, both to commit sin and justify it.

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until †they be consumed.

† Heb. *they consume.*

The sinners; so called by way of eminency, as that word is used, Gen. xiii. 13; Matt. ix. 10; John ix. 24, 31.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

Who cannot be deceived by thy fair professions of religion, but knows very well that thou didst not seek sacrifices for God, but prey for thyself.

20 And Saul said unto Samuel, Yea, [x]I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

x ver. 13.

He addeth obstinacy and impenitency to his crime, and justifies his fact, though he hath nothing of any moment to say but what he said before. So he gives Samuel the lie, and reflects upon him as one that had falsely accused him. *Have brought Agag,* to be dealt with as God pleaseth, and as thou thinkest fit.

21 [y]But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

y ver. 15.

Heb. *the chief of the devoted things;* which being devoted to destruction, I thought it most proper to destroy them by way of sacrifice to God. But God had commanded Saul himself to smite and slay all upon the place, above, ver. 3.

22 And Samuel said, [z]Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, [a]to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

z Ps. 50. 8, 9. Prov. 21. 3. Is. 1. 11, 12, 13, 16, 17. Jer. 7. 22, 23. Mic. 6. 6, 7, 8. Heb. 10. 6, 7, 8, 9.
a Eccles. 5. 1. Hos. 6. 6. Matt. 5. 24. & 9. 13. & 12. 7. Mark 12. 33.

To obey is better than sacrifice, because obedience to God is a moral duty, constantly and indispensably necessary; but sacrifice is but a ceremonial institution, sometimes unnecessary, as it was in the wilderness; and sometimes sinful, when it is offered by a polluted hand, or in an irregular manner; therefore thy gross disobedience to God's express command is not to be compensated with sacrifice. *To hearken,* i. e. to obey, as *hearing* is oft used in Scripture. *Than the fat of rams;* than the choicest part of all

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the sacrifice, to wit, the fat, which was appropriated to God, Lev. iii. 16; whereas the offerer might partake of other parts of it.

† Heb. *divination.* Deut 18. 10.

23 For rebellion *is as* the sin of †witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the

b ch. 13. 14. word of the LORD, [b]he hath also rejected thee from *being* king.

Rebellion, i. e. disobedience to God's express precept, which was Saul's case. *Is as the sin of witchcraft;* is, though not so great, yet as inexcusable and impudent a sin as witchcraft; as plainly condemned, and as certainly destructive and damnable. *Stubbornness;* either wilful and presumptuous sin, whereby a man violently breaks loose from God's command, and resists his authority; or rather, perseverance or contumacy in sin, justifying it, and pleading for it, which was Saul's present crime. *Is as iniquity and idolatry,* or, *the iniquity of idolatry;* this being an *hendiadis;* as *judgment and justice,* Deut. xvi. 18, is put for *the judgment of justice,* or *just judgment.* Or, *idolatry,* (for so the Hebrew word *aven* signifies, as Jer. x. 15; Hos. iv. 15; x. 5, compared with 1 Kings xii. 29,) *even the teraphim,* which is here mentioned as one of the worst kinds of idolatry. *Hath also rejected thee from being king,* i. e. hath pronounced the sentence of rejection; for that he was not actually rejected or deposed by God plainly appears, because not only the people, but even David, after this, owned him as king; and Samuel, at Saul's desire, did honour him, i. e. own him as king, before the people, ver. 30.

c See 2 Sam. 12. 13. 24 ¶ [c]And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy

d Ex. 23. 2. Prov. 29. 25. Is. 51. 12, 13. words: because I [d]feared the people, and obeyed their voice.

I have sinned; which confession proceeded not from true repentance, but from the sense of his great danger, and from a desire of recalling that dreadful sentence denounced against him. *The commandment of the Lord, and thy words,* i. e. the commandment of the Lord delivered to me by thy words; another *hendiadis. I feared the people;* who, as thou knowest, are set upon mischief, and would probably have broken forth into a mutiny or rebellion, had I done otherwise. But how little he feared the people, may be seen by 1 Sam. xi. 7; xiv. 24. But this was a false cause; nor doth he acknowledge the true cause, which was his covetousness, and because he did not fear God.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

Pardon my sin; use thy great interest with God to obtain the pardon of my sin. Or, do thou pardon my sin against thee; for he had sinned not only against God, but against Samuel also, as God's prophet; and therefore needed a pardon both from God and man. *And turn again with me,* to Gilgal, whence Saul was gone forth to meet Samuel; and Samuel is here said to turn again to Gilgal, not properly, for he had not now been there; but by way of concomitancy, because he accompanied Saul, who was come thence, and returned thither: see the like expression Ruth i. 10, 22; ii. 6. *That I may worship the Lord;* that I may offer further sacrifices to God; partly to praise him for the past victory; and partly to implore his mercy, and the taking off of my sin and punishment. This was a politic device of Saul's, that Samuel might at least seem to countenance his design, in reserving the cattle for sacrifice; which Samuel seeing, refused to do it. Heb. *and I will worship the Lord,* i. e. I will seek his pardon and favour.

26 And Samuel said unto Saul, I will

e See ch. 2. 30. not return with thee: [e]for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

I will not return with thee: this was no lie, though he afterwards returned, because he spoke what he meant; his words and intentions agreed together, though afterwards he saw reason to change his intentions: compare Gen. xix. 2, 3: which may relieve many perplexed consciences, who think themselves obliged to do what they have said they would do, though they see just cause to change their minds.

27 And as Samuel turned about to go away, [f]he laid hold upon the skirt of his mantle, and it rent.

f See 1 Kings 11. 30.

28 And Samuel said unto him, [g]The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

g ch. 28. 17, 18. 1 Kings 11. 31.

Samuel makes use of the emergent occasion, as a sign, to signify and confirm his former prediction. *A neighbour of thine;* either another man, or another Israelite; for the word *neighbour* is used both ways; or rather, one of the neighbouring tribe, even Judah, whose inheritance did not only join to that of Benjamin, but was partly mixed with it.

29 And also the ‖Strength of Israel [h]will not lie nor repent: for he *is* not a man, that he should repent.

‖ Or, *eternity,* or, *victory.* h Num. 23. 19. Ezek. 24. 14. 2 Tim. 2. 13. Tit. 1. 2.

He calls God *the Strength of Israel;* partly, to show the reason why God neither will nor can lie; because lying is a weakness, and proceeds from the sense of a man's weakness, because he cannot many times accomplish his design without lying and dissimulation; which therefore many princes have used for this very reason. But, saith he, God needs no such artifices; he can do whatsoever he pleaseth by his absolute power, and hath no need to use lies to accomplish his will. Partly, to show that Israel should be no loser by Saul's loss, as he might vainly imagine, because he had saved them from their enemies on every side, chap. xiv. 47. For not Saul, but God, was the Strength and Protector of Israel, and he would continue to save them when Saul was lost and gone. And partly, to assure Saul that God would execute this threatening, because he wanted not strength to do it, and none could hinder him in it. *Nor repent,* i. e. nor change his counsel; which also is an effect of weakness and imperfection, either of wisdom or power.

30 Then he said, I have sinned: *yet* [i]honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

i John 5. 44. & 12. 43.

Here he plainly discovers his hypocrisy, and the true motive of this and his former confession; he was not solicitous for the favour of God, but for his honour and power with Israel.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

Samuel turned again after Saul; not to worship the Lord with him, for that he did not; and therefore it is here mentioned that Saul only *worshipped the Lord;* but for two other reasons: first, That people might not upon pretence of this sentence of rejection immediately withdraw all respect and obedience to their sovereign; whereby they would both have sinned against God, and have been as sheep without a shepherd. Secondly, That he might rectify Saul's error, and execute God's judgment upon Agag.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

Delicately, or *in delights,* or *in his ornaments,* i. e. he came not like an offender, expecting the sentence of death, but in that garb and gesture which became his quality. *And Agag said,* or, *for Agag said;* this being the reason why he came so. *The bitterness of death is past:* I who have escaped death from the hands of a warlike prince in the fury of battle, shall certainly never suffer death from an old prophet in time of peace.

33 And Samuel said, [k]As thy sword hath made women childless, so shall thy mother be childless among women. And

k Ex. 17. 11. Num. 14. 45. See Judg. i. 7.

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Samuel hewed Agag in pieces before the LORD in Gilgal.

Thy sword hath made women childless; whereby it appears that he was a cruel tyrant, and guilty of many bloody actions, and that towards God's people, though it be not related elsewhere. And this seems to be added for the fuller vindication of God's justice, and to show, that although God did at this time remember and revenge a crime committed by this man's ancestors four hundred years ago, yet he did not punish an innocent son for his father's crimes, but one that allowed and persisted in the same evil courses. *Samuel hewed Agag in pieces* by Divine instinct, and in pursuance of God's express and particular command, above, ver. 3, which being sinfully neglected by Saul, is now executed by Samuel. See the like example 1 Kings xviii. 40. But these are no precedents for private persons to take the sword of justice into their hands; for we must live by the laws of God, and not by extraordinary examples. *Before the Lord;* either before the ark, which, it seems, Saul carried with him in this, as he did in his former expedition, chap. xiv. 18; or before God's altar; or in the public assembly.

34 ¶ Then Samuel went to Ramah;
1 ch. 11. 4. and Saul went up to his house to [1]Gibeah of Saul.

m See ch. 19. 24. 35 And [m]Samuel came no more to see Saul until the day of his death: nevertheless Samuel [n]mourned for Saul: and
n ver. 11. ch. 16. 1.
o ver. 11. the LORD [o]repented that he had made Saul king over Israel.

To see Saul, i. e. to visit him, either in token of respect or friendship; or to seek counsel from God for him, or to give counsel to him. *Seeing* is put for *visiting* here, and 2 Kings viii. 29. Otherwise he did see him afterwards, chap. xix. 24. Though indeed it was not Samuel that came thither with design to see Saul, which is implied in the phrase here; but Saul went thither to see Samuel, and that accidentally. *Samuel mourned for Saul;* partly for Saul's sake, whose sad condition he lamented; and partly for Israel's sake, whose estate he feared might by this means be doubtful and dangerous.

CHAP. XVI.

Samuel is sent by God; who, under pretence of a sacrifice for fear of Saul, cometh to Bethlehem; sanctifieth Jesse and his sons, 1—5. *His human judgment in choosing Eliab the eldest son is reproved,* 6, 7. *God had chosen David the youngest to be king in Saul's place,* 8—12. *Samuel anointeth him, and the Spirit of God cometh upon him; but departeth from Saul, and an evil spirit cometh upon him,* 13, 14. *He sends for David to quiet it: his praise: Saul loveth him, and maketh him his armourbearer: he playeth before Saul when the evil spirit disquieted him,* 15—23.

cir. 1063. AND the LORD said unto Samuel, [a]How
a ch. 15. 35.
b ch. 15. 23. long wilt thou mourn for Saul, seeing [b]I have rejected him from reigning over
c ch. 9. 16. 2 Kings 9. 1. Israel? [c]fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehem-
d Ps. 78. 70. & 89. 19, 20. Acts 13. 22. ite: for [d]I have provided me a king among his sons.

How long wilt thou mourn for Saul, and pray for his restitution? which the following words imply that he did. *I have rejected him from reigning over Israel:* the manifestation of my peremptory will should make thee submit to my pleasure. *Fill thine horn with oil;* which was used in the inauguration of kings, as chap. x. 1; 1 Kings i. 39. But here it is used in the designation of a king, though David was not actually made king by it, but still remained a subject, as is evident from chap. xxiv. 6. And the reason of this anticipation was, partly the comfort of Samuel, and other good men, against their great fears in case of Saul's death, of which they expected every day to hear; and partly the assurance of David's title, which otherwise would have been very doubtful. For the prevention of which doubts, it was very meet that the same person and prophet who had anointed Saul, might now, upon God's rejection of Saul, anoint David to succeed him upon his death; and because Samuel was now not far from his death, and was to die before Saul, it was fit that David's anointing should be hastened and done before its proper time. *I have provided me a king:* this phrase is very emphatical, and implies the difference between this and the former king. Saul was a king of the people's providing, he was the product of their inordinate and sinful desires; they desired him for themselves, and for their own glory and safety, as they supposed; but this is a king of my own providing, one that I have spied out, one of that tribe to which I have allotted the kingdom, Gen. xlix. 10. A king *for me;* not one to gratify the people's desires, but *to fulfil all my will,* as is said, Acts xiii. 22, and to serve my glory. Or, *my king;* the Hebrew phrase, *to me,* or *for me,* being commonly used for the word *mine.*

2 And Samuel said, How can I go?
if Saul hear *it,* he will kill me. And the
LORD said, Take an heifer †with thee, † Heb. *in thine hand.*
and say, [e]I am come to sacrifice to the e ch. 9. 12. & 20. 29.
LORD.

How can I go, to wit, safely? a question which seems to savour of human frailty; for he should have strongly believed that God, who had set him upon the work, would carry him through it. *I am come to sacrifice to the Lord;* which he used oft to do, sometimes in one place, and sometimes in another, that so he might encourage and keep up the worship of God in all of them. This was one cause, though not the only cause, of his coming; nor was he obliged to declare all the causes of it.

3 And call Jesse to the sacrifice, and
[f]I will shew thee what thou shalt do: and f Ex. 4. 15.
[g]thou shalt anoint unto me *him* whom I g ch. 9. 16.
name unto thee.

Call Jesse to the sacrifice, i. e. invite him to the feast, which, after the manner, was made of the flesh of the sacrifice; and it belonged to Samuel, as the offerer of the sacrifice, to invite whom he pleased. *Whom I name,* i. e. whom I shall describe, as it were, by name.

4 And Samuel did that which the LORD
spake, and came to Beth-lehem. And
the elders of the town [h]trembled at his h ch. 21. 1. † Heb. *meeting.*
† coming, and said, [i]Comest thou peace- i 1 Kin. 2. 13. 2 Kin. 9. 22.
ably?

The elders of the town trembled at his coming; partly because it was strange and unexpected to them, this being but an obscure town, Micah v. 2, and remote from Samuel, and therefore they justly thought there was some extraordinary reason for it; and their guilty consciences made them fear that he came to denounce some dreadful and particular judgment of God upon them; and partly lest Saul, whose heart was estranged from and incensed against Samuel, should upon this occasion conceive a jealousy of them, and a displeasure against them. *Peaceably,* Heb. in or with *peace;* either, first, To thyself. Comest thou voluntarily, or to flee from the rage of Saul? Or, secondly, To us. Comest thou with no evil tidings to us, either from God or from Saul? The Hebrew phrase, *Comest thou in peace?* being as much as to say, (in our phrase,) *Is all well?*

5 And he said, Peaceably: I am come
to sacrifice unto the LORD: [k]sanctify k Ex. 19. 10, 14.
yourselves, and come with me to the
sacrifice. And he sanctified Jesse and
his sons, and called them to the sacrifice.

Sanctify yourselves; prepare yourselves in the manner expressed, Exod. xix. 14, 15. *To the sacrifice,* Heb. *in the sacrifice,* i. e. join with me in this act of worshipping God, and offering this sacrifice, thereby to give thanks for the blessings you have received from him, and to pray for what you want. It seems evident that there was something peculiar in Jesse's invitation. For, first, Both he and his sons were invited, whereas the others are only invited for their own persons. Secondly, The different phrase here used, that *he sanctified* these, when he only bade the other

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sanctify themselves, argues a singular care and agency of Samuel in their sanctification; (unless we should say, *He sanctified them*, is no more but that *he caused them to be sanctified;* that is, these in particular amongst others;) which makes it probable that the rest were only to join with him in the act of sacrificing; but these, and only these, were invited to feast upon the remainders of the sacrifice; which feast is here called a *sacrifice*, as it is above, ver. 3. And the only inconvenience of this interpretation is, that the word *sacrifice* is taken in different senses in the same verse, which is no unusual thing. See Matt. viii. 22. And this difference may possibly be intimated by the differing prepositions prefixed to the same word, the first being *bazzabach*, and the latter *lazzabach*. Howsoever, that only Jesse and his sons were present at the feast may seem probable, from Samuel's design of privacy, and from the following relation.

[l] ch. 17. 13. called *Eliab*, 1 Chron. 27. 18. [m] 1 Kings 12. 26.

6 ¶ And it came to pass, when they were come, that he looked on [l] Eliab, and [m] said, Surely the LORD's anointed *is* before him.

When they were come; when the most of Jesse's sons were come, either to the place of the feast, or to some other place near it, appointed for this private discourse, whither they were to come before they went to the feast. It must also be understood that Samuel had acquainted Jesse with his design, which is easily gathered out of the context, and needed not be expressed. *Is before him*, i. e. is in this place where God is now present. For it is observable, that not only the sacrifice is said to be offered, but even the feast upon the remainders of it is said to be eaten, *before the Lord*, Deut. xii. 7, i. e. before or near his altar, where God was present in a special manner. And the ground of this expression seems to be this, that Jesse brought not all his sons together, but made one after another to come to the place, and to pass before Samuel, who stood before the Lord, in some place near the altar, that this great business might be managed with more solemnity. And Eliab being the person now before Samuel, is said to be now *before the Lord*. But whatsoever the ground of this phrase is, this is certain and confessed, that this is his meaning, This I take to be the person whom I am sent to anoint; wherein yet he was greatly mistaken, as other prophets sometimes were, when they hastily spake their own thoughts, before they had consulted God in the case, as 2 Sam. vii. 3.

[n] Ps. 147. 10, 11. [o] Is. 55. 8. [p] 2 Cor. 10. 7. † Heb. *eyes.* [q] 1 Kings 8. 39. 1 Chron. 28. 9. Ps. 7. 9. Jer. 11. 20. & 17. 10. & 20. 12. Acts 1. 24.

7 But the LORD said unto Samuel, Look not on [n] his countenance, or on the height of his stature; because I have refused him: [o] for *the* LORD *seeth* not as man seeth; for man [p] looketh on the †outward appearance, but the LORD looketh on the [q] heart.

The Lord spake by secret inspiration. *The height of his stature;* whereby thou wast once deceived in Saul, chap. x. 23, 24, and therefore shouldst not now be deceived a second time. *Man looketh on the outward appearance;* men value men by their outsides. *The Lord looketh on the heart;* God esteems of men by the goodness of their hearts, and hath now proceeded by that rule in the choice of a king, and would have done so before, if the people's sinful desires had not provoked him to give them a bad king.

[r] ch. 17. 13.

8 Then Jesse called [r] Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

[s] ch. 17. 13. [1] *Shimeah*, 2 Sam. 13. 3. *Shimma*, 1 Chr. 2. 13.

9 Then Jesse made [s] ‖ Shammah to pass by. And he said, Neither hath the LORD chosen this.

Shammah, called also *Shimeah*, 2 Sam. xiii. 3, and *Shimma*, 1 Chron. ii. 13.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

Seven of his sons, i. e. the rest of his sons, which were seven, besides David; for in all he had eight, 1 Sam. xvii. 12. It is true, there are but seven of them named 1 Chron. ii. 13—15, but that may be because one of them was either born of a concubine, or an obscure person; or one that died immediately after this time.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, [t] There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, [u] Send and fetch him: for we will not sit †down till he come hither.

[t] ch. 17. 12. [u] 2 Sam. 7. 8. Ps. 78. 70. † Heb. *round.*

He keepeth the sheep; and consequently is the most unfit of all my sons for that high employment. Either therefore he did not thoroughly understand David's great wisdom and valour, or he judgeth him unfit, by reason of his mean education. And God so ordered it by his providence, that David's choice might plainly appear to be God's work, and not Samuel's or Jesse's design. *We will not sit down*, to wit, to the feast. *Quest.* How could David be admitted to this feast, being, as it seems, not sanctified with the rest of his brethren? *Answ.* 1. It is not strange if the prophet, by God's direction, dispensed with the ordinary rule, in a person so extraordinary, both for his piety and the dignity to which he was chosen. 2. It is not affirmed that David did sit down with them to the feast, but only that they would not do so till he came. And when he was come, and Samuel had done what he intended with him, David, for aught we know, might depart, and the rest sit down to the feast; for David was not now actually raised to any higher degree, but returned to his former employment; as we read below, ver. 19.

12 And he sent, and brought him in. Now he *was* [x] ruddy, *and* withal † of a beautiful countenance, and goodly to look to. [y] And the LORD said, Arise, anoint him: for this *is* he.

[x] ch. 17. 42. Cant. 5. 10. † Heb. *fair of eyes.* [y] So ch. 9. 17.

He was ruddy; which may be referred either to the colour of his hair; or rather, to the complexion of his face. *Goodly to look to;* of a comely but masculine and majestic aspect.

13 Then Samuel took the horn of oil, and [z] anointed him in the midst of his brethren; and [a] the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

[z] ch. 10. 1. Ps. 89. 20. [a] See Num. 27. 18. Judg. 11. 29. & 13. 25. & 14. 6. ch. 10. 6, 10. cir. 1065.

In the midst of his brethren: according to this translation, his brethren were present at this act, and knew that David was anointed king. But this seems, to some, neither consistent with Samuel's design of secrecy, nor with Eliab's scornful words concerning him after this, chap. xvii. 28. But to this others reply, that David's brethren saw David's unction, but did not particularly understand that he was anointed to the kingdom; but were only told by Samuel that he was anointed to some great service, which hereafter they should know, but at present it was fit to be concealed. Thus Jesse only and David understood the whole business, and his brethren were able to attest to that act of Samuel's anointing him, which, with other collateral evidences, was abundantly sufficient to prove David's right to the kingdom, if need should be. And this seems fairly to accord and explain the matter. But the words may be otherwise translated out of the Hebrew, that he anointed him *out of the midst of his brethren*, i. e. he selected him from amongst the rest of his brethren to be king; as Christ is said to be *raised from the midst of his brethren*. And whereas the Hebrew word is *bekereb, in the midst*, not *mikkereb, out of the midst;* it is confessed that the preposition *beth, in*, is oft used for *min, of*, or *out of*, as hath been formerly showed by many instances; and so it may be here. And further, the place may be thus rendered, that *Samuel anointed him*, being taken *out of the midst of his brethren;* and so these words may be added, to signify that Samuel took him out from the rest of the company, and privately anointed him; Jesse only being present at the action. And thus there is an ellipsis of a verb or particle, which is frequent; as Gen. xii. 15, The *woman was taken* (i. e. *was taken* and carried) *into Pharaoh's house;* and many such places.

The Spirit of the Lord came upon David from that day

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forward, i. e. he was immediately endowed with extraordinary gifts of God's Spirit, as strength, and courage, and wisdom, and magnanimity, and other excellent qualities, which fitted him for and put him upon noble attempts; for which he presently grew famous, even whilst he lived a private life. See below, ver. 18; xvii. 34, &c.

14 ¶ [b] But the Spirit of the LORD departed from Saul, and [c] an evil spirit from the LORD ‖ troubled him.

b ch. 11. 6. & 18. 12. & 28. 15. Judg. 16. 20. Ps. 51. 11.
c Judg. 9. 23. ch. 18. 10. & 19. 9.
‖ Or, *terrified*.

God took away that prudence, and courage, and alacrity, and other gifts and assistances of God's Spirit, wherewith he had qualified him for the management of his public employment. *An evil spirit;* properly so called; for what need is there of forsaking the proper signification of the word? It is evident, both from Scripture and experience, that God hath permitted some men to be really acted and disquieted by the devil; and why not Saul as well as others? *From the Lord*, i. e. by God's permission or judgment, delivering him up to Satan. *Troubled him;* stirred up in him unruly and tormenting passions; as envy, rage, fear, despair, and the like.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* [d] before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall [e] play with his hand, and thou shalt be well.

d Gen. 41. 46. ver. 21, 22. 1 Kin. 10. 8.
e ver. 23. 2 Kin. 3. 15.

And the success confirms their opinion. For although music cannot directly have any influence upon an evil spirit to drive him away; yet because the devil, as it seems, had not possession of him, but only made use of the passions of his mind and ill humours of his body to molest him; and because it is manifest that music hath a mighty power to qualify and sweeten these, and to make a man sedate and cheerful, as is evident by the unanimous consent of learned writers, and by common experience; it is not strange if the devil had not that power over him when his mind was more composed, which he had when it was disordered; as the devil had less power over lunatics in the decrease than in the increase of the moon, Matt. xvii. 15, 18. And seeing music prepared the Lord's prophets for the entertainment of the good Spirit, as 2 Kings iii. 15, why might it not dispose Saul to the resistance of the evil spirit? and why might not the cheering of his heart, in some measure, strengthen him against those temptations of the devil which were fed by his melancholic humour?

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and [f] a mighty valiant man, and a man of war, and prudent in ‖ matters, and a comely person, and [g] the LORD *is* with him.

f ch. 17. 32, 34, 35, 36.
‖ Or, *speech*.
g ch. 3. 19. & 18. 12, 14.

Wonder not that David was so suddenly advanced, from a poor contemptible shepherd, to so great reputation; for these were the effects of that Spirit of the Lord, which he received when he was anointed; though some would hence infer, that the things related in this chapter happened after the history of chapter xvii., though it be placed before, such transpositions being not unusual in historical relations. *The Lord is with him*, i. e. directs and prospers all his undertakings.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, [h] which *is* with the sheep.

20 And Jesse [i] took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

h ver. 11. ch. 17. 15, 34.
i See ch. 10. 27. & 17. 18. Gen. 43. 11. Prov. 18. 16.

This present, though in our times it would seem contemptible, yet was very agreeable to the usage of those times, and to the condition of Jesse, which was but mean in the world. And it seems to have been the custom of those times, as it is yet in the eastern countries (when they made their appearance before princes or great persons, to bring a present: see Gen. xxxii. 20; xliii. 25, 26, and elsewhere); to which civil custom that religious precept seems consonant, Exod. xxiii. 15; Deut. xvi. 16, *None shall appear before me empty*. And he might send it, partly as a testimony of his respect to his sovereign, and partly to gain David favour and acceptance with him, being sensible that he was going into a place and state of hazard; but knowing Saul's furious temper, he durst not refuse to send him; and he sent him the more willingly, because this seemed a most likely means to accomplish God's promise of the kingdom, and to prepare him for it.

21 And David came to Saul, and [k] stood before him: and he loved him greatly; and he became his armourbearer.

k Gen. 41. 46. 1 Kings 10. 8. Prov. 22. 29.

Stood before him, i. e. ministered unto him; or (as we use to speak) waited upon him, as that phrase oft signifies; as Deut. i. 38; x. 8. *He became his armour-bearer;* he had that place conferred upon him, though we do not read that he ever exercised it; for it seems he was gone back to his father upon some occasion not related, and had abode with him some considerable time before the war described, chap. xvii., happened.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when [l] the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

l ver. 14, 16.

To wit, for a season. And the reason of this success may be partly natural and common; of which see on ver. 16; and partly supernatural and special, respecting David, whom God designed by this means to bring into favour with the king and his court, and so to smooth the way for his advancement.

CHAP. XVII.

The armies of the Israelites and Philistines ready for battle: Goliath terrifieth the Israelites with his stature, armour, and challenge, 1—11. *David sent by his father to visit his brethren; is willing to encounter with him*, 12—27; *for which Eliab chideth him: he is brought to Saul, and showeth the reason of his confidence*, 28—37. *He taketh a staff, and sling, with five stones*, 38—40. *Goliath curseth and threateneth him*, 41—44. *David's faith: he slayeth him*, 45—50. *The Philistines flee; are smitten and plundered*, 51—54. *Saul taketh notice of David*, 55—58.

NOW the Philistines [a] gathered together their armies to battle, and were gathered together at [b] Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in ‖ Ephes-dammim.

a ch. 13. 5. b Josh. 15. 35. 2 Chron. 28. 18.
‖ Or, *the coast of Dammim*, called *Pas-dammim*, 1 Chr. 11. 13.

To revenge their former great and shameful defeat, chap. xiv.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and † set the battle in array against the Philistines.

† Heb. *ranged the battle*.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

On a mountain on the other side, where they had disposed and fortified their camps, that if the one should assault the

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other, the assailant should have the disadvantage, and be obliged to fight from a lower place.

4 ¶ And there went out a champion out of the camp of the Philistines, named [c] Goliath, of [d] Gath, whose height *was* six cubits and a span.

[c] 2 Sam. 21. 19. [d] Josh. 11. 22.

A champion, Heb. *a man between two*, either because he used to come forth, and stand between the two armies; or because he moved that the business should be decided *between two*, whereof he would be one. *Whose height was six cubits and a span;* which is not strange, for besides the giants mentioned in Scripture, Herodotus, Diodorus Siculus, and Pliny, and others, make mention of persons seven cubits high, which is near double to an ordinary man's height.

5 And *he had* an helmet of brass upon his head, and he *was* † armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

† Heb. clothed.

The common shekel contained only a fourth part of an ounce; and so 5000 shekels made 1250 ounces, which make exactly 78 pounds; which weight is not unsuitable to a man of such vast greatness and strength, as his height speaks him to be.

6 And *he had* greaves of brass upon his legs, and a ‖ target of brass between his shoulders.

‖ Or, *gorget.*

7 And the [e] staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

[e] 2 Sam. 21. 19.

A weaver's beam, on which the weavers fasten their web. It was like this for thickness; and for length, that he omits, as easy to be collected by proportion to the rest. And though the whole weight of Goliath's armour may seem prodigious, yet it is not so much by far as one Athanatus did manage; of whom Pliny relates, that he saw him come into the theatre with arms weighing 12,000 ounces.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye [f] servants to Saul? choose you a man for you, and let him come down to me.

[f] ch. 8. 17.

That the battle may be decided by us two alone. Such offers were frequent in those times. And possibly he thought the valiant Jonathan, who had assaulted a whole army, would never have refused this challenge. But God so ordered the matter, that none should accept it, because he would reserve this honour for David, as a step to his kingdom.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and [g] serve us.

[g] ch. 11. 1.

10 And the Philistine said, I [h] defy the armies of Israel this day; give me a man, that we may fight together.

[h] ver. 26. 2 Sam. 21. 21.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Which may seem strange, considering the glorious promises, and their late experiences of Divine assistance. But the truth is, all men do so entirely depend upon God in all things, that when he withdraws his help, the most valiant and resolute persons cannot find their hearts nor hands, as daily experience shows.

12 ¶ Now David *was* [i] the son of that [k] Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had [l] eight sons: and the man went among men *for* an old man in the days of Saul.

[i] ver. 58. Ruth 4. 22. [k] ch. 16. 1, 18. Gen. 35. 19. [l] ch. 16. 10, 11.

See 1 Chron. 2. 13, 14, 15.

The son of that Ephrathite, i. e. of the man of *Ephratah*, or *Beth-lehem*, Gen. xxxv. 19. *He had eight sons:* see on chap. xvi. 10.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the [m] names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

[m] ch. 16. 6, 8, 9. 1 Chron. 2. 13.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul [n] to feed his father's sheep at Beth-lehem.

[n] ch. 16. 19.

From Saul; either, 1. From Saul's court; where having been entertained by Saul, to relieve him in his melancholy fits, he was permitted to go to his father's house, to be sent for again upon occasion. Or, 2. From Saul's camp, whither he used to come to visit his brethren; as appears from ver. 17.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

Parched corn; a food then much in use, which they used to mix with water, or milk, or oil, &c.

18 And carry these ten † cheeses unto the † captain of *their* thousand, and [o] look how thy brethren fare, and take their pledge.

† Heb. *cheeses of milk.* † Heb. *captain of a thousand.* [o] Gen. 37. 14.

Unto the captain of their thousand; in whose power it was in a great measure, either to preserve them, or to expose them to utmost hazards. *Take their pledge*, i. e. bring me some token of their welfare from them.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

i. e. In a posture and readiness to fight with them; as it is explained, ver. 20, 21. Men are oft said in Scripture to do what they intend and are prepared to do, as hath been showed formerly by instances.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the ‖ trench, as the host was going forth to the ‖ fight, and shouted for the battle.

‖ Or, *place of the carriage.* ch. 26. 5. ‖ Or, *battle array*, or, *place of fight.*

To the trench, i. e. to the camp or army which was there intrenched. *Shouted for the battle;* as the manner was, both to animate themselves, and to terrify their enemies.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left † his carriage in the hand of the keeper of the carriage, and ran into the army, and came and † saluted his brethren.

† Heb. *the vessels from upon him.* † Heb. *asked his brethren of peace*, as Judg. 18. 15.

His carriage; the provisions which he had brought to his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake [p] according to the same words: and David heard *them*.

[p] ver. 8.

24 And all the men of Israel, when

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they saw the man, fled † from him, and were sore afraid.

† Heb. *from his face.*

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and [q] will give him his daughter, and make his father's house free in Israel.

q Josh. 15. 16.

It is observable, that Saul in his great distress doth not encourage himself in God, nor seek his counsel or favour by prayers and sacrifices, but expects relief from men only. This was one effect and sign of the departure of God's Spirit from him. *Make his father's house free;* free from all those tributes and charges which either the court or the camp required.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away [r] the reproach from Israel? for who *is* this [s] uncircumcised Philistine, that he should [t] defy the armies of [u] the living God?

r ch. 11. 2.
s ch. 14. 6.
t ver. 10.
u Deu. 5. 26.

Why should you all be thus dismayed at him? he is but a man, and that of an accursed race, a stranger and enemy to God, and no way able to stand before them who have the living and almighty God for their strength and refuge.

27 And the people answered him after this manner, saying, [x] So shall it be done to the man that killeth him.

x ver. 25.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's [y] anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

y Gen. 37. 4, 8, 11. Matt. 10. 36.

Eliab's anger was kindled, either because he thought him guilty of intolerable folly, and pride, and presumption, in pretending to such an attempt; or because he feared and concluded he would be certainly ruined in the enterprise; or rather, because he envied him the glory of so great an undertaking; and took this proffer of David's to be, what indeed it was, a reproach to himself, and to all the rest, that having the great God on their side, had not the faith or courage to fight with him. *With whom hast thou left those few sheep?* thou art much fitter to tend sheep, than to appear in an army, or to fight with a giant. *Thy pride, and the naughtiness of thine heart;* thy self-confidence, and vain-glory, and curiosity.

29 And David said, What have I now done? [z] *Is there* not a cause?

z ver. 17.

Either, 1. Of my coming; my father sent me on an errand. Or rather, 2. Of my thus speaking: is there not reason in what I say? Is this giant invincible? is our God unable to oppose him, and subdue him?

30 ¶ And he turned from him toward another, and [a] spake after the same † manner: and the people answered him again after the former manner.

a ver. 26, 27. † Heb. *word.*

For being secretly moved by God's Spirit to undertake the combat, he speaks with divers persons about it, that so it might come to the king's ear.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he † sent for him.

† Heb. *took him.*

32 ¶ And David said to Saul, [b] Let no man's heart fail because of him; [c] thy servant will go and fight with this Philistine.

b Deut. 20. 1, 3.
c ch. 16. 18.

33 And Saul said to David, [d] Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

d See Num. 13. 31. Deu. 9. 2.

But a youth; either, 1. For age, to wit, comparatively to Goliath, being now not much above twenty years old, as is supposed. Or rather, 2. For military skill, as the words following explain it; as if he should say, Thou art but a novice, a raw and unexperienced soldier, and therefore unable to fight with him.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a ‖lamb out of the flock:

‖ Or, *kid.*

There came a lion, and a bear; not both together, but one after another, at several times.

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

Smote him, to wit, the lion, as appears by his beard; which having particularly mentioned, it was easily understood, and believed, that he did the same to the bear; which therefore it was needless to express.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

Slew both the lion and the bear: this he is probably thought to have done after he was anointed; when he was endowed with singular gifts of God's Spirit; and, among others, with extraordinary courage of heart and strength of body.

37 David said moreover, [e] The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and [f] the LORD be with thee.

e Ps. 18. 16. 17. & 63. 7. & 77. 11. 2 Cor. 1. 10. 2 Tim. 4. 17, 18.
f ch. 20. 13. 1 Chron. 22. 11, 16.

He will deliver me; his good will is the same to me that it then was, and his power is not diminished. It is not strange that Saul consents to the combat, considering David's pious and convincing discourse, grounded upon sensible experience; and withal, the dangerous condition of the Israelitish affairs, and the absolute refusal of all other persons.

38 ¶ And Saul † armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

† Heb. *clothed David with his clothes.*

With his armour; either, 1. With Saul's own armour which he used to wear in battle; which seems not to agree with the extraordinary height of Saul's stature, 1 Sam. x. 23; nor is it like that Saul would disarm himself, when he was going forth to the battle, ver. 20, 21. Or, 2. With armour taken out of his armory. Not that the whole armory of Saul was brought into the field; but that some chosen arms were taken out thence, and brought for any emergent occasion. Or rather, 3. *With his vestments, or garments.* For, 1. So the Hebrew word properly and usually signifies; and so this same word is translated, 1 Sam. xviii. 4. 2. His armour is distinguished from this, and is particularly described in the following words. He seems therefore to speak of some military vestments which were then used in war, and were contrived for defence; such as buff-coats now are.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it.* And David said unto Saul, I cannot go with these; for I have not proved *them.* And David put them off him.

I have not proved them; I have no skill nor experience in the management of this kind of arms.

40 And he took his staff in his hand, and

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chose him five smooth stones out of the ‖ brook, and put them in a shepherd's †bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

‖ Or, valley. † Or, vessel.

His staff; his shepherd's staff. These arms were in themselves contemptible, yet chosen by David; partly, because he had no skill to use other arms; partly, because he had inward assurance of the victory, even by these weapons; and partly, because such a conquest would be most honourable to God, and most shameful and discouraging to the Philistines. *Chose him five smooth stones*, that if one should fail him, he might make use of another. *Smooth stones*, because such stones would go most freely out of the sling; and consequently, with more force and certainty, directly to the mark which he aimed at. The sling was a sort of weapon not unusual in the fights of ancient times, and many arrived at great dexterity of slinging stones with great certainty; of which we have instances both in Scripture, as Judg. xx. 16, and in Diodorus Siculus, and Livy, and other authors.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he [e]disdained him: for he was *but* a youth, and [h]ruddy, and of a fair countenance.

[e] ch. 16. 6, 7. [h] ch. 16. 12.

Not having so much as the countenance of a martial man.

43 And the Philistine said unto David, [i]*Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

[i] 2 Kin. 8. 13. Isa. 56. 10. Luke 16. 24. 2 Kin. 6. 15.

With staves, i. e. with a staff; the plural number for singular; as Gen. xxi. 7; xlvi. 7. *The Philistine cursed David*; he prayed that his god Dagon, and Ashtaroth, &c., would destroy him.

44 And the Philistine [k]said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

[k] 2 Kin. 18. 27. Isa. 36. 12.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: [l]but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast [m]defied.

[l] Psa. 20. 7. [m] 1 Sam. 11. 2.

In the name of the Lord of hosts, i. e. by a commission from him, with confidence in him, and assurance of his help and for the vindication of his honour. *Whom thou hast defied*, in defying that army and people whereof he is Lord and Protector.

46 This day will the LORD †deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give [n]the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; [o]that all the earth may know that there is a God in Israel.

† Or, shut up. [n] Deut. 28. 26. 1 Sam. 31. 10. [o] Josh. 4. 24. 1 Kin. 8. 43. 2 Kin. 19. 19.

That God, the only true God, *is for Israel*; or on its side, and against you. Or, *that Israel hath a God*, indeed, one who is able to help them, and not such impotent idol as you serve.

47 And all this assembly shall know that the LORD [p]saveth not with sword and spear: for [q]the battle *is* the LORD's, and he will give you into our hands.

[p] Psa. 44. 6. Hos. 1. 7. [q] 2 Chron. 20. 15.

The Lord saveth not with sword and spear, i. e. that he can save without these arms, and with the most contemptible weapons, such as mine seem to thee. *The battle is the Lord's*, i. e. the events of war are wholly in his power, to give success to whom and by what means he pleaseth. *He will give you into our hands*: David speaks thus confidently, because he was assured of it by a particular inspiration from God.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

Either, 1. The stone pierced through his helmet; which such stones being slung would not seldom do; as even Diodorus Siculus relates. Or, 2. The stone might get in through one of those holes which are left in helmets, that he that wears it may see his way, and how to direct his blows. Or rather, 3. The proud giant had lift up that part of his helmet which covered his forehead; and that in contempt of David and his weapons, and by the singular direction of God's providence.

50 So [r]David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

[r] ch. 21. 9. Ecclus. 47. 4. 1 Mac. 4. 30. Sec Judg. 3. 31. & 15. 15. ch. 23. 21.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, [s]they fled.

[s] Heb. 11. 34.

David took his sword; hence it appears that David was not a little man, as many fancy; but a man of considerable bulk and strength, because he was able to manage a giant's sword; which also he did, both here and below, chap. xxi. 9. *Slew him. Quest.* How could this be, when *he slew him* before with the stone? ver. 50. *Answ.* There he gives a general account of the event of the battle, and of the giant's death; but here he gives a particular relation of the manner and instrument of his death. The stone threw him down to the earth, and bereaved him of the use of his sense and motion; but there remained some life in him, (as frequently doth in such cases,) which the sword took away, and so completed the work.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to [t]Shaaraim, even unto Gath, and unto Ekron.

[t] Josh. 15. 36.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

Heb. *their camps*, i. e. their camp; but he speaks of it in the plural number, because of the great extent and various quarters of their camp.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

Brought it to Jerusalem; either to terrify the Jebusites, who yet held the fort of Zion, 2 Sam. v. 7; or for some other reason not recorded, nor now known. *In his tent*, i. e. in the tent which was erected for him in the camp, upon this occasion. There it was kept for the present, though afterwards it seems to have been translated to the tabernacle, where we find his sword, chap. xxi., and it is not unlikely the rest of his armour was there also.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain

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u See ch. 16. 21, 22.

of the host, Abner, [u]whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

Whose son is this youth? Quest. How could David be unknown to Saul, with whom he had lived? chap. xvi. 21. *Answ.* That might well be, for divers reasons, because David was not constantly with him, nor, as it seems, used by him, but upon extraordinary occasions, and desperate fits of melancholy; from which possibly he had been free for a good while, by God's special providence and care for his people Israel, that so he might be capable of governing and protecting them against the Philistines, who watched all opportunities against them, and at last broke forth into an open war. Thus David had been for some considerable time dismissed from Saul's court, and was returned home; and therefore it is not strange, if Saul had for the present forgotten David; for kings, because of the encumbrance of public business, and the multitude of persons who come to them on several occasions, may easily forget some persons; yea, such as have frequently been with them, especially their servants, whom they do not use to observe with so much attention and care as they do others. Add to this, that the distemper of Saul's mind might make him forgetful; and that David might now be much changed, both in his countenance and in his habit, from what he had before; and it is apparent, that the change of habits makes so great a difference, that it oft keeps us from the knowledge of those persons whom in other habits we very well know. Some give this answer, That this was the first time that Saul had seen David; and that David's exploit here recorded was performed before that which is recorded ver. 15, though it be placed after it; but that is confuted by comparing chap. xviii. 1—3. *I cannot tell;* which is not strange, because Abner's conversation and employment was generally in the camp, when David was at the court; and when Abner was there, he took little notice of a person so much inferior to him as David was.

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took

x ver. 54.

him, and brought him before Saul [x]with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David

y ver. 12.

answered, [y]*I am* the son of thy servant Jesse the Beth-lehemite.

CHAP. XVIII.

Jonathan loveth David; they covenant together, 1—4. *Saul envieth David's praise; in his fury seeketh to kill him,* 5—11: *is afraid of him; and removeth him: he is loved by the people,* 12—16. *Saul offereth David his daughters; first Merab, who is given to Adriel; then Michal, who loveth David,* 17—20. *Saul demandeth one hundred foreskins of the Philistines for a dowry: David promiseth; delivereth double the number; obtaineth Michal,* 21—27. *Saul's fear and hatred, and David's glory, increaseth,* 28—30.

AND it came to pass, when he had made

a Gen. 44. 30.

an end of speaking unto Saul, that [a]the soul of Jonathan was knit with the soul

b ch. 19. 2. & 20. 17. 2 Sam. 1. 26. Deut. 13. 6.

of David, [b]and Jonathan loved him as his own soul.

Partly, for his excellent virtues and endowments, which shone forth both in his speeches and actions; partly, for the great and good service which he had done to God and to his people; and partly, for the similitude of their age and qualities.

c ch. 17. 15.

2 And Saul took him that day, [c]and would let him go no more home to his father's house.

By which it appears, that beforetime David had not his constant residence at court, but did return to his father's house, and thence again to the court, as occasion required.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

A covenant, i. e. an agreement of sincere and perpetual friendship between them.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

Partly as a pledge of his great respect and affection to him; and partly to vindicate David from that contempt which might cleave to him for his former pastoral habit and condition, and to put him into a habit suitable to his present greatness and glory.

5 ¶ And David went out whithersoever Saul sent him, *and* ‖behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

‖ Or, *prospered.* ver. 14, 15, 30.

David went out, upon military expeditions, of which that word is oft used. *Set him over the men of war;* gave him some considerable command in his army, though not the supreme.

6 And it came to pass as they came, when David was returned from the slaughter of the ‖Philistine, that [d]the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with †instruments of musick.

‖ Or, *Philistines.* d Ex. 15. 20. Judg. 11. 34.

† Heb. *three-stringed instruments.*

When David was returned from the slaughter of the Philistine; either, first, From some eminent victory obtained by him against the Philistines, though not particularly related, wherein also Saul might be present and concerned. Or rather, secondly, From the slaughter of Goliath, and the other Philistines with him. Against this it is objected, that this song was sung either after David was advanced and employed, as is related ver. 5, and therefore not immediately after that great victory; or, before he was so advanced; and then it would have raised Saul's jealousy and envy, and consequently hindered David's advancement. But it may be replied, that this song, though placed afterwards, was sung before David's advancement, related ver. 5. And that this did not hinder David's preferment, must be ascribed partly to Saul's policy, who, though he had an eye upon David, and designed to crush him upon a fit occasion; yet saw it necessary for his own reputation, and the encouragement of other men's valour, and for the satisfaction of Jonathan's passionate desire, and the just and general expectation of the whole army and people, to give him some considerable preferment for the present; and principally to God's providence overruling Saul, against his own inclination, and his mistaken interest. *Out of all cities of Israel,* i. e. out of all the neighbouring cities, by or through which the victorious army marched. *Singing and dancing,* according to the custom of those times and places; of which see Exod xv. 20; Judg. xi. 34.

7 And the women [e]answered *one another* as they played, and said, [f]Saul hath slain his thousands, and David his ten thousands.

e Ex. 15. 21.

f ch. 21. 11. & 29. 5. Eccles. 47. 6.

Answered one another; singing by parts alternately. *David his ten thousands;* so they said, because David killed Goliath, which was the principal cause of all the following slaughter of the Philistines.

8 And Saul was very wroth, and the saying †[g]displeased him; and they have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but [h]the kingdom?

† Heb. *was evil in his eyes.*

g Eccles. 4. 4.

h ch. 15. 28.

What greater honour can they give him but that of the

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kingdom? Or thus, *And moreover*, this will not rest here, they will *certainly* give him *the kingdom*; they will translate the crown from me to him. Or thus, *And moreover, the kingdom certainly* belongs *to him*, i. e. I now perceive that this is the favourite of God, and of the people; this is that man after God's own heart, to whom Samuel told me that God would transfer my kingdom.

9 And Saul eyed David from that day and forward.

i. e. Narrowly observed all his counsels and actions, that he might understand whether he had any design upon the kingdom or no, and that he might find some colourable pretence of putting him to death.

10 ¶ And it came to pass on the morrow, that [i]the evil spirit from God came upon Saul, [k]and he prophesied in the midst of the house: and David played with his hand, as at other times: [l]and *there was* a javelin in Saul's hand.

i ch. 16. 14.
k ch. 19. 24. 1 Kings 18. 29. Acts 16. 16.
l ch. 19. 9.

Saul's envy, and jealousy, and discontent revived his melancholic distemper, which the devil, according to his wont, struck in with. *He prophesied*, or, *he feigned himself to be a prophet*, for so the Hebrew verbs in *Hithpahel* oft signify, i. e. he used uncouth gestures, and signs, and speeches, as the prophets, or sons of the prophets, used to do; for which they were by the ignorant and ungodly sort reputed madmen, 2 Kings ix. 11. And it may seem probable that Saul did now speak of Divine things politicly, that thereby he might lull David asleep, and kill him before he suspected any danger. *There was a javelin in Saul's hand*, which he kept there for the following purpose.

11 And Saul [m]cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

m ch. 19. 10. & 20. 33. Prov. 27. 4.

Once at this time, and another time upon a like occasion, chap. xix. 10.

12 ¶ And Saul was [n]afraid of David, because [o]the LORD was with him, and was [p]departed from Saul.

n ver. 15, 29.
o ch. 16. 13, 18.
p ch. 16. 14. & 28. 15.

Saul was afraid of David, lest as he had gotten the favour of God and of all the people, he should also take away his kingdom.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and [q]he went out and came in before the people.

q ver. 16. Num. 27. 17. 2 Sam. 5. 2.

From him; from his presence and court; which he did, partly, because he feared lest David should watch and find an opportunity to kill him, as he had designed to kill David; partly, because he was a great eyesore, and his presence now made him more sad than ever his music had made him cheerful; and principally, that hereby he might expose him to the greatest hazards, and in some sort betray him into the hands of the Philistines. *He went out and came in*; he led his soldiers forth to battle, and brought them back again with safety. Compare 2 Sam. v. 2. Or else the phrase of *coming in and going out* may be understood (as elsewhere) for conversing; or (as we use to say) *going to and fro* about business, as chap. xxix. 6.

14 And David ‖ behaved himself wisely in all his ways; and [r]the LORD *was* with him.

‖ Or, *prospered.* ver. 5.
r Gen. 39. 2, 3, 23. Josh. 6. 27.

So that he had great prudence in his conduct, and prosperous success following his designs; which are two principal qualifications of a general and of a prince. Thus God turned all Saul's devices upon himself, and to David's advantage.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But [s]all Israel and Judah loved David, because he went out and came in before them.

s ver. 5.

17 ¶ And Saul said to David, Behold my elder daughter Merab, [t]her will I give thee to wife: only be thou † valiant for me, and fight [u]the LORD's battles. For Saul said, [x]Let not mine hand be upon him, but let the hand of the Philistines be upon him.

t ch. 17. 25.
† Heb. *a son of valour*
u Num. 32. 20, 27, 29.
x ch. 25. 28. ver. 21, 25. 2 Sam. 12. 9.

Her will I give thee to wife: this was no more than Saul was obliged to do by his former promise, chap. xvii. 25, which here he renews and pretends to perform, though he intended nothing less, as the sequel shows; whereby he makes himself guilty of ingratitude, injustice, and breach of trust, and withal of gross hypocrisy. *Let the hand of the Philistines be upon him*; he thought so great an offer would oblige him, who was of himself valiant enough to give proofs of more than common valour, and to venture upon the most dangerous enterprises.

18 And David said unto Saul, [y]Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son in law to the king?

y See ver. 23. ch. 9. 21. 2 Sam. 7. 18.

My life, i. e. my manner of living. How obscure is that condition in which I was born, and have been bred! Or rather thus, How little is my life worth, that by the exposing of that to some hazard (which Saul required of him) I should purchase a king's daughter! In these expressions David showeth not only his humility, but also his wisdom, in discovering so deep a sense of his own meanness, that Saul might see how far he was from aspiring at the kingdom, and might have no occasion to suspect that he was already anointed thereto.

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto [z]Adriel the [a]Meholathite to wife.

z 2 Sam. 21. 8.
a Judg. 7. 22.

When Merab should have been given to David; when the marriage was even ready to be solemnized. *Adriel the Meholathite*, the son of Barzillai, as he is called, 2 Sam. xxi. 8. This was an act of great injustice and perfidiousness; and accordingly this marriage was accursed by God, and the children begotten in it were by God's appointment cut off, 2 Sam. xxi.

20 [b]And Michal Saul's daughter loved David: and they told Saul, and the thing † pleased him.

b ver. 28.
† Heb. *was right in his eyes.*

Not for any respect he had to David, but for his own malicious and wicked ends, that he might make use of her love to David, to insnare and ruin him, which he thought might be done many ways, whereof one is here expressed.

21 And Saul said, I will give him her, that she may be [c]a snare to him, and that [d]the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt [e]this day be my son in law in *the one of* the twain.

c Ex. 10. 7.
d ver. 17.
e See ver. 26.

This day, i. e. suddenly, within a time which probably Saul prefixed. *In the one of the twain*: whereas I have only two daughters, and thou wast disappointed of thy expectation in the one by an unexpected accident, thou shalt certainly have the other, which is the same thing. Heb. *in the twain*. Thus *the cities of Gilead* is put for one of them, Judg. xii. 7; and *the sides of the ship* for one of the sides, Jonah i. 5. Or he saith *in the twain*, or *in both*, because he was in effect betrothed to the one, and should be married to the other, and so was his son-in-law upon a double account.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

Commune with David, whom having so lately and grossly deceived, he found backward to embrace his motion, and therefore sets others on work to persuade him.

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23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

And therefore neither have estate nor credit to give (according to the manner, Gen. xxxiv. 12; Exod. xxii. 16, 17) a dowry suitable to her quality.

24 And the servants of Saul told him, saying, † On this manner spake David.

† Heb. *According to these words*

25 And Saul said, Thus shall ye say to David, The king desireth not any [f]dowry, but an hundred foreskins of the Philistines, to be [g]avenged of the king's enemies. But Saul [h]thought to make David fall by the hand of the Philistines.

f Gen. 34. 12. Ex. 22. 17.
g ch. 14. 24.
h ver. 17.

An hundred foreskins: these he desires rather than their heads; partly, for the greater convenience of bringing them, and presenting them before him; partly, to cover his malice against David with a pretence of zeal for God, and for his people, and for the covenant of circumcision; and partly, that the Philistines might be the more enraged against David for this reproachful and barbarous usage of them, and might therefore watch all opportunities to destroy him.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and [i]the days were not † expired.

i See ver. 21.
† Heb. *fulfilled.*

It pleased David; as for other reasons, so especially because this opened the door to the kingdom which God had promised him. *The days,* i. e. the time allowed by Saul to David for the execution of this exploit.

27 Wherefore David arose and went, he and [k]his men, and slew of the Philistines two hundred men; and [l]David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

k ver. 13.
l 2 Sam. 3. 14.

He doubled the number required; partly to oblige Saul the more to the performance of his promise; and partly to show his great respect and affection to Saul's daughter.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

Because he both lost his design against David's life, and had now paved a way for him to the throne.

30 Then the princes of the Philistines [m]went forth: and it came to pass, after they went forth, *that* David [n]behaved himself more wisely than all the servants of Saul; so that his name was much † set by.

m 2 Sam. 11. 1.
n ver. 5.
† Heb. *precious.* ch. 26. 21. 2 Kin. 1. 13. Ps. 116. 15.

Went forth, to wit, to war against the Israelites, being provoked both by their former losses, and especially by that act of David's, related above, ver. 27.

CHAP. XIX.

Saul purposeth to kill David; Jonathan discloseth it; speaketh in his behalf to Saul, who sweareth not to kill him; he returneth to court, 1—7. *By reason of his success in a new war, Saul again seeketh to kill him; Michal acquainteth him with it; he flieth; she deceiveth her father,* 8—17. *David cometh to Samuel at Ramah; Saul sendeth messengers twice to apprehend him; they both prophesy,* 18—21. *He goeth himself thither, and prophesieth likewise,* 22—24.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

Saul spake to Jonathan; whom, though lately engaged in a league of friendship with David, he thought to oblige to it by sense of his own interest, as being the next heir of the crown, and likely to suffer most by David's advancement. *And to all his servants:* what before he secretly designed, now he openly and impudently avowed.

2 But Jonathan Saul's son [a]delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place,* and hide thyself:

a ch. 18. 1.

Lest he kill thee before I discourse with him, and endeavour to reconcile him to thee; which I think not fit to attempt as yet, whilst he is in the fit of rage against thee; but I intend to do in the morning, when I may hope to find him in a better temper.

3 And I will go out and stand beside my father in the field where thou *art,* and I will commune with my father of thee; and what I see, that I will tell thee.

In the field where thou art; in the field where my father useth to walk, where also I would have thee to hide thyself, that I may know where to find thee at hand, to acquaint thee with the success of my endeavours, that thou mayst accordingly either return to court, or speedily depart.

4 ¶ And Jonathan [b]spake good of David unto Saul his father, and said unto him, Let not the king [c]sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:

b Prov. 31. 8, 9.
c Gen. 42. 22. Ps. 35. 12. & 109. 5. Prov. 17. 13. Jer. 18. 20.

Jonathan spake good of David, which he could not do without hazard to himself. Herein therefore he performed the duty of a true friend, and of a valiant man.

5 For he did put his [d]life in his hand, and [e]slew the Philistine, and [f]the LORD wrought a great salvation for all Israel: thou sawest *it,* and didst rejoice: [g]wherefore then wilt thou [h]sin against innocent blood, to slay David without a cause?

d Judg. 9. 17. & 12. 3. ch. 28. 21. Ps. 119. 109.
e ch. 17. 49, 50.
f 1 Sam. 11. 13. 1 Chron. 11. 14.
g ch. 20. 32.
h Matt. 27. 4.

He did put his life in his hand, i. e. he exposed his life to eminent hazard. See the notes on Judg. xii. 3.

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.

This great change is not to be ascribed to any true repentance for his sin against David, or any better affection which he now had to him; but merely to his own worldly interest, because he was convinced by Jonathan's discourse that he could not kill him without great inconvenience and shame to himself.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, [i]as † in times past.

i ch. 16. 21. & 18. 2, 13.
† Heb. *yesterday third day.*

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from † him.

cir. 1062.
† Heb. *his face.*

9 And [k]the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

k ch. 16. 14. & 18. 10, 11.

David's successes against the Philistines, which should have cheered his heart, made him sad, and the devil watched

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the opportunity to improve his melancholy, as before he had done.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

1 Ps. 59, title.

11 [l]Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

To slay him in the morning: why not in the night? *Answ.* Partly, because it would have been barbarous, and most dishonourable to Saul, to break into David's house by night, and kill him in his own house and bed; and it seemed more expedient to kill him as he came out of his house in the morning; partly, because the night might give David some opportunity of escaping, which the day-light would prevent; and principally, by God's singular providence, infatuating Saul's mind to take the worst course, that David might be delivered from him. *To-morrow thou shalt be slain;* which she might learn, either by information from Jonathan, or some other courtier that was privy to the design; or from her own observation of some suspicious or dangerous persons hovering about the house.

m So Josh. 2. 15. Acts 9. 24, 25.

12 ¶ So Michal [m]let David down through a window: and he went, and fled, and escaped.

Michal let David down through a window; because they lay in wait for him at the doors of the house, whensoever he should come forth there.

† Heb. *teraphim.* Gen. 31. 19. Judg. 17. 5.

13 And Michal took an † image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

An image, Heb. *teraphim,* which was an image made in human shape; which she might keep secretly, either out of a superstitious regard to it, or out of mere curiosity. This stratagem she used, because knowing her father's unquiet, and jealous, and furious temper, she suspected he might come or send to see whether David was there or no. *Put a pillow of goats' hair for his bolster,* or, *put great goats'* hair upon *his bolster,* i. e. upon the head and face of the image, which lay upon his bolster, that it might have some kind of resemblance of David's head and hair, at least in a sick man's bed, where there useth to be but a glimmering light. *Goats* is here put for *goats' hair,* as it manifestly is Exod. xxv. 4; xxvi. 7; xxxv. 26. It is acknowledged by learned writers, that in those eastern countries goats had much longer hair than ours have, and were shorn like sheep, and that their hair was not unlike to a man's or woman's hair; as may also be gathered from Cant. iv. 1, *Thy hair is as a flock of goats,* i. e. as the hair of a flock of goats. And as there was goats' hair of several colours, (as the wool of sheep in divers parts is of very differing colours, as white, or black, or yellow, &c.) so it is most probable she took that colour which was likest the colour of David's hair. And she took this rather than the hair of another man, because the procuring and ordering of that would have taken up some time; whereas she had goats' hair of all sorts at hand, as being used in spinning or weaving, &c. Or the sense may be this, according to our translation, that she put a pillow of the softest part of goats' hair under the head of the image, as they used to put under the heads of sick men; whereby also the head of the image sinking into the pillow might be less discerned, especially when it was either wholly or in part covered with a cloth. And all this art was used, that David being supposed, and, by some persons who were sent to inquire, perceived, as they thought, to be in the bed, Saul might be hindered from pursuing and overtaking him before he had got into some secure place. *Covered it with a cloth,* upon pretence of his being sick, and needing some such covering, but really in design to prevent the discovery of her deceit.

14 And when Saul sent messengers to take David, she said, He *is* sick.

Messengers, to wit, other messengers in the morning, supposing the former to be either slow or perfidious.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

Again to see David, or only, *to see David,* which they did not before, but went away satisfied (as it was fit they should) with her report and testimony of his sickness.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; [n]why should I kill thee?

n 2 Sam. 2. 22.

If thou dost not permit me to escape without discovery, I shall be forced for my own defence to kill thee. Though it is most likely this was a lie and a fiction of her own.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

Came to Samuel to Ramah; partly for comfort and direction in his great distress; and partly for safety, supposing that Saul would be ashamed to execute his bloody designs in the presence of so venerable a person as Samuel, who had laid so great obligations upon Saul, and had such great and just reputation with the people.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

Or, *near Ramah;* the Hebrew preposition *beth, in,* being oft put for *near,* as it is apparently used, Numb. xxxiii. 37, 38; Josh. v. 13; Jer. xx. 2; xxxii. 7. *Naioth* was either a house or college in the town of *Ramah,* or a village in the territory of *Ramah,* or near to the town of *Ramah;* in which there was a college of the prophets, amongst whom Samuel thought David might be secure.

20 And [o]Saul sent messengers to take David: [p]and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also [q]prophesied.

o See John 7. 32, 45, &c. p 1 Cor. 14. 3, 24, 25. ch. 10. 5, 6.

q Num. 11. 25. Joel 2. 28.

Saul sent messengers to take David: thus Saul's wickedness and fury increased; and he that at first used only secret practices against David, now breaks forth into open and impudent hostilities; plainly declaring that he neither feared God nor reverenced man. He would have punished Samuel, as afterwards he did Abimelech, for giving David entertainment, but that he feared the people, who had so great and unanimous a veneration for him. *Prophesying,* i. e. speaking of God, or of the things of God, by Divine inspiration; either praising God, or instructing men. Compare Numb. xi. 25; 1 Sam. x. 5. *Appointed over them,* to instruct, moderate, and direct them in those holy exercises. For though they prophesied by Divine inspiration, which Samuel could not govern; yet they were both to prepare and dispose themselves for it beforehand, and to make good improvement of it afterwards, in both which they needed Samuel's counsel and assistance. And whereas some might falsely pretend to those raptures, or the devil might transform himself into an angel of light, and convey some evil or false suggestions into some of their minds, Samuel's presence and judgment was necessary to prevent and to detect such impostures. Besides, Samuel would by his present conjunction with them in those holy exercises encourage them, and stir up others to the coveting of those gifts, and the performance of such religious duties. *They also prophesied;* being inspired by God to do so, as wicked Balaam also was; that, being rapt up into such an ecstasy, their minds might be wholly taken up with those matters, and quite taken off from their design of seizing David.

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21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

Where are Samuel and David? for, his messengers not returning, he knew not exactly where they were.

23 And he went thither to Naioth in
r ch. 10. 10. Ramah: and r the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

The Spirit of God was upon him also; it came upon him in the way; whereas it came not upon his messengers till they came to the place; whereby God would convince Saul of the vanity of all his designs against David, and that in them he fought against God himself.

s Is. 20. 2. 24 s And he stripped off his clothes also, and prophesied before Samuel in like manner, and † lay down t naked all that day and all that night. Wherefore they say, u *Is* Saul also among the prophets?

† Heb. *fell.* Numb. 24. 4. t Mic. 1. 8. See 2 Sam. 6. 14, 20. u ch. 10. 11.

His clothes, to wit, his military or royal garments; which he did, either that he might suit himself and his habit to the rest of the company; or because his mind being altogether taken up with Divine things, he did not understand or heed what he did. *Also:* this implies that the messengers which he sent, who probably were military persons, had done so before him. *Prophesied before Samuel:* this doth not contradict 1 Sam. xv. 35, where it is said that *Samuel came no more to see Saul;* for here Saul goes to Samuel, and that not with design to see him, but to surprise David. *In like manner;* as the rest of the prophets there did. *Lay down*, Heb. *fell*, to wit, down upon the earth; for his mind being in an ecstasy, he had not the use of his senses or motion, as he Numb. xxiv. 4; God so ordering it, that David might have an opportunity to escape. *Naked*, i. e. stripped of his upper garments, as was said before, and as the word *naked* is oft used, as Isa. xx. 2; Micah i. 8. See also 2 Sam. vi. 20; John xxi. 7. And it is here repeated to signify how long he lay in that posture. *All that day and all that night;* so God kept him as it were in chains, till David was got out of his reach. *Is Saul also among the prophets?* The same proverb which was taken up upon a like occasion, 1 Sam. x. 12, is here remembered and revived upon this new occasion, as an evidence of God's wonderful care over David; he made Saul in some sort a prophet, that he might make David a king.

CHAP. XX.

David complaineth to Jonathan of Saul: he comforteth him; can hardly believe what David saith of his father; promiseth to give him notice how his absence was taken: they renew a covenant of friendship, and swear to each other, 1—17. *Their sign,* 18—23. *Saul asketh for David at the feast of the new moon,* 24—27. *Jonathan excuseth David: Saul incensed hereat, revileth Jonathan, and seeketh to kill him,* 28—34. *Jonathan advertiseth David,* 35—40. *They part with tears,* 41, 42.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

David fled, whilst Saul lay in an ecstasy, *from Naioth in Ramah* to Gibeah, where Jonathan was, taking the opportunity of Saul's absence. *What is my sin before thy father?* what is it which thus incenseth thy father against me? what crime doth he charge me with? *That he seeketh my life*, to wit, to destroy it, as this phrase is oft used, as chap. xxii. 23; Psal. xxxviii. 12; liv. 3; lxiii. 9.

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will †shew it me: and why should my father hide this thing from me? it *is* not *so*.

† Heb. *uncover mine ear.* ver. 12. ch. 9. 15.

Thou shalt not die; I will secure thee by my interest with my father; nor doth he design to destroy thee; for what he doth in his frantic fits is not to be imputed to him; and when he comes to himself, I doubt not to reconcile thee to him. For Jonathan gave credit to his father's oath, chap. xix. 6; and the worthiest minds are least suspicious and most charitable in their opinions of others.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

The matter being of great moment, and Jonathan doubting the truth of it, David confirms his word with an oath, which follows in the end of the verse; only he interposeth a reason why Saul concealed it from Jonathan.

4 Then said Jonathan unto David, ‖Whatsoever thy soul †desireth, I will even do *it* for thee.

‖ Or, *Say what is thy mind, and I will do, &c.* † Heb. *speaketh*, or, *thinketh.*

To wit, for the discovery of the truth, and for the preservation of thy life.

5 And David said unto Jonathan, Behold, to morrow *is* the a new moon, and I should not fail to sit with the king at meat: but let me go, that I may b hide myself in the field unto the third *day* at even.

a Num. 10. 10. & 28. 11. b ch. 19. 2.

The new moon was a solemn and festival time, as among the Romans and other heathens, so also with the Hebrews, who solemnized it with offering peace-offerings to God, and feasting together upon the remainders of it, after the manner. See Numb. x. 10; xxviii. 11; Psal. lxxxi. 3. *I should not fail to sit with the king at meat;* then he useth to expect my company above other times. *Unto the third day*, i. e. unto the next day but one after the new moon; as appears by comparing ver. 19, 27, 35. His meaning is not that he should hide himself in any certain place all the three days, but that he should secure himself, either at Beth-lehem with his friends, or in any other place, till the third day.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run c to Beth-lehem his city: for *there is* a yearly ‖sacrifice there for all the family.

c ch. 16. 4. ‖ Or, *feast.* ch. 9. 12

Quest. How could David imagine that Saul would expect his company, whom he had once and again endeavoured to kill? *Answ.* First, He might suppose that David would ascribe all that to his madness and frantic fits, which being over, he would promise himself safety in the king's presence. Secondly, David might not think that Saul would indeed expect him to feast with him, considering his late and great danger from Saul; but that Saul would make use of this pretence, and require his presence, that he might lay hold upon him; and therefore he desired to try the experiment. *Asked leave of me*, who being the king's son and deputy, used to give licence to military men to depart for a season upon just occasions. *His city*, i. e. the place of his birth and education, John vii. 42. *A yearly sacrifice;* a sacrifice which was offered up in some high place there yearly, upon some special occasion not mentioned in Scripture, which was accompanied with a feast; or, *a yearly feast*, as the Hebrew word is sometimes used. *For all the family;* wherein all the members of our family used to meet together, when they will earnestly expect me above others, and will charge me with pride and unnaturalness, if I neglect their invitation.

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d See Deut. 1. 23. 2 Sam. 17. 4.
e ch. 25. 17. Esth. 7. 7.

7 [d]If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that [e]evil is determined by him.

Then be sure, Heb. *know thou;* for indeed David knew well enough that Saul designed to kill him; but he useth this course for Jonathan's information and satisfaction, and for his own greater vindication, if he did wholly withdraw himself from Saul, and from his wife; which he foresaw he should be forced to do.

f Josh. 2. 14.
g ver. 16. ch. 18. 3. & 23. 18.
h 2 Sam. 14. 32.

8 Therefore thou shalt [f]deal kindly with thy servant; for [g]thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, [h]if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

Thou shalt deal kindly with thy servant, in giving me timely notice, and a true account of Saul's disposition and intention towards me. *A covenant of the Lord*, i. e. a solemn covenant, not lightly undertaken, but seriously entered into, in the name and fear of God, and in his presence, calling him to be the witness of our sincerity therein, and the avenger of perfidiousness in him that breaks it. *Slay me thyself;* I am contented thou shouldst kill me. *Why shouldest thou bring me to thy father?* why shouldst thou betray me to thy father, by concealing his evil intentions from me?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

Far be it from thee; I abhor the thoughts of either killing thee myself, or giving thee up to my father to slay thee.

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

By what means or messenger shall I understand this? for peradventure thou wilt not be able to come to me thyself.

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

Lest they should be overheard.

† Heb. *searched.*
† Heb. *uncover thine ear.* ver. 2.

12 And Jonathan said unto David, O LORD God of Israel, when I have †sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and †shew it thee;

O Lord God of Israel, do thou hear and judge between us. It is an abrupt speech, which is usual in great passions.

i Ruth 1. 17.
k Josh. 1. 5. ch. 17. 37. 1 Chron. 22. 11, 16.

13 [i]The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and [k]the LORD be with thee, as he hath been with my father.

The Lord give thee that honour and success in all thy affairs which he hath given to my father. Jonathan undoubtedly knew of Samuel's final and irrevocable sentence of Saul's rejection from the kingdom, and of the substitution of some other person after God's own heart in his stead; and that David was this person he might strongly suspect, (that which even Saul suspected,) both from his eminent piety, and wisdom, and valour, and universal worth, and from the great things which God had done, both by him and for him, in preserving and advancing him by such unusual methods; and it is most likely that Jonathan did ask David about it, and that David did faithfully inform him of the whole truth, as may be gathered both from the words here following, and from chap. xxiii. 17. And that the knowledge hereof did not raise jealousy, and envy, and rage in him, who was the next heir of the crown, as it did in his father, must be ascribed to Jonathan's piety towards God, to whose disposal he cheerfully submitted himself, and to his sincere friendship to David, in whose happiness he rejoiced as in his own.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

Or, *And wilt thou not, if I shall then be alive*, (to wit, when *the Lord shall be with thee, as he hath been with my father*, as he now said, i. e. when God shall have advanced thee to the kingdom, as he did him,) *yea, wilt thou not* (the same particle twice repeated for asseveration, i. e. I am well assured that thou wilt) *show me the kindness of the Lord;* i. e. either such kindness as the Lord hath showed to thee in preserving thy life in the midst of so many and such great dangers; or that kindness to which thou hast engaged thyself, in the covenant sworn between thee and me in God's presence. *That I die not;* that thou do not kill me or mine, as princes of another line use to kill the nearest relations of the former line, from whom the kingdom was translated to them; which they do either by way of revenge, or in policy, and reason of state, to secure the kingdom to themselves.

l 2 Sam. 9. 1, 3, 7. & 21. 7.

15 But *also* [l]thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

Thy kindness; he saith not, *the kindness of the Lord*, as before, because the covenant between them seem to have been only personal, and not comprehending their posterity. And therefore as Jonathan speaks confidently of his own preservation by virtue of that covenant; so he here lays this additional obligation upon David, that he would extend his kindness to all his progeny. *When the Lord hath cut off the enemies of David;* which he will certainly do without exception of Saul my father, and those of his children who have joined, or shall join, with him in his hostilities and cruelties against David. And by this word *enemies* he implies the reasonableness of his request, because Jonathan was none of that number, and therefore not to be treated as such.

† Heb. *cut.*
m ch. 25. 22. See ch. 31. 2. 2 Sam. 4. 7. & 21. 8.

16 So Jonathan †made *a covenant* with the house of David, *saying*, [m]Let the LORD even require *it* at the hand of David's enemies.

The covenant which before was personal, he now extends to the whole house of David, expecting a reciprocal enlargement of it on David's side, which doubtless he obtained. *Let the Lord even require it at the hand of David's enemies;* if either I or any of my house shall break this covenant, and shall prove enemies to David, or to his house, let the Lord, the witness of this covenant, severely punish the violators of it, whoever they are. Others thus, Let the Lord require and punish the breach of this covenant in David, if he break it. But because it was ominous and reproachful to suppose such a thing of David, by a figure called *euphemismus*, he names David's *enemies* for David; as they also expound 1 Sam. xxv. 22. But the former sense seems more probable, because this verse contains only Jonathan's stipulation or covenant with David and his house, which being expressed in the former part of it, is in this latter part confirmed by the usual form of imprecation; and the restipulation or covenant of David to Jonathan and his house is mentioned in the next verse. Yet may that other sense stand well enough; taking these words for Jonathan's adjuration of David to be kind to him, confirmed with an imprecation in case he do otherwise; as if he should say, I adjure thee, as thou hopest to escape such a mischief, (which I had rather might befall thine enemies than thee,) that thou deal not so ungratefully with me or my house: which adjuration of Jonathan David seconds by an oath in the next verse, at the request of Jonathan.

‖ Or, *by his love toward him.*
n ch. 18. 1.

17 And Jonathan caused David to swear again, ‖because he loved him: [n]for he loved him as he loved his own soul.

Heb. *And Jonathan added or proceeded to make David*

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swear, i. e. having himself sworn to David, or adjured David, in the foregoing verse, he here requires David's oath to him, by way of restipulation or confirmation. *Because he loved him;* because he had a true friendship for David, he desired that the covenant might be inviolably observed through all their generations.

o ver. 5.

18 Then Jonathan said to David, °To morrow *is* the new moon: and thou shalt be missed, because thy seat will be

† Heb. missed.

†empty.

Thy seat, i. e. the place where David used to sit at meals with Saul. See ver. 25.

‖ Or, *diligently.* † Heb. *greatly.* p ch. 19. 2. † Heb. *in the day of the business.* ‖ Or, *that sheweth the way.*

19 And *when* thou hast stayed three days, *then* thou shalt go down ‖†quickly, and come to ᵖthe place where thou didst hide thyself †when the business was *in hand*, and shalt remain by the stone ‖ Ezel.

When thou hast stayed three days; either at Beth-lehem with thy friends, ver. 6, or elsewhere, as thou shalt see fit. *When the business was in hand*, Heb. *in the day of business;* or, *of the business.* And these words are to be joined, either, 1. With the words next foregoing; and so they note the time when *David hid himself* there; which was, when *this* same *business* which now they were treating about was in agitation formerly, to wit, to discover Saul's mind and purpose towards him, chap. xix. 2, 3. Or, 2. With the more remote words; and so they note the time when David should come to the place appointed, and formerly used to hide himself in, upon a like occasion, to wit, in the day when *the business* here spoken of was to be *done*, i. e. when the discovery of Saul's mind was to be made. *By the stone Ezel*, or, *by the stone of going*, or *travelling*, i. e. by that stone which directs travellers in the way, to wit, in some cave, or convenient place, which was near that stone.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

He chose this way to avoid Saul's suspicion, because bows and arrows were the principal arms of those times; and Jonathan, as well as others, did oft go forth to exercise himself with them, both for recreation, and improvement of his skill in that art. Besides, he knew not that he should have any opportunity of private converse with David, by reason of passengers, though the event proved better than he expected.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them;

† Heb. *not any thing.* q Jer. 4. 2.

then come thou: for *there is* peace to thee, and †no hurt; ᵠ*as* the LORD liveth.

I will send him out before I shoot, to find out and take up the arrows which I shall shoot. And I shall shoot them either short of him, or beyond him, as I shall see occasion.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

Take this for an intimation of God's providence, that thou shouldst keep away from the court.

r ver. 14, 15. See ver. 42.

23 And *as touching* ʳ the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

David hid himself, to wit, at the time appointed; for it seems probable that he went first to Beth-lehem, as he bade Jonathan tell his father, ver. 6, and thence returned to the field, when the occasion required; else we must charge him with a downright lie, which ought not to be imagined (without any apparent cause) concerning so good a man, especially in so distressed and dangerous a condition. And why should he hide himself there so long before the time when Jonathan was to come thither to inform him? Nor were there any need of appointing a certain time to meet, if David were there all the while.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

Jonathan arose, to wit, from his seat where he was sat next to the king, whence he arose, and stood up at Abner's coming, to do honour to him, who was his father's cousin, and the general of the army. *David's place* seems to have been next to Abner, on the same side with him.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* ˢnot clean; surely he *is* not clean.

s Lev. 7. 21. & 15. 5, &c.

Something hath befallen; some accident which hath rendered him unclean, and so unfit to partake of this feast, which consisted in part of the remainders of these peace-offerings, according to the law, Lev. vii. 20; unfit also to come into any company, much more into the king's company, lest he should pollute them also. See above, on ver. 5. See also Lev. xi., xv.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

Which was the second day of the month, or, *on the morrow of the new moon*, being *the second* day; either, 1. Of the three days appointed, ver. 5, 19. Or, 2. Of the feast. Or, 3. Of the month. *Saul said unto Jonathan*, who was David's friend, and best knew his mind and his ways. He calls him *the son of Jesse*, in scorn and contempt, to note the meanness of his original; and as not deigning to call him by his proper name: see below, chap. xxii. 9; xxv. 10. *Neither yesterday, nor to-day;* for the uncleanness which came by some chance usually lasted but for one day. See Lev. xi.

28 And Jonathan ᵗanswered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

t ver. 6.

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

He hath commanded me to be there; either in his father's name, or in the right of the first-born; one branch of which was authority over his brethren in all the concerns of the family; whereof this was one.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, ‖† Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

‖ Or, *Thou perverse rebel.* † Heb. *Son of perverse rebellion.*

Thou son of the perverse rebellious woman; this base temper of thine thou hadst not from me, but from thy mother; of whose perverseness I have had so much experience. Or, *thou son of perverse rebellion*, i. e. thou perverse and rebellious son. Or, *thou most perverse rebel;* for in the Hebrew language, the word *son*, thus used, is an aggravation of a man's crime, and notes one who is extraordinarily addicted to it. Thus he calls him, because he hid and preserved that man whom the king had commanded to be brought forth, that he might be slain. *To thine own confusion;* for it will be a horrible shame and reproach unto thee, that David by his crafty insinuations, and fair pretences, should cheat thee of thy kingdom. *To the confusion of thy mother's nakedness;* men will conclude, that thy mother was a whore, and thou a bastard; and that thou

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hast no royal blood in thy veins, that canst so tamely give up thy crown to so contemptible a person.

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he † shall surely die.

† Heb. *is the son of death.*

Thus he grossly mistakes the cause of Jonathan's loss of the kingdom, which was not David's art, but Saul's sin; and vainly endeavours to prevent God's irrevocable sentence.

32 And Jonathan answered Saul his father, and said unto him, [u]Wherefore shall he be slain? what hath he done?

u ch. 19. 5. Matt. 27. 23. Luke 23. 22.

33 And Saul [x]cast a javelin at him to smite him: [y]whereby Jonathan knew that it was determined of his father to slay David.

x ch. 18. 11.

y ver. 7.

To smite him, i. e. to wound him, though not *to smite him even to the wall*, as he designed to do to David, chap. xix. 10.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

Or, and *because;* for this is a second cause of his grief. The conjunction *and* is ofttimes omitted, and to be supplied; as Psal. xxxiii. 2; cxliv. 9; Josh. lxiii. 11; Hab. iii. 11.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

In the morning, to wit, of the third day, appointed, for this work, ver. 5.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow † beyond him.

† Heb. *to pass over him.*

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

To the place, i. e. near to the place. Or, *and the lad went*, or *was going on to the place;* for the words following show that he was not yet come thither. The Hebrew verb *bo*, which properly signifies *to come*, sometimes signifies *to go;* as here, and Ruth iii. 7; Jonah i. 3.

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

Haste, stay not; so he bids him, because finding the coast clear, he made haste to take the opportunity to speak with his dearly beloved David.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his † artillery unto † his lad, and said unto him, Go, carry *them* to the city.

† Heb. *instruments.* † Heb. *that was his.*

His artillery; his bow, and arrows, and quiver.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

Toward the south; in respect of the stone where David by appointment hid himself. *Until David exceeded;* as well he might, because he was driven away, not only from his dear friend Jonathan, but also from his wife, and all his relations, and from the commonwealth of Israel, and from the service of God; as he complains below, chap. xxvi. 19.

42 And Jonathan said to David, [z]Go in peace, ‖ forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

z ch. 1. 17.

‖ Or, the LORD be witness of that *which*, &c. See ver. 23.

We have sworn both of us; therefore doubt not but I will ever love thee, and faithfully serve thee; and the like I assure myself from thee; and this must be our comfort in our state of separation.

CHAP. XXI.

David cometh to Nob to Ahimelech the priest; pretendeth secret business from Saul; asketh bread: Ahimelech giveth him the shew-bread, 1—6. *Doeg seeth this*, 7. *David asketh arms: Ahimelech giveth him Goliath's sword*, 8, 9. *David cometh to Achish; is known; and afraid; feigneth himself mad*, 10—13. *Achish is angry with his servants for bringing him*, 14, 15.

THEN came David to Nob to [a]Ahimelech the priest: and Ahimelech was [b]afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

a ch. 14. 3, called *Ahiah.* Called also *Abiathar*, Mark 2. 26.

b ch. 16. 4.

Nob; a city of priests, as it is called chap. xxii. 19; either, 1. Because it was assigned to the priests. For though it be not expressed by this name among their cities, Josh. xxi., yet it might be one of those cities there named by some other name, which name might be changed; or another new name added to the old for some reason now unknown, as was very usual among the Hebrews: compare 1 Chron. vi. Or, 2. Because it was now inhabited by the priests for the service of the tabernacle, which now was here; as appears from ver. 7, 9; for as the kings of Israel were to consult with God's oracle in all their weighty affairs, so they endeavoured to have it in or near their own habitations. Hence it was first carried by Joshua to Shiloh in his tribe of Ephraim; and afterwards by David into his tribe and city; and now, as it seems, had been by Saul carried to Nob, a city in the tribe of Benjamin, Neh. xi. 32, near to Anathoth, 1 Kings ii. 26. Hither David resorted, partly for a supply of his necessities, which he supposed he might receive here, without danger of being betrayed into Saul's hands; and principally, that in this great distress, and his resolution of going out of the kingdom, he might seek and receive comfort and counsel from the Lord. *Ahimelech the priest*, to wit, the chief priest, brother to that Ahiah, chap. xiv. 3; and he being now dead, his successor in the priesthood, for they were both sons of Ahitub, 1 Sam. xiv. 3; xxii. 11. *Ahimelech was afraid;* suspecting some extraordinary cause of his coming in such a manner, and fearing the worst, as men usually do in such cases. *Why art thou alone?* for though David had some servants and companions, as is manifest from ver. 4, 5, and from Matt. xii. 3, 4, whom Jonathan probably had sent to a place appointed to serve and guard him; yet they were left at another place, as David himself affirmeth, ver. 2. And David was now alone, as also he was when he fled to Achish, ver. 10.

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

The king hath commanded me a business: this seems to be a plain lie, extorted from him by fear and necessity. But as it was officious for himself, so it was pernicious to all the priests there. Whence David afterwards declares his repentance for this sin of lying, Psal. cxix. 29. *To such and such a place;* to a certain place which is not material nor convenient now to mention, because the whole business requires concealment.

3 Now therefore what is under thine hand?

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give *me* five *loaves of* bread in mine hand, or what there is † present.

† Heb. *found.*

Under thine hand, to wit, in thy power, and ready for thee to give, and for me to take, and eat.

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is [c] hallowed bread; [d] if the young men have kept themselves at least from women.

c Ex. 25. 30. Lev. 24. 5. Matt. 12. 4.
d Ex. 19. 15. 2 Sam. 7. 3.

Under mine hand, to wit, here in the tabernacle; though doubtless he had enough of that and of other provisions in his house; but David was in great haste, and in fear of Doeg, whom he saw and knew there, chap. xxii. 22, and therefore would not stay till any thing could be fetched thence. *Hallowed bread;* the shew-bread, which was appropriated to the priests; of which see Exod. xxv. 30; Lev. xxiv. 5. *At least from women;* either from uncleanness by women, which might be divers ways contracted; or from conjugal converse with their wives; which though it did not defile them, yet he thought might debar them from the participation of such very sacred things; which he gathered by the analogy of that precept, Exod. xix. 15. There was a double impediment to the giving of this bread to them: 1. Its sacredness in itself; which the priest implies, and David answers, ver. 5, and the priest was satisfied therein by David's extraordinary occasions and great necessities. 2. The purity and abstinence from all women, which he supposeth should be in those that use it; concerning which he now inquires. And though he mention this only concerning David's young men, and out of modesty and reverence to David forbears to name him; yet he is also included in the number, as David's answer shows.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the [e] vessels of the young men are holy, and *the bread is* in a manner common, ‖ yea, though it were sanctified this day [f] in the vessel.

e 1 Thes. 4. 4.
‖ Or, *especially when this day there is* other *sanctified in the vessel.*
f Lev. 8. 26.

About these three days; as long as the law required, Exod. xix. 15. And so long David and his men had, it seems, hid themselves for fear of Saul in some of those caves, whereof there were many in those parts; whereby they were kept both from all converse with any other persons besides themselves, and consequently from women; and withal, from food convenient for them. *Since I came out* from the place where Jonathan and David met. *The vessels,* i. e. either, 1. Their garments, or other utensils for their journey. Or, 2. Their bodies, for of them the question was, ver. 4; and having now said that women had been kept from them, he infers that therefore their bodies were holy, their members were undefiled. Thus the word *vessel* is used 1 Thess. iv. 4, and in other authors, both Greek and Latin. *The bread is in a manner common,* Heb. *and this* (to wit, the bread; which is easily supplied out of the former verse, because that was the thing about which the present discourse was, and against the giving whereof the priest started an objection, ver. 4, to which David here giveth an answer) is in *a manner,* or, *after a sort, common,* i. e. considering the time, and our necessity, this may be asked in a manner like common bread, and so is used by others. For though for a season, whilst it is to stand before the Lord, it be so holy, that the priest himself might not eat it; yet afterwards it is eaten by the priest, and by his whole family, as their common food; and so it may be by us, in our circumstances. *Though it were sanctified this day in the vessel;* if it were but newly put into the vessel, it must give place to the great law of necessity and charity, because God will have *mercy* preferred before *sacrifice.* Or thus, *especially,* when, or, *the rather because this day there is* other (i. e. new bread) *sanctified in the vessel,* i. e. put into the vessel which was made to receive this bread, Exod. xxv. 29, and thereby sanctified, or consecrated to God; and therefore the former shew-bread is now to be removed, and employed for the common use of the priest and his family.

6 So the priest [g] gave him hallowed *bread:* for there was no bread there but the shewbread, [h] that was taken from before the LORD, to put hot bread in the day when it was taken away.

g Matt. 12. 3, 4. Mark 2. 25, 26. Luke 6. 3, 4.
h Lev. 24. 8, 9.

There was no bread there, to wit, in the tabernacle, where David and the priest now were. *In the day when it was taken away,* which was done upon the sabbath day, Lev. xxiv. 8; for though they might not then kindle a fire to heat the bread in, yet they might and did keep it hot in an oven that had been heated before the sabbath.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* [i] Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

i ch. 22. 9. Ps. 52, title.

Detained; not by force from others, but by his own choice; he fixed his abode there for that day; either because it was the sabbath day, on which he might not proceed in his journey, or other business; or for the discharge of some vow; or to beg direction and help from God in some great business. *Before the Lord,* i. e. at the tabernacle. *An Edomite;* either, 1. By his habitation and conversation among those people for some considerable time, as for the same reason Uriah is called the Hittite, and Obed-edom the Gittite: or rather, 2. By his birth and nation; but he was proselyted to the Jewish religion, or took it up for sinister ends, being advanced, as here we read, to a place of trust and preferment, possibly upon this occasion.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

He left his weapons behind him, that he might with less suspicion remove from place to place, and hide himself from Saul and his spies. *The king's business required haste;* the message came to me when I was unarmed, and the business required so great expedition that I could not go home to fetch my weapons.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in [k] the valley of Elah, [l] behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me.

k ch. 17. 2, 50.
l See ch. 31. 10.

Behind the ephod, i. e. behind that holy place allotted for the keeping of the sacred or priestly garments; all which are here comprehended under the *ephod;* which, as the chief of the kind, is put for all the rest. Here it was laid up as a sacred monument of God's power and goodness, and that famous victory, related chap. xvii. *There is none like that;* because it not only served him for his use, for he was a strong and tall man, and one that could wield that sword, as we saw, chap. xvii., but was also a pledge of God's favour to him, and a great encouragement to his faith.

10 ¶ And David arose, and fled that day for fear of Saul, and went to ‖ Achish the king of Gath.

‖ Or, *Abimelech,* Ps. 34, title.

A strange action; but it must be considered, 1. That Saul's rage was so great and implacable, his power also and diligence in hunting after him so great, that he despaired of escaping him any other way; and it is not strange if a desperate disease produceth a desperate remedy. 2. David might reasonably think, that being persecuted and banished by Saul, and the Israelites under his command, he should be welcome to the Philistines; who would be glad, not only to be freed from all those evils which he had from time to time done, and was likely further to do to them, but also to make him their friend, and oblige him by their kindness, and to make him the more odious and irreconcilable to Saul and the Israelites. *Quest.* But why did he go to these, and not rather to some other neighbour

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nation? *Answ.* Because they were all at peace with Saul; and therefore would certainly have delivered him up, upon Saul's demands.

m Ps. 56, title.

11 And [m]the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, [n]Saul hath slain his thousands, and David his ten thousands?

n ch. 18. 7. & 29. 5. Ecclus. 47. 6.

The king of the land, or, *of this land*, i. e. of the land of Canaan. They call him *king*, either more generally for the governor, as that word is used Deut. xxxiii. 5, for the most eminent captain and commander, and, as it were, the king of the Israelitish armies; or rather, more specially, *the king*, to wit, the king elect, the person designed to be king; for by this time the fame of Saul's rejection, and David's destination to the kingdom, was got abroad among the Israelites, and from them probably to the Philistines' ears. *Did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?* and therefore consider what to do; and now thine and our great enemy is in thy hand, be sure thou never let him go alive.

o Luke 2. 19.

12 And David [o]laid up these words in his heart, and was sore afraid of Achish the king of Gath.

Lest either their revenge or policy should prompt them to kill him.

p Ps. 34, title.

13 And [p]he changed his behaviour before them, and feigned himself mad in their hands, and ‖scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

‖ Or, *made marks.*

His behaviour; his speech and gesture; and, it may be, his habit also. *Feigned himself mad;* which they might the more easily believe, partly because of the disappointment of his great hopes, and his extreme danger and trouble from Saul, which might well make him mad; and partly because he had put himself into their hands, which they supposed none but a fool or a madman would have done. And David counterfeited this madness, that he might procure both their pity and their contempt; that they being freed from jealousies and fears of future mischief from David, and from his wise conduct, of which they had sad experience, might be secure of him, and so spare him. *In their hands*, i. e. whilst he was in their power, and before them.

14 Then said Achish unto his servants, Lo, ye see the man ‖is mad: wherefore *then* have ye brought him to me?

‖ Or, *playeth the mad man.*

Ye see the man is mad; and so were Achish and his men too, to be so soon cheated. But this must be ascribed to the wise and powerful providence of God, who, in answer to David's prayer now made, which is recorded Psal. xxxiv. and lvi., did infatuate them, as he hath done many others in like cases. *Wherefore then have ye brought him to me?* what service can I expect from him? or what cause have I to fear him?

15 Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

I need wise men, not such fools or madmen as this is. I will not have my court disgraced with entertaining such fellows.

CHAP. XXII.

David cometh to Adullam, where companies resort to him, 1, 2. *He goeth to Mizpeh, and commendeth his parents to the king of Moab,* 3, 4. *Admonished by Gad, he returneth to Judah: Saul pursueth him; complaineth of his servants' unfaithfulness,* 5—8. *Doeg accuseth Ahimelech: Saul sentenceth him, the high priest, and the rest of the priests, to die: Doeg slayeth eighty-five priests: the city Nob and all in it is laid waste; only Abiathar the priest remained alive fleeing to David,* 9—21. *David acknowledgeth himself to be the cause hereof,* 22, 23.

DAVID therefore departed thence, and [a]escaped [b]to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

a Ps. 57, title, & 142, title. b 2 Sam. 23. 13.

The cave Adullam; a place of considerable strength, 2 Sam. xxiii. 13; 1 Chron. xi. 15, in the land of Judah, Josh. xv. 21, 35, which being his own tribe, and the tribe to which God had first promised the kingdom, Gen. xlix. 10, he hoped for some protection and assistance there. *They went down thither to him;* partly, to comfort and assist him; partly, to secure themselves at the present from Saul's rage, which they knew to be fierce and cruel, and thought he might extend it to David's friends; especially, because they had so lately entertained him, chap. xx. 6, 29; and partly, that they might share with David in his honour and advancement; which they now concluded certain and near, though it was interrupted with some difficulties.

2 [c]And every one *that was* in distress, and every one that †*was* in debt, and every one *that was* †discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

c Judg. 11. 3. † Heb. *had a creditor.* † Heb. *bitter of soul.*

Every one that was in distress, through want, or oppression, or otherwise. *Every one that was in debt.* How could David receive and countenance such persons to the wrong of their creditors? *Answ.* 1. David might be ignorant of their debts; and it is most likely they concealed that, and pretended other causes of their coming to him, as the protection of the innocent, and the defence of his just rights, &c. 2. They might be, and probably were, poor debtors, whom their creditors were obliged to spare and favour, Exod. xxii. 25. And though their persons were with David, yet their land and goods were liable to their creditors. *Every one that was discontented*, or, *bitter in soul*, i. e. in an afflicted and calamitous condition. *He became a captain over them;* he did not justify nor maintain any injustice or wickedness, which some of them possibly might be guilty of; but, on the contrary, he instructed and obliged them to the practice of all justice and honesty; as appears from chap. xxv. 15; and he only used them for his just defence.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

Mizpeh of Moab; so called, to distinguish it from that Mizpeh, 1 Sam. vii. 5. *He said unto the king of Moab;* partly because he was related to and descended from one of his people, Ruth iv. 10; and partly because he was Saul's enemy, 1 Sam. xiv. 47, and therefore more likely to be David's friend. *My father and my mother*, who being very aged, were not able to endure those journeys and hardships which David foresaw that he was likely to be exposed to. *Till I know what God will do for me;* till I see the accomplishment of God's promise made to me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

Before the king of Moab; into his presence, that he might see them, and give them leave to dwell in his dominion. *In the hold;* either, 1. In Mizpeh of Moab, which was a very strong hold. But it is apparent he speaks of some hold where his father and mother were exposed to fear and danger from Saul, which they were not in the king of Moab's royal city. Or, 2. In the cave of Adullam, mentioned above, ver. 1. Or, 3. In holes; the singular number being put for the plural, as is frequent; i. e. as long as David was forced to go from place to place, and from hold to hold, to secure himself; for it concerned David to secure his father, and he did doubtless secure him for all that time; and not only whilst he was in the hold of Mizpeh, or of Adullam, which was but a little while.

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d 2 Sam. 24. 11. 1 Chro. 21. 9. 2 Chro. 29. 25.

5 ¶ And the prophet [d]Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

Abide not in the hold; do not shut up thyself in holes and holds. *Get thee into the land of Judah;* go and show thyself in the land of Judah, that thou mayst publicly put in thy claim to the kingdom after Saul's death, and that thy friends may be invited and encouraged to appear on thy behalf. Hereby also God would exercise David's faith, and wisdom, and courage; and so prepare him for the kingdom, and uphold and increase his reputation among the people. *In the forest of Hareth* there were many caves and lurking-places.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a ‖tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

‖ Or, *grove in a high place.*

In Ramah, i. e. *in* the territory of *Gibeah*, *in* or *near* (for so the Hebrew particle is oft used, as hath been showed) *Ramah*. Or, *in* the town of *Gibeah—in a high place;* for so the word *Ramah* unquestionably signifies; and so it is here rendered by some, both ancient and modern, interpreters. *Having his spear in his hand;* either as an ensign of majesty, for in old times kings carried a spear instead of a sceptre; as Justin and others note; or as an instrument of self-defence or cruelty, as occasion required.

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse [e]give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

e ch. 8. 14.

Ye Benjamites; you that are of my own tribe and kindred, from whom David designs to translate the kingdom to another tribe, will he distribute profits and preferments amongst you *Benjamites* as I have done, and intend still to do? will he not rather prefer those of his own tribe before you?

8 That all of you have conspired against me, and *there is* none that †sheweth me that [f]my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

† Heb. *uncovereth mine ear.* ch. 20. 2.
f ch. 18. 3. & 20. 30.

My son hath made a league with the son of Jesse: this he suspected, partly from Jonathan's passionate love for David, which he had formerly and constantly declared; and from his late discontent and departure from his father, mentioned chap. xx. 34; and partly from David's confidence, in invading the land with four hundred men, which he thought he would never presume to do, without some encouragement or promise of assistance from Jonathan. *To lie in wait*, i. e. to design against my crown and life (which will appear to be a most groundless suspicion and false accusation).

g ch. 21. 7. Ps. 52. title, & ver. 1, 2, 3.
h ch. 21. 1.
i ch. 14. 3.

9 ¶ Then answered [g]Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to [h]Ahimelech the son of [i]Ahitub.

See on chap. xxi. 7.

k Num. 27. 21.
l ch. 21. 6, 9.

10 [k]And he enquired of the LORD for him, and [l]gave him victuals, and gave him the sword of Goliath the Philistine.

He inquired of the Lord for him: this is not recorded chap. xxi., and therefore some think that Doeg, to curry favour with Saul, feigned this; for it is certain David chargeth him with the sin of lying, Psal. lii. 3, though it is not improbable that he told other lies also, not here expressed; and withal, he was guilty of concealing part of the truth, which in this case he was also obliged to declare for Ahimelech's just defence, to wit, the cunning pretence and artifice whereby David circumvented Ahimelech. Others think this was true, because Ahimelech seems to confess it, ver. 15, though that may be spoken by way of concession. If it were so as Doeg declares, this was no new thing. Then he might add that it was not so, though this be not here mentioned; for it is evident that all his answer or apology is not here expressed; for here is not a word of the victuals or sword which he gave him.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

All his father's house; of the house of Eli, which God had threatened to cut off, chap. ii. 31.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, †Here I *am*, my lord.

† Heb. *Behold me.*

Thou son of Ahitub; he shows his contempt and anger, that he would not vouchsafe to name him: see before on chap. xx. 27.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

He doth not determine the differences between Saul and David, nor affirm what David now was; but only declared what David had formerly been, both really, and in public fame and opinion.

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, †less or more.

† Heb. *little or great.*

Any thing, or, this *thing*, to wit, which thou now chargest me with, that I should assist David in any evil design against thee. *Thy servant knew nothing of all this;* or, of thy suspicion concerning him. For as for Saul's attempts upon David, well might Ahimelech impute them wholly to the violence of Saul's passion and disease, seeing even Jonathan did so, as may be gathered from 1 Sam. xx. 2.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the ‖†footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king [m]would not put forth their hand to fall upon the priests of the LORD.

‖ Or, *guard.* † Heb. *runners.*
m See Ex. 1. 17.

Choosing rather to offend the king, by disobeying his wicked and bloody command, than to offend God, by shedding the blood of such innocent and sacred persons.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and [n]slew on that day fourscore and five persons that did wear a linen ephod.

n See ch. 2. 31.

Turn thou; or, *go about*, to wit, from man to man, till

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thou hast killed all. *The Edomite;* which is noted to wipe off the stain of this butchery from the Israelitish nation, and to show why he was so ready to do it, because he was one of that nation which had an implacable hatred against all Israelites, and against the priests of the Lord. *Slew on that day fourscore and five persons,* with his own hand; which was not difficult, when no resistance was made. *That did wear a linen ephod;* not at that time, as some fancy, but usually; such as used to minister to the Lord in a linen ephod, which priests and Levites used to do. See Exod. xxviii. 40, &c.; 1 Sam. ii. 18.

o ver. 9, 11. 19 °And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

He; either Saul, or Doeg, with the help of some others whom Saul appointed to that work. By this barbarous and bloody fact Saul thought to affright all his subjects from giving any countenance or assistance to David.

p ch. 23. 6. 20 ¶ [p]And one of the sons of Ahimelech the son of Ahitub, named Abiathar,

q ch. 2. 33. [q]escaped, and fled after David.

Abiathar, by his father's death, was now high priest. *Fled after David,* to Keilah, chap. xxiii. 6, 7.

21 And Abiathar shewed David that Saul had slain the Lord's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

I knew it; his malice and ambition made me suspect that he would do it.

r 1 Kings 2. 26. 23 Abide thou with me, fear not: [r]for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

Because God will certainly preserve me to the kingdom which he hath promised; and I by his help will protect thee.

CHAP. XXIII.

David, inquiring of the Lord by Abiathar, rescueth Keilah, and goeth into it, 1—6. *God showing him the coming of Saul, and treachery of the Keilites,* 7—12, *he flieth thence to the wilderness of Ziph, with his six hundred men,* 13—15. *Here Jonathan cometh to him, and reneweth the covenant of friendship with him,* 16—18. *The Ziphites discover him to Saul,* 19—23; *who pursueth him into the wilderness of Maon,* 24—26. *He is called away by a message that the Philistines had invaded the land,* 27, 28. *David dwelleth at En-gedi,* 29.

THEN they told David, saying, Behold,

a Josh. 15. 44. the Philistines fight against [a]Keilah, and they rob the threshingfloors.

Then they told David; or, *Now they had told David,* to wit, before he heard of the slaughter of the priests. *Keilah;* a city in the tribe of Judah, Josh. xv. 44, not far from the forest of Hareth, where David now was, chap. xxii. 5 *The threshing-floors* usually were without the cities, in places open to the wind. See Judg. vi. 11; Ruth iii. 2, &c.

b ver. 4, 6, 9. ch. 30. 8. 2 Sam. 5. 19, 23. 2 Therefore David [b]enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go and smite the Philistines, and save Keilah.

David inquired of the Lord; either by Abiathar; or rather, by Gad, who was a prophet, 2 Sam. xxiv. 11, and David's seer, 1 Chron. xxi. 9, and was now with David, chap. xxii. 5; for Abiathar was not yet come to him, ver. 6. *Shall I go and smite these Philistines?* for the case was both doubtful and new, he having not yet made any attempt upon the Philistines, but by Saul's commission; and dangerous, because of the small number of his forces.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

Here in Judah, i. e. in this part of Judah, whereas yet we have no army to oppose us; for else Keilah also was in Judah. *If we come to Keilah;* when we shall have a potent enemy before us, the Philistines, and, it may be, another behind us, even Saul, who probably will come forth, either to resist the Philistines, or to intercept us.

4 Then David enquired of the Lord yet again. And the Lord answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

David inquired of the Lord yet again; not for his own, but for his soldiers' satisfaction and encouragement, as Gideon did, Judg. vii.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

The Philistines had either brought *their cattle* out of their land, or had taken from the Israelites in their march, for the sustenance of their army.

6 And it came to pass, when Abiathar the son of Ahimelech [c]fled to David to Keilah, *that* he came down *with* an ephod in his hand.

c ch. 22. 20.

Or, with *the ephod,* to wit, the high priest's ephod, in which were the Urim and Thummim, Exod. xxviii. 30, which when Ahimelech and the rest of the priests went to Saul, were probably left in his hand, and to his care; which gave him the opportunity both of escaping, whilst Doeg the butcher was killing his brethren, and of bringing away the ephod, which Saul had oft grossly neglected, and now was justly deprived of it.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. cir. 1061.

He easily believed what he greedily desired, though his own experience had oft showed him how strangely God had delivered him out of his hands, and what a singular care God had over him. *For he is shut in, by entering into a town that hath gates and bars;* so that which he chose for his safety will be his certain ruin.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and [d]he said to Abiathar the priest, Bring hither the ephod. d Num. 27. 21. ch. 30. 7.

Saul secretly practised mischief against him; whereby it may seem he pretended that he raised his army to defend Keilah and his country from the Philistines, and kept his intention against David in his own breast. Or, *designed* or *devised;* for so the word signifies; and so it is here translated by many; and it seems both from ver. 8, and from his publicly avowed jealousy of and rage against David, that he declared his design to be against him, as a traitor to his crown and dignity. *Bring hither the ephod,* and put it upon thee, that thou mayst ask counsel of God for me.

10 Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, [e]to destroy the city for my sake. e ch. 23. 10.

David said this by the priest, for he was to make the inquiry of God, Numb. xxvii. 21, and David puts the words into his mouth.

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11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

Will the men of Keilah deliver me up, to wit, if I continue in their city, and if Saul come down? *The Lord said.* From this place it may appear that God's answer by Urim and Thummim was not by any change in the colour or situation of the precious stones in the breastplate of the ephod, but by a voice or suggestion from God to the high priest. *He will come down*, i. e. he purposeth to come, if thou continuest here; for still, as David's question, so God's answer, is upon supposition, as is here sufficiently implied.

12 Then said David, Will the men of Keilah † deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

† Heb. *shut up.*

To wit, if thou abidest there; for God saw their hearts, their purposes and passions, their aversion from David, and their affections to Saul, and knew better than themselves what they would do in that case.

13 ¶ Then David and his men, [f] *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

f ch. 22. 2. & 25. 13.

Which were about six hundred; two hundred being added to his former number, chap. xxii. 2, upon his last and great success against the Philistines. *Whithersoever they could go;* hither or thither, where they could find refuge, or a hiding-place.

14 And David abode in the wilderness in strong holds, and remained in [g] a mountain in the wilderness of [h] Ziph. And Saul [i] sought him every day, but God delivered him not into his hand.

g Ps. 11. 1. h Josh. 15. 55. i Ps. 54. 3, 4.

As Saul fondly persuaded himself he intended, ver. 7.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

David saw; either by information from his spies, or by prospect from the top of the mountain where he was.

16 ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

Jonathan went where David had appointed to meet him at that time, *and strengthened his hand in God;* he comforted and supported him against all his fears, by minding him of God's infallible promises made to him, and his singular providence which hitherto had and still would be with him.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and [k] that also Saul my father knoweth.

k ch. 24. 20.

I shall be next unto thee; which he gathered either from David's generosity, ingenuousness, and true friendship to him; or from some promise made to him by David concerning it. Or the meaning of the words, *next unto thee*, may be as much as to say, I shall be under thee, after thee, or inferior to thee, as the phrase *tibi secundus* oft signifies. So that the whole imports thus much: I do not look to be king myself, (as by my birth I might expect,) but that thou shalt be king, (God having so appointed,) and I but in a secondary place inferior to thee. *That also Saul my father knoweth*, by strong and well-grounded conjectures, as hath been noted.

18 And they two [l] made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

1 ch. 18. 3. & 20. 16, 42. 2 Sam. 21. 7.

They two made a covenant, i. e. renewed their former covenant *before the Lord;* setting themselves as in God's presence, and calling upon him to be witness between them.

19 ¶ Then [m] came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* † on the south of ‖ Jeshimon?

m See ch. 26. 1. Ps. 54, title. † Heb. *on the right hand.* ‖ Or, *the wilderness.*

The Ziphites were of David's own tribe, though for this their unnatural and strange carriage to him he calls them *strangers*, Psal. liv. 3.

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and [n] our part *shall be* to deliver him into the king's hand.

n Ps. 54. 3.

It shall be our care and business to the utmost of our power. Or, we will undertake to deliver him, or betray him to thee.

21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me.

Whilst others harden their hearts against me, and join with David in his treasonable conspiracy, you show your pity to me by your readiness to help me.

22 Go, I pray you, prepare yet, and know and see his place where his † haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

† Heb. *foot shall be.*

Prepare yet, to wit, the matter; inform yourselves certainly of things, and dispose them so that we may not be frustrated in our attempt. *Where his haunt is;* in what cave, or wood, or mountain he is most frequently.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

i. e. Through all the parts of that tribe. Every tribe was divided into thousands, as counties are now with us into hundreds. See Judg. vi. 15. Or, *with all the thousands of Judah*, i. e. I will raise against him all the forces of that tribe in which he trusteth and hideth himself. This he saith to animate them to the more vigorous prosecution of him.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness [o] of Maon, in the plain on the south of Jeshimon.

o Josh. 15. 55. ch. 25. 2.

Before Saul, to prepare things for Saul, who marched after them. *In the wilderness of Maon*, whither he went from the wilderness of Ziph, upon suspicion or information that Saul was coming thither.

25 Saul also and his men went to seek *him.* And they told David: wherefore he came down ‖ into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

‖ Or, *from the rock.*

Into a rock, i. e. into a cave which was in the rock; or which might be called a rock, not for the height, but the strength of its situation; where at first he might think to hide himself, but upon further intelligence or consideration he removed from thence upon Saul's approach. Or, *he came down* from *the rock*, i. e. either, first, From the mountain mentioned in the next verse, whence he came down, that so he might get out of Saul's sight and reach. Or, secondly, From the hill of Hachilah, where David hid himself, which is said to be *on the south of Jeshimon*, ver. 19, as this place where he now was is also described, ver. 24, only that speaks of the plain, and this of the rock or hill adjoining to it, or in the midst of it. Or, *he came down to Selah*, as the Syriac and Arabic translate it; a place so called from the many rocks or stones which were in it, or near it.

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26 And Saul went on this side of the mountain, and David and his men on
p Ps. 31. 22. that side of the mountain: [p]and David made haste to get away for fear of Saul;
q Ps. 17. 9. for Saul and his men [q]compassed David and his men round about to take them.

Dividing themselves into several parties, each marching a several way after him.

r See 2 Kings 19. 9. 27 ¶ [r]But there came a messenger unto
+ Heb. spread themselves upon, &c. Saul, saying, Haste thee, and come; for the Philistines have †invaded the land.

God stirring them up by his all-disposing providence to do it at this time for David's rescue. Compare 2 Kings xix. 9.

28 Wherefore Saul returned from pursuing after David, and went against the
‖ That is, the rock of divisions. Philistines: therefore they called that place ‖Sela-hammahlekoth.

i. e. *The rock of divisions*, because there Saul was separated, and in a manner pulled asunder from David, who was now almost within his reach.

s 2 Chro. 20. 2. 29 ¶ And David went up from thence, and dwelt in strong holds at [s]En-gedi.

CHAP. XXIV.

Saul pursueth David to En-gedi; cometh into a cave in which was David with his men; who cutteth off the skirt of Saul's mantle, but will not kill him, 1—7. *He communeth with Saul, and hereby evidenceth his innocency towards him,* 8—15. *Saul acknowledgeth his fault, taketh an oath of David, and departeth,* 16—22.

a ch. 23. 28. AND it came to pass, [a]when Saul was re-
† Heb. after. turned from †following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen
b Ps. 38. 12. men out of all Israel, and [b]went to seek David and his men upon the rocks of the wild goats.

Which the wild goats use to delight and climb into. These very rocks are exceeding steep, and full of precipices, and dangerous to travellers, as an eye-witness hath left upon record. And yet Saul was so transported with rage, as to venture himself and his army here, that he might take David, who, as he thought, would judge himself safe, and therefore be secure in such inaccessible places.

3 And he came to the sheepcotes by
c Ps. 141. 6. the way, where *was* a cave; and [c]Saul
d Judg. 3. 24. went in to [d]cover his feet: and [e]David
e Ps. 57. title, & 142. title. and his men remained in the sides of the cave.

Some think *the sheep-cotes* to have been caves into which they used to drive their sheep for shelter in tempestuous weather. *To cover his feet*, i. e. to ease his belly, as this phrase is thought to be used, Judg. iii. 24. The reason whereof is, because the eastern and some other nations of old wore no breeches, but loose and long coats or gowns, like those which women with us wear; but shorter, whence their feet and legs were in a great part uncovered; and sometimes other parts, which also in Scripture are designed by the name of the feet, (of which see on Gen. xlix. 10; Deut. xxviii. 57; 2 Kings xviii. 27; Isa. vii. 20,) were exposed to view. But when they went to perform this office of nature, which obliged them first to lift up their garments, they afterwards disposed them so decently, that all those parts might be covered and kept out of the sight of others. But possibly the words may have another meaning, and it is not to be despised that those ancient and venerable interpreters, the Syriac and Arabic, interpret this place and phrase quite otherwise, that *Saul went in to sleep there;* which was no uncouth thing to Saul, who being a military man, used to sleep with his soldiers upon the bare ground, as he did chap. xxvi. 7. And it is not improbable that Saul, being exceeding weary with his eager and almost incessant pursuit, first of David, then of the Philistines, and now of David again, both needed and desired some sleep: God also disposing him thereunto, that David might have this eminent occasion to demonstrate his integrity to Saul, and to all Israel; and, the season possibly being hot, he might choose to sleep in the cave, for the benefit of the shade. But all the question is, how it may appear that this is the meaning of this phrase, and what is the reason and ground of it? To which many things may be said. First, That this phrase is but twice used in Scripture, as far as I remember, here, and Judg. iii. 24, and this sense may conveniently enough agree to both of them; nay, this sense may seem better to agree with that place, Judg. iii., for that *summer parlour* or *summer chamber* (for both seem to be the same place, and were apparently for the same use, ver. 24, 25) seems to be a place far more convenient for sleeping than for easing of nature. And the servants' long stay and waiting for their lord seems to imply that they judged him gone to sleep, (which might take up a considerable time,) rather than to that other work, which requires but a little time. See my notes on Judg. iii. 24. Secondly, That there are many Hebrew phrases which do confessedly signify several things, albeit the reason of such significations be now utterly unknown to us, though it was doubtless known to the ancient Hebrews. Nor need I instance in particulars, seeing it is so in all languages, and particularly in the English tongue at this day, in which the use of many proverbs and phrases is well understood, though the reason of them be now lost; which if our modern *infidels*, who scoff at some passages of Scripture, which they either do not or will not understand, would consider, they would lose much of their sport. Thirdly, Although there be not that clear and full proof of this sense which some may require, (though indeed it cannot be reasonably expected in a thing so ancient, and in a phrase of so concise and narrow a language as the Hebrew is, and in an expression so rarely used in Scripture,) yet there are some intimations in Scripture which may seem to favour this interpretation. For persons composing themselves to sleep in this manner, are not only noted in the general to have been *covered with a mantle*, as is said of Sisera, Judg. iv. 18, 19; but particularly they are said to have their *feet covered*, as is expressly observed concerning Boaz, when he lay down to sleep in the threshing-floor, Ruth iii. 4, 7. The reason whereof may possibly be this, that when they lay down to sleep in their garments, they were secured as to the other parts of their body, only their feet were open and visible; and therefore it was convenient to cover their feet, partly to prevent the inconveniences of cold, (for which reason we here take special care to cover our feet in such cases,) and partly for decency sake, lest their garments being loose and large below, should be disordered, and so their nakedness should appear, as it happened to Noah, Gen. ix. 21. Compare Exod. xx. 26. And therefore it cannot seem strange or forced, if in this place Saul's covering of his feet design his composing himself to his rest. And if this be so, then the following difficulties of this history will appear to be plain and easy. For if Saul were fast asleep, which might easily be perceived by David and his men within; then it is not strange that Saul neither heard David and his men talking of him, nor felt David when he came to cut off his lap. *David and his men remained in the sides of the cave;* for that there were vast caves in those parts is affirmed not only by Josephus, but also by heathen authors; and Strabo, in his 16th book, writes of one which could receive four thousand men.

4 [f]And the men of David said unto
f ch. 26. 8. him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut
+ Heb. the robe which was Saul's. off the skirt of †Saul's robe privily.

Quest. How came it to pass that Saul did not hear the debates of David and his men? *Answ.* First, The greater noise of Saul's men and horses, just by the cave's mouth, might easily drown the lesser. Secondly, There were in

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these large and capacious caves several cells or parts, whereof some were more inward and remote from the cave's mouth, in which they might freely converse and discourse, and yet neither be heard nor seen by Saul, though they could easily see him, and observe all his postures and actions, because he was in the mouth of the cave. Thirdly, Saul might be asleep, as hath been discoursed. *Behold the day of which the Lord said unto thee;* not that either God said these words, or made any such particular promise, as some apprehend; but they put this construction upon those confessed and known promises which God had made to him, of delivering him from all his enemies, and carrying him through all hinderances and difficulties to the throne and kingdom; which promise they conceived put him under an obligation of watching and taking all opportunities which God by his providence should put into his hand for their accomplishment, whereof this was an eminent instance. *David arose, and cut off the skirt of Saul's robe privily. Quest.* How could David do thus, and Saul not perceive it? *Answ.* First, This might be some loose and upper garment, which Saul might then lay at some distance from him, as we oft do on the same occasion. Secondly, In those vast caves there were divers particular cells and rooms, which were distinct one from another, yet so as there were secret passages from one to another, as may be gathered from the relations of historians and travellers. At the mouth of one of these, Saul might lay his upper garment; which David perceiving, and very well knowing all the cells and passages of that cave, might go some secret way to it, and cut off a little part of it. Thirdly, The noise which David's motion might be supposed to make was but small, and that he well knew would be perfectly drowned with the far greater noise of Saul's army, which lay at the mouth of the cave. Fourthly, The heroical actions of great men in Scripture are not to be measured by common rules. And as divers of the prophets and saints of old were in some of their actions, so David might be in this, moved to it by a secret and Divine impulse, which also gave him confidence of God's assistance therein, and of the success of his enterprise. Fifthly, This difficulty doth perfectly vanish, if Saul was now asleep. And as no man can prove that he was not, so that he was may seem probable from what is said on ver. 3.

5 And it came to pass afterward, that
g 2 Sam. 24. 10. [g]David's heart smote him, because he had cut off Saul's skirt.

Not only because it was injurious, and reproachful, and dangerous to the king; but possibly because he had some secret thought of doing more to him, though he suppressed and overcame it; for he attempted this in pursuance of his soldiers' suggestion, ver. 4, which if followed would have carried him to further action.

h ch. 26. 11. 6 And he said unto his men, [h]The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

He said unto his men; either, first, Before he cut off Saul's lap. Or rather, secondly, Afterwards, when he returned with Saul's lap in his hand, and his soldiers were enraged that he had not killed him. *This thing*, which you persuade me to do, even cut off Saul. *Unto my master*, whom I must still own for my sovereign lord and king, to whom I owe allegiance whilst he lives, although after his death the right of the kingdom be mine. *To stretch forth mine hand against him*, to wit, to kill him. A synecdochical expression. See Gen. xxxvii. 22. *The anointed of the Lord*, i. e. anointed by God to the kingdom; by which unction his person was made sacred and inviolable, and is so to be accounted by me, and you, and all his subjects. And as God only exalted him, and God only could pronounce a sentence of deprivation of his kingdom against him; so it belongs to God only to execute his own sentence, and actually to depose him.

+ Heb. *cut off.* 7 So David [†]stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.
Ps. 7. 4. Matt. 5. 44. Rom. 12. 17, 19.

Stayed his servants, Heb. *cut*, or *clave*, or *divided*, or *cut* them *off*. The word notes both the eagerness and violence of David's men in prosecuting their desire, and David's resoluteness in opposing them, as it were, by force; wherein he shows great piety, and generosity, and loyalty to Saul.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 ¶ And David said to Saul, [k]Where- k Ps. 141. 6. Prov. 16. 28. & 17. 9.
fore hearest thou men's words, saying, Behold, David seeketh thy hurt?

He prudently and modestly translates the fault from Saul to his followers and evil counsellors.

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

Mine eye; which words are easily understood both from the nature of the thing, and from the use of this phrase in other scriptures, as Deut. vii. 16; xiii. 8. The eye is said to spare, because it affects the heart with pity, and moves a man to spare.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* [l]neither evil nor transgression in l Ps. 7. 3. & 35. 7.
mine hand, and I have not sinned against thee; yet thou [m]huntest my soul to m ch. 26. 20.
take it.

My father; so he calls him; partly, because he was his father-in-law; partly, in testimony of his respect and subjection to him as to a father; and partly, that by so amiable a compellation he might both insinuate himself into his favour, and mind him of that duty which as a father he owed to David. *There is neither evil nor transgression in mine hand;* I neither design mischief against thee with my heart, nor will I execute it with my hand, which my false accusers told thee I would do, if thou didst at any time fall into my hand.

12 [n]The LORD judge between me and n Gen. 16. 5. Judg. 11. 27. ch. 26. 10. Job 5. 8.
thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

Avenge me of thee, or, *will avenge me of thee*, to wit, if thou dost persist in thy injurious and cruel designs against me. *Mine hand shall not be upon thee;* I will not execute vengeance on thee, but will leave it wholly to God.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

i. e. Wicked men will do wicked actions, among which this is one, to kill their sovereign lord and king; as David implied above, ver. 6, and more fully expresseth, chap. xxvi. 9. And therefore if I were so wicked and vile a person as thy courtiers represent me to thee, I should make no conscience of laying wicked and violent hands upon thee, but should assassinate thee when I had opportunity; which because I have now neglected and refused to do, though moved to it by some of my wicked soldiers, know therefore that I am not guilty of any wicked designs against thee, but am just and innocent towards thee. Or thus, Wicked actions (such as that would have been if I had killed thee) proceed only from the wicked, of which number I am none, and therefore my hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? o ch. 17. 43. 2 Sam. 9. 8.
[o]after a dead dog, after [p]a flea. p ch. 26. 20.

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After a worthless, contemptible, and impotent person, such as I am. Thou disparagest thyself in contending with such a person; and even thy conquest of me will be inglorious and shameful.

q ver. 12.

15 q The LORD therefore be judge, and
r 2 Chro. 24. 22.
s Ps. 35. 1. & 43. 1. & 119. 154. Mic. 7. 9.
† Heb. *judge.*
judge between me and thee, and r see, and s plead my cause, and † deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words
t ch. 26. 17.
unto Saul, that Saul said, t *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

Is this thy voice, my son David? he knew his voice, though being at a great distance from him, he could not discern his face. *And wept;* partly from the sense of his sin against God, and of his wicked and base carriage to David; (for there are some such temporary passions oftimes in hypocrites and ungodly men;) and principally from the remembrance of so great and so late a danger as he had now escaped; which commonly produceth grief and tears; as 2 Sam. xiii. 36. Yet these may be tears of affection or tenderness (upon the sense of David's kindness) rather than of grief.

u ch. 26. 21.

17 u And he said to David, Thou *art*
x Gen. 38. 26.
y Matt. 5. 44.
x more righteous than I: for y thou hast rewarded me good, whereas I have rewarded thee evil.

Thou hast rewarded me good for the evil that I have designed and done to thee. *I have rewarded thee evil* for thy good will to me.

18 And thou hast shewed this day how that thou hast dealt well with me: forasz ch. 26. 23.
+ Heb. *shut up.*
ch. 23. 12. & 26. 8.
much as when z the LORD had † delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

Will he let him go well away? i. e. he will certainly destroy him. And therefore thou hast not dealt with me after the manner of men, but hast imitated the clemency of God in this act.

a ch. 23. 17.

20 And now, behold, a I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

I know well, or, am convinced, not only by the fame of Samuel's anointing thee, but by God's singular providence watching over thee, and by that good Spirit and those great and princely virtues wherewith God hath endowed thee.

b Gen. 21. 23.
c 2 Sam. 21. 6, 8.

21 b Swear now therefore unto me by the LORD, c that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

Thou wilt not cut off my seed after me; as princes use to destroy their competitors, and those that have any hopes of or pretence to their crown; and Saul had endeavoured to destroy David for the same reason, and therefore he feared a retaliation. *Thou wilt not destroy my name,* to wit, by cutting off my seed. So it is the same thing repeated in other words, as is usual in Scripture.

22 And David sware unto Saul. And
d ch. 23. 29. Eccles. 12. 10, 11.
Saul went home; but David and his men gat them up unto d the hold.

David sware unto Saul. Quest. How then could David destroy so many of Saul's sons, 2 Sam. xxi. 8, 9? *Answ.* David could bind himself by his oaths, but he could not bind God, to whose good pleasure all promises, vows, and oaths must in all reason be submitted; and that was done by God's command, and God was well pleased with it, 2 Sam. xxi. 14. Nor is it to be supposed that David sware not to destroy any of them in case God should specially command it, or that should by miscarriage render themselves obnoxious to the sword of justice; but only that he would not do it barely on his own private account, nor seek occasions of so doing. *Unto the hold,* to wit, of *En-gedi,* ver. 1; for having had so great and frequent experience of Saul's inconstancy, and malice, and perfidiousness, he would trust him no more.

CHAP. XXV.

Samuel dieth: David goeth to the wilderness of Paran, 1. *Nabal's riches,* 2. *His and his wife Abigail's nature and condition,* 3. *David requesteth of Nabal some relief for his camp: he entreateth David's messengers scornfully. David is provoked, and mindeth to destroy him,* 4—13. *Abigail understands it,* 14—17; *taketh a present,* 18—22; *and by her wisdom,* 23—31, *pacifieth David,* 32—35. *Nabal hearing of this, dieth,* 36—38. *David taketh Abigail and Ahinoam to be his wives,* 39—43; *Saul having given Michal to Phalti,* 44.

AND a Samuel died; and all the Israelites
cir. 1060.
a ch. 28. 3.
were gathered together, and b lamented him, and buried him in his house at Ramah. And David arose, and went down c to the wilderness of Paran.
b Num. 20. 29. Deut. 34. 8.
c Gen. 21. 21. Ps. 120. 5.

Buried him in his house, according to the manner of those times. See Gen. xxiii. 9; l. 5; Matt. xxvii. 60. *The wilderness of Paran,* in the southern borders of the land of Judah, that so when occasion served, he might retire out of Saul's dominions.

2 And *there was* a man d in Maon, whose ‖ possessions *were* in e Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.
d ch. 23. 24.
‖ Or, *business.*
e Josh. 15. 55.

Maon; a place in or near to the wilderness of Paran. See chap. xxiii. 24. *Carmel;* not that Carmel in Issachar, of which see chap. xv. 12; 1 Kings xviii. 19; but another in the tribe of Judah, near unto Maon, as appears from Josh. xv. 55.

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

This is added to aggravate his crime, that he was a degenerate branch of that noble stock of Caleb, and consequently of the tribe of Judah, as David was.

4 ¶ And David heard in the wilderness that Nabal did f shear his sheep.
f Gen. 38. 13. 2 Sam. 13. 23.

Which times were celebrated with feasting and jollity. See 2 Sam. xiii. 23, 24.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and † greet him in my name:
† Heb. *ask him in my name of peace.*

6 And thus shall ye say to him that liveth *in prosperity,* g Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.
ch. 17. 22. g 1 Chron. 12. 18. Ps. 122. 7. Luke 10. 5.

To him that liveth in prosperity, Heb. *to him that liveth. Life* is oft put for a prosperous and happy life, as in that prayer, *Let the king live,* 1 Sam. x. 24; 1 Kings i. 25, and in other passages of Scripture, and other authors; for an afflicted and calamitous life is unworthy of the name of life, and is esteemed a kind of death, and oft so called, as 2 Cor. i. 10; xi. 23. By this expression David both congratulates Nabal's felicity, and tacitly minds him of the

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penury and distress in which David and his men now were. *To thine house*, i. e. to all thy family. *Unto all that thou hast;* to all thy goods. So David's prayer is very comprehensive, reaching to his soul, and body, and wife, and children, and servants, and all his estate.

7 And now I have heard that thou hast shearers: now thy shepherds which were
† Heb. *shamed.* with us, we † hurt them not, [h] neither
h ver. 15, 21. was there ought missing unto them, all the while they were in Carmel.

Which, considering the licentiousness of soldiers, and the necessities which David and his men were oft exposed to, was no small favour and privilege, which Nabal was bound both in justice, and gratitude, and prudence to requite.

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we
i Neh. 8. 10. Esth. 9. 19. come in [i] a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

In a good day, i. e. in a day of feasting and rejoicing; when men are most cheerful and liberal; when thou mayst relieve us out of thy abundance without damage to thyself; when thou art receiving the mercies of God, and therefore obliged to pity and relieve distressed and indigent persons, Deut. xii. 12; xiv. 26, 29; xv. 7. *Unto thy servants;* to us who have been and still are ready to serve and guard thee and thine. Or the word *servants* may be only used as a word of respect, frequently used in Scripture, where inferiors speak to superiors, especially when they be suppliants, and beg some favour. *To thy son;* so he calls himself, to show that respect and affection which he bore to Nabal, as being elder and wealthier than himself, and of the same tribe with himself, and a branch of so worthy a family as Nabal's was.

9 And when David's young men came, they spake to Nabal according to all those
† Heb. *rested.* words in the name of David, and † ceased.

10 ¶ And Nabal answered David's ser-
k Judg. 9. 28. Ps. 73. 7, 8. & 123. 3, 4. vants, and said, [k] Who *is* David? and who *is* the son of Jesse? there be many servants now a days that break away every man from his master.

Who is David? what relation or obligation have I to David? *There be many servants now a days that break away;* hereby he taxeth both David, as one revolted from and risen up against Saul his lord and master; and his soldiers as runagates from their masters and creditors, &c. See chap. xxii. 2.

1 Judg. 8. 6. 11 [l] Shall I then take my bread, and my
† Heb. *slaughter.* water, and my † flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?*

My water; he speaketh thus, either because in those hot and dry parts water was scarce and precious; or *water* is here put for any kind of drink, as *bread* is oft taken for all sorts of meat.

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hun-
m ch. 30. 24. dred men; and two hundred [m] abode by the stuff.

Gird ye on every man his sword; having resolved and sworn to revenge himself of Nabal, as is expressed, ver. 21, 22. *By the stuff.* See chap. xvii. 22; xxx. 24.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he † railed on them.
† Heb. *flew upon them.*

One of the young men told Abigail; wisely considering the mischievous effects likely to follow so churlish a message.

15 But the men *were* very good unto us, and [n] we were not † hurt, neither
n ver. 7. † Heb. *shamed.* missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were [o] a wall unto us both by
o Ex. 14. 22 Job 1. 10. night and day, all the while we were with them keeping the sheep.

A wall, i. e. a defence against wild beasts, and robbers, and enemies.

17 Now therefore know and consider what thou wilt do; for [p] evil is deter-
p ch. 20. 7. mined against our master, and against all his houshold: for he *is such* a son of
q Deut. 13. 13. Judg. 19. 22. [q] Belial, that *a man* cannot speak to him.

Evil is determined against our master; which it was easy to guess; either from some threatening expressions which David's men used; or from the consideration of David's great power, and that rage which so high a provocation was likely to produce in military persons. *A man cannot speak to him*, to wit, without hazard to himself, and therefore I acquaint thee rather than him with this matter.

18 ¶ Then Abigail made haste, and
r Gen. 32. 13. Prov. 18. 16. & 21. 14. [r] took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred ‖ clusters of raisins, and two
‖ Or, *heaps.* hundred cakes of figs, and laid *them* on asses.

Abigail took two hundred loaves; which she did without his leave, and against his mind, because it was a case of apparent necessity, for the preservation of herself, and husband, and all the family from imminent ruin. And surely that real and urgent necessity which dispenseth with God's positive commands, might well dispense with the husband's right in this case.

19 And she said unto her servants, [s] Go
s Gen. 32. 16, 20. on before me; behold, I come after you. But she told not her husband Nabal.

I come after you; for she knew she could quickly overtake them.

20 And it was *so, as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

By the covert of the hill; in the lower part and under the shadow of the hill, or of the trees that grew upon it; so that David did not see her till she met him. *David and his men came down*, to wit, from another opposite hill.

21 Now David had said, [t] Surely in
t Eccles. 12. 1. vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him:
u Ps. 109. 5. Prov. 17. 13. and he hath [u] requited me evil for good.

David had said; either in his journey, or as soon as he heard that reproachful answer. *This fellow;* whom he thought unworthy to be named, for his barbarous ingratitude and churlishness.

22 [x] So and more also do God unto
x Ruth 1. 17. ch. 3. 17. & 20. 13, 16. the enemies of David, if I [y] leave of all
y ver. 34. z 1 Kings 14. 10. & 21. 21. 2 Kings 9. 8. that *pertain* to him by the morning light [z] any that pisseth against the wall.

Unto the enemies of David, i. e. unto David himself. But because it might seem ominous and unnatural to curse himself, therefore by a figure called *euphemismus*, instead of David, he mentions David's enemies. See 1 Sam. xx. 16. The words may be thus rendered: *So and more also*

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let God do for (the Hebrew *lamed* being very oft so used) *the enemies of David*, i. e. let God work for them, and give them as much prosperity and success as Nabal hath hitherto had. Or, let God utterly destroy their enemies; and especially myself, the chief of them, if I do not destroy this man. *Any that pisseth against the wall*, i. e. any of the males, for they only do so; and of them this phrase is manifestly understood, 1 Kings xiv. 10; xxi. 21; 2 Kings ix. 8; and men not wholly barbarous have generally spared women in such cases. *Quest.* Why then was Abigail so much concerned and afraid? *Answ.* Partly from humanity, and the horror of so general and dreadful a slaughter of her family and nearest relations; and partly because when the sword was once drawn, she knew not where it would rest, nor whether she should escape; for she knew nothing of this limitation of David's threatening till she came to him.

23 And when Abigail saw David, she
[a] Josh. 15. 18. Judg. 1. 14. [a]hasted, and [†]lighted off the ass, and fell before David on her face, and bowed herself to the ground,

Not only in token of deep reverence, but as a most humble suppliant, as 2 Kings iv. 27.

24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be:* and let thine handmaid, I pray thee,
[†] Heb. *ears.* speak in thine †audience, and hear the words of thine handmaid.

Upon me let this iniquity be; impute Nabal's sin to me, and, if thou pleasest, punish it in me, who here offer myself as a sacrifice to thy just indignation. This whole speech of Abigail is done with great artifice; and she doth here, by an absolute submitting to mercy, without any pretence of justification of what was done, (but rather with aggravation of it,) endeavour to work upon David's generosity and good nature to pardon it; and, with great art, first would divert the punishment from her husband to herself, because she had then much more to say why David should spare her than why he should spare Nabal. And there was hardly any head of argument, whence the greatest orator might argue in this case, which she doth not manage to the best advantage, and most plausible insinuations for such an exigent.

[†] Heb. *lay it to his heart.* 25 Let not my lord, I pray thee, †regard this man of Belial, *even* Nabal: for
[‖] That is, *fool.* as his name *is*, so *is* he; ‖Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

Let not my lord regard this man; his person and words deserve thy contempt, but not thy regard. *Man of Belial;* for such he hath showed himself to be by this wicked and abominable carriage towards thee. *Folly is with him;* his noted folly and stupidity is a more proper object for thy pity than anger. His sordid answer to thy servants did not proceed from any ill design, or deep malice, but from brutish sottishness, and want of the understanding of a man in him. It may be thought a great crime, that she traduceth her husband in this manner; but this may be said for her, that she told them nothing but what they all knew concerning him, and that she only seemed to take away that which he never had indeed, to wit, his good name, that she might preserve that which he had, and which was more dear and important to him, even his life and soul. *Thine handmaid saw not the young men of my lord;* though I freely submit myself to the punishment in my husband's stead, yet I was innocent of the crime.

[b] 2 Kin. 2. 2. 26 Now therefore, my lord, [b]*as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath [c]withholden thee from
[c] Gen. 20. 6. ver. 33. coming to *shed* blood, and from †[d]avenging thyself with thine own hand, now [e]let
[†] Heb. *saving thyself.* [d] Rom. 12. 19. [e] 2 Sam. 18. 32. thine enemies, and they that seek evil to my lord, be as Nabal.

Seeing the Lord hath withholden thee from coming to shed blood; seeing God hath so ordered this business by his wise and wonderful providence, that I should accidentally and unexpectedly come to the knowledge of my husband's vile and sordid carriage; and that I should come to meet thee, and find thee so gracious, as to give a favourable audience; and all this, that hereby he might withhold thee from the sin of blood-guiltiness. *Be as Nabal;* let them be as contemptible and hateful as Nabal is and will be for this odious action; let them be as unable to do thee any hurt as he is; let them be forced to yield to thee, and implore thy pardon and favour, as Nabal now doth by my mouth; let the vengeance thou didst design upon Nabal and his family fall upon their heads, who, by their constant and inveterate malice against thee, do more deserve it than this silly fool for this one miscarriage; and much more than all the rest of our family, who, as they are none of thine enemies, nor such as seek thee evil, so they were no way guilty of this wicked action. And therefore spare these, and execute thy vengeance upon more proper objects.

27 And now [f]this ‖blessing which
[f] Gen. 33. 11. ch. 30. 26. 2 Kin. 5. 15. ‖Or, *present.* thine handmaid hath brought unto my lord, let it even be given unto the young
[†] Heb. *walk at the feet of,* &c. men that †follow my lord.
ver. 42. Judg. 4. 10.

This blessing; so a gift or present is called here, and Gen. xxxiii. 11, and elsewhere; not only because the matter of it comes from God's blessing, but also because it is given with a blessing, or with a good will. *Let it even be given unto the young men,* as being unworthy of thine acceptance or use.

28 I pray thee, forgive the trespass of thine handmaid: for [g]the LORD will cer-
[g] 2 Sam. 7. 11, 27. 1 Kings 2. 6. 1 Chron. 17. 10, 25. tainly make my lord a sure house; because my lord [h]fighteth the battles of the
[h] ch. 18. 17. [i] ch. 24. 11. LORD, and [i]evil hath not been found in thee *all* thy days.

The trespass of thine handmaid, i. e. which I have taken upon myself, ver. 24, and which, if it be not pardoned, but punished, the punishment will reach to me. *Will certainly make my lord a sure house,* i. e. will give the kingdom to thee, and to thy house for ever, as he hath promised thee. And therefore let God's great kindness to thee make thee gentle and merciful to others; do not sully thy approaching glory with the stain of innocent blood; but consider that it is the glory of a king (which thou art by God's appointment, and shall ere long actually be) to pass by offences, and that it will be thy loss to cut off such as will shortly be thy subjects. *The battles of the Lord,* i. e. for the Lord, and for the people of the Lord, against their enemies, especially the Philistines. And as that this is thy proper work, and therein thou mayst expect God's blessing and help; so it is not thy work to draw thy sword in thy own private quarrel against any of the people of the Lord, and God will not bless thee in it. *Evil hath not been found in thee all thy days;* though thou hast been oft aspersed, and charged with many crimes, by Saul and others; yet thy innocency hath been and is evident to all men: do not therefore now by this cruel act of vengeance justify thine enemies' reproaches, nor blemish thy great and just reputation.

29 Yet a man is risen to pursue thee,
and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of
[k] Jer. 10. 18. [†] Heb. *in the midst of the bow of a sling.* thine enemies, them shall he [k]sling out, †*as out* of the middle of a sling.

A man, to wit, Saul, though no way injured nor justly provoked by thee. *To seek thy soul,* i. e. to take away thy life. *In the bundle of life,* or, *in the bundle,* i. e. in the society or congregation *of the living;* out of which men are taken and cut off by death. The phrase is taken from the common usage of men, who bind those things in bundles which they are afraid to lose, because things that are solitary and unbound are soon lost. The meaning of the place is, God will preserve thy life; and therefore it becomes not thee unjustly and unnecessarily to take away the lives of any, especially the people of thy God and Saviour. *With the Lord thy God,* i. e. in the hand and custody of God, who, by his watchful providence, preserves this bundle, and all that are in it; and thee in a particular

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and singular manner, as being *thy God* in a peculiar way and special covenant. God himself will hide and keep thee in the secret of his presence, Psal. xxxi. 20, where no hand of violence can reach thee. And therefore all the attempts of Saul or others against thee are vain and ridiculous. For who can destroy whom God will keep? *Them shall he sling out, as out of the middle of a sling;* God himself will cut them off suddenly, violently, and irresistibly; and cast them far away, both from his presence, and from thy neighbourhood, and from all capacity of doing thee any hurt.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

† Heb. *no staggering, or, stumbling.*

31 That this shall be †no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

Nor offence of heart unto my lord; thy mind and conscience will be free from all the torment which the guilt and shame of such an action would cause in thee. By which, she cunningly insinuates what a blemish this would be to his glory, what a disturbance to his peace and felicity, if he proceeded to execute his purpose; and withal implies how sweet and comfortable it would be to him to remember, that he had for conscience to God denied himself, and restrained his passions. *That thou hast shed blood causeless;* which she signifies would be done if he should go on. For though Nabal had been guilty of abominable rudeness, uncharitableness, and ingratitude; yet he had done nothing worthy of death, by the laws of God or of man. And whatsoever he had done, the rest of his family were innocent. *That my lord hath avenged himself;* which is directly contrary to God's law, Lev. xix. 18; Deut. xxxii. 35, compared with Rom. xii. 19. *When the Lord shall have dealt well with my lord, then remember thine handmaid;* when God shall make thee king, and I shall have occasion to apply myself to thee for justice or relief, let me find grace in thy sight, and so let me do at this time. Or, *and the Lord will bless my lord,* and recompense thee for this mortification of thy passion, and *thou wilt remember thine hand-maid,* i. e. thou wilt remember my counsel with satisfaction to thyself, and thankfulness to me.

l Gen. 24. 27. Exod. 18. 10. Ps. 41. 13. & 72. 18. Luke 1. 68.

32 ¶ And David said to Abigail, [l]Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

Which by his gracious and singular providence so disposed matters that thou shouldst come to me. He rightly begins at the fountain of this deliverance, which was God; and then proceeds to the instruments.

m ver. 26.

33 And blessed *be* thy advice, and blessed *be* thou, which hast [m]kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

Blessed be thy advice, and blessed be thou, i. e. the Lord bless and recompense thee for this thy good advice. *From coming to shed blood,* which I had sworn to do. Hereby it plainly appears that oaths whereby men bind themselves to any sin are null and void; and as it was a sin to make them, so it is adding sin to sin to perform them.

n ver. 26. o ver. 22.

34 For in very deed, *as* the LORD God of Israel liveth, which hath [n]kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had [o]not been left unto Nabal by the morning light any that pisseth against the wall.

Hath kept me back from hurting thee; not that he intended to kill her, but the males only; as was noted on ver. 22. But their destruction was a dreadful affliction and damage to her.

p ch. 20. 42. 2 Sam. 15. 9. 2 Kin. 5. 19. Luke 7. 50. & 8. 48. q Gen 19. 21.

35 So David received of her hand *that* which she had brought him, and said unto her, [p]Go up in peace to thine house; see, I have hearkened to thy voice, and have [q]accepted thy person.

i. e. Showed my acceptance of thy person, by my grant of thy request: see Gen. xix. 21.

r 2 Sam. 13. 23.

36 ¶ And Abigail came to Nabal; and, behold, [r]he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

Like the feast of a king; as the manner was upon those solemn occasions. Sordid covetousness and vain prodigality were met together in him. *She told him nothing;* he being then uncapable of admonition, his reason and conscience being both asleep.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

He was oppressed with grief, and fainted away through the fear and horror of so great a mischief, though it was past. As one who, having in the night gallopped over a narrow plank, laid upon a broken bridge, over a deep river, when in the morning he came to review it, was struck dead with the horror of the danger he was in.

38 And it came to pass about ten days *after,* that the LORD smote Nabal, that he died.

God either inflicted some other stroke or disease upon him, or increased his grief and fear to such a height as killed him.

s ver. 32. t Prov. 22. 23. u ver. 26, 34. x 1 Kings 2. 44. Ps. 7. 16.

39 ¶ And when David heard that Nabal was dead, he said, [s]Blessed *be* the LORD, that hath [t]pleaded the cause of my reproach from the hand of Nabal, and hath [u]kept his servant from evil: for the LORD hath [x]returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

How could David rejoice at the death of his enemy? *Answ.* Although it may be said that he rejoiced not in Nabal's death as such, but only in the declaration of God's justice in punishing so great a wickedness; which was an honour to God, and a document, and therefore a benefit to mankind, and so a public good, and cause of joy; yet the matter is not weighty, if we confess that this was another instance of human infirmity in David, and that it is not proposed for our imitation, but for our caution. Yet it may be further said, that this was not purely an act of private revenge, because David was a public person, and anointed king; and therefore Nabal's reproach cast upon David above, ver. 10, 11, was a contempt of God, and of his ordinance and appointment; which was vindicated by this remarkable judgment. *Hath kept his servant from evil,* i. e. from the sin of bloodshed and self-revenge, ver. 33. *David sent,* to wit, messengers; which he thought fitter than to go himself; partly because if he had met with a repulse, it had been less ignominious; and partly because he would leave her to her freedom and choice, and would not so much as seem to take her by violence. But this doubtless was not done immediately after Nabal's death, but in some convenient space of time after it; though such circumstances be commonly omitted in the sacred history, which gives only the heads and most important passages of things.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

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41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* [y] thine handmaid *be* a servant to wash the feet of the servants of my lord.

[y] Ruth 2.10, 13. Prov. 15.33.

She showed this reverence, and spake thus to them, as representing David's person.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went †after her; and she went after the messengers of David, and became his wife.

† Heb. *at her feet.* ver. 27.

She went after the messengers; not immediately, but some competent time after they were gone. She considered not David's present straits and penury, which she thought her plentiful estate might supply; nor his danger from Saul; but by a true and strong faith rested upon God's promise made to David, not doubting but God would perform it.

43 David also took Ahinoam [z] of Jezreel; [a] and they were also both of them his wives.

[z] Josh. 15.56. [a] ch. 27. 3. & 30. 5.

44 ¶ But Saul had given [b] Michal his daughter, David's wife, to ‖ Phalti the son of Laish, which *was* of [c] Gallim.

[b] 2 Sam. 3. 14. ‖ *Phaltiel.* 2 Sam. 3. 15. [c] Is. 10. 30.

But, or *for,* as the Hebrew *vau* is ofttimes used. For this seems to be added as a reason why David took other wives, because Saul had given his former wife to another man, that he might as far as he could extinguish all relation and kindred to him, whom he hated; and withal, cut off his hopes and pretence to the crown upon that account.

CHAP. XXVI.

Saul, by the discovery of the Ziphites, cometh to Hachilah against David, 1—3; *who cometh with Abishai to Saul's camp; stayeth him from killing Saul, but taketh his spear and cruse,* 4—12. *He upbraideth Abner,* 13—16; *exhorteth Saul,* 17—20, *who acknowledgeth his sin,* 21—25.

AND the Ziphites came unto Saul to Gibeah, saying, [a] Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

[a] ch. 23. 19. Ps. 54, title.

Having once betrayed him before, they thought their case desperate with David; and therefore did more strenuously assist Saul in discovering him, in order to his ruin. *Doth not David hide himself?* he is returned to his former haunt; of which see chap. xxiii. 19. This place might be convenient for him, either for its nearness to Abigail's estate; or because he might think that Saul was mollified, and the Ziphites cautioned by the unsuccessfulness of their former attempt; or because he could from thence make good his retreat into other places, if need were.

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

i. e. He understood by information, probably from his dear friend Jonathan.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and [b] Abner the son of Ner, the captain of his host: and Saul lay in the ‖ trench, and the people pitched round about him.

[b] ch. 14. 50. & 17. 55. ‖ Or, *midst of his carriages.* ch. 17. 20.

Came to the place where Saul had pitched; came near to the skirts of Saul's camp; which he might easily discover from some neighbouring hill or wood, and yet not be discerned himself. And it is probable he came thither disguised, and towards night. *Saul lay in the trench,* encompassed with his carriages for better security. Compare 1 Sam. xvii. 20.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai [c] the son of Zeruiah, brother to Joab, saying, Who will [d] go down with me to Saul to the camp? And Abishai said, I will go down with thee.

[c] 1 Chron. 2. 16. [d] Judg. 7. 10, 11.

Ahimelech the Hittite; so called, either because he was one of that nation, but converted to the Jewish religion; compare 2 Sam. xi. 3; xv. 18; or from his habitation amongst, or some relation, to some of that people. *Zeruiah;* David's sister: see 1 Chron. ii. 16. His father is not named, either because he was now dead, or because he was an obscure person.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

To the people, i. e. to Saul's host and camp. It might seem a bold and strange attempt; but many things are to be considered: 1. That heroical persons have oft attempted things of no less difficulty and danger than this was; as many credible historians relate. 2. That David did and might easily perceive that they were all fast asleep. 3. That David had a particular assurance that God would preserve him to the kingdom. 4. That he had a special instinct from God to this work; and possibly God might inform him that he had cast them into a dead sleep, that he might have this second opportunity of manifesting his innocency towards Saul, and the justice of his cause.

8 Then said Abishai to David, God hath †delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

† Heb. *shut up.* ch. 24. 18.

I will nail him to the ground at one blow, that I shall not need a second stroke.

9 And David said to Abishai, Destroy him not: [e] for who can stretch forth his hand against the LORD's anointed, and be guiltless?

[e] ch. 24. 6, 7. 2 Sam. 1. 16.

Though Saul be a cruel tyrant, and rejected by God, yet he is our sovereign lord and king; and I, though designed king, as yet am but a private person, and his subject; and therefore cannot kill him without sin, nor will I consent that thou shouldst do it.

10 David said furthermore, *As* the LORD liveth, [f] the LORD shall smite him; or [g] his day shall come to die; or he shall [h] descend into battle, and perish.

[f] ch. 25. 38. 1 Ps. 94. 1, 2, 23. Luke 18. 7. Rom. 12. 19. [g] See Gen. 47. 29. Deut. 31. 14. Job 7. 1. & 14. 5. Ps. 37. 13. [h] ch. 31. 6.

The Lord shall smite him, by some sudden and mortal stroke. *Or his day shall come to die,* according to the course of nature.

11 [i] The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

[i] ch. 24. 6, 12.

Take thou now the spear, which will show where we have been, and what we could have done. *The cruse of water* might be put there, either to wash himself, in case of any accidental pollution, which oft happened in the night; or to refresh him, and quench his thirst in that hot climate and season; or for divers other uses.

12 So David took the spear and the cruse of water from Saul's bolster: and they gat them

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away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because [k] a deep sleep from the LORD was fallen upon them.

k Gen. 2. 21. & 15. 12.

Sent upon them by the Lord, for David's advantage.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

That his person might be out of their reach, and yet his voice might be heard; which in a clear air, and in the silence of the night, might be heard at a great distance.

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

Or, *with* or *beside the king*, i. e. so near to him, so as to disturb the king.

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

Who is like to thee, for courage and conduct? and therefore thy fault herein is the greater.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* † worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

† Heb. *the sons of death* 2 Sam. 12. 5.

This thing is not good, i. e. it is very bad, a great crime. A figure called *meiosis*, as Prov. xviii. 5; xix. 2.

17 And Saul knew David's voice, and said, [l] *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

l ch. 24. 16.

My son David; as thou wast my son by marriage, so thou hast expressed the care and affection of a son to me now a second time.

18 And he said, [m] Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

m ch. 24. 9, 11.

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have [n] stirred thee up against me, let him † accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; [o] for they have driven me out this day from † abiding in the [p] inheritance of the LORD, saying, Go, serve other gods.

n 2 Sam. 16. 11. & 24. 1. † Heb. *smell.* Gen. 8. 21. Lev. 26. 31. o Deu. 4. 28. Ps. 120. 5. † Heb. *clearing.* p 2 Sam. 14. 16. & 20. 19.

If the Lord have stirred thee up against me; if the Lord have by the evil spirit which he hath sent, or by his secret providence, directed thy rage against me for the punishment of thine or my sins. *Let him accept an offering*; let us offer up a sacrifice to God to appease his wrath against us. *If they be the children of men*; who by their crafty insinuations and calumnies have incensed thee against me. He showeth his prudence, and reverence, and meekness; that he accuseth not the king, but translateth the fault wholly upon his evil ministers; as the Israelites do in the like case, Exod. v. 16. *From abiding in the inheritance of the Lord*; from the land which God hath given to his people for their inheritance, and where he hath established his presence and worship. *Saying, Go, serve other gods*: this was the language of their actions; for by driving him from God's land, and the place of his worship, into foreign and idolatrous lands, they exposed him to the peril of being either insnared by their counsels or examples, or forced by their threats and power to worship idols.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek [q] a flea, as when one doth hunt a partridge in the mountains.

q ch. 24. 14.

Let not my blood fall to the earth; do not attempt to spill my innocent blood like water upon the ground. *Before the face of the Lord*; remember, if thou dost it, God the Judge of all men seeth it, and will avenge it of thee, though I will not avenge myself. *A flea*; hard to be taken, and not worth catching; a mean and contemptible person. *In the mountains*, where his advantage doth no way compensate his labour.

21 ¶ Then said Saul, [r] I have sinned: return, my son David: for I will no more do thee harm, because my soul was [s] precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

r ch. 15. 24. & 24. 17. s ch. 18. 30.

He not only confesseth, but aggravateth his fault, because his conscience was fully convinced, though his heart was not changed.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 [t] The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD's anointed.

t Ps. 7. 8. & 18. 20.

I desire that God would deal no otherwise with me than I have dealt with thee.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still [u] prevail. So David went on his way, and Saul returned to his place.

u Gen. 32. 28.

David went on his way; knowing Saul's unstable and deceitful heart, he would not trust to any of his professions or promises, but kept out of his reach.

CHAP. XXVII.

David with his six hundred men, and all his family, goeth to king Achish, and abideth there a while; Saul pursueth no more after him, 1—4. *He obtaineth Ziklag of Achish to dwell in*, 5—7. *He invadeth neighbour nations; leaves no man alive to complain; persuadeth Achish he fought against Judah*, 8—12.

AND David said in his heart, I shall now † perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

cir. 1058. † Heb. *be consumed.*

I shall now perish one day by the hand of Saul; I see by this late experience his restless and implacable hatred against me, and how little heed is to be given to all his pretences of repentance or friendship. *There is nothing better for me than that I should speedily escape into the land of the Philistines*: but this was certainly a very great mistake and fault in David; for, 1. This proceeded from gross distrust of God's promise and providence; and that after such repeated demonstrations of God's peculiar care over him, which gave him cause to conclude quite contrary to what is here said. 2. He forsakes the place where God

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had settled him, chap. xxii. 5, and given him both assurance and experience of his protection there. 3. He voluntarily runs upon that rock which he cursed his enemies for throwing him upon, chap. xxvi. 19, and upon many other snares and dangers, as the following history will show; and withal, deprives the people of the Lord of those succours which he might have given them, in case of a battle. But it pleased God to leave David to himself in this, as well as in other particulars, that these might be sensible demonstrations of the infirmities of the best men; and of the necessity of God's grace, and daily direction and assistance; and of the freeness and riches of God's mercy, in passing by such great offences. And besides, God hereby designed to accomplish his own counsel, to withdraw David from the Israelites, that Saul and they might fall by the hand of the Philistines, without any reproach or inconvenience to David, whom God had put into a safe place.

[a] ch. 25. 13. 2 And David arose, [a]and he passed over with the six hundred men that *were* [b] ch. 21. 10. with him [b]unto Achish, the son of Maoch, king of Gath.

It might seem a bold adventure; but, 1. He thought himself forced to it by Saul's inveterate rage, and continued resolutions to persecute him. 2. It is probable he had sent some persons to treat with him, and had agreed upon conditions, and received assurance of his safe and peaceable abode with him. 3. David reasonably thought that Achish would gladly receive him, as indeed he did; partly, because he saw Saul's implacable enmity against him; partly, because by this means he should be freed from the most formidable enemy which he had in all Israel, who might do him most mischief in the battle; which it seems at this time he designed; and partly, because he came not now alone, as he did before, but brought with him sufficient pledges of his fidelity to Achish; namely, all his soldiers, and his and their wives, ver. 3.

3 And David dwelt with Achish at Gath, he and his men, every man with his [c] ch. 25. 43. houshold, *even* David [c]with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

By which it is implied that he would have gone on in persecuting David, if he had continued in his dominions.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

A prudent desire. Hereby David designed, 1. To preserve his people, both from the idolatry and other vices which conversation with the Philistines would have exposed them to; and from that envy, and malice, and mischief, which diversity of religion, or other prejudices, might have caused. 2. That he might have opportunity of enterprising something against God's enemies, without the knowledge or observation of the Philistines. *Why should thy servant dwell in the royal city with thee?* which is too great an honour for me, and too burdensome to thee, and may be an occasion of suspicion and offence to thy people, and of many other inconveniences.

6 Then Achish gave him Ziklag that [d] See Josh. 15. 31. & 19. 5. day: wherefore [d]Ziklag pertaineth unto the kings of Judah unto this day.

Gave him Ziklag; not only to inhabit, but to possess it as his own; which he did, to lay the greater obligations upon David, whom he knew so able to serve him. *Pertaineth unto the kings of Judah:* it was given to the tribe of Judah before, Josh. xv. 31, and afterwards to the tribe of Simeon, Josh. xix. 5, whose *inheritance was* given them *within the inheritance of the children of Judah*, chap. xix. 1. But the Philistines kept the possession of it till this time, and were hitherto permitted to do so. And being now given by them to David, it now belonged not to the people of the tribe of Judah, to whom it was allotted before; but to the king of Judah, David and his heirs for ever. *Unto this day:* this and some such clauses seem to have been added by some sacred writers after the main substance of the several books was written.

7 And † the time that David dwelt in the country of the Philistines was † a full year and four months. † Heb. *the number of days.* ‡ Heb. a year *of days*: See ch. 29. 3, till 1056.

Heb. *days and four months; days* being put for a *year;* as Lev. xxv. 29. Or, some *days and four months*, i. e. some days above four months. Or, *some days and* (for *even*, or *that is*, the conjunction *and* being oft so used, as hath been proved above) *four months.*

8 ¶ And David and his men went up, and invaded [e]the Geshurites, [f]and the ‖ Gezrites, and the [g]Amalekites: for those *nations were* of old the inhabitants of the land, [h]as thou goest to Shur, even unto the land of Egypt. [e] Josh. 13. 12. [f] Josh. 16. 10. Judg. 1. 29. ‖ Or, *Gezrites.* [g] Ex. 17. 16. See ch. 15. 7, 8. [h] Gen. 25. 18.

The Gezrites were anciently seated in other places, Josh. xii. 12; xvi. 3, but for some reasons not now known they changed their seats, as was then very usual, and seated themselves, and had for some considerable time lived, near the Amalekites. *The Amalekites;* the remnant of those whom Saul destroyed, 1 Sam. xv., who fled from his sword, and retired into remote and desert places.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

Left neither man nor woman alive, to wit, in that part where he came; but there were more of the Amalekites yet left in another part of that land, chap. xxx. 1.

10 And Achish said, ‖ Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of [i]the Jerahmeelites, and against the south of [k]the Kenites. ‖ Or, *Did you not make a road, &c.* [i] See 1 Chro. 2. 9, 25. [k] Judg. 1. 16.

Against the south of Judah: these and the following words are ambiguous; for they may be understood, either of the southern parts from Judah, &c., which he would have Achish understand; or of another country lying southward from Judah, &c., which David meant, and which was the truth. So though it was not a downright lie; yet it was an equivocation, with an intention to deceive, which is the formality of a lie, and was contrary to that simplicity which became David, both as a prince, and as an eminent professor of the true religion. *And against,* for *that is against;* for in the following words he particularly expresseth what part of the south of Judah he went against, even that which was inhabited by the Jerahmeelites, and by the Kenites. *The Jerahmeelites;* the posterity of Hezron, a family of Judah, 1 Chron. ii. 9, 25. *The Kenites;* the posterity of Jethro, which chose to dwell in the south of Judah, Judg. i. 16. See Numb. xxiv. 21.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

Lest they should tell on us; that the tidings of this action against this people (who were, it seems, either tributaries to or confederates with Achish) might neither come quickly nor certainly to Achish's court; which he might the rather promise himself, because Achish and all his men were now busily employed in their warlike preparations against the Israelites; and if any flying rumour came thither, he thought by his interest and artifices he could easily discredit and dash it. Besides, the consideration of God's curse denounced against the people whom he had now destroyed, and of God's particular promises made to him, and of his special providence which he constantly experienced watching over him, made him more secure and confident in this and in many other hazardous attempts.

12 And Achish believed David, saying, He hath made his people Israel † utterly † Heb. *to stink.*

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to abhor him; therefore he shall be my servant for ever.

Achish believed David; partly, because of his confidence in David's authority and fidelity; partly, because most men easily believe what they heartily wish to be true; and partly, from God's providence, which blinded him in this and in divers other particulars relating to David's coming hither, and abiding here.

CHAP. XXVIII.

Achish intending war against Israel, relieth on David, 1, 2. *Saul having destroyed the witches, yet, Samuel being dead, in his fear, forsaken of God, seeketh to a witch,* 3—8. *She, encouraged by Saul, raiseth Samuel; of whom hearing his approaching ruin, he fainteth,* 9—20. *The woman, with his servants, refresh him with meat,* 21—25.

a ch. 29. 1. cir. 1056. AND [a]it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

The Philistines were encouraged by Samuel's death, and Saul's degeneration, and David's presence with Achish. *Thou shalt go out with me to battle:* this he saith, partly to try his sincerity; and partly in confidence of David's fidelity.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

David speaks ambiguously, as he did before, that Achish might understand him, as he did, of his acting for him against the Israelites; whereas he meant it of his acting for the Israelites against the Philistines, to which he was obliged both by God's express command, and by his indelible and manifold obligations to God, and to God's people, and by his own manifest interest. Though it is likely he would have managed his affairs with all possible regard and care of Achish's person, to whom alone, upon the matter, David stood obliged, and not to the rest of the Philistines, who had an ill opinion of him, as we shall see. *Therefore;* for that valour which I doubt not thou wilt show on my behalf. *Of mine head,* i. e. of my body and life, the captain of my life-guard.

b ch. 25. 1. c ver. 9. Ex. 22. 18. Lev. 19. 31. & 20. 27. Deut. 18. 10, 11. 3 ¶ Now [b]Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away [c]those that had familiar spirits, and the wizards, out of the land.

Samuel was dead: this is mentioned here as the reason why Saul did not inquire of Samuel; which, if he had now been alive, he would have done. *In his own city,* where he had his birth and education, and most settled habitation, 1 Sam. xix. 18. *Saul had put away those that had familiar spirits, and the wizards;* according to God's command, Lev. xix. 31; xx. 6, 27; Deut. xviii. 11. This he did, either by Samuel's instigation; or from a conceit that the evil spirit came upon him by some of their means; or that he might gain the repute of a religious prince, which was very useful to him; or that he might quiet his troubled conscience, and please God as far as his interest would give him leave. And this is here related, partly to show that a hypocrite and wicked man may obey some of God's commands, and principally to bring in the following history. *Out of the land* of Israel.

4 And the Philistines gathered themselves together, and came and pitched in [d]Shunem: and Saul gathered all Israel together, and they pitched in [e]Gilboa.

d Josh. 19. 18. 2 Kings 4. 8. e ch. 31. 1.

Shunem; a town in the tribe of Issachar. Josh. xix. 18. *Gilboa;* a mountain not far from the valley of Jezreel, where the battle was fought, chap. xxxi. 1; 2 Sam. i. 21. So the two armies seem to be placed in the same manner as they were chap. xvii., each upon a hill, and a valley between them.

5 And when Saul saw the host of the Philistines, he was [f]afraid, and his heart greatly trembled.

f Job 18. 11.

Saul saw the host from Mount Gilboa, chap. xxxi. 1. *His heart greatly trembled;* partly, from the greatness and resoluteness of the host of the Philistines, who were the aggressors; partly, from the loss of David, who might have been of great use to him at this time; partly, from the conscience of his own manifest guilt, and just expectation of Divine vengeance oft threatened, and now in all likelihood to be inflicted upon him.

6 And when Saul enquired of the LORD, [g]the LORD answered him not, neither by [h]dreams, nor [i]by Urim, nor by prophets.

g ch. 14. 37. Prov. 1. 28. Lam. 2. 9. h Num. 12. 6. i Ex. 28. 30. Num. 27. 21. Deut. 33. 8.

Saul inquired of the Lord, in his slight and perfunctory way, as chap. xiv. 19, as appears from hence, that when God did not speedily answer him, he goes to the devil for an answer, ver. 7; for which reason he is said, *not* to have *inquired of the Lord,* 1 Chron. x. 14, i. e. not seriously, and after the right order. Possibly he inquired by some prophet then with him, or by the priest before the ark. *The Lord answered him not,* because he sought him not in due order; not by the Urim and Thummim which were in the ephod, which he by his cruelty to the priests had lost, chap. xxiii. 6; and because he did not truly repent of nor put away his sins, which provoked God, and kept him from answering, as Saul well knew by his own conscience and experience, chap. xiv. 37—39. *Neither by dreams, nor by Urim, nor by prophets,* i. e. neither by ordinary means, nor extraordinary.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

Seek me a woman, rather than *a man;* for he thought that sex most likely to be given to those wicked arts, as being the weaker sex, and so aptest to be deceived, and most prone to superstition, and ofttimes most malicious and revengeful. *That hath a familiar spirit;* one that converseth with the devil, and dead men's ghosts, and by them, can discover future things. See Isa. viii. 19. *His servants said to him;* instead of dissuading him from this wicked and destructive practice, which they should and would have done, if they had either loved God or their king, they further him in it. *En-dor;* a place in the tribe of Manasseh, within Jordan, not very far from the place where the armies were encamped.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and [k]he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

k Deut. 18. 11. 1 Chron. 10. 13. Is. 8. 19.

Saul disguised himself; both because he was ashamed to be known, or thought guilty of this practice; and because he suspected that the woman, had she known him, would not practise her art before him.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath [l]cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

l ver. 3.

Woman said, Behold, thou knowest; for his speech and garb discovered him to be an Israelite, and therefore acquainted with these matters. *To cause me to die,* by accusing me to Saul as guilty of a capital crime.

10 And Saul sware to her by the LORD, saying,

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As the LORD liveth there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

Whose kindness and compassion to him, as he had formerly experienced, so now he expected it in his deep distress. This practice of divination by the dead, or by the ghosts or souls of dead persons, called up by magical art, was very usual among all nations, and from them Saul learned it.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

She cried with a loud voice, for fear of her life, Saul himself being witness of her crime. *Thou art Saul:* this she knew, either by some gesture of reverence which this supposed Samuel might show to Saul, as to the king; or by information from this ghost; or from the spirit by whose help she had raised him.

13 And the king said unto her, Be not afraid: for what sawest thou? And the
m Ex. 22. 28. woman said unto Saul, I saw [m] gods ascending out of the earth.

i. e. A god, a divine person, glorious, and full of majesty and splendour, exceeding not only mortal men, but common ghosts. She useth the plural number, *gods*, either after the manner of the Hebrew language, which commonly useth that word of one person; or after the language and custom of the heathens. But the whole coherence shows that it was but one. For Saul desired but one, ver. 11, and he inquires and the woman answers only of one, ver. 14. *Ascending out of the earth*, as if it came from the place of the dead.

† Heb. *What is his form?*

14 And he said unto her, † What form *is* he of? And she said, An old man
n ch. 15. 27. 2 Kings 2. 8, 13. cometh up; and he *is* covered with [n] a mantle. And Saul perceived that it *was*
o Ecclus. 46. 20. [o] Samuel, and he stooped with *his* face to the ground, and bowed himself.

He is covered with a mantle; the usual habit of prophets, 2 Kings ii. 8, 13; Zech. xiii. 4, and particularly of Samuel, 1 Sam. xv. 27. *Saul perceived that it was Samuel;* the woman pretended, and Saul upon her suggestion believed, that it was Samuel indeed; and so many popish and some other writers conceived. But that it was not Samuel, but the devil representing Samuel, is sufficiently evident. For, first, It is most incredible that God, who had just now refused to answer Saul by the means which himself appointed and used in that case, would answer him, or suffer Samuel to answer him, in that way, and upon the use of those means which God detested and contemned; which would have given great countenance and encouragement to Saul and the witch, and all professors and consulters of those devilish arts. Secondly, There are divers passages in this relation which plainly discover that this was no good, but an evil spirit; as first, That he receives that worship from Saul, ver. 14, which good spirits would not suffer, Rev. xix. 10; xxii. 8, 9. Secondly, That amongst his other sins for which he condemneth him, he omitteth this of *asking counsel of one that had a familiar spirit, to inquire of it; for* which *transgression*, with others, he is expressly said to have *died*, 1 Chron. x. 13, which the true Samuel, who was so zealous for God's honour, and so faithful a reprover, would never have neglected, especially now, when he takes Saul in the very fact. Thirdly, That he pretends himself to be *disquieted* and *brought up*, ver. 15, by Saul's instigation, and the witch's art; which is most false, and impious, and absurd to imagine, concerning those blessed souls who are *returned to* their *God*, Eccles. xii. 7, and *entered into peace* and *rest*, Isa. lvii. 2, and lodged in *Abraham's bosom*, Luke xvi. 22, and *rest from their labours*, Rev. xiv. 13. The only argument of any colour to the contrary is only this, that the devil could not so particularly and punctually discover Saul's future events as this Samuel doth, ver. 19. But this also hath little weight in it; it being confessed and notoriously known, that evil spirits, both in the oracles of the heathen, and otherwise, have oftentimes foretold future contingencies; God being pleased to reveal such things to them, and to permit them to be the instruments of revealing them to men, for the trial of some, and for the terror and punishment of others. Besides, the devil might foresee this by strong conjectures, as by the numerousness, strength, courage, and resoluteness of the Philistine host, and the quite contrary condition of the Israelites, and by divers other symptoms far above the reach of mortal men, but such as he by his great sagacity could easily discern. And for that express determination of the time, *to-morrow*, ver. 19, that word may be understood not of the very next day, but indefinitely of some short time after this, as it is taken, Exod. xiii. 14; Deut. vi. 20; Josh. iv. 6, 21. And then it was easy to gather from the present posture of the two armies, that the fight and the ruin of the Israelites was very near. And that it was not the very next day, but some days after this, is evident from the course of the story, and hath been proved by a late learned writer. See my Latin Synopsis on this place.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, [p] I am sore distressed; for the Philistines make war against me, and [q] God is departed from me, and [r] answereth me no more, neither † by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

p Prov. 5. 11, 12, 13. & 14. 14.
q ch. 18. 12.
r ver. 6.
† Heb. *by the hand of prophets.*

Samuel said to Saul; as the devil appeared in Samuel's shape and garb, so also he speaketh in his person, that he might insnare Saul, and encourage others to seek to him in this wicked way. And God permits him to do so for Saul's greater condemnation and punishment. *Neither by prophets, nor by dreams;* he omitteth the Urim here, because he neither did nor could inquire by that, because Abiathar had carried it away to David, and so he expected no answer that way.

16 [s] Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

s Ecclus. 46. 20.

17 And the LORD hath done ‖ to him, [t] as he spake by † me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

‖ Or. *for himself.*
t Prov. 16. 4.
t ch. 15. 28.
† Heb. *mine hand.*

The Lord hath done to him, i. e. *to David*, as it is explained in the following words; the pronoun relative put before the noun to which it belongs, as is usual in the Hebrew text, as Psal. lxxxvii. 1; cv. 19; Prov. vii. 7, 8; Jer. xl. 5. Otherwise, *to him* is put for *to thee;* such changes of persons being frequent among the Hebrews. Otherwise, *for himself*, i. e. for the accomplishment of his counsel, and prediction, and oath, and for the glory of his justice and holiness. *As he spake by me:* still he nourisheth this persuasion in Saul, that it was the true Samuel that spake to him.

18 [u] Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

u ch. 15. 9. 1 Kin. 20. 42. 1 Chr. 10. 13. Jer. 48. 10.

Nor executedst his fierce wrath upon Amalek; he mentions this as an eminent instance of his disobedience.

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

With me, i. e. in the state of the dead; and so it was true both of Saul and Jonathan. Or, in the state of rest; for though thou shalt suffer here for thy sin, yet after death thou shalt be happy, as dying in the Lord's quarrel: so the devil's design might be to flatter Saul into an opinion of his own future happiness, and to take him off from all serious

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thoughts and cares about it. And it is here observable, that as it was the manner of the heathen oracles to answer ambiguously, the better to save his credit in case of mistake; (the devil himself not being certain of future events, but only conjecturing at what was most likely;) so doth this counterfeit Samuel here. For, as concerning the time, he says *to-morrow;* which he understood indifferently for the very next day, or for some short time after. And, as concerning the condition, *thou shalt be with me;* which may be understood either of a good condition, if understood as spoken in the person of Samuel; or of a bad condition, if understood as spoken by an evil spirit; or at least indefinitely of a dead condition, be it good or evil; which last he foresaw by circumstances to be very likely.

† Heb. *made haste, and fell with the fulness of his stature.*

20 Then Saul † fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

Saul fell along on the earth, being quite dispirited with these sad and surprising tidings, and so unable to stand.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid

x Judg. 12. 3. c. 19. 5. Job 13. 14.

hath obeyed thy voice, and I have x put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

The woman came unto Saul; from whom she departed, when she had brought him and Samuel together, that they might more freely converse together, as being alone.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

This earnestness did not come merely from her humanity and respect to Saul, but from a prudent and necessary care of herself, because if Saul had died in her house, his blood would have been charged upon her.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

Compelled him, i. e. did over-persuade him, by importunate entreaties, as the next words show.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

Not having time to leaven it.

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

i. e. Before morning; for he came by night, ver. 8, and went away before day; not willing to have it discovered that he had consulted with a witch.

CHAP. XXIX.

David marching with the Philistines, is disallowed by their princes: Achish pleadeth for him, and against his will dismisseth him, 1—7. He expostulateth with Achish, 8. His answer, 9, 10. David departeth, 11.

a ch. 28. 1. b ch. 4. 1.

NOW a the Philistines gathered together all their armies b to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

Aphek; either, that in the tribe of Asher, Josh. xix. 30, or rather another town of that name in Issachar, though not mentioned elsewhere in Scripture; this being the case of many places, to be but once named.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward c with Achish.

c ch. 28. 1, 2.

i. e. As the life-guard of Achish, as he had promised, chap. xxviii. 2, Achish being, as it seems, the general of the army.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me d these days, or these years, and I have e found no fault in him since he fell *unto me* unto this day?

d See ch. 27. 7. e Dan. 6. 5.

The princes of the Philistines; the lords of the other eminent cities and territories, who were confederate with him in this expedition. *These days, or these years:* q. d. Did I say *days?* I might have said *years;* either because he hath now been with me *a full year and four months*, chap. xxvii. 7, or because he was with me some years ago, chap. xxi. 10, and since that time hath been known to me. And it is not improbable but David, after his escape from thence, might hold some correspondence with Achish, as finding him to be a man of more generous temper than the rest of the Philistines, and supposing that he might have need of him for a refuge in case Saul continued to seek his life. *Since he fell unto me*, i. e. since he revolted or left his own king to turn to me; for that sense Achish put upon this escape of David, (as it is called chap. xxvii. 1,) and so is the phrase of *falling to* a party elsewhere used, Jer. xxxvii. 13, 14.

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, f Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest g in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

f 1 Chro. 12. 19. g As ch. 14. 21.

Were wroth with him; were unsatisfied and offended with Achish for this intention and declaration. *Make this fellow return:* herein the wise and gracious providence of God appeared, both in helping him out of those snares and difficulties, out of which no human wit could have extricated him, but he must either have been, or have been thought, to be a traitor, and an ungrateful, unworthy person either to the one or to the other side; and moreover in giving him the happy opportunity of recovering his own and his all from the Amalekites, which had been irrecoverably lost if he had gone into this battle. And the kindness of God to David was the greater, because it had been most just for God to have left David in all those distresses into which his own sinful counsel and course had brought him. *Of these men*, i. e. of these our soldiers: they speak according to the rules of reason and true policy, for by this very course great enemies have sometimes been reconciled together.

5 *Is* not this David, of whom they sang one to another in dances, saying, h Saul slew his thousands, and David his ten thousands?

h ch. 18. 7. & 21. 11.

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and i thy going out and thy coming in with me in the host *is* good in my sight: for k I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless † the lords favour thee not.

i 2 Sam. 3. 25. 2 Kings 19. 27. k ver. 3.

† Heb. *thou art not good in the eyes of the lords.*

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As the Lord liveth; he swears by Jehovah; either because he did acknowledge their Jehovah to be a God, being, it may be, convinced and instructed therein by David, though he did worship Dagon with him, and above him: or because this was David's God, and therefore he swore by him; partly out of complaisance with David, that he might receive his unwelcome message to him with less offence; and partly that this oath might gain more credit to his words with David. *Thy going out and thy coming in with me*, i. e. thy whole conversation with me. See chap. xviii. 13, and many other places where that phrase is used. *Since the day of thy coming unto me;* though before that time there was evil in thee towards me and my people.

7 Wherefore now return, and go in peace, that thou † displease not the lords of the Philistines.

† Heb. *do not evil in the eyes of the lords.*

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been † with thee unto this day, that I may not go fight against the enemies of my lord the king?

† Heb. *before thee.*

This was deep dissimulation and flattery; but he apprehended it necessary, lest he should tacitly confess himself guilty of that whereof they accused him, and thereby expose himself to the utmost hazards. These perplexities he brought himself into by his irregular course, in forsaking the land of Judah, where God had placed him, chap. xxii. 5, and promised him protection, and putting himself into the hands of the Philistines.

9 And Achish answered and said to David, I know that thou *art* good in my sight, [l] as an angel of God: notwithstanding [m] the princes of the Philistines have said, He shall not go up with us to the battle.

l 2 Sam. 14. 17, 20. & 19. 27.
m ver. 4.

As an angel of God, in whom nothing is blameworthy. Or it may be used to express David's great wisdom (as well as integrity); as 2 Sam. xiv. 17; xix. 27. The heathens acknowledged good spirits, which also they worshipped as an inferior sort of deities, who were messengers and ministers to the supreme God; only Achish had learned the title of angels from the Israelites his neighbours, and especially from David's conversation.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

With thy master's servants; he intimates the ground of the Philistines' jealousy concerning David and his men, that they were all servants of Saul, and therefore had an obligation, and were suspected to have an affection, to their old lord and master, against whom even David himself could not make them fight, especially with and for the Philistines. *As soon as ye have light, depart;* before the battle begin, lest, if you delay, the lords of the Philistines fall upon you, and destroy you.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. [n] And the Philistines went up to Jezreel.

n 2 Sam. 4. 4.

CHAP. XXX.

The Amalekites in David's absence spoil Ziklag, and carry away the people and his two wives captives, 1—6. David asking counsel is encouraged by God to pursue them, 7—10. By the means of an Egyptian, who was left behind, he is brought to the enemies, and recovereth all the spoil, and spoileth them, 11—20; makes an order for the dividing the prey, 21—25; sendeth presents to his friends, 26—31.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the [a] Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

a See ch. 15. 7. & 27. 8.

On the third day, to wit, after David's departure from Achish; for Ziklag was at a great distance from the camp and place of fight, as appears from 2 Sam. i. 2; and David's men being all footmen, could make but slow marches. *The Amalekites;* the remainders of that people who lived near those parts where David had destroyed their brethren, chap. xxvii. 8, 9. *The south*, to wit, the southern part of Judah, and the adjacent parts. See below, ver. 14. *Smitten Ziklag*, i. e. sacked and spoiled it.

2 And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

They slew not any; which was strange, considering how David dealt with them, chap. xxvii. 9. But this must be ascribed partly to their selfish or fleshly interest; for they might reserve them, either to make sale of them for their profit, or to abuse them for their lust; or, it may be, to revenge themselves upon David and his men, by reserving them to extraordinary, and lingering, and repeated punishments; but principally to God's overruling and wonderful providence, who set these bounds to their rage; and though he designed to chastise David's sin and folly, yet would not deliver him nor his up to death.

3 ¶ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

Till either the humour was wholly spent, or the consideration of their calamity had made them stupid.

5 And David's [b] two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

b ch. 25. 42, 43. 2 Sam. 2. 2.

6 And David was greatly distressed; [c] for the people spake of stoning him, because the soul of all the people was † grieved, every man for his sons and for his daughters: [d] but David encouraged himself in the LORD his God.

c Ex. 17. 4. † Heb. *bitter.* Judg. 18. 25. ch. 1. 10. 2 Sam. 17. 8. 2 Kin. 4. 27.
d Ps. 42. 5. & 56. 3, 4, 11. Hab. 3. 17, 18.

The people spake of stoning him, as the author of their miseries, by coming to Ziklag at first, by provoking the Amalekites to this cruelty, by his forwardness in marching away with Achish, and leaving their wives and children unguarded. *In the Lord his God*, i. e. in this, that the all-wise and all-powerful Lord was his God by covenant relation, and special promise, and true and fatherly affection, as he had showed himself to be in the whole course of his providence towards him.

7 [e] And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

e ch. 23. 6, 9

Bring me hither the ephod, and put it upon thyself, that thou mayst inquire of God according to his ordinance, Numb. xxvii. 21. See above, chap. xxiii. 9. David was sensible of his former error in neglecting to ask counsel of God by the ephod when he came to Achish, and when he went out with Achish to the battle; and his necessity now brings him to his duty, and his duty meets with success.

8 [f] And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

f ch. 23. 2, 4.

Before God answered more slowly and gradually, chap. xxiii. 11, 12, but now he answers speedily and fully at once, because the business here required more haste. So gracious is our God, that he considers even the degree of our necessities, and accommodates himself to them.

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9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: [g] for two hundred abode behind, which were so faint that they could not go over the brook Besor.

g ver. 21.

Four hundred men; a small number for such an attempt; but David was strong in faith, giving God the glory of his power and faithfulness.

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

They found an Egyptian, whom by his habit they guessed to be a soldier that had been engaged in that expedition. *They made him drink water;* partly out of humanity and compassion to a perishing creature; and partly in prudence, that by him they might learn the true state of their enemies.

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and [h] when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

h Jo Judg. 15. 19. ch. 14. 27.

Which is to be understood synecdochically of one whole day, and part of two others, as the same phrase is taken Matt. xii. 40, as appears from the next verse, where he saith, *three days agone I fell sick,* but in the Hebrew it is, *this is the third day since I fell sick.*

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

I am a young man of Egypt; God by his providence so ordering it, that he was not one of that cursed race of the Amalekites, who were to be utterly destroyed, but an Egyptian, who might be spared. *My master left me,* in this place and condition; which was barbarous inhumanity; for he ought, and easily might have carried him away with the prey which they had taken. But he paid dearly for this cruelty, for this was the occasion of the ruin of him and of all their company. And God by his secret providence ordered the matter thus for that very end. So that there is no fighting against God, who can make the smallest accidents serviceable to the production of the greatest effects.

14 We made an invasion *upon* the south of [i] the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of [k] Caleb; and we burned Ziklag with fire.

i ver. 16. 2 Sam. 8. 18. 1 Kin. 1. 38, 44. Ezek. 25. 16. Zeph. 2. 5. k Josh. 14. 13. & 15. 13.

The Cherethites, i. e. the Philistines, as is manifest from ver. 16, who are so called Zeph. ii. 5. *And upon the coast which belongeth to Judah, and upon the south of Caleb:* this is added by way of explication: q. d. that part of the south of Judah which belongs to Caleb's posterity, Josh. xiv. 13.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

For his master had told him whither they intended to go, that he might come after them as soon as he could.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, [l] eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

l 1 Thess. 5. 3.

Spread abroad upon all the earth; secure and careless, because they were now come almost to the borders of their own country, and the Philistines and Israelites both were otherwise engaged, and David, as they believed, with them. So they had no visible cause of danger; and yet then they were nearest to their destruction.

17 And David smote them from the twilight even unto the evening of †the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

† Heb. *their morrow.*

From the twilight: the word signifies both the morning and evening twilight. But the latter seems here intended, partly because their eating, and drinking, and dancing was more customary and proper work for the evening than for the morning; and partly because the evening was more convenient for David, that the fewness of his forces might not be discovered by the day-light. *Object.* It is not likely that David would fall upon the Amalekites before his men, who had been tired with a long and hasty march, were refreshed. *Answ.* Nor is it said that he did. It is probable that when he came near them, he reposed himself and his army in some secret place, whereof there were many in those parts, for a convenient season; and then marched on so as to come to them at the evening time.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: [m] David recovered all.

m ver. 8.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

All the flocks and the herds, to wit, which the Amalekites had taken from the Philistines, or others. *Before those other cattle;* before those which belonged to Ziklag. *This is David's spoil,* i. e. the soldiers, who lately were so incensed against David, that they spake of stoning him; now upon this success magnify him, and triumphantly celebrate his praise; and say concerning this spoil, David purchased it by his valour and conduct, and he may dispose of it as he pleaseth.

21 ¶ And David came to the [n] two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he ‖ saluted them.

n ver. 10.

‖ Or, *asked them how they did* Judg. 18. 15.

They went forth to meet David, to congratulate the victory; which, it is probable, David had sent a messenger to acquaint them with. *He saluted them;* he spoke kindly to them, and did not blame them because they went no further with them.

22 Then answered all the wicked men and *men* [o] of Belial, of †those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

o Deut. 13. 13. Judg. 19. 22. † Heb. *men.*

Then answered all the wicked men; when those two hundred men required or expected a part of the spoil; and they gathered from David's words and carriage that he intended to give it to them. *Wicked men and men of Belial;* so he calls them, for their covetousness, and injustice, and churlishness to their brethren; by which expressions we may judge how heinous and odious those sins are in God's sight. *Because they went not with us;* which was from their impotency;

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not by choice or design. Herein therefore was their iniquity and unreasonableness, they would punish them for no fault.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

Ye shall not do so, my brethren: he useth his power and authority to overrule them; but manageth it with all sweetness, calling them brethren; not only as of the same nation and religion with him, but as his fellow soldiers. *With that which the Lord hath given us;* what he hath freely imparted to us, we should not unkindly and injuriously withhold from our brethren.

24 For who will hearken unto you in this matter? but [p] as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

[p] See Num. 31. 27. Josh. 22. 8. 2 Mac. 8. 28.

Who will hearken unto you? what wise or just man will be of your opinion in this matter? *They shall part alike;* a prudent and equitable constitution, and therefore practised by the Romans, as Polybius and others note. The reason of it is manifest, because they were exposed to hazards as well as their brethren, and were a reserve to whom they might retreat in case of a defeat; and they were now in actual service, and in the station in which their general had placed them.

25 And it was *so* from that day † forward, that he made it a statute and an ordinance for Israel unto this day.

† Heb. *and forward.*

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a † present for you of the spoil of the enemies of the LORD;

† Heb. *blessing.* Gen. 33. 11. ch. 25. 27.

Partly in gratitude for their former favour to him; and partly in policy, to engage their affections to him now when he apprehended Saul's death near. *The enemies of the Lord;* he intimates, that though he was fled to the Philistines, yet he employed not his forces against the Israelites, as, no doubt, Saul's courtiers and soldiers reported that he designed; but only against God's enemies.

27 To *them* which *were* in Beth-el, and to *them* which *were* in [q] south Ramoth, and to *them* which *were* in [r] Jattir,

[q] Josh. 19. 8. [r] Josh. 15. 48.

Beth-el, in Kirjath-jearim, where the ark was, 1 Sam. x. 3. *South Ramoth;* a city in the tribe of Simeon, Josh. xix. 8; so called by way of distinction from Ramoth in Gilead, which was more northward, 1 Kings xxii. 12. *Jattir;* of which see Josh. xv. 48.

28 And to *them* which *were* in [s] Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in [t] Eshtemoa,

[s] Josh. 13. 16. [t] Josh. 15. 50.

Aroer; not that beyond Jordan, Numb. xxxii. 34, as many think, which was too remote from David; but another place of that name in Judah, where the rest of the places here named were; this being one of those places *where David and his men were wont to haunt,* as is expressed, ver. 31.

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of [u] the Jerahmeelites, and to *them* which *were* in the cities of the [x] Kenites,

[u] ch. 27. 10. [x] Judg. 1. 16.

30 And to *them* which *were* in [y] Hormah, and to *them* which *were* in Chorashan, and to *them* which *were* in Athach,

[y] Judg. 1. 17.

31 And to *them* which *were* in [z] Hebron, and to all the places where David himself and his men were wont to haunt.

[z] Josh. 14. 13. 2 Sam. 2. 1.

Or, *to go;* whither they used to resort in the time of Saul's persecution, either to hide themselves in some of their territories, or to get provision from thence

CHAP. XXXI.

The Israelites are smitten by the Philistines: Saul's sons are slain: Saul is wounded: he falleth on his own sword; as doth his armour-bearer, 1—6. *The rest flee; and the Philistines possess their towns, and triumph over the dead carcasses,* 7—10. *They of Jabesh-gilead by night take down the bodies of Saul and of his sons, and burn them; and mournfully bury their bones,* 11—13.

NOW [a] the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down ‖ slain in mount [b] Gilboa.

[a] 1 Chro. 10. 1,—12. ‖ Or, *wounded.* [b] ch. 28. 4.

The Philistines fought against Israel, whilst David was engaged against the Amalekites. So he returns to the history, which had been interrupted to give an account of David's concerns.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew [c] Jonathan, and Abinadab, and Melchi-shua, Saul's sons.

[c] ch. 14. 49. 1 Chro. 8. 33.

The Philistines slew Jonathan, David's dear friend; God so ordering it for the further exercise of David's faith and patience; and that David might depend upon God alone for his crown, and receive it solely from him, and not from Jonathan; who doubtless, had he lived, would have speedily settled the crown upon David's head, which would have in some sort eclipsed the glory of God's grace and power in this work. There was also a special providence of God in taking away Jonathan, (who of all Saul's sons seems to have been the fairest for the crown,) for the preventing divisions, which have happened amongst the people concerning the successor; David's way to the crown being by this means made the more clear. *Abinadab,* called also *Ishui,* 1 Sam. xiv. 49. Ish-bosheth was not here, being possibly at home, for the management of public affairs there.

3 And [d] the battle went sore against Saul, and the † archers † hit him; and he was sore wounded of the archers.

[d] See 2 Sam. 1. 6, &c. † Heb. *shooters, men with bows.* † Heb. *found him.*

4 [e] Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest [f] these uncircumcised come and thrust me through, and ‖ abuse me. But his armourbearer would not; [g] for he was sore afraid. Therefore Saul took a sword, and [h] fell upon it.

[e] So Judg. 9. 54. [f] ch. 14. 6. & 17. 26. ‖ Or, *mock me.* [g] 2 Sam. 1. 14. [h] 2 Sam. 1. 10.

Thrust me through, and abuse me; lest they take me, and put me to some shameful and cruel death. *Saul took a sword, and fell upon it,* and died of the wound, as it follows.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

Of the valley, to wit, the valley of Jezreel, where the battle was fought. *On the other side Jordan;* or rather, *on this side Jordan;* for these were in the most danger; and the Hebrew preposition is indifferently used for *on this side,* or for *beyond.*

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

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9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to [i]publish *it in* the house of their idols, and among the people.

[i] 1 Sam. 1. 20.

They cut off his head, as the Israelites did by Goliath. *To publish it in the house of their idols,* to give them the glory of this victory.

10 [k]And they put his armour in the house of [l]Ashtaroth: and [m]they fastened his body to the wall of [n]Beth-shan.

[k] ch. 21. 9. [l] Judg. 2. 13. [m] 2 Sam. 21. 12. [n] Josh. 17. 11. Judg. 1. 27.

11 ¶ [o]And when the inhabitants of Jabesh-gilead heard ‖ of that which the Philistines had done to Saul;

[o] ch. 11. 3, 9, 11. ‖ Or, *concerning him.*

Jabesh-gilead, which was beyond Jordan; for the people on this side Jordan were fled from their cities, as was now said.

12 [p]All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and [q]burnt them there.

[p] See ch. 11. 1,—11. 2 Sam. 2. 4,—7. [q] 2 Chro. 16. 14. Jer. 34. 5. Amos 6. 10.

Burnt their flesh, after the manner.

13 And they took their bones, and [r]buried *them* under a tree at Jabesh, [s]and fasted seven days.

[r] 2 Sam. 2. 4, 5. & 21. 12, 13, 14. [s] Gen. 50. 10.

To testify their sorrow for the public loss of Saul, and of the people of God; and to entreat God's favour to prevent the utter extinction of his people. But you must not understand this word of *fasting* strictly, as if they eat nothing for seven whole days; but in a more large and general sense, as it is used both in sacred and profane writers; that they did eat but little, and that seldom, and that but mean food, and drunk only water for that time

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THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED,

THE SECOND BOOK OF THE KINGS.

CHAP. I.

David being at Ziklag receiveth tidings by an Amalekite of Saul and Jonathan's death: the messenger pretendeth himself to have killed Saul, 1—12. *David causeth him to be put to death,* 13—16; *lamenteth Saul and Jonathan with a song,* 17—27.

B. C. 1056. NOW it came to pass after the death of Saul, when David was returned from [a]the slaughter of the Amalekites, and David had abode two days in Ziklag;

[a] 1 Sam. 30. 17, 26.

Which though burnt, yet was not so consumed by the fire, that David and his men could not lodge in it.

2 It came even to pass on the third day, that, behold, [b]a man came out of the camp from Saul [c]with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

[b] ch. 4. 10. [c] 1 Sam. 4. 12.

On the third day; from David's return to Ziklag, as the foregoing words manifest. *With his clothes rent, and earth upon his head;* pretending sorrow for the loss of God's people, in compliance with David's humour.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, † How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

† Heb. *What was, &c.* 1 Sam. 4. 16.

He mentions only these two, as those who seemed most to obstruct David's coming to the crown.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

For the knowledge of this did most concern both David and the whole commonwealth of Israel.

6 And the young man that told him said, As I happened by chance upon [d]mount Gilboa, behold, [e]Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

[d] 1 Sam. 31. 1. [e] See 1 Sam. 31. 2, 3, 4.

7 And when he looked behind him, he saw me, and called unto me. And I answered, † Here *am* I.

† Heb. *Behold me.*

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for ‖anguish is come upon me, because my life *is* yet whole in me.

‖ Or, *my coat of mail, or, my embroidered coat hindereth me, that my, &c.*

Stand upon me, i. e. lean upon me by thy weight and force, that the spear may come through me; or, *stay by me,* i. e. stop thy flight, and tarry so long with me till thou hast killed me. *Anguish is come upon me,* i. e. I am in great pain of body, and anguish of mind. Or thus, *my coat of mail,* or *embroidered coat, hath hindered me,* that the spear could not pierce into me. Thus divers both Hebrew and other learned expositors understand it. *My life is yet whole in me;* I am heart-whole, and not likely to die, as well as not willing to live.

10 So I stood upon him, and [f]slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

[f] Judg. 9. 54.

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I stood upon him, and slew him: it is most probable this was a lie, devised to gain David's favour, as he supposed. For, 1. Saul was not killed by a spear, as he pretends, but by his sword, 1 Sam. xxxi. 4. 2. It is expressly said that Saul's *armour-bearer*, being yet living, *saw that Saul was dead*, 1 Sam. xxxi. 5; which doubtless he would very thoroughly examine and know, before he would kill himself upon that account, as he did. 3. Saul's death is manifestly ascribed to his own action, even to his falling upon his sword, 1 Sam. xxxi. 4, 5. *I was sure that he could not live after that he was fallen:* this he addeth by way of caution and excuse, that it might be thought an act of necessity and kindness, and not of choice or ill will, that he killed Saul. But here also he betrays himself; for how could this be true, when Saul's life was whole within him, as he had now said, ver. 9? *The crown that was upon his head;* not that he then wore it; which would have exposed him too much, and that unnecessarily, to the rage of the Philistines; but that he used to wear it. It is not likely that he found it now actually upon Saul's head, but that he met with it in some part of the camp, whither Saul had brought it to wear it when he saw fit. *Unto my lord;* unto thee, whom, now Saul is dead, I own for my lord and king.

11 Then David took hold on his clothes,
[g] ch. 3. 31. & 13. 31. and [g]rent them; and likewise all the men that *were* with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

Whence art thou? David heard and knew before what he was, but he asked it again judicially, in order to his trial and punishment.

[h] Num. 12. 8. 14 And David said unto him, [h]How
[i] 1 Sam. 31. 4. [k] 1 Sam. 24. 6. & 26. 9. Ps. 105. 15. wast thou not [i]afraid to [k]stretch forth thine hand to destroy the LORD's anointed?

Why didst not thou refuse to kill him, as his armour-bearer had done? For notwithstanding his great danger, something might have fallen out through God's all-disposing providence, whereby his life might have been preserved.

[l] ch. 4. 10, 12. 15 And [l]David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

[m] 1 Sam. 26. 9. 1 Kings 2. 32, 33, 37. [n] ver. 10. Luke 19. 22. 16 And David said unto him, [m]Thy blood *be* upon thy head; for [n]thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

Thy blood be upon thy head; the guilt of thy bloodshed or death lies upon thyself, not upon me, for thy free and voluntary confession is sufficient proof of thy guilt in killing the king.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son:

[o] 1 Sam. 11. 3. 18 ([o]Also he bade them teach the children of Judah *the use of* the bow: be-
[p] Josh. 10. 13. ‖ Or, *of the upright.* hold, *it is* written [p]in the book ‖ of Jasher.)

Also: having mentioned David's lamentation in general, before he comes to the particular description of it, he interposeth this verse by way of parenthesis; to signify, that David did not so give up himself to lamentation as to neglect his great business, the care of the commonwealth, which now lay upon him; but took particular care to fortify them against such further losses and calamities as he bewails in the following song; and by his example, and this counsel, to instruct the people, that they should not give up themselves to sorrow and despondency for their great and general loss; but should raise up their spirits, and betake themselves to action. *He bade them:* David being now actually king upon Saul's death, takes his power upon him, and gives forth his commands. *The children of Judah:* these he more particularly teacheth, because they were the chief, and now the royal tribe, and likely to be the great bulwark to all Israel against the Philistines, upon whose land they bordered; and withal, to be the most friendly and true to him, and to his interest. *The use of the bow,* i. e. the use of their arms, which are all synecdochically expressed under the name of the *bow,* which then was one of the chief weapons; and for the dexterous use whereof Jonathan is commended in the following song: which may be one reason why he now gives forth this order, that so they might strive to imitate Jonathan in the military skill, and to excel in it, as he did. *It is written;* not the following song, as many think, for that is written here, and therefore it was needless to refer us to another book for it; but this foregoing counsel and course which David took to repair the last loss, which is here mentioned but briefly, and in general terms; but, as it seems, more largely and particularly described *in the book of Jasher;* of which see on Josh. x. 13.

19 The beauty of Israel is slain upon
thy high places: [q]how are the mighty fallen!
[q] ver. 27. 1 Mac. 9. 21.

The beauty of Israel; their flower and glory, Saul and Jonathan, and their army, consisting of young and valiant men. *Upon thy high places,* i. e. those which belong to thee, O land of Israel. *How are the mighty fallen!* how strangely! how suddenly! how dreadfully and universally!

[r] 1 Sam. 31. 9. Mic. 1. 10. See Judg. 16. 23. [s] See Ex. 15. 20. Judg. 11. 34. 1 Sam. 18. 6. [t] 1 Sam. 31. 4. 20 [r]Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest [s]the daughters of the Philistines rejoice, lest the daughters of [t]the uncircumcised triumph.

Tell it not in Gath: this is not a precept, but a poetical wish; whereby he doth not so much desire that this might not be done, which he knew to be vain and impossible; as express his great sorrow because it was and would be done, to the great dishonour of God and of his people. He mentions *the daughters of the Philistines,* because it was the custom of women in those times and places to celebrate those victories which their men obtained, with triumphant songs and dances; as Exod. xv.; Judg. xi. 34; 1 Sam xviii. 6.

[u] 1 Sam. 31. 1. [x] See Judg. 5. 23. Job 3. 3. 4. Jer. 20. 14. 21 Ye [u]mountains of Gilboa, [x]*let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* [y]anointed with oil.
[y] 1 Sam. 10. 1.

Let there be no dew, neither let there be rain, upon you: this is no proper imprecation; which he had no reason to inflict upon those harmless mountains; but only a passionate representation of the horror which he conceived at this public loss; which was such, as if he thought every person or thing which contributed to it were fit to bear the tokens of Divine displeasure, such as this is, when the earth wants the blessed and necessary influences of dew and rain. *Nor fields of offerings,* i. e. fruitful fields, which may produce fair and goodly fruits fit to be offered unto God. *The shield of the mighty;* the shields of the valiant men of Israel. *Vilely;* dishonourably; for it was a great reproach to any soldier to cast away or lose his shield. *Cast away,* to wit, by themselves, that they might flee more swiftly away, as the Israelites did, and Saul with the rest; as is said, 1 Sam. xxxi. 1, 2. *As though he had not been anointed with oil;* as if he had been no more nor better than a common soldier: he was exposed to the same kind of death and reproach as they were.

22 From the blood of the slain, from
the fat of the mighty, [z]the bow of Jona-
[z] 1 Sam. 18. 4. than turned not back, and the sword of Saul returned not empty.

Turned not back, to wit, without effect: compare Isa. xlv. 23; lv. 11. Their arrows shot from their bows, and their swords, did seldom miss, and commonly pierced fat, and flesh, and blood, and reached even to the heart and bowels. *Empty,* i. e. not filled and glutted with blood: for

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the sword is metaphorically said to have a *mouth*, which we translate an *edge;* and to *devour*, 2 Sam. ii. 26; xi. 25; Jer. ii. 30; xlvi. 10. And this their former successfulness is here mentioned as an aggravation of their last infelicity.

23 Saul and Jonathan *were* lovely and
‖ Or, *sweet.* ‖pleasant in their lives, and in their death
they were not divided: they were swifter
n Judg. 14. 18. than eagles, they were [n]stronger than
lions.

Pleasant; amiable and obliging in their carriage and conversation, both towards one another, and towards their people; for as for Saul's fierce behaviour towards Jonathan, 1 Sam. xx. 30, 33, it was only a sudden passion, by which his ordinary temper was not to be measured; and for his carriage towards David, that was from that jealousy and reason of state which usually engageth even good-natured and well-nurtured princes to the same hostilities in like cases. But it is observable, that David speaks not a word here of his piety and other virtues; but only commends him for those things which were truly in him; a fit pattern for all preachers in their funeral commendations. *In their lives;* Jonathan was not false to his father, as was reported; but stuck close to him. *In their death they were not divided;* and as he lived, so he died with him, at the same time, and in the same common and good cause. *Swifter than eagles;* expeditions and nimble in pursuing their enemies, and executing their designs; which is a great commendation in a prince and in a soldier. *Stronger than lions*, in regard of their bodily strength and the courage of their minds.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

Ye daughters of Israel: these he mentions, partly because the women then used to make songs, both of triumph and of lamentation, as occasion required; and partly because they usually are most delighted with the ornaments of the body here following. *Who clothed you in scarlet:* this he did, partly because he procured them so much peace as gave them opportunity of enriching themselves; and partly because he took these things as spoils from the enemies, and clothed his own people with them. Compare Psal. lxviii. 12.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

Which were in thy country, and (had not thy father disinherited thee by his sins) in thy dominions.

26 I am distressed for thee, my brother
b 1 Sam. 18. 1, 3. & 19. 2. & 20. 17, 41. & 23. 16. Jonathan: very pleasant hast thou been
unto me: [b]thy love to me was wonderful,
passing the love of women.

For thee, i. e. for the loss of thee. For besides the loss of a true friend, and all the comfort of friendship, which is inestimable, he lost him who both could, and undoubtedly would, have given him a speedy, and quiet, and sure possession of the kingdom; whereas now he met with long and troublesome interruptions. *The love of women*, i. e. that love wherewith they love their husbands or children; for their affections are usually more vehement and ardent than men's.

c ver. 19. 27 [c]How are the mighty fallen, and the
weapons of war perished!

Either, 1. Metaphorically so called, to wit, Saul and Jonathan, and the brave commanders and soldiers of Israel; who might have been called *the chariots of Israel, and the horsemen thereof.* Or rather, 2. Properly; for, together with the men, their arms were lost, which was a very great aggravation of their loss, and that loss seems to be at this time more irrecoverable and dangerous than the loss of their men.

CHAP. II.

David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah, 1—4. *He commendeth them of Jabesh-gilead for burying Saul,* 5—7. *Abner maketh Ish-bosheth king of Israel,* 8—11. *A mortal fight between twelve of Abner's and twelve of Joab's men,* 12—17. *Asahel pursueth Abner, and is slain by him,* 18—24. *At Abner's motion Joab soundeth a retreat,* 25—31. *Asahel's burial,* 32.

AND it came to pass after this, that
David [a]enquired of the LORD, saying, a Judg. 1. 1. 1 Sam. 23. 2, 4, 9. & 30. 7, 8.
Shall I go up into any of the cities of
Judah? And the LORD said unto him, Go
up. And David said, Whither shall I go b 1 Sam. 30. 31. ver. 11. ch. 5. 1, 3. 1 Kin. 2. 11.
up? And he said, Unto [b]Hebron.

David inquired of the Lord, by *Urim*, as 1 Sam. xxiii. 6, 9; xxx. 7, 8. Thus David begins at the right end, and lays his foundation in God's counsel and assistance, which now he seeks. He asketh not whether he should take the kingdom, for that was appointed and known before; and he would not offend God, nor dishonour his ordinance, with frivolous and unnecessary inquiries; but only where he should enter upon it; whether in Judah, as he supposed, because of his relation to that tribe, and his interest in it; or whether in some other tribe; for he doth not limit God, but resolves exactly to follow his counsels. *Unto Hebron;* which was next to Jerusalem, (part whereof the Jebusites now possessed,) the chief city of that tribe, and a city of the priests, Josh. xxi. 10, &c., and in the very centre or middle of that tribe, to which the whole tribe might speedily resort, when need required.

2 So David went up thither, and his
c 1 Sam. 30. 5. [c]two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And [d]his men that *were* with him d 1 Sam. 27. 2, 3. & 30. 1. 1 Chr. 12. 1.
did David bring up, every man with his
houshold: and they dwelt in the cities of
Hebron.

i. e. The cities or towns belonging and subject to Hebron, which was the metropolis, Josh. xxi. 11, 12; for in Hebron itself there was not space for them all, because it was filled with priests, and with David's court.

4 [e]And the men of Judah came, and cir. 1055.
there they anointed David king over the e ver. 11. ch. 5. 5. 1 Mac. 2. 57.
house of Judah. And they told David,
saying, *That* [f]the men of Jabesh-gilead f 1 Sam. 31. 11, 13.
were they that buried Saul.

They anointed David king over the house of Judah: this they did upon just grounds, because not only the kingdom was promised to that tribe, Gen. xlix. 10, but David was designed and anointed by God, whose will both they and all Israel were obliged to observe and obey. And they piously resolved not to neglect their duty, though they saw the other tribes would. Yet their prudent caution and modesty is observable, that they make him king of Judah only, and not of all Israel. And therefore there was need of a third anointing to the kingdom over all Israel, which he had chap. v. 3. But as for that first anointing, 1 Sam. xvi. 13, it was only a designation of the person who should be king, but not an actual inauguration of him to the kingdom.

5 ¶ And David sent messengers unto
the men of Jabesh-gilead, and said unto
them, [g]Blessed *be* ye of the LORD, that g Ruth 2. 20. & 3. 10. Ps. 115. 15.
ye have shewed this kindness unto your
lord, *even* unto Saul, and have buried
him.

This kindness; this respect and affection to procure him burial. For as it is and ever was esteemed an act of inhumanity to deny burial to the dead; so it is an act of mercy and kindness to bury them.

6 And now [h]the LORD shew kindness h 2 Tim. 1. 16, 18.
and truth unto you: and I also will requite you this kindness, because ye have
done this thing.

Kindness and truth, i. e. true and real kindness; not in words only, but also in actions, as you have now done to

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your king, the Lord's anointed. *I also will requite you this kindness;* so far am I from being offended with you for this kindness to my late enemy, that I will requite it.

7 Therefore now let your hands be strengthened, and † be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

† Heb. *be ye the sons of valour.*

Be ye valiant; be not afraid lest the Philistines should punish you for this fact, but take good courage, I will defend you. *For your master Saul is dead,* or *though your master Saul be dead,* and so your hearts may faint within you, as if you were now sheep without a shepherd.

8 ¶ But [i]Abner the son of Ner, captain of † Saul's host, took ‖ Ish-bosheth the son of Saul, and brought him over to Mahanaim;

[i] 1 Sam. 14. 50.
† Heb. *the host which was Saul's.*
‖ Or, *Esh-baal,* 1 Chron. 8. 33. & 9. 39.

Partly out of envy and malice against David; and partly out of his own ambition and desire of rule, because he knew that Ish-bosheth would have only the name of king, whilst he had the power. *Ish-bosheth,* called also *Esh-baal,* 1 Chron. viii. 33; ix. 39; it being usual with the Hebrews, instead of Baal, the name of false gods, to put Bosheth, which signifies *shame,* or *confusion,* or *a shameful thing;* as appeareth by comparing Judg. ix. 53, with 2 Sam. xi. 21; and 2 Sam. iv. 4, with 1 Chron. viii. 34; and from Jer. iii. 24; Hos. ix. 10. *Mahanaim;* a place beyond Jordan, whither he carried him; partly to secure those brave and valiant men of Jabesh-gilead to himself; and principally because this place was most remote from David, and from the Philistines too; and therefore here he might recruit his forces with less disturbance than in other places.

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

Gilead; largely so taken for all the land of Israel beyond Jordan, as it is Josh. xxii. 9; Judg. x. 8. *The Ashurites,* i. e. the tribe of Asher, as the Chaldee Paraphrast and others understand it. *Jezreel;* a large and rich valley situate in the borders of the tribes of Zebulun, Issachar, and Naphtali, and so put synecdochically for them all. *All Israel;* except Judah, as it follows.

1055. 10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

Reigned two years, to wit, before the following war broke forth; compare 1 Sam. xiii. 1; for that he reigned longer, may appear both from the following verse, and from chap. iii. 1, and from the following history; though some think he reigned only two years, and that the rest of David's seven years the Israelites by Abner's instigation stuck to the house of Saul, but were in suspense whether they should confer the crown upon Mephibosheth the right heir, but a child; or upon Ish-bosheth, a grown man, whom with some difficulty, and after long debates amongst themselves, they preferred.

11 And [k]the † time that David was king in Hebron over the house of Judah was seven years and six months.

[k] ch. 5. 5. 1 Kin. 2. 11.
† Heb. *number of days.*

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to [l]Gibeon.

[l] Josh. 18. 25.

The servants of Ish-bosheth, i. e. his officers and commanders, and their army. *To Gibeon,* in the country of Benjamin, Josh. xviii. 25, near Judah, to fight with David's army, and to bring back the rest of the kingdom to Saul's house.

cir. 1053. 13 And Joab the son of Zeruiah, and the servants of David, went out, and met † together by [m]the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

† Heb. *them together.*
[m] Jer. 41. 12.

Went out, to battle. *Quest.* How could or durst this one tribe oppose all the rest? *Answ.* First, This tribe was very numerous and valiant of themselves, and they had a king of extraordinary courage, and conduct, and success. Secondly, There were great numbers of the other tribes which favoured them, as appears from 1 Chron. xii. Thirdly, They had the encouragement of special promises of God, made both to their tribe and to David. *Met together,* i. e. met the opposite army, and put themselves into a posture for battle.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

Abner trusting to his greater numbers, offers battle. *Play before us,* i. e. show their prowess and dexterity in managing their weapons, and fighting together. He speaks like a vain-glorious and cruel man, and a soldier of fortune, that esteemed it a sport to see men wounding and killing one another. So this he designed, partly for their mutual recreation, and trial of skill and valour; and partly that by this occasion they might be engaged in a battle.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

Abner selected all his combatants out of Benjamin, both because that was a warlike and valiant tribe, and that he might give the more honour to his own tribe.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called ‖ Helkath-hazzurim, which *is* in Gibeon.

‖ That is, *The field of strong men.*

By the head; by the hair of the head, which after their manner was of a considerable length, and therefore gave their enemy advantage; which every one of them endeavoured to get, and to improve against the other. *Helkath-hazzurim,* or *the field of rocks,* i. e. of men who stood like rocks, unmovable, each one dying upon the spot where he fought.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were [n]three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* °*as* light † of foot † [p]as a wild roe.

[n] 1 Chron. 2. 16.
[o] 1 Chro. 12. 8.
† Heb. *of his feet.*
† Heb. *as one of the roes that is in the field.*
[p] ver. 19. 23. Cant. 2. 17. & 8. 14.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left † from following Abner.

† Heb. *from after Abner.*

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am.*

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ‖ armour. But Asahel would not turn aside from following of him.

‖ Or, *spoil,* Judg. 14. 19.

Take thee his armour: if thou art ambitious to get a trophy or mark of thy valour, desist from me, who am an old and experienced captain, and go to some young and raw soldier; try thy skill upon him, and take away his arms from him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

He was loth to enrage Joab too much against him, because his guilty conscience told him that his cause was bad, and

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therefore he presaged ill success, and that he might need such a friend as Joab to make his peace with David.

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him [q] under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

q ch. 3. 27. & 4. 6. & 20. 10.

The hinder end of the spear was sharp-pointed, after the manner. *Under the fifth rib;* the seat of the liver and bowels, where wounds are mortal. *In the same place;* upon the spot, not being able to go one step further.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

Where, being upon the upper ground, they might better defend themselves.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

It will be bitterness in the latter end; it will produce dreadful effects, and many bloody slaughters, if by a further prosecution thou makest them desperate; which is against all the rules of policy. *Their brethren,* by nation and religion; whom therefore they should not pursue with so fierce a rage, as if they were pursuing the Philistines.

27 And Joab said, *As* God liveth, unless [r] thou hadst spoken, surely then † in the morning the people had ‖ gone up every one from following his brother.

r ver. 14. Prov. 17. 14. † Heb. *from the morning.* ‖ Or, *gone away.*

Unless thou hadst spoken; unless thou hadst made the motion that they might fight, ver. 14. It was thou, not I, that gave the first occasion of this fight. Withal, he intimates that Abner was the sole cause of this war; and that if he had not given commission and command, the war had never been undertaken, but all things had been ended by an amicable agreement; which might have been made that very morning, if he had so pleased.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

Either, first, at that time; or rather, secondly, in any pitched battle.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

Bithron; otherwise called *the mountains of Bether,* Cant. ii. 17, which were beyond Jordan; or some other country now not known by that name, which is the case of hundreds of places.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

The war between the house of David and the house of Saul. Six sons born to David in Hebron, 1—5. *Abner, displeased with Ish-bosheth,* 6—11, *revolteth to David, who requireth of him that he bring with him Michal, which he does, and communes with the elders of Israel; is feasted by David and dismissed,* 12—21. *Joab returning from battle is displeased with the king, and treacherously murdereth Abner,* 22—27. *David curseth Joab,* 28—30. *Mourneth over Abner,* 31—39.

NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

Long war; for five years longer; for it is probable that Ish-bosheth was made king presently upon Saul's death, to give them countenance for their rebellion against David; and the other tribes did not submit to David before seven years were expired.

2 ¶ And [a] unto David were sons born in Hebron: and his firstborn was Amnon, [b] of Ahinoam the Jezreelitess;

a 1 Chron. 3. 1,—4.
b 1 Sam. 25. 43.

3 And his second, ‖ Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king [c] of Geshur;

‖ Or, *Daniel,* 1 Chro. 3. 1.
c 1 Sam. 27. 8. ch. 13. 37.

Chileab, called also *Daniel,* 1 Chron. iii. 1. *Geshur;* a part of Syria, northward from the land of Israel, Deut. iii. 14; Josh. xii. 5. See 2 Sam. xiii. 37; xiv. 23; xv. 8. Her he married, as it may seem, in policy, that he might have a powerful friend and ally to assist him against Ish-bosheth's party in the north, whilst himself opposed him in the southern parts. But he paid dear for making piety give place to policy herein, as the history of Absalom showeth. There were other Geshurites southward from Canaan, whom David invaded, 1 Sam. xxvii. 8, and it is not impossible but they were a colony of those in the north.

4 And the fourth, [d] Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

d 1 Kin. 1. 5.

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

David's wife: this is added, either because she was of obscure parentage, and was known by no other title but her relation to David; or to distinguish her from some other person of that name, who possibly might be of no good fame; or because this was his first and most proper wife, best known by her other name of Michal, who, though she had no child by David after she scoffed at him for dancing before the ark, chap. vi. 23, yet might have one before that time. And she might be named the last of these here, because she was given away from David, and married to another man, when David took the other wives; and therefore though she had been first, yet now she was become the last of them. Or this title, being put in the last place, may belong to all the rest of the women above mentioned, by a figure called *zeugma,* to distinguish them from his concubines, 2 Sam. v. 13; 1 Chron. iii. 9.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

He used all his endeavours to support Saul's house; which is mentioned, to show the reason of his deep resentment of the following aspersion. Or, *he strengthened himself in the house of Saul,* i. e. he so managed all affairs, as to get all the riches and power into his own hands; which made Ish-bosheth suspect that he aimed at the kingdom, and sought to marry the king's concubine in order to it, as the manner was. See 2 Sam. xii. 8; xvi. 21; 1 Kings i. 17.

7 And Saul had a concubine, whose name *was* [e] Rizpah, the daughter of Aiah:

e ch. 21. 8, 10.

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and *Ish-bosheth* said to Abner, Where-
f ch 16. 21. fore hast thou f gone in unto my father's concubine?

Either, first, To satisfy thy own lust. Or rather, secondly, By that pretence to take away my crown first; for this was that which stirred up his jealousy and rage, and caused him to speak that to Abner which otherwise he neither would nor durst. But whether Abner were guilty or no, it is not evident from the following words; for if it were true, great men cannot endure to be told of their faults, though they be true and great.

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I
g Deu. 23. 18. 1 Sam. 24. 14. ch. 9. 8. & 16. 9. g a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

A dog's head, i. e. a vile and contemptible creature, as a dog was. See Deut. xxiii. 18; 1 Sam. xxiv. 14; 2 Sam. ix. 8; xvi. 9; Job xxx. 1; Eccles. ix. 4. And *a dog's head* is put for *a dog* by a synecdoche, usual both in the Hebrew and in other languages, as the *head* is oft put for the whole *man* in the Latin tongue. *Which against Judah;* so the particle *lamed* is well rendered, as *el*, which among the Hebrews is confessedly of the same nature and use, is used Eccles. ix. 14; Jer. xxxiv. 7; Ezek. xiii. 9, 20; Amos vii. 15. *Have not delivered thee into the hand of David*, which I could oft and easily have done. *That thou chargest me to-day with a fault concerning this woman;* either, that thou accusest me falsely concerning this matter; or, that thou canst not wink at so small a fault (for so he esteemed it) as conversation with this woman, who, whatsoever she formerly was, is now so impotent and inconsiderable, that she can do thee no service, as I have done.

h Ruth 1. 17. 1 Kin. 19. 2. 1 Sam. 15. 28. & 16. 1, 12. & 28. 17. 1 Chr. 12. 23. 9 h So do God to Abner, and more also, except, i as the LORD hath sworn to David, even so I do to him;

Whence it appears that this wicked wretch did all this while fight against his own knowledge and conscience, and against God himself.

10 To translate the kingdom from the house of Saul, and to set up the throne
k Judg. 20. 1. ch. 17. 11. 1 Kin. 4. 25. of David over Israel and over Judah, k from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because hé feared him.

He could not answer Abner, because he durst not provoke Abner further, lest he should really execute what he supposed as yet he only threatened. *Because he feared him*, as having a greater interest in, and power with, both the army and the rest of the people, than himself had.

1048. 12 ¶ And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

Messengers on his behalf; who in his name and stead might treat with David concerning his reconciliation with him. Thus God overrules the lusts and passions of wicked men, to accomplish his own wise and holy purposes. And who then dare contend with that God who makes even his enemies to do his work, and destroy themselves? *Whose is the land?* to whom doth this whole land belong, but to thee? Is it not thine by Divine right? Saul's son is but a usurper, thou only art the rightful owner. *Make thy league with me*, that thou wilt pardon all past offences to me, and to all Israel, and thou wilt receive me into thy grace and favour.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee,

† that is, l Thou shalt not see my face, except thou first bring m Michal Saul's daughter, when thou comest to see my face.

† Heb. saying.
l So Gen. 43. 3.
m 1 Sam. 18. 20.

I will make a league with thee, to wit, upon thy terms; which, all circumstances considered, seems to be lawful, to prevent the great effusion of Israelitish blood, which otherwise would certainly have been spilt. And although the principle of this action of Abner's was base and wicked, yet the action itself was lawful and commendable, and no more than his duty to God and David obliged him to; and therefore David might well persuade and induce him to it.

14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me n for an hundred foreskins of the Philistines.

n 1 Sam. 18. 25, 27.

Ish-bosheth's consent was necessary, both to take her away from her present husband, and to persuade her to return to David. Hereby David opened to him also a door of hope for his reconciliation, lest being desperate he should hinder Abner in his present design. *My wife Michal;* who, though she was taken from me by force, and constrained to marry another, 1 Sam. xxv. 44, yet is indeed my rightful wife. Her David demands, partly, for the affection he formerly had and still retained to her; partly, to deliver her from the sin and reproach of adultery with another man, who was not in truth and justice her husband, though he was so called and accounted; and partly, upon a politic consideration, that she might strengthen his right and title to the kingdom.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from o Phaltiel the son of Laish.

o 1 Sam. 25. 44, *Phalti.*

For, being forsaken by Abner, he durst not deny David, into whose power he saw he must unavoidably come; and besides he supposed that she might be an effectual instrument to make his peace with David.

16 And her husband went with her † along weeping behind her to p Bahurim. Then said Abner unto him, Go, return. And he returned.

† Heb. going and weeping.
p ch. 19. 16.

Bahurim; a city of Benjamin, upon the borders of Judah. See 2 Sam. xix. 16; 1 Kings ii. 8.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David † in times past *to be* king over you:

† Heb. both yesterday and the third day.

Even in Saul's time you highly honoured him, and prized his conduct, and wished that the power were in his hands; and great numbers of you went to him when he was in the hold, 1 Chron. xii. And after Saul's death you would gladly have advanced him to the crown, if your respect to Saul's family, together with my authority and influence, had not diverted you.

18 Now then do *it:* q for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

q ver. 9.

Now then do it; you shall have my free consent and utmost assistance in procuring it. *The Lord hath spoken of David;* he wickedly pretends religion, when he intended nothing but the satisfaction of his own pride, and malice, and fury against Ish-bosheth. It is very probable God spake these words, but undoubtedly he spake the same sense by Samuel, though it be not expressed before.

19 And Abner also spake in the ears of r Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

r 1 Chron. 12. 29.

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In the ears of Benjamin; to these he particularly applies himself, because they might be thought most kind to Saul and his house, and most loth to let the kingdom go out of their own tribe; and therefore it was necessary that he should use all his art and power with them, to persuade them to a compliance with his design; and besides, they were a valiant tribe, and bordering upon Judah, and situate between them and the other tribes; and therefore the winning of them would be of mighty concernment to bring in all the rest.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

Which in those times was customary when persons entered into covenant. See Gen. xxvi. 30; xxxi. 44, 46.

21 And Abner said unto David, I will
[a] ver. 10, 12. arise and go, and [a]will gather all Israel unto my lord the king, that they may make a league with thee, and that thou
[t] 1 Kings 11. 37. mayest [t]reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

All Israel, i. e. the elders and chieftains of all Israel, representing and ruling all the rest.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

A troop of robbers, either Philistines, or Edomites, or some others, who taking advantage of the discord between the houses of Saul and David, made inroads into Judah, as they had occasion.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

What hast thou done? thou hast committed a great oversight, to dismiss so dangerous and mischievous a person when he was in thy hands.

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know
[u] 1 Sam. 20. 6. Is. 37. 28. [u]thy going out and thy coming in, and to know all that thou doest.

To search out thy counsels and secret designs, and to make use of them against thee.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

He sent messengers after Abner, in the king's name, and upon pretence of some further communication with him.

27 And when Abner was returned to
[x] 1 Kings 2. 5. So ch. 20. 9, 10. (Or, *peaceably.* [y] ch. 4. 6. [z] ch. 2. 23. Hebron, Joab [x]took him aside in the gate to speak with him ‖quietly, and smote him there [y]under the fifth *rib*, that he died, for the blood of [z]Asahel his brother.

In the gate; in the entrance into the city before he came to the king; and in the place where conferences used to be. *Quietly;* with appearance of great civility and kindness. Or, *secretly,* as having some matter of great importance to utter, which none but himself must hear. *Smote him there under the fifth rib;* as he did Asahel, chap. ii. 23. *For the blood of Asahel his brother;* to revenge the death of Asahel; and withal (though that be not here mentioned) to secure his own standing, and rid his hands of so great and powerful a competitor. And this was Joab's design; but God had other designs in it, both to punish Abner's manifold wickedness, and particularly his rebellion against David, and against God and his own conscience therein; and that David might not owe his kingdom to Abner, and to his revenge and treachery, but wholly to God's wise and powerful providence.

28 ¶ And afterward when David heard *it,* he said, I and my kingdom *are* guiltless before the LORD for ever from the † blood of Abner the son of Ner: † Heb. *bloods.*

David said publicly, before his courtiers and people; and seriously, as in God's presence; I call the Lord to witness, that this was not done by my instigation or authority, or by any public counsel, but only by Joab's malice; and therefore I trust that God will not punish me nor my kingdom, but Joab only.

29 [a]Let it rest on the head of Joab, [a] 1 Kings 2. 32, 33.
and on all his father's house; and let there not † fail from the house of Joab † Heb. *be cut off.*
one [b]that hath an issue, or that is a leper, [b] Lev. 15. 2.
or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

Let it rest, i. e. this blood, the guilt and punishment of it. *And on all his father's house.* But children were not to suffer for their parents' sin, Deut. xxiv. 16; and therefore either this was only a prediction; or, if it were an imprecation, David may seem to have transgressed his bounds, and mingled his passion with his zeal, that so he might express his utter detestation of this horrid murder, and how far he was from having any hand in it. *An issue* was not only a troublesome and shameful disease, but also infectious, both to him that had it, and to all that touched him; so that whilst it was upon a man, he was cut off in a great part from converse either with God or men. *That leaneth on a staff,* through craziness, or feebleness, or lameness, whereby he is rendered unfit for action and public service.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother [c]Asahel at Gibeon in the battle. [c] ch. 2. 23.

Joab and Abishai; for though Joab only committed the murder, yet Abishai was guilty of it, because it was done with his consent, and counsel, and help, and approbation; for by these and such-like actions men are involved in the guilt of other men's sins, at least in God's judgment. Abner slew Asahel in the fury of battle, and for his own necessary defence; and therefore it was no justification of this unnecessary and treacherous murder in a time of peace.

31 ¶ And David said to Joab, and to all the people that *were* with him, [d]Rend [d] Josh. 7. 6. ch. 1. 2, 11.
your clothes, and [e]gird you with sackcloth, and mourn before Abner. And [e] Gen. 37. 34.
king David *himself* followed the † bier. † Heb. *bed.*

David said to Joab; him he especially obliged to it; partly to bring him to repentance for his sin; partly to expose him to public shame, and to the contempt and hatred of all the people, with whom he had too great an interest, which hereby David designed to diminish. *Mourn before Abner,* i. e. attending upon his corpse, and paying him that respect and honour which was due to his quality. *King David himself followed the bier;* which was against the usage of kings, and might seem below David's dignity; but it was now expedient, to vindicate himself from all suspicion and contrivance or concurrence in this action.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a [f]fool dieth? [f] ch. 13. 12, 13.

i. e. As a wicked man; for such are oft called *fools* in Scripture. Was he cut off by the hands of justice for his crimes? Nothing less; but by Joab's malice and treachery. Or did he die by his own folly, because he had not wisdom or courage to defend himself? Ah, no. The words may be thus rendered: *Shall* or *should Abner die like a fool,*

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or *a vile contemptible person?* i. e. unregarded, unpitied, unrevenged; as fools or vile persons die, for whose death none are concerned. Or, *How is Abner dead like a fool!* pitying his mischance. It being honourable for a great man and a soldier to fight, if met with by an enemy, and not (having his arms at liberty) stand still like a fool to be killed, without making any resistance or defence; which, by this treachery of Joab, happened to be his case.

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before † wicked men, *so* fellest thou. And all the people wept again over him.

† Heb. *children of iniquity.*

Thy hands were not bound, nor thy feet put into fetters; thou didst not tamely yield up thyself to Joab, as his prisoner, to be bound hand and foot at his pleasure. Joab did not overcome thee generously and honourably in an equal combat, nor durst he attempt thee in that way, as a general or soldier of any worth would have done. *Before wicked men;* or, *before*, i. e. in the presence or by the hands of *froward*, or *perverse*, or *crooked men*, by hypocrisy and perfidiousness, whereby the vilest coward may kill the most valiant person. Thus he reproached Joab to his very face, before all the people; which was a great evidence of his own innocency herein; because otherwise Joab, being so powerful, and proud, and petulant to his sovereign, would never have taken the shame and blame of it wholly to himself, as he did.

35 And when all the people came [g] to cause David to eat meat while it was yet day, David sware, saying, [h] So do God to me, and more also, if I taste bread, or ought else, [i] till the sun be down.

g ch. 12. 17. Jer. 16. 7.
h Ruth 1. 17.
i ch. 1. 12.

To eat meat; to refresh and cheer up his depressed spirits, as they used to do at funerals. See Jer. xvi. 5; Ezek. xxiv. 17. *Till the sun be down*, i. e. till evening; for then fasting days ended of course.

36 And all the people took notice *of it*, and it † pleased them: as whatsoever the king did pleased all the people.

† Heb. *was good in their eyes.*

Took notice of it; observed what the king said and did. *It pleased them;* they were satisfied concerning David's integrity, and the method he used here for his own just vindication. *Whatsoever the king did;* either in this matter; or rather, in all things following this action. The meaning is, by his carriage herein he gained so great an interest in the hearts of his people, that they judged most favourably of, and put the best construction upon, all his words and actions; as, on the contrary, when people have a prejudice against or an ill will towards their prince, they are apt to judge most harshly of all his counsels and doings.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

Not done by his design or good will.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

A great man, both for his illustrious quality, and for his high courage and wise conduct; and especially now for his great usefulness and serviceableness to me in giving me the entire and peaceable possession of all Israel. But still observe David's prudence and piety, that he doth not commend him for his virtues and graces, as men of vendible consciences and tongues use to do upon funeral occasions; but only for that kind of worth which was really in him. Compare 2 Sam. i. 23.

39 And I *am* this day † weak, though anointed king; and these men the sons of Zeruiah [k] *be* too hard for me: [l] the LORD shall reward the doer of evil according to his wickedness.

† Heb. *tender.*
k ch. 19. 7. 1 Sec ch. 19. 13. 1 Kin. 2. 5, 6, 32, 34. Ps. 28. 4. & 62. 12. 2 Tim. 4. 14.

Weak, or *tender*, in the infancy of my kingdom, not well rooted and settled in it. The metaphor is taken from a young and tender child or plant. *The sons of Zeruiah;* Joab and Abishai, the sons of my sister Zeruiah. *Too hard for me*, i. e. too powerful. They have so great a command over all the soldiers, and so great favour with the people, that I cannot punish them without apparent hazard to my person and kingdom; especially now when all the tribes, except Judah, are yet in a state of opposition against me. But this, although it might give some colour to the delay of their punishment for a season, yet it may seem to have been one of David's infirmities, that he did not do it within some reasonable time, both because this indulgence proceeded from a distrust of God's power and faithfulness; as if God could not, or would not, make good his promise of the kingdom to him, without and against Joab and all his confederates; and because it was contrary to God's law, which severely requires the punishment of wilful murderers, Gen. ix. 6; Exod. xxi. 14; Numb. xxxv. 21, which David had no power to dispense with. And David might and should have remembered how dear Saul paid for this very thing, that he dispensed with God's command, and spared those whom God commanded him to slay, 1 Sam. xv. And it seems David's conscience oft smote him for this; which made him watch for a fit opportunity to remove, and then punish him, and having neglected it till death, he declareth his sorrow for that neglect, by giving Solomon a charge to execute it after his death, 1 Kings ii. 5, 6, 34.

CHAP. IV.

Ish-bosheth and his party are astonished at Abner's death, 1. *Two captains murder Ish-bosheth, and bring his head to David,* 2—8; *who caused them to be put to death, and hanged up; and Ish-bosheth's head to be buried,* 9—12.

AND when Saul's son heard that Abner was dead in Hebron, [a] his hands were feeble, and all the Israelites were [b] troubled.

a Ezra 4. 4. Is. 13. 7.
b Matt. 2. 3.

His hands were feeble; his spirit, and courage, and strength failed him. This phrase is used in the same sense Ezra iv. 4; Neh. vi. 9; Isa. xiii. 7; xxxv. 3. *The Israelites were troubled*, because now they were unable to oppose David, and doubtful of obtaining his favour, now Abner their peace-maker was dead.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the † other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for [c] Beeroth also was reckoned to Benjamin:

† Heb. *second.*
c Josh. 18. 25.

Of the children of Benjamin; of Ish-bosheth's own tribe, whom therefore he trusted the more; and this gave them opportunity to execute their wicked design. *Beeroth also was reckoned to Benjamin:* this is added as the reason why he called them *Beerothites*, because though Beeroth was now in the hands and possession of the Philistines, 1 Sam. xxxi. 7, yet of right it belonged to the Benjamites, Josh. xviii. 25.

3 And the Beerothites fled to [d] Gittaim, and were sojourners there until this day.)

d Neh. 11. 33.

And, or, *yet*, or *but;* for this comes in to anticipate an objection against what he had now said. It is true, saith he, the *Beerothites fled*, as others did, upon the overthrow of Saul and his army, 1 Sam. xxxi. 7, to a place called *Gittaim*, 2 Sam. iv. 3; not that in Benjamin, Neh. xi. 33, but some other place of that name more remote from the Philistines; and so they were Gittaimites by their present habitation, but Beerothites by their original, and place of their birth.

4 And [e] Jonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan [f] out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* ‖ Mephibosheth.

e ch. 9. 3.
f 1 Sam. 29. 1, 11.
‖ Or, *Merib baal*, 1 Chr. 8. 34. & 9. 40.

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This history is inserted as that which encouraged these men to this wicked murder, because Saul's family was now reduced to a low ebb; and if Ish-bosheth was despatched, there would be none left but a lame child, who was altogether unfit to manage the kingdom, especially in so troublesome a time as this was; and therefore the crown must necessarily come to David by their act and deed, for which they promised themselves no small recompence. *Jezreel;* the place of that last and fatal fight, 1 Sam. xxix. 11. *Mephibosheth;* called also *Merib-baal,* 1 Chron. viii. 34. See the notes on chap. ii. 8.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

Either from discontent of mind, as Ahab did, 1 Kings xxi. 4; or from sloth and sensuality, as David seems to have done, chap. xi. 2.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him [g] under the fifth *rib:* and Rechab and Baanah his brother escaped.

[g] ch. 2. 23.

Into the midst of the house, or, *into the house;* for the *midst* is not always taken exactly, and mathematically, but for any part within, as Gen. xlviii. 16; Exod. viii. 22; Josh. iii. 17. *As though they would have fetched wheat;* which was laid up in public granaries in the king's house, and was fetched thence by the captains and commanders of the army for the pay of their soldiers, who in those ancient times were not paid in money, but in corn, as is well known. Upon this pretence they were admitted into the house, and so went from room to room, to the place where the king lay. *Rechab and Baanah escaped;* which was not difficult to do, when the king was left alone; either because he desired to compose himself to rest or sleep; or because his guards, if he had any, were very small and negligent, now, at least, in his declining and forlorn condition.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

Through the plain, i. e. in the way from Mahanaim to Hebron; which for the most part was a plain country.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, [h] which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

[h] 1 Sam. 19. 2, 10, 11. & 23. 15. & 25. 29.

Which sought thy life, i. e. to destroy it, or take it away; as this phrase is used, 1 Sam. xx. 1; xxiii. 15, and elsewhere. They thought their action not only blameless, but meritorious; because they had but executed justice upon Saul's house, and David's enemies, and made way for David's obtaining of his rights. It may seem strange they were not discouraged by David's punishing of the Amalekite for killing Saul, 2 Sam. i., and by his sharp reproof of Joab for murdering Abner; but they thought the first case much differing from theirs, because Saul was anointed king by God; whereas Ish-bosheth was not, but was a mere usurper: and for the latter, they thought that David's sharp words proceeded rather from art and policy, than from any real dislike of the thing; which they judged, because David contented himself with words, and Joab did not only go unpunished, but continued in his former place and power.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, [i] who hath redeemed my soul out of all adversity,

[i] Gen. 48. 16. 1 Kin. 1. 29. Ps. 31. 7.

Who hath hitherto delivered and will deliver me from all mine enemies. So that I needed not your wicked help in this way.

10 When [k] one told me, saying, Behold, Saul is dead, † thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, ‖ who *thought* that I would have given him a reward for his tidings:

[k] ch. 1. 2, & 15.
† Heb. *he was in his own eyes as a bringer, &c.*
‖ Or, *which was the reward I gave him for his tidings.*

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now [l] require his blood of your hand, and take you away from the earth?

[l] Gen. 9. 5, 6.

A righteous person; for so he was comparatively, and in respect of these men, having not deserved death at their hands.

12 And David [m] commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the [n] sepulchre of Abner in Hebron.

[m] ch. 1. 15.
[n] ch. 3. 32.

His young men; those of his guard, who used to execute justice upon malefactors at the king's command. *Their hands and their feet;* which had been most instrumental in this villany; their hands to cut off his head, and their feet to carry them away, and his head with them. *Hanged them up over the pool in Hebron;* as monuments of their villany, and of David's abhorrency of it.

CHAP. V.

The tribes come to Hebron to anoint David king over all Israel: the years of his reign at Hebron and Jerusalem: his age, 1—5. *He taketh the strong hold of Zion from the Jebusites, and dwelleth there,* 6—10. *Hiram maketh a league with David, and sendeth wood and workmen to build a house,* 11, 12. *He taketh more wives, and eleven sons are born to him at Jerusalem,* 13—16. *David, directed by God, smiteth the Philistines at Baal-perazim,* 17—21; *and again at the mulberry trees,* 22—25.

THEN [a] came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, [b] we *are* thy bone and thy flesh.

[a] 1 Chro. 11. 1. & 12. 23.
[b] Gen. 29. 14.

To wit, by their ambassadors, Ish-bosheth and Abner being now dead, and that without David's concurrence. *Thy bone and thy flesh,* i. e. thy brethren, or kinsmen, of the same nation and parentage, though not of the same tribe; and therefore, as God's law, Deut. xvii. 15, permits us, so our own relation and affection incline us, to choose thee for our king; and we doubt not thou wilt receive us for thy subjects and people, and pardon our offences against thee.

2 Also in time past, when Saul was king over us, [c] thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, [d] Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

[c] 1 Sam. 18. 13.
[d] 1 Sam. 16. 1, 12. 1 Chr. 28. 21. See ch. 7. 7.

Thou wast our chief commander in our expeditions against the Philistines, and therefore art most fit to be king over us. *The Lord said to thee,* to wit, by Samuel, 1 Sam. xvi. 11—13; for though the words vary, yet the sense is the same. *Thou shalt feed my people Israel,* i. e. rule them, and take care of them, as a shepherd doth of his sheep, Psal. lxxviii. 70, 71. This expression he useth to admonish David, that he was not made a king to advance his own glory and interest, but for the good and benefit of his people; and that he ought to rule them with all tenderness, and to watch over them with all diligence.

3 [e] So all the elders of Israel came to the king to Hebron; [f] and king David

[e] 1 Chro. 11. 3.
[f] 2 Kings 11. 17.

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made a league with them in Hebron [g] before the LORD: and they anointed David king over Israel.

[g] Judg. 11. 11. 1 Sam. 23. 18.

King David made a league with them; whereby he obliged himself to rule them according to God's laws; and the people promised fidelity and obedience to him. *Before the Lord;* either, 1. Before the ark, which might be here, though that be not mentioned in this place. Or, 2. Before the priest clothed with the ephod; whereby he was in a manner put into God's presence. Or rather, 3. *In the congregation of the mighty,* or *magistrates,* where God used to be present, Psal. lxxxii. 1; in the public assembly now met together in God's name and fear, and as in his presence, to call upon him, to appeal to him as the witness and judge of their transactions. Compare Judg. xi. 11; 1 Sam. xxiii. 18. *They anointed David;* either by a prophet, or the priest, to whom this office belonged. See 2 Sam. ii. 4.

4 ¶ David *was* thirty years old when he began to reign, [h] *and* he reigned forty years.

[h] 1 Chr. 26. 31. & 29. 27.

And some odd months, as it follows.

5 In Hebron he reigned over Judah [i] seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

[i] ch. 2. 11. 1 Chro. 3. 4.

6 ¶ And the king and his men went [k] to Jerusalem unto [l] the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: ‖ thinking, David cannot come in hither.

[k] Judg. 1. 21. 1 Josh. 15. 63. Judg. 1. 8. & 19. 11, 12.

[l] Or, *saying, David shall not, &c.*

Having the advantage of so great a confluence of his people to make him king, he thought fit to begin his reign with some eminent action, and to lead them forth in this expedition; wherein doubtless he asked advice from God, and the consent of the elders now present. *To Jerusalem;* as the place which God had designed for his worship; and in the centre and heart of his kingdom, and therefore fittest for his royal city. *The Jebusites* continued to dwell there in spite of the Benjamites, to whose lot it fell. See Josh. xv. 63; Judg. i. 21; xix. 10, 11. *Except thou take away the blind and the lame, thou shalt not come in hither;* or, *Thou shalt not come in hither, but the blind and the lame shall remove* or *hinder thee.* By the *blind and the lame* they understand, either, 1. Their own people; and so they imply that the place was so impregnable, that a few blind and lame men were able to defend it against all David's assaults. And these may be called and were the *hated of David's soul,* ver. 8, not because they were blind and lame, but because they were Jebusites, a people hated and accursed by God: and the Jebusites of this place were more hateful to him than the rest of that nation; partly because they possessed this place, which David knew was designed for the one and only place of God's solemn worship; and partly because they did so wickedly and insolently defy the armies of Israel, and consequently, the God of Israel. Or, 2. Their gods or images; which, after the manner of the heathens, they worshipped as their tutelary gods, and placed in their gates or walls. These they call *blind and lame* sarcastically, and with respect to David's opinion; as if they said, These gods of ours, whom you Israelites reproach, as blind and lame, Psal. cxv. 5, 6, and so unable to direct and protect us, they will defend us against you; and you will find they are neither blind nor lame, but have eyes to watch for us, and hands to fight against you; and you must conquer them before you can take our city. And these may well be called *the hated of David's soul.* But I prefer the former sense, as being most easy, and natural, and proper; whereas the latter is metaphorical, and seems doubtful and forced. *David cannot come in hither;* concluding their fort to be impregnable.

7 Nevertheless David took the strong hold of Zion: [m] the same *is* the city of David.

[m] ver. 9. 1 Kin. 2. 10. & 9. 1.

The strong hold of Zion; either, 1. A very strong fort which they had built upon Mount Zion; which being taken, the city quickly yielded. Or, 2. The city of Zion, which was very strongly fortified.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, [n] *he shall be chief and captain.* ‖ Wherefore they said, The blind and the lame shall not come into the house.

[n] 1 Chro. 11. 6.—9.

[o] Or, *Because they had said, even the blind and the lame, He shall not come into the house.*

Whosoever getteth up to the gutter, i. e. whosoever scaleth the fort, or getteth up to the top of it, where the gutter was. *And the lame and the blind,* or *even,* or *especially* (for the Hebrew particle *vau* signifies both ways) *the lame and the blind;* i. e. those of them who are set to defend that place; who, as they pretend, should be only the lame and the blind. Others understand it of their idols or images. But they could not properly be said to be *smitten,* i. e. killed; as that word is used here, and elsewhere. *That are hated of David's soul:* this belongs to the Jebusite, *and the lame and the blind;* and it is explained in ver. 6. *He shall be chief and captain:* these words are fitly supplied out of 1 Chron. xi. 6, where they are expressed; and they must needs be understood to make the sense complete. And such ellipses or defects of a part of the sentence are usual in promises, and oaths, and conditional offers, such as this was. *Wherefore they said, The blind and the lame shall not come into the house,* i. e. whence it became a proverb, or a common saying, used by David and others upon this occasion. Or otherwise, *The blind and the lame* Jebusites were set to keep the house, i. e. the fort of Zion; and to keep others from coming into it; but now they are shut out of it, and none of them, to wit, either, 1. Of the Jebusites; or, 2. Of blind and lame persons, shall be admitted to come into it again; which David might resolve, and ordain, to keep up the memory of this great exploit, and of the insolent carriage of the Jebusites, and their unhappy success. Or, *The blind and the lame shall not come into* my *house,* to wit, into the king's palace. And although this might be a general rule and decree of David's, yet he might dispense with it in some special cases, as in that of Mephibosheth. But it is not necessary that this should be a proverb; for the words may be thus rendered, as it is in the margin of our Bible, *Because they had said, even the blind and the lame, He* (i. e. David) *shall not come into the house;* or, *Because they* (i. e. the Jebusites) *had said, The blind and the lame* shall hinder him; (which words are easily supplied out of ver. 6, where having spoken of this more largely, it was sufficient here to mention the most emphatical words, as is usual in such cases;) *he shall not come into the house,* or *hither,* as they say, ver. 6. i. e. into the fort; for the word *house* is used very largely and generally in the Hebrew language, for any place, as Judg. xvi. 21.

9 So David dwelt in the fort, and called it [o] the city of David. And David built round about from Millo and inward.

[o] ver. 7.

Millo seems to have been some large and well fortified building, Judg. ix. 6; 2 Chron. xxxii. 5, adjoining or near to the wall of the city of Zion.

10 And David † went on, and grew great, and the LORD God of hosts *was* with him.

† Heb. *went going and growing.*

Grew great in reputation and power.

11 ¶ And [p] Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and † masons: and they built David an house.

cir. 1043.

[p] 1 Kin. 5. 2. 1 Chro. 14. 1.

† Heb. *hewers of the stone of the wall.*

For Lebanon, which was famous for its cedars, was a great part of it in his dominion. For the Tyrians were excellent artists and workmen, as both sacred and profane writers agree.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

By reflecting upon the promises which God had made him, and the constant course of God's providence favouring him.

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13 ¶ And [q]David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

[q] Deut. 17. 17. 1 Chron. 3. 9. & 14. 3.

This may well be reckoned amongst David's miscarriages, the multiplication of wives being expressly forbidden to the king, Deut. xvii. 17. The use of it seems to have been his policy, that hereby he might enlarge his family, and strengthen his interest by alliances with so many considerable families. And the number of wives being not limited, Deut. xvii., he might conceive this was no transgression of that law.

14 And [r]these *be* the names of those that were born unto him in Jerusalem; ‖Shammuah, and Shobab, and Nathan, and Solomon,

[r] 1 Chron. 3. 5. & 14. 4.

‖ Or, *Shimea*, 1 Chro. 3. 5.

‖ Or, *Elishama*, 1 Chro. 3. 6.

15 Ibhar also, and ‖Elishua, and Nepheg, and Japhia,

‖ Or, *Beeliada*, 1 Chr. 14. 7.

16 And Elishama, and ‖Eliada, and Eliphalet.

17 ¶ [s]But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, [t]and went down to the hold.

[s] 1 Chro. 11. 16. & 14. 8.

1047.

[t] ch. 23. 14.

Whilst the civil war lasted between the houses of Saul and David, they wisely forbore all hostilities, and left them to tear out one another's bowels, that afterwards they might make a more easy conquest of both; but that being ended, and all united under David, they bestir themselves. *To seek David;* to find him out, and fight against him, and cut him off now in the infancy of his kingdom; whereby they give David a just occasion to fight against them for his own necessary defence, and acquit him from any note of ingratitude, in opposing them who had formerly exercised kindness and hospitality to him; though indeed David's obligations were in a manner wholly to Achish, who seems to be dead at this time, there being no mention of him. *To the hold;* to some fortified place to which his people might conveniently resort from all places, and where he might intrench his army, and which lay towards the Philistines.

18 The Philistines also came and spread themselves in [u]the valley of Rephaim.

[u] Josh. 15. 8. Is. 17. 5.

Or, *of the giants;* which lay westward from Jerusalem, and so was the ready way to Jerusalem, which it seems they designed to take.

19 And David [x]enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

[x] ch. 2. 1. 1 Sam. 23. 2, 4. & 30. 8.

20 And David came to [y]Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place ‖Baal-perazim.

[y] Is. 28. 21.

‖ That is, *The plain of breaches.*

Baal-perazim; whither the Philistines were come from the valley of Rephaim, 1 Chron. xiv. 11. *As the breach of waters;* as floods or rivers of waters, which break the banks, and overflow a land, and overturn all that stands in their way.

21 And there they left their images, and David and his men [z]‖burned them.

[z] Deut. 7. 5, 25. 1 Chron. 14. 12.

‖ Or, *took them away.*

Their images they seem to have brought into the field to fight for them, as the Israelites had formerly done the ark. *David burned them,* as God had commanded, Deut. vii. 5.

22 ¶ [a]And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

[a] 1 Chron. 14. 13.

The Philistines came up again, doubtless with greater force, as those that saw their all lay at stake.

23 And when [b]David enquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.

[b] ver. 19.

Thou shalt not go up, to wit, directly against them, as the following words explain it. *Over against the mulberry trees,* where they least expect thee. God's purposes and promises do not exclude men's just endeavours, but require them.

24 And let it be, when thou [c]hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then [d]shall the LORD go out before thee, to smite the host of the Philistines.

[c] So 2 Kings 7. 6.

[d] Judg. 4. 14.

The sound of a going; a noise as it were of persons walking upon the tops of them, which I shall cause; and by this sign, both thou shalt be assured that I am coming to help thee, and the Philistines shall be affrighted and amused, and not perceive the noise of thy army until thou art upon them. *Then thou shalt bestir thyself;* do thou fall upon them.

25 And David did so, as the LORD had commanded him; and smote the Philistines from [e]Geba until thou come to [f]Gazer.

[e] 1 Chro. 14. 16. *Gibeon.* [f] Josh. 16. 10.

They followed their victory, and pursued them to their own borders, in which Gazer was, as Josephus relates.

CHAP. VI.

David fetcheth the ark with much people and great joy out of the house of Abinadab, 1—5. *Uzzah laying hold of the ark is slain of God: David is grieved; carries the ark into the house of Obed-edom, whom God blesseth for its sake,* 6—11. *David bringeth the ark into Zion with sacrifices; danceth before it; for which Michal despiseth him,* 12—16. *They place it in a tabernacle: he offereth to God; blesseth the people; giveth them presents,* 17—19. *Michal reproving David, he answereth her: she is childless to her death,* 20—23.

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand. 1042.

The stoutest and valiantest men in his army and land, lest the Philistines should attempt to disturb them in this work.

2 And [a]David arose, and went with all the people that *were* with him from ‖Baale of Judah, to bring up from thence the ark of God, ‖whose name is called by the name of the LORD of hosts [b]that dwelleth *between* the cherubims.

[a] 1 Chro. 13. 5, 6.

‖ Or, *Baalah*, that is, *Kirjath-jearim*, Josh. 15. 9, 60.

‖ Or, *at which the name, even the name of the LORD of hosts, was called upon.*

[b] 1 Sam. 4. 4. 1 Sa. 28. 1.

With all the people that were with him; with the whole body of the people; for these seem to be a differing party from the thirty thousand now mentioned. See 1 Chron. xiii. 1, 2. *From Baale of Judah. Quest.* How *from* it, when they went to it; as is evident, both from 1 Chron. xiii. 6, and because the ark was there, and to be fetched thence? *Answ.* Some affirm that the Hebrew preposition *mem* sometimes signifies *to*, as Gen. xiii. 11. But there is no need of that; for 1 Chron. xiii. 6 mentions their going to Baalah, and this place mentions their going from it; and the one of these doth manifestly suppose the other; for they went thither, that they might return thence. So the sense is plain, They *went from Baale of Judah,* to bring (or rather to *carry*, for the word signifies either) *up from thence the ark;* whereby it is supposed that they first went thither, which is related 1 Chron. xiii. 6. Moreover, this place is commonly called *Kirjath-jearim*, 1 Sam. vii. 1; 1 Chron. xiii. 5, and formerly *Kirjath-baal*, Josh. xv. 60,

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and *Baalah*, Josh. xv. 9, and here *Baale of Judah;* so called because it was in the tribe of Judah, as is evident from Josh. xv. 1, &c. *To bring up from thence the ark of God* unto Jerusalem, which, in many respects, was fitter for it than Baalah; because this was a more public place, where it would be more observed and regarded; and in the centre of the kingdom, to which they might more easily come from all parts; and the royal city, where it might be always at hand for David to inquire at, as occasion required; and the place which God had allotted for it. *Whose name is called by the name of the Lord of hosts:* thus *whose* belongs not to the *ark*, but to *God;* for what follows is not the name of the ark, but of God. The place may well be, and is by some, rendered thus, *Upon* (or *at*, or *beside*, or *before*) *which* (ark) *the name*, even *the name of the Lord of hosts, that dwelleth between the cherubims, is called upon;* i. e. by or before which they were to present their prayers to God for counsel and succour upon all occasions. And this is mentioned here as the reason why David put himself and his people to so great trouble and charge, because it was to fetch up the choicest treasure which they had, and so the benefit would abundantly recompense the inconvenience.

3 And they † set the ark of God [c] upon a new cart, and brought it out of the house of Abinadab that *was* in ‖ Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

† Heb. *made to ride.*
c See Num. 7. 9. 1 Sam. 6. 7.
‖ Or, *the hill.*

They set the ark upon a new cart; being taught and encouraged to do so by the example of the Philistines, who did so without any token of God's displeasure upon them for so doing. But they did not sufficiently consider that God might wink at the Philistines, because they were ignorant of God's laws; and yet be angry with them for the same thing, because they knew, or might and should have known, the law of God, which commanded the priests to bear it upon their shoulders, Numb. iv. 14, 15; vii. 9. But their present transports of joy at the happy change of their affairs, and their greedy desire of having the ark removed, made them hasty and inconsiderate. *In Gibeah;* or, *on the hill*, as 1 Sam. vii. 1. *Uzzah and Ahio, the sons of Abinadab;* for Abinadab himself seems now to have been dead, or at least detained at home through infirmity or indispensable occasions.

4 And they brought it out of [d] the house of Abinadab which *was* at Gibeah, † accompanying the ark of God: and Ahio went before the ark.

d 1 Sam. 7. 1.
† Heb. *with.*

To lead the oxen that drew it.

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to [e] Nachon's threshingfloor, Uzzah [f] put forth *his hand* to the ark of God, and took hold of it; for the oxen ‖ shook *it*.

e 1 Chro. 13. 9. he is called, *Chidon.*
f See Num. 4. 15.
‖ Or, *stumbled.*

Nachon, otherwise called *Chidon*, 1 Chron. xiii. 9. *The oxen shook it;* for they stumbled, 1 Chron. xiii. 9.

7 And the anger of the LORD was kindled against Uzzah; and [g] God smote him there for *his* ‖ error; and there he died by the ark of God.

g 1 Sam. 6. 19.
‖ Or, *rashness.*

God smote him with some deadly disease or stroke, as it follows. *For his error;* either, 1. For his touching the ark, when he was no Levite, as Josephus reports; nor indeed was Kirjath-jearim a Levitical city; or, that being but a Levite, he touched the bare ark, which only the priests might do, Numb. iv. 15; xviii. 3. And though the ark was ordinarily covered, yet it is not impossible but the covering might be either loose, and so blown aside by the wind; or worn out, and so he might touch the ark itself. Or, 2. Because he put the ark into a cart, and thereby exposed it to the danger of falling, which would have been a great discouragement to the Israelites, and a reproach to the ark. And though Ahio also might have a hand in putting it into the cart, yet Uzzah only is smitten; either because he was the elder brother, and the person to whose care the ark was more especially committed; or because he was the chief author of this counsel of putting it into a cart; or because he added a new fault of touching the ark, and that out of distrust of God's care over it. *There he died:* this may seem very severe, considering that his intention was pious, and his transgression not great. But, besides that men are very improper judges of the actions of God, and that God's judgments are always just, though sometimes obscure, there are many things to be said of this and such-like cases. 1. That it is fit and reasonable that God should make some persons examples of his just and high displeasure against sins seemingly small; partly for the demonstration of his own exact and impartial holiness; partly for the establishment of discipline, (for which very reason even earthly princes have ofttimes inflicted great punishments for small offences,) and for the greater terror and caution of mankind, who are very prone to have slight thoughts of sin, and to give way to small sins, and thereby to be led on to greater; all which is or may be prevented by such instances of severity; and consequently, there is more of God's mercy than of his justice in such actions, because the justice is confined to one particular person, but the mercy and benefit of it public and common to mankind of that and all future ages. 2. That God is justly most severe in those things which immediately concern his worship and service; and against those persons who have the nearest relation to him, and the greatest opportunities of knowing, and the highest obligation of careful practising, those duties which they neglect: see Lev. x. 3. 3. That this punishment possibly was not so great as it may seem to be; for as for his body, the disease, though dangerous, might not be exceedingly painful; and for his soul, the stroke probably was not so sudden as not to give him space of repentance.

8 And David was displeased, because the LORD had † made a breach upon Uzzah: and he called the name of the place ‖ Perez-uzzah to this day.

† Heb. *broken.*
‖ That is, *The breach of Uzzah.*

David was displeased, or, *grieved*, both for the sin, which he acknowledgeth, 1 Chron. xv. 2, 13, and for God's heavy judgment; whereby their hopes were dashed, and their joys interrupted, and a good subject struck dead for the circumstantial error of a pious mind, which he might possibly think harsh and very severe, and therefore be displeased or offended at this sharp providence.

9 And [h] David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

h Ps. 119. 120. See Luke 5. 8, 9.

Afraid of the Lord; either that God was displeased with him for removing the ark, and bringing it to his city; or lest God should proceed further in the way of his judgments upon him and his people; or lest the ark being brought to his house, might be the occasion of inconveniencies and great calamities, for some neglects or errors which they might easily and frequently commit. *How shall the ark of the Lord come unto me?* how may I presume, or how shall I dare do it, when God hath showed his displeasure for my attempting it? I will therefore wait further upon God for his direction in the case, and at present forbear. But why did not David consult God presently by the Urim, as he used to do? This therefore seems to have been his infirmity and neglect.

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom [i] the Gittite.

i 1 Chro. 13. 13.

Which doubtless was done by the consent and desire of the owner of it, who for the enjoyment of so great a privilege, was willing to expose himself to some hazard; and wisely considered that the late judgment was not to be imputed to the ark, but to Uzzah's carelessness in managing it. *The Gittite:* he was certainly a Levite, 1 Chron. xv. 18, 21, 24; xvi. 5; xxvi. 4, and here called a *Gittite*, either, first, from Gath of the Philistines, where he or his father might be born or have sojourned, which might be upon

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divers occasions; or, secondly, from Gath-rimmon, which was a Levitical city, Josh. xxi. 24, 25.

k 1 Chro. 13. 14.

11 [k]And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD [l]blessed Obed-edom, and all his houshold.

l Gen. 30. 27. & 39. 5.

With happy success in all their affairs and actions.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. [m]So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

m 1 Chron. 15. 25.

David brought up the ark of God; understanding that the ark was entertained without danger or inconvenience, and with great advantage, he apprehended his former mistake, and brought it to himself. *From the house of Obed-edom,* which is thought to have been either in Jerusalem, or very near it.

n Num. 4. 15. Josh. 3. 3. 1 Chron. 15. 2, 15. o See 1 Kin. 8. 5. 1 Chro. 15. 26.

13 And it was *so,* that when [n]they that bare the ark of the LORD had gone six paces, he sacrificed [o]oxen and fatlings.

Had gone six paces with safety and comfort. *He sacrificed oxen and fatlings,* upon an altar suddenly erected, as was usual in such cases. See Exod. xx. 24. This he did either to appease God for the former miscarriage; or to praise him for his present mercy, that he had not made another breach upon them; or to implore his favour and gracious presence with them in this great affair.

p See Ex. 15. 20. Ps. 30. 11. q 1 Sam. 2. 18. 1 Chron. 15. 27.

14 And David [p]danced before the LORD with all *his* might; and David *was* girded [q]with a linen ephod.

David danced before the Lord, to express his inward joy and thankfulness to God by his outward carriage, according to the manner of those times. See Exod. xv. 20; Judg. xi. 34; xxi. 21; 1 Sam. xviii. 6; Psal. cxlix. 3; cl. 4. *A linen ephod;* the usual habit of the priests and Levites in their sacred ministrations, yet sometimes worn by others, as it was by the young child Samuel, 1 Sam. ii. 18, before he was come to those years in which the Levites were allowed to minister; and so hereby David, who laid by his royal robes, and put on this robe, to signify and declare, that although he was king of Israel, yet he willingly owned himself to be the Lord's minister and servant.

r 1 Chron. 15. 28.

15 [r]So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

s 1 Chron. 15. 29.

16 And [s]as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

As one of a base and mean spirit, that knew not how to carry himself with that majesty which became his place, but behaved himself like one of the fools or vain persons in Israel.

t 1 Chron. 16. 1. u 1 Chron. 15. 1. Ps. 132. 8. † Heb. *stretched.* x 1 Kings 8. 5, 62, 63.

17 ¶ And [t]they brought in the ark of the LORD, and set it in [u]his place, in the midst of the tabernacle that David had †pitched for it: and David [x]offered burnt offerings and peace offerings before the LORD.

In the tabernacle that David had pitched for it; for Moses's tabernacle was still at Gibeon, 1 Chron. xvi. 39; xxi. 29; 2 Chron. i. 3, which David left there, because he designed to build a temple at Jerusalem with all speed, though he was countermanded therein by God himself.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, [y]he blessed the people in the name of the LORD of hosts.

y 1 Kin. 8. 55. 1 Chr. 16. 2.

He blessed the people, i. e. he heartily and solemnly prayed to God for his blessing upon them; which he did both as prophet and as their king, to whom by office it belongs, by all means, to seek his people's welfare.

19 [z]And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh,* and a flagon *of wine.* So all the people departed every one to his house.

z 1 Chron. 16. 3.

20 ¶ [a]Then David returned to bless his houshold. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who [b]uncovered himself to day in the eyes of the handmaids of his servants, as one of the [c]vain fellows ‖shamelessly uncovereth himself!

cir. 1042. a Ps. 30, title. b ver. 14, 16. 1 Sam. 19. 24. c Judg. 9. 4. ‖ Or, *openly.*

Who uncovered himself; either, first, by stripping himself of his royal robes, that he might put on a Levitical ephod; or by discovering some part of his thighs or legs, as might possibly happen whilst *he danced with all his might,* as is said above, ver. 14, considering that the men did then wear loose garments; or she speaks thus, not that he did so, but only by way of aggravation of his fault, and to vilify him the more, as is usual with persons in such cases. *The handmaids of his servants;* who either bore a part in the solemnity, as women sometimes did, Exod. xv. 20; or at least were spectators of it, and of David's carriage in it. *As one of the vain fellows;* as idle and light persons use to do.

21 And David said unto Michal, *It was* before the LORD, [d]which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

d 1 Sam. 13. 14. & 15. 28.

It was before the Lord; in his presence and service, which though contemptible to thee, is, and ever shall be, honourable in mine eyes. *Which chose me before thy father, and before all his house;* which took away the honour from him and his, and transferred it upon me, whereby he hath obliged me to love and serve him with all my might.

22 And I will yet be more vile than thus, and will be base in mine own sight: and ‖of the maidservants which thou hast spoken of, of them shall I be had in honour.

‖ Or, *of the handmaids* of my servants.

Will be base in mine own sight; I will always be ready to humble and abase myself before God. *Of them shall I be had in honour;* I shall rather choose to get honour from the meanest of my people, in serving and praising God, than to gain esteem from thee by my lukewarmness in God's service.

23 Therefore Michal the daughter of Saul had no child [e]unto the day of her death.

e See 1 Sam. 15. 35. Is. 22. 14. Matt. 1. 25.

Therefore; not because of David's words to her, which have nothing in them to this purpose; but because of her proud, and petulant, and ungodly speech and carriage to David, which God justly punished with sterility. *Michal had no child,* to wit, by David, and after this time, which these words evidently respect; which was true, although those five children ascribed to Michal, 2 Sam. xxi. 8, were hers by birth, and not by adoption only. *Unto the day of her death,* i. e. never; for if she ever had any, it must be before her death. Compare 1 Sam. xv. 35; Matt. i. 25.

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CHAP. VII.

David being at rest desires to build God a house; which Nathan at first approves of; afterwards, in obedience to the word of God, forbiddeth him, 1—11. He promiseth him benefits and blessings in his seed, Solomon and the Messiah, who should build the house of God, 12—17. David's prayer and thanksgiving, 18—29.

1042. AND it came to pass, [a]when the king sat in his house, and the LORD had given him rest round about from all his enemies;

a 1 Chron. 17. 1, &c.

When the king sat in his house, i. e. was settled and warm in the house which Hiram's men built for him, chap. v. 11; then he reflected upon the unhandsome and unsettled state of the ark. *From all his enemies*, Philistines, Moabites, and others; so that they durst not invade his land, as they had formerly done; for though you read of David's wars with them, chap. viii., yet in them David was the aggressor, and entered their lands.

2 That the king said unto Nathan the prophet, See now, I dwell in [b]an house of cedar, [c]but the ark of God dwelleth within [d]curtains.

b ch. 5. 11.
c See Acts 7. 46.
d 1 Ki. 26. 1. & 40. 21.

i. e. In a tent or tabernacle, ver. 6, composed of several curtains, Exod. xxvi. 1, &c.

3 And Nathan said to the king, Go, do all that *is* [e]in thine heart; for the LORD *is* with thee.

e 1 Kings 8. 17, 18. 1 Chron. 22. 7. & 28. 2.

Pursue thy intentions, and build a house for the ark. The design being pious, and the thing not forbidden by God, Nathan hastily approves it, before he had either seriously considered it in his own mind, or consulted God about it, as both he and David certainly ought to have done in a matter of so great moment. And therefore Nathan meets with this rebuke, that he is forced to acknowledge his error, and recant it. For the holy prophets did not speak all things by prophetical inspiration, but some things by a human spirit, and prudent conjecture; and therefore they were ignorant and mistaken in some matters, as 1 Sam. xvi. 6; 2 Kings iv. 27.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

It came to pass that night: because David's mistake was pious, and from an honest mind, God would not suffer him to lie long in his mistake, nor to disquiet his mind, or run himself into inconveniencies, in order to the work, before he gave a stop to it. *The word of the Lord came unto Nathan;* that the same person who had confirmed David in his mistake, might now rectify it.

5 Go and tell †my servant David, Thus saith the LORD, [f]Shalt thou build me an house for me to dwell in?

† Heb. *to my servant, to David.*
f See 1 Kings 5. 3. & 8. 19. 1 Chr. 22. 8. & 28. 3.

i. e. Thou shalt not. Or, *Wilt thou build*, &c.? Dost thou purpose it?

6 Whereas I have not dwelt in *any* house [g]since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in [h]a tent and in a tabernacle.

g 1 Kings 8. 16.
h Ex. 40. 18, 19, 34.

These two seem thus to be distinguished; the one may note the curtains and hangings within, the other the frame of boards, and coverings upon it.

7 In all *the places* wherein I have [i]walked with all the children of Israel spake I a word with ‖any of the tribes of Israel, whom I commanded [k]to feed my people Israel, saying, Why build ye not me an house of cedar?

i Lev. 26. 11, 12. Deut. 23. 14.
‖ 1 Chr. 17. 6, *any of the judges.*
k Ps. 78. 71, 72. Matt. 2. 6. Acts 20. 28.

Spake I a word? did I ever give any command about it? without which neither they did, nor thou shouldst attempt it. *With any of the tribes:* in 1 Chron. xvii. 6, it is *of the judges;* and to them, not to the tribes, the following words agree, *whom I commanded to feed my people Israel.* Either therefore the *tribes* are here put synecdochically for the rulers of the tribes, as the word *church* is sometimes used for the governors of it; or the word here rendered *tribes* may be rendered *sceptres*, as it is used Gen. xlix. 10, and sceptres put for sceptre-bearers or rulers, as is very frequent.

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, [l]I took thee from the sheepcote, †from following the sheep, to be ruler over my people, over Israel:

l 1 Sam. 16. 11, 12. Ps. 78. 70.
† Heb. *from after.*

So shalt thou say unto my servant David: lest David should be too much discouraged, or judge himself neglected and forsaken of God, as one thought unworthy of so great an honour, God here gives him the honourable title of *his servant*, thereby signifying that he accepted of his service, and of his good intentions, which also was expressed at this time, as it may seem from 1 Kings viii. 18, though not in this place. *I took thee from the sheep-cote, to be ruler over my people;* I advanced thee, and I do not repent of it.

9 And [m]I was with thee whithersoever thou wentest, [n]and have cut off all thine enemies †out of thy sight, and have made thee [o]a great name, like unto the name of the great *men* that *are* in the earth.

m 1 Sam. 18. 14. ch. 5. 10. & 8. 6, 14.
n 1 Sam. 31. 6. Ps. 89. 23.
† Heb. *from thy face.*
o Gen. 12. 2.

10 Moreover I will appoint a place for my people Israel, and will [p]plant them, that they may dwell in a place of their own, and move no more; [q]neither shall the children of wickedness afflict them any more, as beforetime,

p Ps. 44. 2. & 80. 8. Jer. 24. 6. Amos 9. 15.
q Ps. 89. 22.

I will appoint a place, i. e. I will make room for them; whereas hitherto they have been much constrained and distressed by their enemies. Or, *I will establish* (for so that verb sometimes signifies) *a place* for them, i. e. I will establish them in their place or land. Some learned men render the verse thus, and the Hebrew words will bear it: *And I have appointed* (or *assigned*, or *given*) *a place for my people Israel*, (to wit, the land of Canaan,) *and have planted them* in it, *that they may dwell in their own place, and be no more driven to and fro;* or rather, *and they shall dwell in their own place*, &c.; i. e. as I did long ago appoint it to them, and afterwards planted them, or put them into actual possession; so now they shall continue of dwell in it, in spite of all their enemies. *For my people Israel.* Among the favours which God had vouchsafed, and would vouchsafe to David, he reckons his blessings to the people of Israel, because they were great blessings to David; partly because the strength and happiness of a king consists in great part in the multitude and happiness of his people; and partly because David was a man of a pious and public spirit, and therefore no less affected with Israel's felicity than with his own. *In a place of their own*, i. e. in their own land, not in strange lands, nor mixed with other people. *As beforetime;* either, first, As in the land of Egypt; and so he goes downward to the judges. Or, secondly, As in Saul's time; and so he ascends to the judges.

11 And as [r]since the time that I commanded judges *to be* over my people Israel, and have [s]caused thee to rest from all thine enemies. Also the LORD telleth thee [t]that he will make thee an house.

r Judg. 2. 14, 15, 16. 1 Sam. 12. 9, 11. Ps. 106. 42.
s ver. 1.
t Ex. 1. 21. ver. 27. 1 Kin. 11. 38.

Nor as they did under the judges, neither so oft nor so long. But all this is to be understood with a condition, except they should notoriously forsake God, or rebel against him; which being so oft declared by God in other places, it was needless to mention it here. Or this may relate to the latter ages of the world, when the people of Israel shall be converted to Christ, and recalled out of captivity, and planted in their own place; when they shall enjoy a far greater degree of tranquillity than ever they did before. And this agrees best with the future tense, *I will appoint —— and will plant them*, &c.; otherwise the work was already done, God had already appointed this land for them, and actually planted them in it. *And have caused thee to rest from all thine enemies*, i. e. and until this time in which

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I have given thee rest. But these words, though according to our translation they be enclosed in the same parenthesis with the foregoing clauses, may seem to be better put without it, and to be taken by themselves. For the foregoing words in this verse, and in ver. 10, do all concern the people of Israel; but these words seem to concern David alone, to whom the speech returns after a short digression concerning the people of Israel. And they may be rendered either thus, *and I have caused thee to rest*, &c., or, *and I will cause thee to rest*, &c., to wit, more fully and perfectly than yet thou dost. *He will make thee an house;* for thy good intentions to make him an house, *he will make thee an house*, to wit, *a sure house*, as is expressed, 1 Kings xi. 38, i. e. he will increase and uphold thy posterity, and continue thy kingdom in thy family.

u 1 Kin. 2. 1.

12 ¶ And [u]when thy days be fulfilled,

x Deu. 31. 16. 1 Kin. 1. 21. Acts 13. 36. y 1 Kin. 8. 20. Ps. 132. 11.

and thou [x]shalt sleep with thy fathers, [y]I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

When thy days be fulfilled; when the time of thy life shall expire. This phrase implies that his days shall be completed and prolonged to the usual course and stint of nature, and not cut off in the midst, by any violent or untimely death. *I will set up thy seed after thee;* I will set up in thy stead and throne thy posterity, first Solomon, and then others successively, and at last the Messias. So the following words may be understood diversly, part of his posterity in general or indefinitely taken, part of Solomon, and part of Christ only, according to the differing nature of the several passages. *Out of thy bowels;* out of thy inward parts, or from thy loins; who shall be begotten by thee.

z 1 Kings 5. 5. & 6. 12. & 8. 19. 1 Chron. 22. 10. & 28. 6. a ver. 16. Ps. 89. 4, 29, 36, 37.

13 [z]He shall build an house for my name, and I will [a]stablish the throne of his kingdom for ever.

He shall build an house: this is meant literally and immediately of Solomon, who alone did build the material house or temple; but mystically and ultimately of Christ, who is the builder of God's spiritual house or temple, Heb. iii. 3, 6; 1 Pet. ii. 5. *For my name*, i. e. for my service, and worship, and glory. *I will stablish the throne of his kingdom:* this is not meant of Solomon, for his kingdom was not *for ever*. And though the phrase *for ever* is sometimes used of the time of a man's life, yet it cannot be so understood here, because the mercy here promised to David's son is of another nature, and of far longer continuance, than that which was given to Saul, ver. 15, who yet enjoyed the kingdom as long as he lived. But it is to be understood of David's posterity in general, but with special respect to Christ, in whose person the kingdom was to be lodged for ever, Isa. ix. 7; Dan. ii. 44; Luke i. 32, 33.

b Ps. 89. 26, 27. Heb. 1. 5. c Ps. 89. 30, 31, 32, 33.

14 [b]I will be his father, and he shall be my son. [c]If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

I will carry myself towards him as becomes a father, with all affection and tenderness, and I will own him as my son. This is intended both of Solomon, as a type of Christ; and of Christ himself, as is evident from Heb. i. 5. *If he commit iniquity:* this agrees only to Solomon and some others of David's posterity; but not to Christ, who never committed iniquity, as Solomon did, who therein was no type of Christ, and therefore this branch is terminated in Solomon; whereas in those things wherein Solomon was a type of Christ, the sense passeth through Solomon unto Christ. *With the rod of men;* either, first, With such rods as men use to correct their sons, or to beat other men; which are here opposed to the rods or strokes which an angry God inflicts. See Job xxiii. 6; Psal. xxxix. 11; Isa. xlvii. 3; Rom. ix. 22; Heb. x. 31; xii. 29. Or, secondly, With such rods as are gentle and moderate, and suited to man's weakness; as a tolerable and resistible *temptation* is called *human*, or *common to men*, 1 Cor. x. 13.

d 1 Sam. 15. 23, 28, & 16. 14. 1 Kings 11. 13, 34.

15 But my mercy shall not depart away from him, [d]as I took *it* from Saul, whom I put away before thee.

My mercy, or *my kindness*, i. e. the kingdom which I have mercifully and kindly promised to thee and thine. *As I took it from Saul;* in regard of his posterity, for the kingdom was continued to his person during life.

e ver. 13. Ps. 89. 36, 37. John 12. 34.

16 And [e]thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Before thee; thine eyes in some sort beholding it; for he lived to see his wise and godly son Solomon actually placed in the throne, with great reputation and general applause, 1 Kings i. 39, 40, which was in itself a good presage of the continuance of the kingdom in his family; and being considered, together with the infallible certainty of God's promise to him and his for ever, of the accomplishment whereof this was an earnest, gave him good assurance thereof; especially considering that he had his eyes and thoughts upon the Messiah, Psal. cx. 1, &c., whose *day he saw* by faith, as Abraham did, John viii. 56, and whom he *knew that God would raise out of the fruit of his loins to sit on his throne*, as is affirmed, Acts ii. 30, and that for ever; and so the eternity of his kingdom is rightly said to be before him. The LXX. and Syriac read *before me*, which is a usual phrase, which makes no great variation in the Hebrew text.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

Although it was contrary to his own opinion, and an evidence of his rashness and folly. This therefore is here mentioned as an evidence of his fidelity and impartiality, in relating the whole mind of God herein, and of his modesty in taking shame to himself.

f Gen. 32. 10.

18 ¶ Then went king David in, and sat before the LORD, and he said, [f]Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?

Sat: this word may note either, first, His bodily gesture; for there is no certain gesture to which prayer is limited; and we have examples of saints praying in that posture, Exod. xvii. 12; 1 Kings xix. 4; or he might sit for a season whilst he was meditating upon these things, and then alter his posture, (though it be not here expressed,) and betake himself to prayer. Or rather, secondly, His continuance there, as this Hebrew word is oft used, as Gen. xxvii. 44; Lev. xiv. 8; 1 Sam. i. 22; xx. 19, that he did not barely present himself before God but abode there for some competent time, that he might with God's leave pour out his soul freely before him. For howsoever one may in some cases pray sitting, yet it is most probable that David would in this holy place, and upon this occasion, use a more humble and reverent gesture, such as kneeling is, which therefore David prescribeth or adviseth, Psal. xcv. 6, and Solomon accordingly practiseth, 1 Kings viii. 54; 2 Chron. vi. 13. *Who am I, and what is my house, that thou hast brought me hitherto?* how infinitely unworthy am I and my family of this great honour and happiness!

g ver. 12, 13. h Is. 55. 8. † Heb. *law.*

19 And this was yet a small thing in thy sight, O Lord GOD; [g]but thou hast spoken also of thy servant's house for a great while to come. [h]And *is* this the † manner of man, O Lord GOD?

This, to wit, which thou hast already done for me, as he now said, *that thou hast brought me hitherto*, i. e. to that pitch of honour, and peace, and prosperity, in which through thy favour I now stand. *This was yet a small thing in thy sight;* though it was more than I deserved, or could expect, yet thou didst not think it enough for thee to give to me. *For a great while to come;* for many future ages, and indeed to all eternity. *Is this the manner of man, O Lord God?* do men use to deal so freely and kindly with their inferiors, as thou hast done with me? No: this is the prerogative of Divine grace, to give such promises and largesses as this. So these are words of admiration; which very well suit with the foregoing and following words. Or, *And is this the manner*, or *law*, or *custom of mean* or *obscure men*, &c.? as the Hebrew *adam* is confessed sometimes to signify, as Psal. xlix. 2; lxii. 9; Isa. ii. 9; i. e. Is this the manner of men's dealing with mean and obscure persons, such as I

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am? So the Hebrew *haadam* is the genitive case of the object, which is frequent in the Hebrew and other languages. And this seems more probable, because it exactly agrees with the parallel place, 1 Chron. xvii. 17, where the words are, *thou hast regarded me according to the estate of a man of high degree*, i. e. thou hast dealt with me as if I had been not a poor mean shepherd, but the son of some great monarch, to whom such honours best agree.

20 And what can David say more unto thee? for thou, Lord GOD, [i]knowest thy servant.

[i] Gen. 18. 19. Ps. 139. 1.

What can David say more unto thee? either, first, In way of gratitude and praise to thee; words cannot express my obligations to thee, nor my sense of these obligations. Or rather, secondly, In way of prayer, as appears by the parallel place, 1 Chron. xvii. 18. What can I ask or desire of thee more than thou hast freely done? *Thou knowest thy servant;* thou knowest, either, first, my deep sense of thy favours, and my obligations to thee; or rather, secondly, my condition and necessities, what I do or may need hereafter; and as thou knowest this, so I doubt not thou wilt be ready to supply me accordingly. Compare Matt. vi. 8, 32.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

For thy word's sake; that thou mightest fulfil thy promises made to me by Samuel and Nathan, and thereby demonstrate thy faithfulness. *According to thine own heart*, i. e. of thine own mere liberality and good pleasure, without any desert of mine. So far was David, though now a very gracious man, from thinking his actions meritorious. *To make thy servant know them*, i. e. that thy gracious and wonderful purposes of mercy towards me, which lay hid in thine own heart, might be manifested unto me and others by thy most kind words and actions. So it agrees with 1 Chron. xvii. 19.

[k] 1 Chron. 16. 25. 2 Chro. 2. 5. Ps. 48. 1. & 86. 10. & 96. 4. & 135. 5. & 145. 3. Jer. 10. 6. 1 Deut. 3. 24. & 4. 35. & 32. 39. 1 Sam. 2. 2. Ps. 86. 8. & 89. 6, 8. Is. 45. 5, 18, 22.

22 Wherefore [k]thou art great, O LORD God: for [l]*there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

[l] Or, *I have heard with my ears, all that thou hast done, O God, there is none like thee, &c.*

Thou art great, both in power and in goodness, as appears by the great and good things which thou hast done for me. *All that we have heard with our ears;* what we have heard from our parents, or out of thy word, concerning the incomparable excellency of thy majesty, and of thy works; of that I have this day eminent experience.

[m] Deut. 4. 7, 32, 34, & 33. 29. Ps. 147. 20.

23 And [m]what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before [n]thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

[n] Deu. 9. 26. Neh. 1. 10.

God went, to wit, into Egypt; an expression of God after the manner of men. *To make him a name;* to advance the glory of his power and goodness, and other perfections. Compare Exod. ix. 16.

[o] Deut. 26. 18.

24 For [o]thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: [p]and thou, LORD, art become their God.

[p] Ps. 48. 14.

Thou hast confirmed to thyself; partly by thy promises, and that sure covenant which thou hast made with them; and partly by thy glorious works wrought on their behalf, as it appears this day. *Thou art become their God*, in a peculiar manner, and by special relation and covenant; for otherwise he is the *God and Father of all things*, 1 Cor. viii. 6.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

The Lord of hosts is the God over Israel, i. e. do thou never cease to manifest thyself to be the God and Governor of Israel.

27 For thou, O LORD of hosts, God of Israel, hast †revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

† Heb. *opened the ear*, Ruth 4. 4. 1 Sam. 9. 15.

Because thy promise hath given me encouragement to pray, and assurance of answer. *Found in his heart*, or, *found his heart*, i. e. taken courage; as a man is said to lose his heart when he wants courage.

28 And now, O Lord GOD, thou *art* that God, and [q]thy words be true, and thou hast promised this goodness unto thy servant:

[q] John 17. 17.

That God who hast declared thyself to be Israel's God, and in particular my God.

29 Therefore now †let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it:* and with thy blessing let the house of thy servant be blessed [r]for ever.

† Heb. *be thou pleased and bless.*

[r] ch. 22. 51.

Thou, O Lord God, hast spoken it, and therefore wilt certainly do it, for thy words never fail.

CHAP. VIII.

David subdueth the Philistines and the Moabites; smiteth the king of Zobah, and the Syrians; placeth a garrison in Damascus, 1—8. *Toi sendeth Joram with presents to bless him; which with the spoil he dedicateth to God*, 9—13: *smiteth the Edomites, and placeth a garrison in their land*, 14. *David's government and officers*, 15—18.

AND [a]after this it came to pass, that David smote the Philistines, and subdued them: and David took ‖ Metheg-ammah out of the hand of the Philistines.

cir. 1040. [a] 1 Chro. 18. 1, &c.

‖ Or, *the bridle of Ammah.*

Metheg-ammah, i. e. *Gath and her towns*, as it is expressed in the parallel place, 1 Chron. xviii. 1, which are called *Metheg-ammah*, or *the bridle of Ammah*, because Gath was situate in the mountain of Ammah; and because this being the chief city of the Philistines, and having a king, which none of the rest had, was the bridle which had hitherto kept the Israelites in subjection, but now was taken out of their mouths.

2 And [b]he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites [c]became David's servants, *and* [d]brought gifts.

[b] Num. 24. 17.

[c] ver. 6, & 14.

[d] Ps. 72. 10. See 1 Sam. 10. 27.

He smote Moab; for although the king of Moab, out of hatred to Saul, pretended some kindness to David, and gave protection to his parents, 1 Sam. xxii. 3, 4; yet the Moabites were perpetual and sworn enemies to the Israelites, who therefore were forbidden to admit them *into the congregation of the Lord*, and to *seek their peace and prosperity*, Deut. xxiii. 6. And though God commanded them in their march to Canaan to spare the Moabites, Deut. ii. 9, 19, yet afterwards they proved unthankful, and insolent, and fierce enemies to God and his people, Numb. xxii. 2, &c.; xxiv. 17; xxv. 17, 18; Judg. iii. 14, &c.; 1 Sam. xiv. 47, &c., and thereby provoked God to alter his course and carriage towards them. *With a line*, i. e. as with line, the particle *as* being oft understood, as Psal. xi. 1; xxii. 6; xlv. 1. The sense is, having conquered the land, he made an estimate of it, and, as it follows, distributed the

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towns and people into three parts. *Casting them down to the ground*, i. e. overthrowing their towns, and utterly destroying their people in, manner following. *With two lines measured he to put to death;* which severity was necessary for his own and his people's security, because they were numerous and potent, and bordering upon Canaan, and very vexatious and mischievous to the Israelites. And now that prophecy, Numb. xxiv. 17, was accomplished.

‖ Or, *Hadarezer*, 1 Chro. 18.3. e ch. 10. 6. Ps. 60, title. f See Gen. 15. 18.

3 ¶ David smote also ‖ Hadadezer, the son of Rehob, king of [e]Zobah, as he went to recover [f]his border at the river Euphrates.

Hadadezer, called *Hadarezer*, 1 Chron. xviii. 3, the Hebrew letters *daleth* and *resch* being alike, and so oft interchanged. *Zobah;* a part of Syria, lying north-east from Canaan, towards Hamath, 1 Chron. xviii. 3. See 1 Sam. xiv. 47. *As he went. Quest.* Who? *Answ.* Either, first, Hadarezer; who, being already very potent, and going to enlarge his dominion further, David thought fit to oppose him. Or, secondly, David, who remembering the grant which God had made to his people of all the land as far as Euphrates, and having subdued his neighbouring enemies, went to recover his rights, and stablish his dominion as far as Euphrates.

‖ Or, *of his.* ‖ As 1 Chr. 18. 4. g Josh. 11. 6, 9.

4 And David took ‖ from him a thousand ‖*chariots*, and seven hundred horsemen, and twenty thousand footmen: and David [g]houghed all the chariot *horses*, but reserved of them *for* an hundred chariots.

Chariots; which word is fitly supplied out of 1 Chron. xviii. 4, such substantives being oft understood in the Hebrew language, as Gen. xxvi. 30; 2 Sam. xxi. 16. *Seven hundred horsemen*, or *seven hundred* companies of *horsemen*, i. e. in all *seven thousand;* as it is 1 Chron. xviii. 4; there being ten in each company, and each ten having a ruler or captain, Exod. xviii. 21; Deut. i. 15. Or these *seven hundred* were the chief and the rulers of the rest, and the remaining six thousand three hundred were the common horsemen, subject to their commanders. *Houghed*, i. e. cut the sinews of their legs, that they might be useless for war. Compare Josh. xi. 6. *All the chariot horses*, except the following reserve. *Chariots* are here put for *chariot horses*, as they are 1 Sam. xiii. 5; 2 Sam. x. 18; Psal. lxxvi. 6. David did this because he could not keep them for his own use, Deut. xvii. 16.

h 1 Kin. 11. 23, 24, 25.

5 [h]And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

The Syrians of Damascus, i. e. who were subject to Damascus, the chief city of Syria.

i ver. 2. k ver. 14. ch. 7. 9.

6 Then David put garrisons in Syria of Damascus: and the Syrians [i]became servants to David, *and* brought gifts. [k]And the LORD preserved David whithersoever he went.

Brought gifts, to purchase their peace, and acknowledge their subjection to him.

l See 1 Kin. 10. 16.

7 And David took [l]the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

That were on the servants, or rather, *which were with the servants*, i. e. committed to their custody, as being kept in the king's armory; for it is not probable they carried them into the field.

‖ Or, *Tibhath.* ‖ Or, *Chun*, 1 Chr. 18. 8.

8 And from ‖ Betah, and from ‖ Berothai, cities of Hadadezer, king David took exceeding much brass.

In 1 Chron. xviii. 8, it is *from Tibhath and from Chun.* Either therefore the same cities were called by several names, as is usual, the one by the Hebrews, the other by the Syrians; or those were two other cities, and so the brass was taken out of these four cities.

9 ¶ When ‖ Toi king of Hamath heard that David had smitten all the host of Hadadezer,

‖ *Tou*, 1 Chr. 18. 9.

Hamath; another eminent city of Syria.

m 1 Chron. 18. 10, *Hadoram.* † Heb. *ask him of peace.* ‡ Heb. *was a man of wars with.* † Heb. *in his hand were.*

10 Then Toi sent [m]Joram his son unto king David, to †salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer ‡had wars with Toi. And *Joram* † brought with him vessels of silver, and vessels of gold, and vessels of brass:

Toi sent Joram: here also the names differ from 1 Chron. xviii. 9, 10, where it is *Tou* and *Hadoram*. *Had wars*, Heb. *was a man of wars*, i. e. was exercised with continual wars. Compare Gen. ix. 20, &c.

n 1 Kings 7. 51. 1 Chron. 18. 11. & 26. 26.

11 Which also king David [n]did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

Unto the Lord; to the building of God's temple. So he showed his affection to God and his house, in preparing for it when he was not permitted to build it.

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

† Heb. *his smiting.* o 2 Kin. 14. 7. p See 1 Chr. 18. 12. Ps. 60, title. ‖ Or, *slaying.*

13 And David ġat *him* a name when he returned from †smiting of the Syrians in [o]the valley of salt, [p]‖*being* eighteen thousand *men*.

Gat him a name, i. e. much increased his reputation. *The Syrians*, or *Edomites*, as they are said to be, 1 Chron. xviii. 12. It is likely these two people were confederates, and that divers of the Syrians whom David had defeated in Syria fled to Edom, and there joined with them against their common enemy, and made up together a very great army, (as the number of the men slain in it showeth,) consisting of the veteran soldiers of both countries; although the slaughter here following may seem not to have been of the Syrians, as the words at first reading seem to intimate, but of the Edomites; (it not being probable that the Syrians would come so far from their own country, as to the valley of salt, to fight;) and this verse may be read thus, and that very agreeably to the Hebrew: *And David gat him a name when he returned from smiting of the Syrians*, in smiting (which is easily repeated out of the last clause, according to the common usage of Scripture) *in the valley of salt eighteen thousand men*, who were *Edomites*, as is sufficiently implied here in the next verse, and expressed 1 Chron. xviii. 12. *The valley of salt;* a place in Edom so called, either from its neighbourhood to the Salt Sea, or for some other cause now unknown. *Being eighteen thousand men;* as it is also 1 Chron. xviii. 12, where also they are said to be smitten by Abishai, because he was then a chief commander of the army under David, and, it may be, began the fight; as, for the like reason, they are said to be smitten by Joab, Psal. lx., title, where also there are only 12,000 mentioned; which place, if it speak of this battle, the state of it was this: Abishai begins the combat, and kills 6000; after him comes in Joab, and kills 12,000 more, which makes up this 18,000. But why may not that be another history and battle? So the Edomites and Syrians together did first fight with Abishai, and lost 18,000 men, and afterwards recruited their forces and fought with Joab, and lost other 12,000 men. Nor is it strange if two battles were fought in one place; of which there are divers instances in historians.

q Gen. 27. 29, 37, 40. Num. 24. 18. r ver. 6.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and [q]all they of Edom became David's servants. [r]And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel; and

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David executed judgment and justice unto all his people.

Judgment and justice, i. e. just judgment, as Deut. xvi. 18. A figure called *hendiadis*, as in Gen. iii. 16; Matt. iv. 16.

16 [a] And Joab the son of Zeruiah *was* over the host; and [t] Jehoshaphat the son of Ahilud *was* ‖ recorder;

‖ Or, *remembrancer*, or, *writer of chronicles*.

Joab having doubtless declared his repentance for his former crimes, and having done eminent service for his country, and having received the chief command by virtue of David's promise and contract, 2 Sam. v. 8, was still continued in his place. *Recorder;* either, first, The writer of chronicles. But it is not likely he would have been put among the great officers of state and church. Or, secondly, The treasurer, who examined all the accounts, and kept records of them. Or, thirdly, The king's counsellor, as Ahithophel is called, 2 Sam. xv. 12; 1 Chron. xxvii. 33, who was to bring things of moment to the king's mind and remembrance, and to admonish him from time to time of things fit to be done. See 1 Kings iv. 3; 2 Kings xviii. 18.

17 And [u] Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the ‖ scribe;

‖ Or, *secretary*.

The son of Ahitub; not of that Ahitub, 1 Sam. xxii.; for that was of Ithamar's race, but this of Eleazar. *Ahimelech the son of Abiathar;* so Abiathar called his son by the name of his father, 1 Sam. xxii. 20. *The priests*, i. e. the chief priest next under Abiathar, who fled to David, 1 Sam. xxii. 20, and now was high priest, as may be gathered from 2 Sam. xv. 35; 1 Kings ii. 27, 35: under him these two were the next chief priests, or the second priests, each one being chief of the house of his father, Zadok of Eleazar, and Ahimelech of Ithamar. See Numb. iii. 32; 1 Chron. xxiv. 3, 4. Or these two are here mentioned, because they constantly attended upon the king, that he might consult with them in the matters of the Lord, as need required.

18 [x] And Benaiah the son of Jehoiada *was over* both the [y] Cherethites and the Pelethites; and David's sons were ‖ chief rulers.

‖ Or, *princes*.

Was over: these words are supplied out of the parallel place, 1 Chron. xviii. 17, and out of 2 Sam. xx. 23, where they are expressed.

The Cherethites and Pelethites were undoubtedly soldiers, and such as were eminent for their valour and fidelity to the king, as is evident from 2 Sam. xv. 18; xx. 7; 1 Kings i. 38, 44; and most probably they were the king's guards, which consisted of these two bands, who might be distinguished either by their several weapons, or by the differing time or manner of their service. They are supposed to be thus called, either, first, from their office, which was upon the king's command to cut off or punish offenders, and to preserve the king's person, as their names in the Hebrew tongue may seem to imply; or, secondly, from some country or place to which they had relation. As for the Cherethites, it is certain they were either a branch of the Philistines, or a people neighbouring to them, and confederate with them, as is manifest from 1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 4, 5. And so might the Pelethites be too, though that be not related in Scripture. And these Israelites and soldiers of David might be so called, either because they went and lived with David when he dwelt in those parts; or from some notable exploit against or victory over these people; as among the Romans the names of Asiaticus, Africanus, &c. were given for the same reason. One of their exploits against the Cherethites is in part related 1 Sam. xxx. 14. And it is likely they did many other against them, and against other people, amongst which the Pelethites might be one. *Were chief rulers;* had the places of greatest authority and dignity conferred upon them.

CHAP. IX.

David, for Jonathan's sake, sendeth for his son Mephibosheth, 1—6; entertaineth him at his table; and restoreth him all that was Saul's; appointing Ziba to be his servant, 7—13.

AND David said, Is there yet any that is left of the house of Saul, that I may [a] shew him kindness for Jonathan's sake?

[a] 1 Sam. 18. 3. & 20. 14, 15, 16, 17, 42. Prov. 27. 10.

David's wars being ended, he set himself to the administration of justice to all his people, chap. viii. 15; and, amongst others, he minds his just debt and obligation to Jonathan and his family. *Of the house of Saul;* he saith not *of the house of Jonathan*, for he knew not of any son which he had left, and therefore thought his kindness and obligation was to pass to the next of his kindred. As for Mephibosheth, he was very young and obscure, and possibly concealed by his friends, lest David should cut him off from jealousy of state, as hath been usual among princes in like cases, and therefore was unknown to David, as well he might be, especially when David's head and hands were full of war with divers and potent enemies, as they had hitherto been.

2 And *there was* of the house of Saul a servant whose name *was* [b] Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he*.

[b] ch. 16. 1. & 19. 17, 29.

A servant; one who had been a servant, and, as it may seem, a steward to Saul. See below, ver. 10.

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew [c] the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [d] lame on *his* feet.

[c] 1 Sam. 20. 14.

[d] ch. 4. 4.

The kindness of God; either, first, That kindness which I owe him for God's sake, and by virtue of my oath given to him about it, 1 Sam. xx. 14, 15. But that oath seems only to oblige him to Jonathan's posterity, and not to any other of Saul's house. Or, secondly, Great and eminent kindness.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of [e] Machir, the son of Ammiel, in Lo-debar.

[e] ch. 17. 27.

In a place beyond Jordan, chap. xvii. 27, where his friends thought he might be kept out of David's sight.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when ‖ Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

‖ Called, *Merib baal*, 1 Chr. viii. 34.

7 ¶ And David said unto him, Fear not: [f] for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

[f] ver. 1, 3.

All the land of Saul is now seized and possessed by David, as due to him, either in right of his wife, to whom the inheritance was devolved, Saul's sons by his wives being all dead; see Numb. xxvii. 8; or by Divine donation, as belonging to the crown which God had now given him; or by forfeiture, because of Ish-bosheth's rebellion against his lord and king.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such [g] a dead dog as I *am?*

[g] 1 Sam. 24. 14. ch. 16. 9.

So contemptible in my person and condition.

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, [h] I have given unto thy master's son all that pertained to Saul and to all his house.

[h] See ch. 16. 4. & 19. 29.

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10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son [i]shall eat bread alway at my table. Now Ziba had [k]fifteen sons and twenty servants.

[i] ver. 7, 11, 13. ch. 19. 28.

[k] ch. 19. 17.

That thy master's son may have food to eat, i. e. that he may have wherewith to buy food for all his family, and all manner of provisions (which oft come under the title of *food* and bread) necessary for himself and them.

It is probable he had been the chief steward to manage Saul's lands; whereby he had great opportunities to enrich himself, which also he was very intent and resolved upon, either directly or indirectly, as the following history of him shows; and therefore it is not strange that he was so rich.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

These are the words, either, first, Of David; the words *said he*, or *said the king*, being supplied out of the former and following verses. Or, secondly, Of Ziba, being thus rendered and understood. *Also Mephibosheth*, if the king so please, *shall eat at my table*, and shall be treated there according to his quality, *as one of thy sons*, as thou desirest; for the estate will suffice for that also.

12 And Mephibosheth had a young son, [l]whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

[l] 1 Chron. 8. 34.

Mephibosheth had a young son; either, first, Before he was discovered and brought to the king; and then David seems guilty of a great error in forgetting his dear Jonathan so long; although his long and continued wars, both civil and foreign, might afford him some excuse, as filling his mind and time with business of another nature. Or, secondly, After that time; for there is nothing here which determines when this son was born. *Whose name was Micha*; who also had other children and grandchildren, to keep up the name and memory of worthy and famous Jonathan. See 1 Chron. viii. 34, 35; ix. 40, 41.

13 So Mephibosheth dwelt in Jerusalem: [m]for he did eat continually at the king's table; and [n]was lame on both his feet.

[m] ver. 7, 10.

[n] ver. 3.

CHAP. X.

David sendeth messengers to comfort the king of the Ammonites: he abuseth them, 1—5. *The Ammonites and Syrians prepare to fight against the Israelites; and are overcome by Joab and Abishai*, 6—14. *They renewing their forces, are again conquered by David*, 15—19.

cir. 1037. AND it came to pass after this, that the [a]king of the children of Ammon died, and Hanun his son reigned in his stead.

[a] 1 Chron. 19. 1, &c.

The king of the children of Ammon; Nahash, ver. 2; probably the same whose army Saul defeated and destroyed, 1 Sam. xi., who out of enmity to Saul showed kindness to David, as it follows; hoping also by fomenting the differences between Saul and David, to make way for his future conquests.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

Therefore there had hitherto been peace and friendship between David and him; and therefore the *spoils of the children of Ammon* are mentioned chap. viii. 12, by way of anticipation, and with respect to the story here following. *As his father showed kindness unto me*; which he might do either by offering him his help, if he needed it; or by supplying him with military or other provisions upon occasion, or many other ways.

3 And the princes of the children of Ammon said unto Hanun their lord, †Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

† Heb. *Is thine eye doth David?*

To observe where the city is weakest, and may soonest be taken. The ground of this suspicion was, partly, the conscience of their ill deserts and carriage towards the Israelites, whose quarrel David had espoused; partly, the opinion they had of David's policy; and partly, the severity of God's law, particularly against them, Deut. xxiii. 6, which might easily come to their ears. And they knew David was a zealous asserter of God's laws.

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, [b]*even* to their buttocks, and sent them away.

[b] Is. 20. 4. & 47. 2.

Shaved off the one half of their beards; partly that he might compel them to bear a part in their mourning, and that in such a way as was usual with them, but forbidden to the Israelites, Lev. xix. 27; Deut. xiv. 1; which probably was not unknown to them; and partly to fasten this as a reproach upon them, and to make them ridiculous and contemptible. Compare Isa. xx. 4; xlvii. 2; l. 6. *Even to their buttocks*: this was worse than the former, because the Israelites wore no breeches, and so their nakedness was hereby uncovered. Compare Isa. xx. 4.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

He sent to meet them; he sent them clothes and other necessaries. *Tarry at Jericho*; both because this was one of the first places which they came to in Canaan; and because it was now a very obscure village, and therefore fittest for them in their circumstances; for it was not built as a city till after this time, 1 Kings xvi. 34. *Until your beards be grown*; for the want or loss of beards was esteemed a reproach among the Israelites.

6 ¶ And when the children of Ammon saw that they [c]stank before David, the children of Ammon sent and hired [d]the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of ‖ Ish-tob twelve thousand men.

[c] Gen. 34. 30. Exod. 5. 21. 1 Sam. 13. 4.

[d] ch. 8. 3, 5.

‖ Or, *the men of Tob*, See Judg. 11. 3, 5.

Beth-rehob, near Hamath, Numb. xiii. 21. *Zoba*; of which see 1 Sam. xiv. 47; 2 Sam. viii. 3. *Of king Maacah*, i. e. of that part of Syria which was under king Maacah; for Syria was a large country, and there were divers kings in the several parts of it. This part was near Gilead. See Deut. iii. 14. *Of Ish-tob*; or, *of the men of Tob*, the country where Jephthah dwelt, Judg. xi. 3. Besides these, they hired others out of Aram-naharaim, or Mesopotamia, as appears from 1 Chron. xix. 6; Psal. lx., title. And all these were forward enough to combine against David, both to revenge their former losses and reproaches, and to give check to his growing greatness.

7 And when David heard of *it*, he sent Joab, and all the host of [e]the mighty men.

[e] ch. 22. 8.

Choosing wisely to carry the war into their country, rather than to expect it in his own.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and [f]the Syrians of

[f] ver. 6.

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Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

Of the gate, to wit, of Medeba, as it is expressed, 1 Chron. xix. 7, which was a frontier city. See Numb. xxi. 30. This place they chose for the fight, that they might both defend that city and their country, whereof that was the entrance, and, if need were, might retreat into it. *The Syrians were by themselves in the field;* that by their numerous forces they might fall upon the Israelites on the other side.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

Which were the most valiant and expert soldiers.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

g Deut. 31. 6. h 1 Sam. 4. 9. 1 Cor. 16. 13. i 1 Sam. 3. 18.

12 [g]Be of good courage, and let us [h]play the men for our people, and for the cities of our God: and [i]the LORD do that which seemeth him good.

For our people; for the preservation of ourselves and all our brethren from that utter ruin which our enemies design for us. Our war is not vainly undertaken to enlarge our empire or glory, but for our own just and necessary defence; and therefore we may hope for God's blessing and assistance in it. *For the cities of our God;* which are devoted to his worship and service, and therefore he will plead their cause against his enemies. *The Lord do that which seemeth him good;* let us do our parts, and quietly refer ourselves and the event to God's good pleasure, which we have no reason to distrust.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

He prudently falls upon them first, because they were but mercenaries, and not concerned so much in the success as the Ammonites were, all whose interest lay at stake; and therefore not likely to venture too far in their defence.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

That the Syrians were fled; in whose numbers and prowess they had the most confidence. *Joab returned from the children of Ammon;* not judging it convenient or safe to pursue them, because the forces were not utterly ruined, but only dispersed and put to flight, and so might easily rally together.

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15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

Partly, to wipe out the stain of cowardice which they had now contracted; partly, to prevent that vengeance which they supposed David would execute upon them for their last attempt; and partly, to shake off the yoke that David had lately put upon them.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond ‖the river: and they came to Helam; and ‖Shobach the captain of the host of Hadarezer *went* before them.

‖ That is, *Euphrates.*

‖ Or, *Shophach*, 1 Chr. 19. 16.

Hadarezer; the same with *Hadadezer*, chap. viii. 3. *The Syrians that were beyond the river;* who having engaged themselves in the former expedition, as was noted before, were now obliged to proceed in their own defence, being also persuaded and hired to this second expedition, ver. 19. *Shobach*, or *Shophach*, 1 Chron. xix. 16.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

All Israel, i. e. the chosen and valiant men picked out of all Israel.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand [k]horsemen, and smote Shobach the captain of their host, who died there.

k 1 Chron. 19. 18, *footmen.*

The men of seven hundred chariots; Heb. *seven hundred chariots*, i. e. the men belonging to them, that fought in or with them; as plainly appears, 1. Because the men only, and not the chariots, were capable of being killed, as these are said to have been. 2. Because it is thus explained in the Book of Chronicles, which was written after this book, for this end, to explain what was dark or doubtful, and to supply what was omitted here; where, instead of these words, are *seven thousand men* which fought *in chariots*, 1 Chron. xix. 18. And this is a very common metonymy; of which see above, chap. viii. 4, and the notes on 1 Sam. xiii. 5. Although there might be seven thousand chariots in all, whereof seven hundred where *chosen ones;* according to the distinction made Exod. xiv. 7. *Forty thousand horsemen;* for which in 1 Chron. xix. 18, is *forty thousand footmen;* which may be reconciled divers ways. 1. Both these may be true, that he slew forty thousand horsemen, which being the most considerable part and strength of the army, it might seem sufficient to name them, and every one could easily understand that the footmen in that case were certainly cut off; and that he slew also forty thousand footmen, as is said 1 Chron., where he mentions them only, because they were omitted in 2 Sam., and the horsemen being expressed here, it was needless to repeat them in 1 Chron. 2. The horsemen may be here called *footmen*, in opposition to those that fought in chariots; because they sometimes fought on horseback, and sometimes came down from their horses, and fought on foot, when the place of the battle was more commodious for footmen than for horsemen; which it is not improbable was their case here; for David being a soldier of great prudence and experience, and understanding the great numbers of the Syrian horsemen, whereas the Israelites had but very few, Deut. xvii. 16, would doubtless endeavour to choose a place as inconvenient for their horsemen as he could. 3. Peradventure the Syrians designed to bring the war into David's country, and therefore hastened their march, and for that end put their footmen on horseback, (as hath been frequently done in like cases,) who, when they came to the place of battle, came down from their horses, and fought on foot. So there is no need of acknowledging an error of the scribe in the sacred text; which yet if it were granted in such historical passages of no moment to the doctrine of faith and good life, it would not shake the foundation of our faith in matters of great importance, which it might reasonably be presumed the providence of God would more watchfully preserve from all depravation or corruption.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and [l]served them. So the Syrians feared to help the children of Ammon any more.

l 2 Sam. 8. 6.

The kings that were servants to Hadarezer, to wit, for that time, or in that expedition to which he hired them.

CHAP. XI.

Whilst Joab besieged Rabbah David committeth adultery with Bath-sheba, 1—4. And hearing that she was with child, he sendeth for Uriah her husband out of the camp, to cover his shame. He will not go to his own house, neither sober nor drunk, 5—13. David sendeth him again into the camp with a letter to Joab to expose him to death,

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14—17. *The news of which Joab sendeth to David: he marrieth Bath-sheba,* 18—27.

cir. 1035. AND it came to pass, †after the year was expired, at the time when kings go forth *to battle*, that [a]David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

† Heb. *at the return of the year,* 1 Kin. 20. 22, 26. 2 Chro. 36. 10.
[a] 1 Chro. 20. 1.

After the year was expired; when that year ended, and the next begun, which was in the spring time, Exod. xii. 2. *When kings go forth;* which is when the ground is fit for the march of soldiers, and brings forth provision for man and beast. *To battle:* these words are to be understood here, as Gen. x. 11; xiv. 8. *Rabbah;* the chief and royal city of the Ammonites, Deut. iii. 11.

2 ¶ And it came to pass in an eveningtide, that David arose from off his bed, [b]and walked upon the roof of the king's house: and from the roof he [c]saw a woman washing herself; and the woman *was* very beautiful to look upon.

[b] Deut. 22. 8.
[c] Gen. 34. 2. Job 31. 1. Matt. 5. 28.

From off his bed; where he had lain and slept for some time; being possibly disposed to sleep after dinner, by reason of some excess committed in eating or drinking; and indulging himself in his lazy humour, which may seem very improper for so great a prince and captain, who had so many and great burdens upon his shoulders, especially in a time of war; and therefore such practices have been condemned by heathens; and Homer will not allow a general and great counsellor to sleep all the night, much less to take any part of the day for it. And therefore this is thought to be David's first error, and the occasion of his following fall. *Walked upon the roof;* which was plain, after the manner, Deut. xxii. 8. *Washing herself,* to wit, in a bath, which possibly was in her garden, or in some room near to the king's palace, where she might wash herself divers ways, and for different ends; either for health, or coolness, or to cleanse herself from some kind of legal impurity; where also, the windows being open, and she careless, David might espy her.

3 And David sent and enquired after the woman. And *one* said, *Is* not this ‖ Bath-sheba, the daughter of ‖ Eliam, the wife [d]of Uriah the Hittite?

‖ Or, *Bath-shuah,* 1 Chro. 3. 5.
‖ Or, *Ammiel.*
[d] ch. 23. 39.

Instead of suppressing that lust which the sight of his eyes had kindled, he seeks rather to feed it; and first inquires who she was; that, if she were unmarried, he might make her either his wife or his concubine. *Bath-sheba,* called also *Bath-shuah,* 1 Chron. iii. 5, where also *Eliam* is called *Ammiel. The Hittite;* so called, either, 1. By his original, being born either of that race, but become a zealous proselyte; or, at least, among that people. Or, 2. By his habitation among them. Or, 3. For some notable exploit of his against that people: see 1 Sam. xxvi. 6, and the notes on 2 Sam. viii. 18.

4 And David sent messengers, and took her; and she came in unto him, and [e]he lay with her; ‖ for she was [f]purified from her uncleanness: and she returned unto her house.

[e] Ps. 51, title. Jam. 1. 14.
‖ Or, *and when she had purified herself, &c. she returned.*
[f] Lev. 15. 19, 28. & 18. 19.

David sent and took her from her own house into his palace, not by force, but by persuasion, as desiring to speak with her. *She came in unto him;* into his palace and chamber, as he desired. *For she was purified,* to wit, from her menstruous pollution, according to the law, Lev. xviii. 19; which is here noted as the reason, either why David pursued his lustful desire, or why she so easily yielded to it, because she was not under that pollution which might alienate her from it; or rather, why she so readily conceived, that time being observed by Aristotle and others to be the most likely time for conception.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

Consider therefore what to do for thy own honour, and for my safety, whom thou hast brought into a most shameful and dangerous condition.

6 ¶ And David sent to Joab, *saying,* Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* †how Joab did, and how the people did, and how the war prospered.

† Heb. *of the peace of,* &c.

Frivolous questions, which any common messenger could have answered; which probably made Uriah suspect that there was some other secret cause why he was sent for. And he might understand something, either by David's messengers, ver. 4, or by some of his own family, concerning her being sent for to the court; which, together with other circumstances, might give him cause of further suspicion. Yet such might be the questions (though not here particularly mentioned) concerning those heads, as every private person might not be acquainted with, nor able to resolve, but such only as were acquainted with the counsel of war.

8 And David said to Uriah, Go down to thy house, and [g]wash thy feet. And Uriah departed out of the king's house, and there †followed him a mess *of meat* from the king.

[g] Gen. 18. 4. & 19. 2.
† Heb. *went out after him.*

Go down to thy house; not doubting but he would there converse with his wife, and so cover their sin and shame. *Wash thy feet;* as travellers there used to do. *There followed him a mess of meat;* seemingly as a testimony of David's respect and affection to him; but really to cheer up his spirits, and dispose him to desire his wife's company.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

With all the servants of his lord; with the king's guard. This he did, either upon some suspicion of the matter; see ver. 7; or by the secret direction of God's wise and irresistible providence, who would bring David's sin to light.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

When they had told David; whether of their own accord, or being first asked by David, it doth not appear. *Camest thou not from thy journey,* wearied with hard service and travel, and therefore didst need refreshment? nor did I expect or desire that thou shouldst now attend upon my person, or keep the watch.

11 And Uriah said unto David, [h]The ark, and Israel, and Judah, abide in tents; and [i]my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

[h] ch. 7. 2, 6.
[i] ch. 20. 6.

The ark, it seems, was now carried with them for their encouragement and direction, as was usual: see Numb. x. 35; 1 Sam. iv. 4. *In the open fields,* to wit, in tents which are in the fields. *And to lie with my wife:* he might possibly add these words, to insinuate his apprehension of the king's design, and to awaken his conscience to the consideration of his sin, and of the injury which he had done him. His meaning is, Now when God's people are in a doubtful and dangerous condition, it becomes me to sympathize with them, and to abstain even from lawful delights. Whereby he might possibly intimate how unworthy it was for David in such a season to indulge himself in sinful and injurious pleasures. But David's ear was now deaf, his heart being hardened through the deceitfulness of sin.

12 And David said to Uriah, Tarry here to

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day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him [k] drunk: and at even he went out to lie on his bed [l] with the servants of his lord, but went not down to his house.

k Gen. 19. 33, 35.
l ver. 9.

When David had called him, i. e. being invited by David. *He made him drunk*, or, *he made him merry*, as the word oft signifies. He caused him to drink more than was convenient. *He went out to lie on his bed;* which it doth not appear that he did the night before; but now his excess in eating and drinking might make it more necessary for him. *With the servants of his lord*, i. e. in some chamber in the king's court, where the king's servants used to take their repose.

14 ¶ And it came to pass in the morning, that David [m] wrote a letter to Joab, and sent *it* by the hand of Uriah.

m See 1 Kin. 21. 8, 9.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the † hottest battle, and retire ye † from him, that he may [n] be smitten, and die.

† Heb. *strong.*
† Heb. *from after him.*
n ch. 12. 9.

So far is David from repenting upon these just and great occasions, that he seeks to cover one sin with another; and to hide his adultery with murder, even the murder of a most excellent person, and that in a most malicious and perfidious manner.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

Placed there to defend it, because that part of the city was supposed either the weakest, or the place designed for the assault. Joab having formerly committed a base murder upon Abner, was ready to execute this wicked command of the king; that so he being involved in the same guilt with him, might the more willingly receive him into favour.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

o Judg. 9. 53.
p Judg. 6. 32, *Jerubbaal.*

21 Who smote [o] Abimelech the son of [p] Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

Jerubbesheth, called also *Jerubbaal*, Judg. ix. 1. See the note on 2 Sam. ii. 8. *Thy servant Uriah the Hittite is dead also;* which he knew would be acceptable news to the king, and therefore allay his wrath. This indeed might make the messenger suspect that David had a hand in Uriah's death; and possibly Joab might say so for that very reason, that these matters by degrees being known, David might be hardened in sin, and so Joab might have the greater interest in him.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

We beat them back, and pursued them even to the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing † displease thee, for the sword devoureth † one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

† Heb. *be evil in thine eyes.*
† Heb. *so and such.*

Let not this thing displease thee; be not dejected or discouraged by this sad occasion. *Encourage thou him*, i. e. Joab, to proceed in the siege.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she [q] became his wife, and bare him a son. But the thing that David had done † displeased the LORD.

q ch. 12. 9.
† Heb. *was evil in the eyes of.*

When the mourning was past; which was seven days, Gen. l. 10; 1 Sam. xxxi. 13. Nor could the nature of the thing admit of longer delay, lest the too early birth of the child might discover David's sin. *David sent and fetched her to his house, and she became his wife;* by which it appears that David continued in the state of impenitency for divers months together, and this notwithstanding his frequent attendance upon God's ordinances; which is an eminent instance of the corruption of man's nature, which is even in the best; and, without Divine assistance, is too strong for them; of the deceitfulness of sin, and of the tremendous judgment of God in punishing one sin, by delivering a man up to another. *The thing that David had done*, i. e. his adultery and murder, as is evident from the next chapter.

CHAP. XII.

Nathan by a parable reproveth and threateneth David, 1—12. *He confesseth his sin, and is pardoned, but the child must die*, 13, 14: *David mourneth and prayeth for it whilst life was in it; after is satisfied and cheered: the reason*, 15—23. *He goeth in to Bath-sheba: Solomon is born of her, and is called Jedidiah*, 24, 25. *David taketh Rabbah, and tortureth the people thereof*, 26—31.

AND the LORD sent Nathan unto David. And [a] he came unto him, and [b] said unto him, There were two men in one city; the one rich, and the other poor.

cir. 1034.
a Ps. 51, title.
b See ch. 14. 5, &c. 1 Kin. 20. 35,—41. Is. 5. 3.

Nathan, the prophet, chap. vii. 2; 1 Kings i. 8. When the ordinary means did not awaken David to repentance, God useth an extraordinary course. Thus the merciful God pities and prevents him who had so horribly forsaken and forgotten God.

Nathan prudently ushereth in his reproof with a parable, after the manner of the eastern nations and ancient times, that so he might surprise David, and cause him unawares to give sentence against himself. He manageth his relation as if it had been a real thing; and demands the king's justice in the case. Though the application of this parable to David be easy and obvious, yet it matters not if some circumstances be not so applicable; because it was fit to put in some such clauses, either for the decency of the parable, or that David might not too early discover his design.

2 The rich *man* had exceeding many flocks and herds:

Noting David's many wives and concubines.

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3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own †meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

† Heb. morsel.

The poor man had nothing, save one little ewe lamb; designing Uriah, with his own and only wife. *Which he had bought;* as men then used to buy their wives; or, *had procured. Lay in his bosom;* which David might take for hyperbolical expressions of his tender care of and affection to it; although there want not instances of some who have treated such brute creatures in this manner.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

A traveller: this some make to be the devil, whom David gratified by his sin; but it rather seems added for the decency of the parable.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* ‖ shall surely die:

‖ Or, is worthy to die, or, is a son of death. 1 Sam. 26. 16.

This seems to be more than the fact deserved, or than he had commission to inflict for it, Exod. xxii. 1. But it is observable, that David now, when he was most indulgent to himself, and to his own sin, was most severe to others; as appears by this passage and the following relation, ver. 31, which was done in the time of David's impenitent continuance in his sin.

6 And he shall restore the lamb [c] fourfold, because he did this thing, and because he had no pity.

c Ex. 22. 1. Luke 19. 8.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I [d] anointed thee king over Israel, and I delivered thee out of the hand of Saul;

d 1 Sam. 16. 13.

Thou art the man; thou hast committed this crime with great aggravations; and out of thine own mouth thy sentence hath proceeded, and thou art worthy of death.

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

Thy master's wives, or, *women,* as that word is elsewhere used; as Numb. xxxi. 18. And though we read not a word of God's giving, or of David's taking, any of Saul's wives into his bosom; or, which is all one, into his bed; yet (which I think to be aimed at here) it might be according to the manner of that time, that the wives and concubines of the precedent king belonged to the successor, to be at least at his dispose. And to pretend to them, was interpreted little less than pretending to the crown; which made it fatal to Adonijah to ask Abishag, 1 Kings ii. 23; and to Abner to be suspected for Rizpah, 2 Sam. iii. 8. And Absalom, usurping the crown, usurped the concubines also; which is looked on as a crime unpardonable, 2 Sam. xvi. 21. Nor would this have been reckoned amongst the mercies and blessings which God here is said to give him, and which are opposed to that which he sinfully took. But we do read, that Merab, Saul's daughter, was given to him for his wife by Saul's promise, and consequently by God's grant; though afterwards Saul perfidiously gave her to another man; and that Michal, the other daughter, was actually given to him, 1 Sam. xviii. And it is very possible that some other of David's wives were nearly related to the house of Saul; whereby David might design to enlarge and strengthen his interest in the kingdom; although there is no absolute necessity of restraining this to Saul, seeing the word is plural, *masters,* and may belong to others also, who sometimes were owned by David as his masters, lords, or superiors, such as Nabal was, and some others not elsewhere named might be, whose *houses* and *wives,* or, at least, *women,* God might give to David. *Such and such things;* such other things as thou hadst wanted, or in reason desired.

9 [e] Wherefore hast thou [f] despised the commandment of the LORD, to do evil in his sight? [g] thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

e See 1 Sam. 15. 19. f Num. 15. 31. g ch. 11. 15, 16, 17, 27.

The commandment of the Lord, i. e. those laws of God which forbade thee to do this thing, by not giving them that respect and observance which they deserved. *Uriah the Hittite;* that valiant, and generous, and noble person. *Hast taken his wife to be thy wife:* this he mentions amongst his other sins; partly because he had rewarded her, who by God's law should have been severely punished; partly because he compassed this marriage by wicked practices, even by Uriah's murder, and for sinful ends, even for the gratification of his inordinate and sensual lusts, and for the concealment of that sin which he was obliged to confess and lament. *Hast slain him with the sword of the children of Ammon;* those cursed enemies of God, and of his people, whom thou hast encouraged and hardened in their idolatry, by giving up him and others of God's people into their hands. And note here, that although David did not kill Uriah himself, nor command any to do it; but only that he should be put upon dangerous service (which a general of an army oft doth to soldiers under him, on justifiable accounts, without being therefore legally chargeable with murder, though the person so employed die in the service); yet in God's account, who judged of David's design therein, it is justly so reputed. And therefore, though the Ammonites slew Uriah, yet David is said to have killed him with their sword.

10 Now therefore [h] the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

h Amos 7. 9.

Shall never depart from thine house, during the residue of thy life; as appears from the following history.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will [i] take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

i Deu. 28. 30. ch. 16. 22.

I will raise up evil, to wit, the evil of punishment. *Out of thine own house;* from thy own children and family. *Before thine eyes,* i. e. openly, so as thou shalt know it as certainly as if thou didst see it, and yet not be able to hinder it. *Give them,* i. e. I shall by my providence give him power over them, which I know he will abuse; and I shall not restrain him from so doing, either by my grace or providence. *Unto thy neighbour;* to one who is very near to thee, even thy beloved son Absalom. But God expresseth this here darkly and doubtfully, that the accomplishment of it might not be hindered. *In the sight of the sun;* in the open day, and in a public place. The accomplishment hereof, see chap. xvi. 22.

12 For thou didst *it* secretly: [k] but I will do this thing before all Israel, and before the sun.

k ch. 16. 22.

I will do this thing, i. e. I will execute this judgment. This God did by inclining David's heart to leave his concubines to keep his house, and so to come into Absalom's power; by giving up Ahithophel to his own carnal policy, which readily suggested to him that wicked and desperate counsel; and by exposing Absalom to these temptations, and leaving him to his own vicious inclinations, which God certainly knew would in such circumstances produce that effect. So the sin was wholly from men, but the ordering

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and overruling their mistakes and miscarriages to this end was from God.

13 [l]And David said unto Nathan, [m]I have sinned against the LORD. And Nathan said unto David, [n]The LORD also hath [o]put away thy sin; thou shalt not die.

l See 1 Sam. 15. 24.
m ch. 24. 10. Job 7. 20. Ps. 32. 5. & 51. 4. Prov. 28. 13.
n Eccius. 47. 11.
o ch. 24. 10. Ps. 32. 1. Job 7. 21. Mic. 7. 18. Zech. 3. 4.

I have sinned against the Lord; I now freely confess that sin which I have hitherto so wickedly smothered; and I have deserved all these and far heavier judgments for it; and I am more troubled for my sin against my sovereign Lord and gracious God, than for the shame and punishment that follow it. How serious and pathetical this confession was, we may see, Psal. li. *The Lord also hath put away thy sin*, i. e. so far as concerns thy own life and eternal salvation; both which were forfeited by this sin. *Thou shalt not die*, as by thy own sentence, ver. 5, thou didst deserve, and as thou mightest expect to do by my immediate stroke; though possibly thou mightest elude the law before a human judicature, or there be no superior to execute the law upon thee.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD [p]to blaspheme, the child also *that is* born unto thee shall surely die.

p Is. 52. 5. Ezek. 36. 20, 23. Rom. 2. 24.

To blaspheme, i. e. to reproach both God and his people, and the true religion. For though these were not concerned in David's sin, the blame and shame of which should have been appropriated to him; yet heathens and wicked men would, according to their own evil minds and malicious hearts, fasten the reproach of this upon God and religion; as if God were unholy, because the man after God's own heart was so; and partial, in conniving at so great a crime, when Saul was cast off for a far less sin; and negligent in the government of the world, and of his church, in suffering such a wickedness as even heathens have abhorred to go unpunished; and as if all religion were but hypocrisy and imposture, and a pretence for villanies. Besides, the Ammonites, upon their success against Uriah and his party, did doubtless magnify and praise their idols, and blaspheme the God of Israel. *The child shall surely die;* which, considering his affection to it, and the punishment threatened to the poor innocent infant for his sake, must needs be grievous to him.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

The Lord struck the child with some sudden and dangerous distemper.

16 David therefore besought God for the child; and David †fasted, and went in, and [q]lay all night upon the earth.

† Heb. *fasted a fast.*
q ch. 13. 31.

David besought God for the child; supposing the threatening might be conditional, and so the execution of it prevented by prayer. *Went in*, to wit, into his closet, as Matt. vi. 6, to pray solitarily and earnestly, as he had done with others. Or this word may only note his progress and continuance in the actions here expressed.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

The elders of his house; the chief officers of his kingdom and household who were there present.

This excessive mourning did not proceed simply from the fear of the loss of the child; but from a deep sense of his sin, and from the Divine displeasure manifested herein; and particularly from a just apprehension of the injury which he had done to the child by his sin, which justice obliged him to do his utmost to repair by prayer or other means.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then †vex himself, if we tell him that the child is dead?

† Heb. *do hurt.*

On the seventh day; either, 1. From the beginning of the distemper. Or rather, 2. From the day of his birth, which is the most usual way of computation of men's days or years; for it is apparent that this happened during the time of David's fasting and lying upon the earth, ver. 20, which it is not probable that it lasted for seven days. *They said*, whispering among themselves, ver. 19.

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and [r]anointed *himself*, and changed his apparel, and came into the house of the LORD, and [s]worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

r Ruth 3. 3.
s Job 1. 20.

Into the house of the Lord, i. e. to the tabernacle, to confess his sin before the Lord, and to own his justice in this stroke and the other threatenings, and to deprecate his great and just displeasure, and to acknowledge God's rich mercy in sparing his own life, and to offer such sacrifices as were proper and required in such cases. Nor did David transgress that law, Numb. xix. 14, in going thither before the seven days were expired. For neither is there the same reason of a tent, and of a dwelling-house, where the several rooms of the house are as distinct as several tents; nor is it here said, that David was in the same room, or in the same house, where the child died.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: [t]for I said, Who can tell *whether* God will be gracious to me, that the child may live?

t See Is. 38. 1, 5. Jonah 3. 9.

For God's threatening of the child's death might be conditional, as that was of Nineveh's destruction, Jonah iii. 4.

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but [u]he shall not return to me.

u Job 7. 8, 9, 10.

Wherefore should I fast, seeing fasting and prayer cannot now prevail with God for his life? *I shall go to him;* into the state of the dead, in which he is, and into heaven, where I doubt not I shall find him.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and [x]she bare a son, and [y]he called his name Solomon: and the LORD loved him. 1033.

x Matt. 1. 6.
y 1 Chr. 22. 9.

David comforted Bathsheba; who was now much dejected, both for her former sin, which she truly repented of, as may be gathered from Prov. xxxi. 1—3, &c., and for the loss of that child which was very dear to her, and which might seem to be the only tie of David's affection to her; which being now dead, she might think that David would utterly cast her off, and leave her to that shame and punishment which she had deserved. *Went in unto her*, to wit, into her chamber or bed. *The Lord loved him*, i. e. the Lord declared to David that he loved his son, notwithstanding the just cause which David had given to God to alienate his affections from him.

25 And he sent by the hand of Nathan the prophet; and he called his name ‖ Jedidiah, because of the LORD.

‖ That is, *Beloved of the LORD.*

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Either because of the Lord's love to him, as the name signifies; or because the Lord commanded him to do so.

z 1 Chron. 20. 1. a Deu. 3. 11. 26 ¶ And [z] Joab fought against [a] Rabbah of the children of Ammon, and took the royal city.

i. e. That part of the city where was the king's palace, where he ordinarily resided; though now it seems he was retired to a strong fort.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

The same royal city so called, because it either stood beside the river, or was encompassed with water, both for defence and delight. Although the words are by some learned men rendered thus, *I have taken*, or *intercepted*, or *cut off water from the city*; which well agrees, both with the words, *eth* being here put for *meeth*, which is frequent; as Gen. iv. 1; xliv. 4; Exod. ix. 29, &c.; and with the relation of Josephus the Jew, who saith, The conduits of water were cut off, and so the city was taken; and with a relation of Polybius concerning the same city, which was taken afterwards by Antiochus in the same manner, by cutting off water from the city.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and † it be called after my name.

† Heb. my name be called upon it.

Take it; for having taken one part of the city, he concluded the remaining part of it could not long stand out. *Lest it be called after my name;* lest I have the honour of taking it. Thus he seeks to ingratiate himself with the king, by pretending great care for his honour and interest.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

David gathered all the people together; either because Joab needed more help for the storming of the city; or, at least, for the prosecution of the victory, and execution of justice upon the whole land; or because he would have them all to partake of *the spoil of the city*, which was there *in great abundance*, ver. 30; the rather because they were all exposed to the hazard of utter ruin, in case the Ammonites had prevailed against them.

b 1 Chron. 20. 2. 30 [b] And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city † in great abundance.

† Heb. very great.

The weight whereof was a talent of gold, or rather, *the price whereof*, &c. For as the Hebrew *shekel* signifies both a weight, and a piece of money of a certain price; so also may *mishkal*, as proceeding from the same root. And, in general, the same words both in Hebrew, Greek, and Latin are promiscuously used, to signify either weight or price, as is well known to the learned. And the addition of *precious stones*, which are never valued by the weight of gold, makes this signification here most proper and probable. Moreover, the weight might seem too great, either for the king of Ammon or for David, to wear it upon his head. Although, if this were meant of the weight, it might be said that this was not a crown to be worn ordinarily, but merely to be put on upon the king's head at his coronation, or upon solemn occasions, as here where this was done, in token of the translation of this kingdom to David; and, it may be, it was held up or supported by two officers of state, that it might not be too burdensome to him, and after a little while taken off.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

The people that were therein: the words are indefinite, and therefore not necessarily to be understood of all the people; for it had been barbarous to use women and children thus; but of the men of war, and especially of those who had been the chief actors or abettors of that villanous action against David's ambassadors, (which was contrary to the law of nature, and of nations, and of all humanity,) and of the dreadful war ensuing upon it; for which they might seem to deserve the severest punishments. Although indeed there seems to have been too much rigour used; especially, because these dreadful deaths were inflicted not only upon those great counsellors, who were the only authors of that vile usage of the ambassadors; but upon a great number of the people, who were innocent from that crime. And therefore it is probably conceived that David exercised this cruelty whilst his heart was hardened and impenitent, and when he was bereaved of that free and good Spirit of God which would have taught him more mercy and moderation. *Put them under saws:* he sawed them to death; of which punishment we have examples, both in Scripture, Heb. xi. 37, and in other authors. *Under harrows of iron, and under axes of iron;* he caused them to be laid down upon the ground, and torn by sharp iron harrows drawn over them, and hewed in pieces by keen axes. *Made them pass through the brick-kiln*, i. e. to be burnt in brick-kilns. Or, *made them to pass through the furnace of Malchen*, i. e. of *Moloch*, called also *Milchom*, and here *Malchen;* punishing them with their own sin, and with the same kind of punishment which they inflicted upon their own children: see 2 Kings xvi. 3; xxiii. 10; Lev. xviii. 21; xx. 2; Deut. xviii. 10.

CHAP. XIII.

Amnon loveth his sister Tamar; ravisheth her; then hateth and driveth her away, 1—19. Absalom entertaineth and revengeth her with Amnon's death, 20—29. David is grieved: Absalom fleeth to Geshur, 30—39.

AND it came to pass after this, [a] that Absalom the son of David had a fair sister, whose name *was* [b] Tamar; and Amnon the son of David loved her.

cir. 1032. a ch. 3. 2, 3. b 1 Chr. 3. 9.

A fair sister; his sister by father and mother: see 2 Sam. iii. 3.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and † Amnon thought it hard for him to do any thing to her.

† Heb. *it was marvellous, or, hidden in the eyes of Amnon.*

He fell sick; the passion of his mind disturbed his body, as is usual. *She was a virgin*, and therefore diligently kept, so as he could not get private converse with her; and withal modest, and abhorring any compliance with his lustful desires, both from her inclination and interest.

3 But Amnon had a friend, whose name *was* Jonadab, [c] the son of Shimeah David's brother: and Jonadab *was* a very subtil man.

c See 1 Sam. 16. 9.

Shimeah, called also *Shammah*, 1 Sam. xvi. 9.

4 And he said unto him, Why *art* thou, *being* the king's son, † lean † from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

† Heb. *thin.* † Heb. *morning by morning.*

From day to day, Heb. *from morning to morning;* for whereas in the day he had many diversions and refreshments, in the night he was pestered with tormenting thoughts and passions; the effects whereof appeared in his countenance in the morning. *Wilt thou not tell me*, thy sure friend and faithful servant, who am ready to advise and assist thee?

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me

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meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

Let my sister Tamar come; so he calls her, to prevent the suspicion of any dishonest design upon so near a relation, whom neither nature nor respect and affection would permit him to vitiate. *Eat it at her hand;* pretending that his stomach was so nice that he could eat nothing but what he saw dressed, and that by a person whom he much affected.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister
d Gen. 18. 6. come, and [d]make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

It is strange that so wise and sagacious a person as David did not see through so vain a pretence; but that must be ascribed partly to the instincts of nature, which generally preserve near relations from such monstrous actions; and partly to God's providence, which blinded David's mind, that he might bring upon him the designed and threatened judgments.

8 So Tamar went to her brother Amnon's house; and he was laid down.
‖ Or, *paste.* And she took ‖ flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

He was laid down upon his bed, or rather his couch.

9 And she took a pan, and poured *them* out before him; but he refused to eat.
e Gen. 45. 1. And Amnon said, [e]Have out all men from me. And they went out every man from him.

Poured them out; out of the frying-pan into the dish.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

Into the chamber; an inner chamber; either, 1. That wherein he lay sick upon his bed, where also Tamar made the cakes in his sight, who then carried them out into the next room, to bring them in again when he called for them. Or rather, 2. Another chamber; Amnon lying upon his couch in one chamber where the company were with him, where also she made the cakes before him, first sendeth all out of that room, and then riseth from his couch, and, upon some pretence, goes into another secret chamber, where he might have the better opportunity for his intended wickedness.

11 And when she had brought *them*
f Gen. 39. 12. unto him to eat, he [f]took hold of her,
† Heb. *humble me.* Gen. 34. 2.
g Lev. 18. 9, 11. & 20. 17.
† Heb. *it ought not so to be done.*
h Gen. 34. 7. Judg. 19. 23. & 20. 6.
and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not †force me; for [g]† no such thing ought to be done in Israel: do not thou this [h]folly.

Nay, my brother, whom nature both teacheth to abhor such thoughts, and obligeth to defend me from such a mischief with thy utmost hazard if another should attempt it. *Do not force me:* thou shouldst abhor it, if I were willing; but to add violence to thy filthiness is abominable. *In Israel;* among God's people, who are taught better things; who also will be infinitely reproached for such a base action.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; [i]for he will not withhold me from thee.
i See Lev. 18. 9, 11.

Whither shall I cause my shame to go? how can I either endure or avoid the shame and reproach of it? *As one of the fools in Israel,* i. e. loathsome and contemptible to all the people, whereas now thou art in great reputation, and heir apparent of the crown. *He will not withhold me from thee:* this she spake, either because she did not understand or not remember that the law of God prohibited such marriages between a brother and his half-sister; or because she thought her royal father could or would dispense with it, upon this extraordinary occasion, to save his first-born son's life; or that by this pretence she might free herself from her present and most urgent danger, knowing she should have opportunity enough to prevent other mischiefs.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, [k]forced her, and lay with her.
k Deu. 22. 25. See ch. 12. 11. † Heb. *with great hatred greatly.*

15 ¶ Then Amnon hated her † exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

Then Amnon hated her exceedingly; partly because, his lust being now satisfied, his mind and conscience had a true and clear prospect and deep sense of the natural turpitude and baseness of the action, and of that shame, and contempt, and loss, and mischief which was likely to follow it, and consequently an utter aversion from her who had been the instrument and occasion of his sin; and principally by the just judgment of God, both upon Amnon and David, that so the sin might be made public, and way made for the succeeding tragedies; for otherwise it would probably produce love and kindness to her, as it did in another, Gen. xxxiv. 2, 3; especially in him, whom both nature, and interest, and even lust itself, obliged to allay her grief and shame by all possible demonstrations of kindness.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

There is no cause, to wit, given thee by me. *This evil is greater than the other:* this she might truly say, because though the other was in itself a greater sin, yet this was an act of greater inhumanity and barbarous cruelty, and a greater wrong and calamity to her, (which she means by *evil,*) because it exposed her to public infamy and contempt, as if she had been an impudent strumpet, and had either enticed him to the sin, or at least consented to it; and besides, it turned a private offence into a public scandal, to the great dishonour of God and of his people Israel, and especially of all the royal family, and was likely to cause direful passions, and breaches, and mischiefs among them.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* [l]a garment of divers
l Gen. 37. 3. Judg. 5. 30. 1 Ps. 45. 14.
colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

Of divers colours; of embroidered work. Compare Gen. xxxvii. 3.

19 ¶ And Tamar put [m]ashes on her
m Josh. 7. 6. ch. 1. 2. Job 2. 12.
head, and rent her garment of divers colours that *was* on her, and [n]laid her
n Jer. 2. 37.
hand on her head, and went on crying.

Put ashes on her head, and rent her garment; to signify her grief for some calamity which had befallen her, and what that was concurring circumstances did easily discover. *Laid her hand on her head,* in token of grief and shame, as if she were unable and ashamed to show her face. See Jer. ii. 37. *Went on crying,* to manifest her abhorrency of the fact, and that it was not done by her consent.

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20 And Absalom her brother said unto her, Hath † Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; † regard not this thing. So Tamar remained † desolate in her brother Absalom's house.

† Heb. Amnon.
+ Heb. set not thine heart.
† Heb. and desolate.

Been with thee, i. e. lain with thee. Behold, and imitate the modesty of Scripture expressions. *He is thy brother;* therefore thou must forgive and forget the injury; therefore thy disgracing of him will be a blot to us all; therefore thou wilt not get right from David against him, because he is as near and dear to him as thou; therefore thy dishonour is the less, because thou wast not abused by any mean person, but by a king's son; therefore this evil must be borne, because it cannot be revenged. And thus he covers his design of taking vengeance upon him at the first opportunity. *Regard not this thing*, so as to torment thyself. *Desolate;* neglected and forsaken by others, none now seeking her in marriage; and through shame and dejection of mind, giving herself up to solitude and retirement.

21 ¶ But when king David heard of all these things, he was very wroth.

To wit, with Amnon; whom yet he did not punish, at least so severely as he should; either from the conscience of his own guilt in the like kind; or from that foolish indulgence which he oft showed to his children; or because the case was perplexed; for if he had been put to death for the fact, by virtue of that law, Deut. xxii. 23, 24, she also, who was innocent, must have died with him, because she did not cry out; although indeed that law did not reach the present case, Tamar not being betrothed to a husband: and for the following law concerning a virgin not betrothed, that could have no place here: he could not force Amnon to marry Tamar, because that marriage had been incestuous.

22 And Absalom spake unto his brother Amnon °neither good nor bad: for Absalom ᵖhated Amnon, because he had forced his sister Tamar.

o Gen. 24. 50. & 31. 24.
p Lev. 19. 17, 18.

Absalom spake unto his brother Amnon neither good nor bad, i. e. he said nothing at all to him, to wit, about that business. It is a synecdochical expression, used in like manner, Gen. xxxi. 24. He neither debated it with him, nor threatened him for it; but seemed willing to cover it, and pass it by with brotherly kindness. For if he had wholly forborne all discourse and converse with him, it would have raised great jealousies in Amnon and David, and hindered him in his intended and desired revenge. *For Absalom hated Amnon;* or rather, *but*, or *though Absalom*, as the Hebrew particle *chi* commonly signifies; for the following clause is not added as a reason of the former, but by way of exception or opposition. Though he outwardly expressed no dislike of the fact, yet he inwardly hated him.

1030.

23 ¶ And it came to pass after two full years, that Absalom ᵍhad sheepshearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

q See Gen. 38. 12, 13. 1 Sam. 25. 4, 36.

After two full years: this circumstance of time is noted, partly as an aggravation of Absalom's malice, which was so inveterate and implacable; and partly as an act of Absalom's policy, that both Amnon and David might more securely comply with his desires, as being now free from all suspicion of revenge. *Absalom had sheep-shearers*, according to the manner of those ancient times, when princes did not give themselves up to sloth and luxury, but spent their time and pains in some honest employment. *Ephraim;* either, first, The city called *Ephraim*, or *Ephrem*, John xi. 54. Or, secondly, The tribe of Ephraim, towards or nigh unto which this place was situate.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

To the feast, which was usual upon those occasions. See Gen. xxxviii. 12; 1 Sam. xxv. 7, 11.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

He pressed him; pretending great desire of his presence there, to prevent any jealousies, which otherwise he thought would arise in the breast of a king so wise and experienced, and under the expectation of God's dreadful judgments to be inflicted upon his family. *Blessed him;* dismissed him with thanks for his kindness, and with his fatherly blessing.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

Let my brother Amnon go with us; for the king designed (as the following words show) to keep him at home with him, as being his eldest son, and heir of his kingdom; otherwise Absalom would never have made particular mention of him, which now he was forced to do. Nor did this desire of Amnon's presence want specious pretences, as that seeing the king would not, he who was next to him might, honour him with his company; and that this might be a manifest and public token of that love and friendship which was between him and his brother, notwithstanding the former occasion of difference.

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

It is strange that his urgent desire of Amnon's company raised no suspicion in so wise a king; but God blinded his mind, that he might execute his judgments upon David, and bring upon Amnon the just punishment of his lewdness.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's ʳheart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: ‖ have not I commanded you? be courageous, and be † valiant.

r Judg. 19. 6, 9, 22. Ruth 3. 7. 1 Sam. 25. 36. Esth. 1. 10. Ps. 104. 15.
‖ Or, *will you not, since I have commanded you?*
† Heb. *sons of valour.*

When Amnon's heart is merry with wine; when he least suspects, and will be most unable to prevent the evil. *Have not I commanded you;* I who am the king's son, and, when Amnon is gone, his heir; who therefore shall easily obtain pardon for you, and will liberally reward you?

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man † gat him up upon his mule, and fled.

† Heb. rode.

Mules were in use amongst the Israelites. See 1 Kings i. 33. For though they might not promote such mixed kinds of procreation, Lev. xix. 19, yet they might use creatures so engendered.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

Which was not improbable, when the sword was once drawn among them, and one of them killed, which might provoke the rest to draw their swords, both to defend themselves, and to revenge their brother's death, and thereby occasion the death of all. And God suffered this false report to be spread for David's greater terror and humiliation, that he who had formerly rejoiced in the tidings of Uriah's death, might now be tormented with the report of the death of all his sons.

31 Then the king arose, and ˢtare his garments, and ᵗlay on the earth; and all his servants stood by with their clothes rent.

s ch. 1. 11.
t ch. 12. 16.

32 And ᵘJonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the † appointment of Absalom this hath been

u ver. 3.
† Heb. mouth.

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a Or, settled. ‖ determined from the day that he forced his sister Tamar.

Jonadab was a man of great craft and subtlety, and one that had exact knowledge of Amnon's fact, and of Absalom's temper. *By the appointment*, or, *by the command;* Heb. *mouth*, put for *command*, Numb. iii. 16. *From the day;* it was resolved from that time in his breast; but the word of command was not then given to others, for that would probably have hindered his design. But all this he seems to have spoken from a probable conjecture, rather than of certain knowledge, as appears by the sequel.

x ch. 19. 19. 33 Now therefore [x] let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

y ver. 38. 34 [y] But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

Absalom fled; he who had undertaken to defend his servants flees or his own life. *Behind him;* behind the watchman; for it seems they did not come in the direct road, where the watchman looked for them, but (for some reason or fancy they had) fetched a compass, and came that way which he least expected them.

† Heb. according to the word of thy servant. 35 And Jonadab said unto the king, Behold, the king's sons come: † as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept † very sore.

† Heb. with a great weeping greatly. 1030.

z ch. 3. 3. 2 Or, Ammihur. 37 ¶ But Absalom fled, and went to [z] Talmai, the son of ‖ Ammihud, king of Geshur. And *David* mourned for his son every day.

Talmai, the son of Ammihud; his mother's father, 2 Sam. iii. 3; that he might have present protection and sustenance from him; and that by his mediation he might obtain his father's pardon and favour.

a ch. 14. 23, 32. & 15. 8. 38 So Absalom fled, and went to [a] Geshur, and was there three years.

‖ Or, was consumed. Ps. 84. 2. 39 And *the soul of* king David ‖ longed to go forth unto Absalom: for he was b Gen. 38. 12. [b] comforted concerning Amnon, seeing he was dead.

To go forth unto Absalom, to wit, to visit him, or to send for him. And thus this word *the soul* is here understood, partly from the Hebrew verb, which being of the feminine gender, agrees not with David, but with David's soul; and partly by comparing this with other places, where the same verb is used, and *the soul* expressed, as Psal. lxxxiv. 2; cxix. 81. But as this supplement may seem too bold, so this version seems not so well to agree with that phrase of *going out to Absalom;* for David neither desired nor intended to go out to Absalom, but that Absalom should come home to him. And these words may be and are otherwise rendered, by the most ancient and remarkable interpreters, to this purpose; *And king David made an end of going out* (to wit, in an hostile manner, as that verb is oft used, Gen. xiv. 18; 2 Sam. xi. 1) *against* (for so the Hebrew particle *el* is oft used, as Jer. xxxiv. 7; Ezek. xiii. 9, 20; Amos vii. 15) *Absalom;* i. e. having used some, though it is probable but cold and remiss, endeavours to pursue after Absalom, and to fetch him from his grandfather's to receive condign punishment, he now gave over thoughts of it. Thus the same verb, and that in the same conjugation, is used in the same manner, 1 Kings iii. 1, he *made an end of building*. It is to be objected, That the Hebrew verb is of the feminine gender, and therefore doth not agree with king David, which is masculine. It may be answered, That enallage of genders is a most frequent figure; and as the masculine gender is sometimes applied to women when they do some manly and gallant action, Exod. i. 21, so the feminine gender is sometimes used of men when they show an effeminate tenderness in their disposition; which is the case here, as some learned Hebricians have noted.

CHAP. XIV.

Joab suborning a widow of Tekoah by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem, but not into David's sight, 1—24. *Absalom's beauty, hair, and children,* 25—27. *After two years Joab bringeth him into the king's presence,* 28—33.

1077. NOW Joab the son of Zeruiah perceived that the king's heart *was* [a] toward Absalom. a ch. 13. 39.

He desired to see him, but was ashamed to show kindness to one whom God's law and his own conscience obliged him to punish; and wanted a fair pretence, which therefore Joab gave him.

b 2 Chron. 11. 6. 2 And Joab sent to [b] Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, [c] and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

c See Ruth 3. 3.

Tekoah; a city of Judah, 2 Chron. xi. 5, 6. One of Jerusalem was not convenient, lest the king might know the person, or search out the business. And besides, this woman seems to be of great eminency for her wisdom, as the following discourse manifests. *A wise woman*, rather than a man, because women can more easily express their passions, and do sooner procure pity in their miseries, and an answer to their requests. *Anoint not thyself with oil;* as they used to do when they were out of a mourning state. See Ruth iii. 3; Matt. vi. 17.

d ver. 19. Exod. 4. 15. 3 And come to the king, and speak on this manner unto him. So Joab [d] put the words in her mouth.

e 1 Sam. 20. 41. ch. 1. 2. 4 ¶ And when the woman of Tekoah spake to the king, she [e] fell on her face to the ground, and did obeisance, and said, † [f] Help, O king.

† Heb. save. f See 2 Kin. 6. 26, 28. 5 And the king said unto her, What aileth thee? And she answered, [g] I *am* indeed a widow woman, and mine husband is dead.

g See ch. 12. 1.

I am indeed a widow woman; one of them who most need thy compassion and assistance, and whom thou art by God's law obliged in a singular manner to protect and relieve.

† Heb. no deliverer between them. 6 And thy handmaid had two sons, and they two strove together in the field, and *there was* † none to part them, but the one smote the other, and slew him.

There was none to part them; and therefore there is no witness, either that he killed him, or how he killed him, whether from some sudden passion and great provocation, or in his own necessary defence, or otherwise. *Slew him;* as the avengers of blood report.

h Num. 35. 19. Deut. 19. 12. 7 And, behold, [h] the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder † upon the earth.

† Heb. upon the face of the earth.

That we may kill him; according to the law, Numb. xxxv. 19; Deut. xix. 12. *We will destroy the heir also;* so they plainly discover that their prosecution of him was not so

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much from love of justice, as from a covetous desire to deprive him of the inheritance, and to transfer it to themselves; which self-interest might justly render their testimony suspected. Or perhaps these words are not spoken as the express words of the prosecutors, (who can hardly be thought so directly to express a sinister design,) but as the woman's inference or comment upon what they were doing, (for this would be indeed the result of it, though they did not say so in express words,) thereby to represent her case as the more deserving pity. *My coal which is left;* the poor remainder of my light and comfort, by whom alone my hopes may be revived and repaired. *To my husband;* she names him rather than herself, because children bear the names of their fathers, not of their mothers.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

That thy cause may be justly and truly examined, and thy son preserved from their unjust and malicious proceedings.

9 And the woman of Tekoah said unto the king, My lord, O king, [i]the iniquity *be* on me, and on my father's house: [k]and the king and his throne *be* guiltless.

i Gen. 27. 13. 1 Sam. 25. 24. Matt. 27. 25.
k ch. 3. 28, 29. 1 Kings 2. 33.

The sense is, either, first, this, If I do not inform thee aright, and thou thereby be drawn to give an unrighteous sentence on my behalf, I am willing to bear the whole blame of it before God and men; I acknowledge thou art wholly innocent in the case. Compare Gen. xxvii. 13. Or, secondly, this, If through thy forgetfulness or neglect of this my just cause, my adversaries prevail and destroy my son, my desire is, that God would not lay it to the king's charge, but rather to me and mine, so the king may be exempted thereby. Whereby she both insinuates her great esteem of and affection for the king, thereby winning upon him to compass her design; and withal implies that such an omission of the king's will bring guilt upon him; and yet most prudently and decently orders her phrase so as not to seem to blame or threaten the king. Compare Exod. v. 16; 2 Sam. xx. 16. This sense seems best to agree with David's answer, which shows that she desired some further assurance of the king's care and justice in her concern.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

i. e. So as to hurt or molest thee, by pursuing thy son.

11 Then said she, I pray thee, let the king remember the LORD thy God, † that thou wouldest not suffer [l]the revengers of blood to destroy any more, lest they destroy my son. And he said, [m]*As* the LORD liveth, there shall not one hair of thy son fall to the earth.

† Heb. *that the revenger of blood do not multiply to destroy.*
l Num. 35. 19.
m 1 Sam. 14. 45. Acts 27. 34.

Let the king remember the Lord thy God: the sense is, either, first, Make mention (as this Hebrew verb is oft rendered) of the name of the Lord thy God, to wit, in an oath, i. e. swear to me by God, that thou wilt protect me and my son against the revenger of blood; for so David did in compliance with this desire of hers. Only she was forced to express her mind in more general and ambiguous terms, because it had been presumption and rudeness for her in plain terms to desire the king's oath, as if she durst not trust his word; yet withal she insinuates her meaning so plainly that the king understood it; and yet so handsomely and elegantly, that the king was much pleased with her wisdom, and thereby inclined to grant her request. Or, secondly, this, Remember the gracious nature of thy God, who is not too severe and rigorous to mark at all that is amiss, nor doth cut off every man-slayer, as appears from Numb. xxxv., and from the example of Cain, and from thyself, O king; though this she expresseth not, but only useth such words which she knew would give so wise and good a king occasion to reflect upon himself, and upon the goodness of God in sparing him, though a wilful murderer, that thereby he might be obliged to imitate God, in sparing the person whom she designed. Or, thirdly, this, Remember the Lord, in whose presence thou hast made me this promise, and who will be a witness against thee, if thou breakest it. *That thou wouldest not suffer the revengers of blood to destroy any more,* Heb. *lest the avenger of blood multiply to destroy,* i. e. lest they cause one destruction to another, and add my surviving son to him who is slain already. Or, *lest thou dost multiply avengers of blood to destroy,* i. e. lest by thy connivance at their cruel and malicious proceedings against my son, thou dost encourage avengers of blood to the like furious practices, and thereby increase the number of that sort of men, and upon that pretence occasion multitudes of murders. *Lest they destroy my son;* or, *and let them not destroy my son;* the future tense being put for the imperative mood, as is frequent. *There shall not one hair of thy son fall to the earth,* i. e. he shall not suffer the least damage. We have the same phrase used 1 Sam. xiv. 45; 1 Kings i. 52; Acts xxvii. 34: compare Matt. x. 30.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

Having obliged the king by his oath in her supposed case, she now throws off the veil, and begins to apply this parable to the king's and kingdom's present case.

13 And the woman said, Wherefore then hast thou thought such a thing against [n]the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again [o]his banished.

n Judg. 20. 2.
o ch. 13. 37, 38.

If thou wouldst not permit the avengers of blood to molest me, or to destroy my son, who are but two persons; how unreasonable is it that thou shouldst proceed in thy endeavours to avenge Amnon's blood upon Absalom, whose death would be highly injurious and grievous to the whole commonwealth of Israel, all whose eyes are upon him as the heir of the crown, and a wise, and valiant, and amiable person, unhappy only in this one act of killing Amnon, which was done upon a high and heinous provocation, and whereof thou thyself didst give the occasion, by permitting Amnon to go unpunished! *The king doth speak this thing as one which is faulty;* by thy word, and promise, and oath given to me for thy son, thou condemnest thyself for not allowing the same equity towards thy own son. *His banished,* to wit, Absalom, from that heathenish country, where he is in evident danger of being infected with their idolatry and other vices; which is likely to be a great and public mischief to all thy people, if he come to reign in thy stead, which he is very likely to do. It is true, there was a considerable disparity between her son's and Absalom's case, the one being a rash and sudden action, the other a deliberate and premeditated murder; but that may seem to be balanced in some measure, partly by Amnon's great and lasting provocation, and principally by the vast difference between a private injury, which was her case, and a public calamity and grievance, which she affirmed, and the king easily believed, was Absalom's case: and what David said in the case of Joab's murder of Abner, that he could not revenge it, because *the sons of Zeruiah were too hard for him,* 2 Sam. iii. 39; the like peradventure might have been said in this case, where the people's hearts may seem to have been universally and vehemently set upon Absalom, and the rather, because his long banishment moved their pity, and his absence made him more desirable, as it frequently happens among people; and therefore it might really be out of the king's power to punish him; and so he might seem to be obliged to spare him for the common safety of his whole kingdom.

14 For we [p]must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; ‖neither doth God respect *any* person: yet doth he [q]devise means, that his banished be not expelled from him.

p Job 34. 15. Heb. 9. 27.
‖ Or, *because God hath not taken away his life, he hath also devised means, &c.*
q Num. 35. 15, 25, 28.

We must needs die, Heb. *in dying we shall die,* i. e. we shall certainly and suddenly die all of us; both thou, O king, who therefore art obliged to take due care of thy successor, who is Absalom; and Absalom, who, if he do not

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die by the hand of justice, must shortly die by the necessity of nature; and Amnon too must have died in the common way of all flesh, if Absalom had not cut him off. Therefore, O king, be not implacable towards Absalom for nipping a flower a little before its time of fading, and restore him to us all before he die in a strange land. *Spilt on the ground, which cannot be gathered up again;* which is quickly drunk up and buried in the earth, and cannot be recovered. *Neither doth God respect any person*, to wit, so far as to exempt him from this common law of dying. But this version seems not to agree with the Scripture phrase; for the *accepting of a person* is never to my knowledge expressed in Hebrew by *nasa nephesh*, which is the phrase here, but by *nasa panim*, every where. The words therefore may be rendered either thus, *yet God will not take away*, or *doth not use to take away*, (the future tense oft noting a continued act, as Hebricians observe,) *the soul*, or *souls*, or *lives* of men, to wit, by violence. God doth not severely and instantly cut off offenders, but suffers them to live till they die by the course of nature; and therefore so shouldst thou do too. Or rather thus, *yet God hath not taken away* his *soul* or *life;* the pronoun *his* being understood here as it is in many other places, and as being easily supplied out of the context. So the sense is, God hath hitherto spared him, and did not suffer his brethren to kill him, as in reason might have been expected; nor hath God himself yet cut him off for his murder, as he oft doth with persons who are out of the magistrate's reach; but hath hitherto preserved him even in a heathenish land; all which are intimations that God would have him spared. *Yet doth he devise means, that his banished be not expelled from him;* or, *but hath devised means*, &c., i. e. hath given laws to this purpose, that the man-slayer who is banished should not always continue in banishment, but upon the high priest's death return to his own city; whereby he hath showed his pleasure that the avenger of blood should not implacably persist in seeking revenge, and that the man-slayer should be spared. Or rather thus, *but thinketh thoughts*, or, *but hath designed*, or, *therefore he intendeth that he who is banished* (to wit, Absalom) *be not* (always) *expelled* or *banished from him*, i. e. from God and from his people, and from the place of his worship, but that he should return home to him. So the sense is, that God, by sparing Absalom's life in the midst of dangers, did sufficiently intimate that he would in due time bring him back to his land and people.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

It is because the people have made me afraid; the truth is, I was even forced to this bold address to thee by the disposition and condition of thy people, who are discontented at Absalom's perpetual banishment, and full of fears; either lest, upon thy death, which none knoweth how soon it may happen, they should be involved in a civil war about thy successor; or lest, in the mean time, if Absalom by his father-in-law's assistance invade the land, and endeavour by force to regain and secure his right to the succession, the people, who have a great opinion of him, and kindness for him, and think he is very hardly used, should take up arms for him; or lest he who is thy heir and successor should by continual and familiar conversation with heathens be insnared in their errors, or alienated from the true religion, and from God's worship, from which he is now utterly excluded. *And thy handmaid said*, or, *therefore thy handmaid said;* either within myself, i. e. I intended; or to the people, to quiet them.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

For I know the king is so wise and just, that I assure myself of audience and acceptation; which expectation of hers is cunningly insinuated here, that the king might conceive himself obliged to answer it, and not to disappoint her hope, nor to forfeit that good opinion which his subjects now had of him. *To deliver his handmaid out of the hand of the man;* to grant my request concerning my son, and consequently the people's petition concerning Absalom. *Me and my son;* implying that her life was bound up in the life of her son, and that she could not outlive his death; (and supposing, it is like, that it might be David's case also, and would therefore touch him in a tender part, though it were not proper to say it expressly;) and thereby suggesting that the tranquillity, safety, and comfort of the people of Israel depended upon Absalom's restitution, and the settlement of the succession in him. *Out of the inheritance of God*, i. e. out of that inheritance which God hath given to me and mine; or out of that land which God gave to his people to be their inheritance and possession, and in which alone God hath settled the place of his presence and worship; whereby she intimates the danger of Absalom's living in a state of separation from God and his house, and amongst idolaters.

17 Then thine handmaid said, The word of my lord the king shall now be †comfortable: for ʳas an angel of God, so *is* my lord the king †to discern good and bad: therefore the LORD thy God will be with thee.

† Heb. *for rest.* r ver. 20. ch. 19. 27. † Heb. *to hear.*

The word of my lord the king shall now be comfortable; I doubt not the king will give a gracious and satisfactory answer to my petition. *As an angel of God*, to wit, in wisdom, and justice, and goodness. *To discern good and bad;* to hear and judge of causes and requests, whether they be just, and good, and fit to be granted, as mine is; or unrighteous, and unreasonable, and fit to be rejected. So she intimates her confidence in the justice of her cause, and thereby confirms the king in his purpose and promise to grant her request, and withal arms the king against the suggestions of them who should advise him to a rigorous execution of God's law against Absalom, and be ready to censure him for restoring Absalom, and this for want of that angelical wisdom which the king had, who wisely considered many things far above their reach. *Therefore;* because thou art so wise, and just, and pitiful, and gracious to those who in strict justice deserve punishment. *The Lord thy God will be with thee;* God will own and stand by thee in this thy act of grace; or, God will prosper thee in thy enterprises; or, at least, not be offended with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and ˢhe put all these words in the mouth of thine handmaid:

s ver. 3.

Is not the hand of Joab with thee in all this? hast thou not said and done this by Joab's direction and contrivance? *None can turn to the right hand or to the left from ought that my lord the king hath spoken:* as the king is so wise that no man can deceive him by any turnings or windings to the right or left hand, but he quickly searcheth out the truth in every thing; so, (it is a folly to dissemble, or go about to conceal it,) it is even so, thou hast now discovered the truth of this business. *He put all these words in the mouth of thine handmaid*, to wit, for the scope and substance of them, but not as to all the expressions which she used, for these were to be varied as the king's answer gave occasion, which also she did with singular prudence.

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, ᵗaccording to the

t ver. 17. ch. 19. 27.

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wisdom of an angel of God, to know all *things* that *are* in the earth.

To fetch about this form of speech, i. e. to propose mine, and his, and the people's desire of Absalom's restitution in this parabolical manner, in mine and my son's person. *In the earth*, or, *in this land*, in all thy kingdom; all the counsels and devices of thy subjects which have any relation to thee or thy affairs.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

I have done this thing, in compliance with thy desire; although in truth it was according to his own desire. He overlooks the woman in this grant, because she was but Joab's instrument in it. *The young man;* by which expression he mitigates his crime, as being an act of youthful heat, and folly, and rashness.

22 And Joab fell to the ground on his face, and bowed himself, and †thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that ‖ the king hath fulfilled the request of ‖his servant.

† Heb. *blessed.*

‖ Or, *thy.*

i. e. Restored Absalom at my request; whereby Joab thought to establish himself for ever, and that he should be both the father's and the son's favourite. *Quest.* Whether David did well in granting this request? *Answ.* Although there be some circumstances which in part extenuate David's fault herein, as Amnon's high provocation of Absalom; Absalom's being out of the reach of David's justice, where also he could and would have kept himself, if David had not promised him impunity; the extreme danger of Absalom's infection by heathenish principles and practices; the safety of David's kingdom, which seemed to depend upon the establishment of the succession, and that upon Absalom, to whom the hearts of the people were so universally and vehemently inclined, if the matter was really so, and not pretended or magnified by the art of this subtle woman: yet it seems most probable that David was faulty herein, because this action was directly contrary to the express laws of God, which strictly command the supreme magistrate to execute justice upon all wilful murderers, without any reservation, Gen. ix. 6; Numb. xxxv. 30, 31. And David had no power to dispense with God's laws, nor to spare any whom God commanded him to destroy; for the laws of God did bind the kings and rulers as well as the people of Israel to observe and obey them, as is most evident from Deut. xvii. 18, 19, and from Josh. i. 8, and many other places. And indeed we may read David's sin in the glass of those tremendous judgments of God which befell him, by means of his indulgence to Absalom. For although God's providences be in themselves no rule to judge of the good or evil of men's actions; yet where they comply with God's word, and accomplish his threatenings, as here they did, they are to be taken for the tokens of God's displeasure.

u ch. 13. 37. 23 So Joab arose ᵘand went to Geshur, and brought Absalom to Jerusalem.

x Gen. 43. 3. ch. 3. 13. 24 And the king said, Let him turn to his own house, and let him ˣnot see my face. So Absalom returned to his own house, and saw not the king's face.

Let him not see my face; lest whilst he showed some mercy to Absalom, he should seem to approve of his sin, and thereby wound his own conscience, and lose his honour, and encourage him and others to such-like attempts; and that by this means Absalom might be drawn to a more thorough humiliation and true repentance.

† Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.*

y Is. 1. 6. 25 ¶ † But in all Israel there was none to be so much praised as Absalom for his beauty: ʸfrom the sole of his foot even to the crown of his head there was no blemish in him.

This is here noted as the occasion of his pride and insolency, and of the people's affections to him, and consequently of the following rebellion.

26 And when he polled his head, (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

Whereas ordinarily the hair of a man's head which grows in a year's space comes not to half so much. But some men's hair grows much faster, and is much heavier, than others. But others understand this not of the weight, but of the price of his hair, which was sold by him that polled it at that rate.

z See ch. 18. 18. 27 And ᶻunto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

Three sons; all which died not long after they were born, as may be gathered from chap. xviii. 18. where it is said that *Absalom had no son. Tamar;* so called from her aunt, chap. xiii. 1.

a ver. 24. 28 ¶ So Absalom dwelt two full years in Jerusalem, ᵃand saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

To have sent him to the king; that by his mediation he might be admitted into the king's favour and presence. *He would not come;* partly, because perceiving David's affections to be cold to Absalom, he would not venture his own interest for him, especially in desiring that which he feared he should be denied; partly, lest by interceding further for Absalom, he should revive the remembrance of his former murder, and meet with the reproach of one murderer's interceding for another; and partly, because by converse with Absalom he observed his temper to be such, that if once he were fully restored to the king's favour, he would not only eclipse and oppose Joab's interest and power with the king, but also attempt high things, not without danger to the king and kingdom, as it happened.

† Heb. *near my place.* 30 Therefore he said unto his servants, See, Joab's field is † near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

Go and set it on fire, that Joab may be forced to come to me to complain of, and demand reparations for, this injury.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

It had been good for me to have been there still, rather than here, because my estrangement from him now when I am so near to him is both more grievous and more shameful to me. But the truth of the business was this, Absalom saw that his father had accomplished his design in bringing him thither, having satisfied both his own natural affection, and his people's desire of Absalom's return from banishment; but that he could not without restitution into the king's presence and favour compass his design, i. e. confirm and improve that interest which he saw he had in the people's hearts. *Let him kill me;* for it is better for me to die, than to want the sight and favour of my dear father. Thus he insinuates himself into his father's affections, by pretending such respect and love to him. It seems that by this time Absalom having so far recovered his father's fa-

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vour as to be recalled, he began to grow upon him, and take so much confidence as to stand upon his own justification, as if w..at he had done had been no iniquity, at least not such as to deserve death; for so much this speech intimates.

33 So Joab came to the king, and told him: and when he had called for Absa-
1025. lom, he came to the king, and bowed
b Gen. 33. 4. & 45. 15. Luke 15. 20. himself on his face to the ground before the king: and the king [b]kissed Absalom.

In testimony of his thorough reconciliation to him; which Absalom did very ill requite, as the next chapter manifesteth.

CHAP. XV.

Absalom stealeth the hearts of Israel, 1—6. *Under pretence of a vow obtaineth leave to go to Hebron: there with Ahithophel's aid he conspires to be king,* 7—12. *David fleeth from Jerusalem with all his men; leaveth ten of his concubines,* 13—37.

1024. AND [a]it came to pass after this, that
a ch. 12. 11. b 1 Kin. 1. 5. Absalom [b]prepared him chariots and horses, and fifty men to run before him.

As being the king's eldest son, now Amnon was dead; for Chileab, who was his eldest brother, 2 Sam. iii. 3, was either dead, or manifestly uncapable of the government. And this course he knew would draw the eyes and minds of people to him, and make them conclude that David intended him for his successor.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy
† Heb. to come. † came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

Rose up early; thereby making a show of self-denial, and diligence, and solicitude for the good of the public, and of every private person, as he had opportunity. *Beside the way of the gate;* either, first, Of the king's palace. Or rather, secondly, Of the city; for that was the place of judicature or judgment, for which these men came. *Absalom called unto him,* preventing him with the offers of his assistance. *Of what city art thou?* as if he were ready to make particular inquiry into the state of his cause. *Of one of the tribes of Israel;* or rather, *of one* city (which word is easily understood out of the foregoing question) *of the tribes of Israel,* i. e. of an Israelitish city, either this or that; of such or such a city.

3 And Absalom said unto him, See,
‖ Or, none will hear thee from the king downward. thy matters *are* good and right; but ‖ *there is* no man *deputed* of the king to hear thee.

Thy matters are good and right: upon some very slight hearing of their case he approved it, that he might oblige all. *No man deputed of the king to hear thee,* to wit, none such as will do thee justice. The other sons and relations of the king, and the rest of the judges and rulers under him and them, are wholly corrupted, and swayed by favour or bribes; or, at least, not careful and diligent, as they should be; and my father being grown in years, is negligent of public affairs, leaving them wholly to their conduct.

c Judg. 9. 29. 4 Absalom said moreover, [c]Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

Oh that I were made judge in the land! for the king had only restored Absalom to favour, but thought not fit to put him into any place of power and trust. *I would do him justice;* I should refuse no man, and decline no pains to do any man good. So he pretends to a very public spirit.

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

Putting on the garb of singular humanity and good will to all men; for that seems to have been a ceremony in frequent use in those times of showing respect, as pulling off the hat, and bowing, or embracing, is at this day with us.

6 And on this manner did Absalom to all Israel that came to the king for judgment: [d]so Absalom stole the hearts of
d Rom. 16. 18. the men of Israel.

i. e. He secretly and subtlely undermined his father, and robbed his father of the good opinions and affections of his people, that he might gain them to himself, by such insinuations into their affections, by his plausible and over-civil carriage.

7 ¶ And it came to pass [e]after forty
1023. e 1 Sam. 16. 1. years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

After forty years. Quest. Whence are these to be computed? *Answ.* Not from Absalom's birth; for he was born in Hebron some considerable time after David had begun his reign, 2 Sam. iii. 3, much less from the time of his vow made, or of his return from banishment; but either, first, From the time of David's election or designation to the kingdom, 1 Sam. xvi. 13. Or, secondly, From the beginning of Saul's reign; which being a solemn time, and observable for the change of the government in Israel, might very fitly be made an epocha, from which the computation or account of times begin; as the Greeks and Romans began their accounts in the same manner, and upon the same ground. Or rather, thirdly, From the beginning of David's reign, who reigned forty years; and so the words may be rendered, *about* or *towards the end of forty years,* i. e. in the beginning of the fortieth year. And so this very phrase is used Deut. xv. 1, *At the end of every seven years,* i. e. in the seventh year, even from the beginning of it, as is manifested and confessed. So in a like expression, *After three days will I rise again,* Mark viii. 31, i. e. on the beginning of the third day, when Christ did rise; the number of three days being then completed when the third day is begun. And the forty years are here expressed as one motive or inducement to Absalom to rebel, because now his father's end grew near; and one of the Hebrew doctors affirms, that there was a tradition, or rumour, or prediction, that David should reign but forty years. And Absalom might easily understand that David intended to decline him, and to make Solomon his successor, as well by the conscience of his own wickedness and unfitness for so great a trust, as by that eminent wisdom and piety which appeared in Solomon in his tender years, and that great respect and affection which his father must needs have and manifest to him upon this account, and by that promise and oath given to Bathsheba concerning his succession mentioned 1 Kings i. 30, but made before that time, which also might come to Absalom's ear. Against this opinion two things are objected: first, That David was in the time of this rebellion a strong man, for he marched on foot, ver. 30, whereas in his last year he was very infirm and bedrid. Secondly, That after this rebellion was ended divers other things happened, as the three years' famine, 2 Sam. xxi. 1, and other things following in the history. But it may be answered to the first, that David might in the beginning of his last year have so much strength and vigour left as to march on foot, especially when he did so humble and afflict himself, as it is apparent he did, ver. 30; and yet through his tedious marches, and the tormenting cares, fears, and griefs of his soul for Absalom, might be so strangely and suddenly impaired, as in the end of the same year to be very feeble and bedrid, it being a very common accident, especially in old men, and upon extraordinary occasions, to languish and decline exceedingly, and to fall from some competent degree of health and vigour, to be very infirm and bedrid, and that in the space of a few months. And to the second objection, That those histories related chap. xxi., &c., though they be placed after this rebellion, yet indeed were done before it; the

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proof of which see on chap. xxi. 1. For it is so confessed and evident, that things are not always placed in the same order in which they were done, that it is a rule of the Hebrews, and approved by other learned men, *Non datur prius et posterius in Sacris literis;* that is, *There is no first and last in the order of Scripture relations.* And here is a plain reason for this transplacing of this history, which is allowed in other like cases, that when once the history of Tamar's rape had been mentioned, it was very fit to subjoin the relation of all the mischiefs which followed upon that occasion. If any infidel will yet cavil with this text and number of years, let him know, that instead of *forty*, the Syriac, and Arabic, and Josephus the Jew read *four years;* and that it is much more rational to acknowledge an error of the scribe, who copied out the sacred text, than upon so frivolous a ground to question the Divine authority of the Holy Scriptures. And that some men choose the latter way rather than the former, is an evidence that they are infidels by the choice of their wills, more than by the strength of their reasons. *Let me go and pay my vow:* he pretends piety, which he knew would please his father, and easily procure his consent. *Hebron* is mentioned as the place, not where the vow was made, for that was at Geshur, ver. 8, but where he intended to perform it. The pretence for which was, that he was born in this place, 2 Sam. iii. 3, and that here was a famous high place; and, till the temple was built, it was permitted to sacrifice upon the high places.

f 1 Sam. 16. 2. g Gen. 28. 20, 21. h ch. 13. 38.

8 [f]For thy servant [g]vowed a vow [h]while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

i. e. Worship him by the offering of sacrifices of thanksgiving to God, for restoring me to the place of his presence and service, and to my father's favour. But why should not this service have been performed at Zion, or at Gibeon? Here was some ground of suspicion; but God blinded David's eyes, that he might bring upon David and upon Absalom the judgments which they deserved, and he designed.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

This place he chose, as being an eminent city, and next to Jerusalem, the chief of the tribe of Judah, and the place of his birth, and the place where his father began his kingdom, which he took for a good omen, and where it is probable that he had secured many friends, and which was at some convenient distance from Jerusalem, that his father could not suddenly reach him.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

Absalom sent from Hebron; or, *had sent* from Jerusalem; that when he went to Hebron, they should go into the several tribes to sift the people, and to dispose them to Absalom's party, and acquaint them with his success. *As soon as ye hear the sound of the trumpet;* which I shall take care to have sounded in several parts by other persons; and when that is done, you shall inform them of the reason of it. Or, as soon as you understand that the trumpet was sounded at Hebron; partly to call the people together for my assistance; and partly to celebrate my inauguration to the kingdom, which you shall speedily know by messengers whom I shall send to you to that end.

11 And with Absalom went two hundred men out of Jerusalem, *that were* [i]called; and they went [k]in their simplicity, and they knew not any thing.

i 1 Sam. 9. 13. & 16. 3, 5. k Gen. 20. 5.

That were called; such as Absalom had picked out as fit for his purpose; such as were of some quality and reputation with the king and people, which would give a great countenance to his undertaking, and give occasion to people at first to think that this was done by his father's consent or connivance, as being now aged, and infirm, and willing to resign the kingdom to him, as his eldest son, and the noblest too, as being descended from a king by both parents; and such as by their wisdom and interest in the people might have done David much service in this needful time; yet such as were not very martial men, nor likely with violence to oppose his proceedings. *They knew not any thing* concerning Absalom's design.

12 And Absalom sent for Ahithophel the Gilonite, [l]David's counsellor, from his city, *even* from [m]Giloh, while he offered sacrifices. And the conspiracy was strong; for the people [n]increased continually with Absalom.

l Ps. 41. 9. & 55. 12, 13, 14. m Josh. 15. 51. n Ps. 3. 1.

Ahithophel is thought to have been the author, or, at least, the fomenter of this rebellion; either because he was discontented with David, for which there might be many reasons; or because he saw the father was old and nigh his end, and he thought it best policy to worship the rising sun, and to follow the young prince, whom he observed to have so great an interest in the hearts of the people, and whom he supposed he could easily manage as he pleased, which he could not do with David. *While he offered sacrifices;* which he did not in devotion to God, for he neither feared God, nor reverenced man; nor to implore God's favour and assistance against his father, which he knew was a vain thing to expect; but merely that upon this pretence he might call great numbers of the people together, whereof many would come to join with him in the worship of God, and most to partake of the feasts which were made of the remainders of the sacrifices, according to the manner.

13 ¶ And there came a messenger to David, saying, [o]The hearts of the men of Israel are after Absalom.

o ver. 6. Judg. 9. 3.

The generality of the people are for him; which is not strange, considering either, first, David, whose many miscarriages had greatly lost him in the hearts of his people. Or, secondly, The people, whose temper is generally unstable, weary of old things, and desirous of changes, and apt to expect great benefits thereby. Or, thirdly, Absalom, whose noble birth, and singular beauty, and most obliging carriage, and ample promises, had won the people's hearts; considering also that he was David's first-born, to whom the kingdom of right belonged, and yet that David intended to give away his right to Solomon, which the people thought might prove the occasion of a civil and dreadful war, which hereby they designed to prevent. Or, fourthly, The just and holy God, who ordered and overruled all these things for David's chastisement, and the instruction and terror of sinners in all future ages.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us [p]flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and † bring evil upon us, and smite the city with the edge of the sword.

p ch. 19. 9. Ps. 3, title. † Heb. *thrust.*

Arise, and let us flee; for though the fort of Zion was strong and impregnable, and he might have defended himself there; yet he had not laid in provisions for a long siege; and, if he had been once besieged there, Absalom would have got speedy and quiet possession of his whole kingdom; whereas if he marched abroad, he might raise a considerable army for his defence, and the suppression of the rebels. Besides, the greatest part of Jerusalem could not be well defended against him. And he suspected that a great number of the citizens might take part with Absalom, and possibly deliver him up into Absalom's hands. Besides, if he had made that the seat of the war, he feared the destruction of that city, which he vehemently desired to preserve, because it was the chief and royal city, and the place in which God had appointed to put his name and worship. Moreover, when David considered that God's hand was now against him, and that he was now bringing *evil upon him out of his own house*, as he had threatened, chap. xii. 11, it is no wonder if he was intimidated and disposed to flee.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall † appoint.

† Heb. *choose.*

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q Ps. 3. title.

16 And qthe king went forth, and all his houshold † after him. And the king left rten women, *which were* concubines, to keep the house.

+ Heb. *at his feet.*
r ch. 16. 21, 22.

After him, or, *on foot*, by comparing ver. 30, which the king chose to do rather than to ride; partly, to humble himself under the hand of God; partly, to encourage his companions in this hard and comfortless march; and partly, to move compassion in his people towards him. *The king left ten women;* for he supposed that their sex would protect them even among barbarians, and their relation to David would gain them some respect, and, at least, safety from his son. But it seems he did not now actually consider that clause of the threatening concerning his wives, (God diverting his mind to other things,) or he thought that would be accomplished some other way, conceiving that Absalom would abhor the thoughts of such incestuous converse, especially with persons which were now grown in years.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

Either to rest and refresh themselves a little; or rather, in expectation of others who should or would come after him, that they might march away in a considerable body, which might both defend the king, and invite others to come in to their assistance. *A place that was far off;* at some convenient distance, but not very far.

18 And all his servants passed on beside him; s and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

s ch. 8. 18.

Of *the Cherethites and the Pelethites* see the notes on chap. viii. 18. *The Gittites* were either, first, Israelites by birth, called *Gittites* because they went with him to Gath, and abode with him in that country. Or rather, secondly, *Strangers*, as Ittai their head is called, ver. 19, and they are called his *brethren*, ver. 20; and probably they were Philistines by birth, born in the city or territory of Gath, as the following words imply, who by David's counsel, and example, and the success of his arms, were won to embrace and profess the true religion, and had given good proof of their military skill, and valour, and fidelity to the king.

19 ¶ Then said the king to tIttai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

t ch. 18. 2.

Return to thy place; either, first, To thy native country of Gath, where thou wilt be remote from our broils. Or, secondly, To Jerusalem, where thy settled abode now is. *And abide*, or, *or abide;* for he could not both go to Gath, and tarry in Jerusalem with Absalom. Although this part of the verse lies otherwise in the Hebrew text, and may be rendered thus, *Return* (to wit, to Jerusalem) *and abide with the king* (there); *for thou art a stranger and exile from thy own place;* or, *in respect of thy own place*, or, *as concerning thy place*, i. e. in regard of the place of thy birth and former habitation. *With the king;* with Absalom, who is now made king by the choice of the people, and therefore is able to give thee that protection and encouragement which thou deservest; whereas I am in a manner deposed, and unable to do for thee what I desired and intended. *A stranger, and also an exile;* not much concerned in our affairs, and therefore not fit to be involved in our troubles.

20 Whereas thou camest *but* yesterday, should I this day † make thee go up and down with us? seeing I go uwhither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

+ Heb. *make thee wander in going.*
u 1 Sam. 23. 13.

Thou camest but yesterday; by which it may be gathered that these were not the Israelitish soldiers which went with David to Gath, and came up with him from thence to Hebron, which was above thirty years before this time, but some proselytes which came from thence more lately. For though this word *yesterday* be sometimes used of a time long before past, as 2 Kings ix. 26; Job viii. 9; Isa. xxx. 33; yet it seems to be here restrained to a shorter compass by the following words, and by the argument here used. *Go whither I may;* I know not whither; having now no certain dwelling-place. *Thy brethren;* thy countrymen and soldiers the Gittites, ver. 18. *Mercy and truth be with thee;* since I am now unable to recompense thy kindness and fidelity to me, my hearty prayer to God is, that he would show to thee his *mercy*, in blessing thee with all sorts of blessings, and his *faithfulness*, in making good all those promises which he hath made, not to Israelites only, but in and with them to all true-hearted proselytes, such as thou art.

21 And Ittai answered the king, and said, x*As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

x Ruth i. 16, 17. Prov. 17. 17. & 18. 24.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

For being so deeply engaged for David, he durst not leave his little ones to Absalom's mercy.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook ‖ Kidron, and all the people passed over, toward the way of the ywilderness.

‖ Called, John 18. 1, *Cedron.*
y ch. 16. 2.

All the country, i. e. the generality of the people by whom they passed; for it must be considered that Absalom's friends and partizans were gone to him to Hebron, and the rest of the people thereabouts were either well-willers to David, or at least moved with compassion at the sad and sudden change of so great and good a king, which was able to affect a heart of stone. *The brook Kidron* was near Jerusalem. See Matt. xxvi. 36; John xviii. 1. *Toward the way of the wilderness;* which was between Jerusalem and Jericho.

24 ¶ And lo Zadok also, and all the Levites *were* with him, z bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

z Num. 4. 15.

Bearing the ark of the covenant of God; as a pledge of God's presence and assistance, and that David might inquire at it upon occasion. *They set down the ark of God;* either in expectation of drawing forth more people to David's party, if not from their loyalty to their lawful king, yet from their piety and reverence to the ark; or that all the people might pass along, and the ark might come in the rear of them for their safeguard and encouragement. *Abiathar went up;* either, 1. From the ark, which now was in the low ground, being near the brook Cedron, to the top of the Mount of Olives, whence he had the prospect of the city and temple, as appears from Mark xiii. 3, where he could discern when the people ceased to come out of the city after David; which when they did, he gave notice to David that he should wait no longer, but march away and carry the ark with him. Or, 2. From the ark to the city, which was in a higher ground, that so he being high priest, might use his authority and interest with the people to persuade them to do their duty, in going forth to defend and help their king against his rebellious son; and there he staid until all those whom he could persuade were gone forth.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he a will bring me again, and shew me *both* it, and his habitation:

a Ps. 43. 3.

Carry back the ark of God into the city; partly, out of care and reverence to the ark, which though sometimes it was and might be carried out to a certain place; yet he might justly think unfit to carry it from place to place he

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knew not whither, and to expose it to all the hazards and inconveniences to which he himself was likely to exposed; partly, out of respect to the priests, whom, by this means, he thought he should expose to the rage of Absalom, as he had before exposed them to Saul's fury on another occasion, 1 Sam. xxii.; and partly, that by this means he might have the better opportunity to search out and to counter-work Absalom's plots; which was so necessary, not only for himself, but for the defence and maintenance of the ark, and all God's ordinances, and of the true religion. *His habitation*, i. e. the tabernacle which David had lately built for it, chap. vi. 17, in which the ark, and God, by means thereof, ordinarily dwelt. And hereby he insinuates another reason of his returning the ark to Jerusalem, because there was the tabernacle made for the receipt of it.

b Num.14.8. 2 Sam.22.20. 1 Kin. 10. 9. 2 Chron. 9. 8. Is. 62. 4.
c 1Sam.3.18.

26 But if he thus say, I have no [b]delight in thee; behold, *here am* I, [c]let him do to me as seemeth good unto him.

I have no delight in thee; I will not receive thee into my favour, nor restore thee to thy throne and city, and to the enjoyment of my ark and ordinances. *Here am I,* ready to obey him, and to submit to his will and pleasure concerning me.

d 1 Sam.9.9.
e See ch. 17. 17.

27 The king said also unto Zadok the priest, *Art not* thou a [d]seer? return into the city in peace, and [e]your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

The king said also unto Zadok; either because Abiathar was gone from him, ver. 24, and not yet returned; or because David put more confidence in Zadok. *A seer,* i. e. either, 1. A prophet, for such were called *seers,* 1 Sam. ix. 9; 2 Sam. xxiv. 11; Amos vii. 12. And such he may be called, either because he really had the gift of prophecy; or because as the name of *prophets* is sometimes given to those who had not prophetical gifts, but were only officers and ministers devoted to and employed in God's worship and service, as 1 Sam. x. 5, &c.; 1 Kings xviii. 4, 13; compare 1 Chron. xxv. 1—3; so it is reasonable that the name of *seers* be extended to the same latitude; and therefore he may properly and fitly be called a *seer,* as he was with and under Abiathar the chief governor of the house and worship of God; who, by his office, was to instruct and direct the people in those matters, whereby he had many opportunities both of sifting out Absalom's counsels, and of minding the people of their duty to David, as he saw opportunity: which sense suits well with David's scope and design. Or, 2. *A seeing,* or *discerning,* or *observing* man; for so the Hebrew verb *raah* is oft used. And this suits well with David's mind: Thou art a wise man, and therefore fit to manage this great business, which requires prudence and secrecy. *In peace;* as men of peace, giving over all thoughts of war, and devoting yourselves entirely to God's service.

f ch. 17. 16.

28 See, [f]I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

+ Heb. *going up, and weeping.*
g Esth. 6. 12.
h Is. 20. 2, 4.
i Jer. 14.3,4.
k Ps. 126. 6.

30 ¶ And David went up by the ascent of *mount* Olivet, † and wept as he went up, and [g]had his head covered, and he went [h]barefoot: and all the people that *was* with him [i]covered every man his head, and they went up, [k]weeping as they went up.

He went barefoot, in testimony of his deep sorrow, and humiliation and shame for his sins, whereby he had procured, this evil to himself; for these were the habits of mourners, 2 Sam. xix. 4; Esth. vi. 12; Isa. xx. 3, 4; Jer. xiv. 3, 4; and to take a holy revenge upon himself for his former delicacy and luxury.

1 Ps. 3. 1, 2. & 55. 12, &c.

31 ¶ And *one* told David, saying, [l]Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, [m]turn the counsel of Ahithophel into foolishness.

m ch. 16. 23. & 17. 14. 23.

One told David, or, *David told,* i. e. David being hereof informed, acquaints his friends and followers with it, to stir them up to join with him in the following prayer against him. *Turn the counsel of Ahithophel into foolishness;* either infatuate him, that he may give foolish counsel; or let his counsel be rejected as foolish, or spoiled by the foolish execution of it.

n Josh. 16.2.
o ch. 1. 2.

32 ¶ And it came to pass, that *when* David was come to the top *of the mount,* where he worshipped God, behold, Hushai the [n]Archite came to meet him [o]with his coat rent, and earth upon his head:

He worshipped God; looking towards Jerusalem, where the ark and tabernacle was. Compare 1 Kings viii. 44, 48; Dan. vi. 10.

p ch. 19. 35.

33 Unto whom David said, If thou passest on with me, then thou shalt be [p]a burden unto me:

Increasing my charge, and care, and sorrow for what may befall thee, and being but of little use to me: for it may seem he was an old man, and fitter for counsel than for war.

q ch. 16. 19.

34 But if thou return to the city, and say unto Absalom, [q]I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

i. e. I will be as faithful to thee as I have been to thy father; which he neither was nor ought to be; and therefore the profession of this was great dissimulation. And David's suggesting this crafty counsel may be reckoned amongst his errors; which, proceeding from a violent temptation, and his present and pressing straits, God was pleased mercifully to pardon, and to direct this evil advice to a good end.

r ch. 17. 15, 16.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, [r]thou shalt tell *it* to Zadok and Abiathar the priests.

s ver. 27.

36 Behold, *they have* there [s]with them their two sons, Ahimaaz Zadok's *son,* and Jonathan Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear.

There with them; not in Jerusalem, but in a place near to it, to which they could easily send upon occasion. See chap. xvii. 17.

t ch. 16. 16. 1 Chr. 27.33.
u ch. 16. 15.

37 So Hushai [t]David's friend came into the city, [u]and Absalom came into Jerusalem.

CHAP. XVI.

Ziba, by presents and false suggestions, obtaineth of David his master's inheritance, 1—4. *Shimei revileth and curseth David, who restraineth Abishai from revenging it,* 5—14. *Absalom cometh with Ahithophel to Jerusalem; lieth with his father's concubines in the sight of all Israel, according to the counsel of Ahithophel, who was esteemed as an oracle,* 15—23.

a ch. 15. 30, 32.
b ch. 9. 2.

AND [a]when David was a little past the top *of the hill,* behold, [b]Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred

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bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

Ziba; a crafty man, who, being persuaded that God would in due time appear for the righteous cause of so good a king, and scatter the cloud which was now upon him, takes this occasion to make way for his future advancement. *A bottle;* a large bottle or vessel proportionable to the other provisions.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's houshold to ride on; and the bread and summer fruit for the young men to eat; and the wine, [c] that such as be faint in the wilderness may drink.

[c] ch. 15. 23. & 17. 29.

For the king's household to ride on; for the king and his wives and children were all on foot; not that he had not or could not procure asses for them at Jerusalem, but because he chose it as best becoming that state of penitence and humiliation in which they were.

3 And the king said, And where *is* thy master's son? [d] And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

[d] ch. 19. 27.

Which though it might seem a very unlikely thing, yet such vain expectations do often get into the minds of men; nor was it impossible, that when David's family was thus divided, and one part engaged against another, they might destroy themselves by mutual wounds; and the people being tired out with civil wars, might restore the kingdom to the family of Saul their old master, whereof this was the top branch. And this was a time of general defection of many whom the king had greatly obliged, witness Ahithophel. And Mephibosheth's absence made the calumny more probable.

4 [e] Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, †I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

[e] Prov. 18. 13.

† Heb. *I do obeisance.*

Thine are all that pertained unto Mephibosheth; a rash sentence, and unrighteous, to condemn a man unheard, upon the single testimony of his accuser and servant. But David's mind was both clouded by the deep sense of his calamity, and biassed by Ziba's great and seasonable kindness. And he might think that Ziba would not dare to accuse his master of so great a crime, which, if false, might so easily be disproved. *I humbly beseech thee that I may find grace in thy sight:* thy favour is more to me than this gift; which, as a token of thy favour, I accept with all thankfulness.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* [f] Shimei, the son of Gera: ‖ he came forth, and cursed still as he came.

[f] ch. 19. 16. 1 Kings 2. 8, 44.

‖ Or, *he still came forth and cursed.*

Bahurim; a city in Benjamin, chap. iii. 16; xix. 16; i. e. to the territory of it, for to the city he came not till ver. 14.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

He cast stones; not so much to hurt them, as to show his contempt of them. *All the people were on his right hand and on his left;* which is noted to show the prodigious madness of the man; though rage (which is truly said to be *a short madness*) and the height of malice hath oft transported men to the most hazardous and desperate speeches and actions.

7 And thus said Shimei when he cursed, Come out, come out, thou † bloody man, and thou [g] man of Belial:

† Heb. *man of blood.*

[g] Deut. 13. 13.

Or rather, *go out,* as the word properly signifies. Be gone out of thy kingdom, as thou deservest.

8 The LORD hath [h] returned upon thee all [i] the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, †behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

[h] Judg. 9. 24, 56, 57. 1 Kings 2. 32, 33.

[i] See ch. 1. 16. & 3. 28, 29. & 4. 11, 12.

† Heb. *behold thee in thy evil.*

All the blood of the house of Saul; either, 1. The blood of Abner and Ish-bosheth; which he maliciously imputes to David, as if they had been killed by David's contrivance; especially the former, because David did only give Joab hard words, as in policy he was obliged to do; but instead of punishing him, did reward and prefer him. Or, 2. The death of Saul's seven sons, chap. xxi. 8, which, though related after this, seems to have been done before; of which see the notes on chap. xv. 7. *In thy mischief:* the same mischief thou didst bring upon others, is now returned upon thy own head. Or, thy sin hath found thee out, and thou art now receiving the just punishment of it.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this [k] dead dog [l] curse my lord the king? let me go over, I pray thee, and take off his head.

[k] 1 Sam. 24. 14. ch. 9. 8.

[l] Ex. 22. 28.

10 And the king said, [m] What have I to do with you, ye sons of Zeruiah? so let him curse, because [n] the LORD hath said unto him, Curse David. [o] Who shall then say, Wherefore hast thou done so?

[m] ch. 19. 22. 1 Pet. 2. 23.

[n] See 2 Kin. 18. 25. Lam. 3. 38.

[o] Rom. 9. 20.

What have I to do with you? to wit, in this matter I ask not your advice, nor will I follow it; nor do I desire you should at all concern yourselves in it, but wholly leave it to me, to do what I think fit. *Because the Lord hath said unto him;* not that God commanded it by his word, for that severely forbids it, Exod. xxii. 28; or moved him to it by his Spirit, for neither was that necessary nor possible, because God *tempteth no man,* James i. 13; but that the secret providence of God did order and overrule him in it. God did not put any wickedness into Shimei's heart, for he had of himself a heart full of malignity and venom against David; but only left him to his own wickedness; took away that common prudence which would have kept him from so foolish and dangerous an action; directed his malice that it should be exercised against David, rather than another man, as when God gives up one traveller into the hands of a robber rather than another; inclined him to be at home, and then to come out of his doors at that time when David passed by him; and brought David into so distressed a condition, that he might seem a proper object of his scorn and contempt. And this is ground enough for this expression, *the Lord said,* not by the word of his precept, but by the word of his providence, in respect whereof he is said to *command the ravens,* 1 Kings xvii. 4, and to *send forth his word* and *commandment* to senseless creatures, Psal. cxlvii. 15, 18. *Who shall then say?* not unto Shimei, for it was justly said so to him afterwards, 1 Kings ii. 9, but unto the Lord; who shall reproach God's providence for permitting this? Or, who shall by words or actions restrain him from executing God's just judgment against me?

11 And David said to Abishai, and to all his servants, Behold, [p] my son, which [q] came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him.

[p] ch. 12. 11.

[q] Gen. 15. 4.

My son seeketh my life; which is a greater mischief than to reproach me with words. *This Benjamite;* of that tribe and family from which God hath taken away the kingdom, and given it to me, which was likely to stir up his rage and hatred against me. *Let him curse;* do not now hinder him violently from it, nor punish him for it. It is meet I

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should bear the indignation of the Lord manifested herein, and submit to his pleasure, and possess my soul with patience; and by bearing these lesser evils, prepare myself for greater, which are coming towards me.

‖ Or, *tears.* † Heb. *eye.* Gen. 29. 32. 1 Sam. 1. 11. Ps. 25. 18. r Rom. 8. 28.

12 It may be that the LORD will look on mine ‖ † affliction, and that the LORD will r requite me good for his cursing this day.

It may be; he speaks doubtfully, because he was conscious that by his sins he had forfeited all his claim to God's promises. *The Lord will look on mine affliction* with an eye of commiseration.

† Heb. *dusted him with dust.*

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and † cast dust.

Not that he could reach or hurt him with it; but only as an expression of contempt. And the like is to be thought concerning the stones, wherewith he could not think to reach David, when he was encamped with his men on every side.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

Came to the city of Bahurim, ver. 5.

s ch. 15. 37.

15 ¶ And s Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

t ch. 15. 37. † Heb. *Let the king live.*

16 And it came to pass, when Hushai the Archite, t David's friend, was come unto Absalom, that Hushai said unto Absalom, † God save the king, God save the king.

To wit, Absalom, whom he pretends to own for his king and liege lord.

u ch. 19. 25. Prov. 17. 17.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? u why wentest thou not with thy friend?

Is this thy kindness to thy friend? doth this action answer that profession of greatest friendship which thou hast hitherto made to him? Dost thou thus requite his favour and true friendship to thee? He speaks thus only to try him. And he saith, *thy friend*, by way of reflection upon David; as one who was a *friend* to Hushai, and to strangers, but not to his own son, whom, by his severity and design to give away his right to Solomon, he provoked to this course; and therefore he doth not vouchsafe to call him his *father*.

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

Though as a private person I owed and paid friendship to David whilst he was king; yet I must make all my obligations give place to the authority of God, who putteth down and setteth up kings at his pleasure; and to the common sense and decree of the whole body of the nation. But Hushai expresseth himself very cautiously; for though he would be thought to understand Absalom, yet in truth this character did not agree to him, whom neither God nor all the people had chosen, but only a part, and that the worst part of them.

x ch. 15. 34.

19 And again, x whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

Thou art his son, and heir, and successor, and now in his place and stead; whereby my friendship which was due to him is devolved upon thee by right of inheritance; and I reckon that my friendship is not wholly alienated from him, when it is transferred upon one that came out of his bowels.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

y ch. 15. 16. & 20. 3.

21 And Ahithophel said unto Absalom, Go in unto thy father's y concubines, which he hath left to keep the house; and all Israel shall hear that thou z art abhorred of thy father: then shall a the hands of all that *are* with thee be strong.

z Gen. 34. 30. 1 Sam. 13. 4. a ch. 2. 7. Zech. 8. 13.

This counsel he gave, partly to revenge the injury done to Bath-sheba, who was the daughter of Eliam, 2 Sam. xi. 3, who was *the son of Ahithophel*, chap. xxiii. 34; and principally for his own and the people's safety, that the breach between David and Absalom might be made wide and irreparable by so vile an action, which must needs provoke David in the highest degree, both for the sin and shame of it; as the like action had done Jacob, Gen. xlix. 3, 4; and cut off all hopes of reconciliation, which otherwise might have been expected by some treaty between Absalom and his tender-hearted father; in which case his followers, and especially Ahithophel himself, had been left to David's mercy. *Israel shall hear that thou art abhorred of thy father;* and therefore obliged by thy own interest to prosecute the war with all possible vigour, and to abandon all thoughts of peace; as knowing that his father, though he might dissemble, yet would never forgive so foul and scandalous a crime. *Then shall the hands of all that are with thee be strong;* they will fight with greater courage and resolution when they are freed from the fear of thy reconciliation, which otherwise would make their hearts faint and hands slack in thy cause. But by this we may see the character of Absalom's party, and how abominably wicked they were, whom such a loathsome and scandalous action tied the faster to him, whom for that very reason they should have deserted and abhorred. And we may further learn how corrupt and filthy the body of the people was, and how ripe for that severe judgment which is now hastening to them.

b ch. 12. 11, 12.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines b in the sight of all Israel.

Upon the top of the house, to wit, of the king's palace, the very place from whence David had spied and gazed upon Bath-sheba, chap. xi. 2. So that his sin was legible in the very place of his punishment. *Unto his father's concubines*, i. e. to one, or some of them; and by so doing did further make claim to the kingdom as his own; and, as it were, take possession of it; it being usual in the eastern countries to account the wives and concubines of the late king to belong of right to the successor: see the note on chap. xii. 8. *In the sight of all Israel;* who saw him go into the tent, and thence concluded that he lay with them, as he had designed to do.

† Heb. word. c ch. 15. 12.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the † oracle of God: so *was* all the counsel of Ahithophel c both with David and with Absalom.

Was as if a man had inquired at the oracle of God; it was received by the people with equal authority and veneration, and was usually attended with as certain success; which is mentioned as the reason why a counsel which had so ill a face, should meet with such general approbation. *With David;* to whose pious disposition he accommodated himself, as policy obliged him; but being weary of it, he takes this first occasion to discover himself, and execute that wickedness which before lay in his heart.

CHAP. XVII.

Hushai, David's friend, being, by David's order, gone over to Absalom, by God's appointment overthroweth Ahithophel's counsel, 1—14. *Hushai certifieth David thereof, and adviseth him forthwith to march on,* 15—21. *David passeth over Jordan,* 22. *Ahithophel hangeth himself,* 23. *David cometh to Mahanaim: Absalom passeth over Jor-*

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dan, making Amasa the captain of his host, 24—26. *David is there furnished with provisions by his friends,* 27—29.

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

I am so well assured of the goodness of this counsel, that I will venture my own person and life in the execution of it.

2 And I will come upon him while he *is* [a] weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will [b] smite the king only:

[a] See Deut. 25. 18. ch. 16. 14.

[b] Zech. 13. 7.

Weary and weak-handed; tired with a tedious march on foot, and destitute of men and military provisions; and disheartened by his own small numbers, and by the general defection of his subjects.

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

The man whom thou seekest is as if all returned, i. e. the death of that man whom thou seekest to destroy is no less considerable to thee, than if all the people that follow him should desert him and return unto thee.

4 And the saying † pleased Absalom well, and all the elders of Israel.

† Heb. *was right in the eyes of,* &c. 1 Sam. 18. 20.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise † what he saith.

† Heb. *what is in his mouth.*

A wonderful effect of Divine Providence, blinding his mind, and influencing his heart, that he could not rest in Ahithophel's counsel, though it was so evidently wise, and good, and approved by the general consent of his whole party; and that he should desire Hushai's advice, though neither his reputation for wisdom was equal to Ahithophel's, nor had he yet given any one proof of his fidelity to Absalom, as Ahithophel had done; nor was he so fixed by his interest to him as Ahithophel was; and though there wanted not just cause to suspect him and his counsel too. But there is no contending with that God who can arm a man against himself, and destroy him by his own mistakes and passions, without any other help.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his † saying? if not; speak thou.

† Heb. *word.*

7 And Hushai said unto Absalom, The counsel that Ahithophel hath † given *is* not good at this time.

† Heb. *counselled.*

Though at other times he generally gives most wise and admirable counsel; yet, as he is a man, he seems now to be under a mistake, and not sufficiently to consider all the present circumstances of this business.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* † chafed in their minds, as [c] a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

† Heb. *bitter of soul.* Judg. 18. 25.

[c] Hos. 13. 8.

Mighty men; of approved courage and strength, therefore not so soon vanquished as Ahithophel supposeth. *Chafed in their minds,* Heb. *bitter of soul,* inflamed with rage; desperate, and therefore resolved to sell their lives at a dear rate. *A man of war;* a wise prince and general; who knowing of what importance it is to secure his own person, and that your great design is against his life, will doubtless use extraordinary care to keep out of your reach, which he may easily do.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be † overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

† Heb. *fallen.*

He is hid now in some pit, or in some other place; having been oft accustomed to that course, and well acquainted with all hiding-places from Saul's time. In one of them, unknown to us, he will lurk with some of his chosen men, and lie in ambush for us; and when they see a fit opportunity, they will suddenly come forth and surprise some of our men when they least expect it, and fall upon them with great fury, and probably will at first put them to flight. *Some of them,* to wit, of Absalom's men sent against David. *Overthrown at the first;* implying that their good success at first would mightily animate David's men to proceed vigorously in the fight, and intimidate Absalom's army, and consequently would be both a presage and an occasion of their total defeat. *Whosoever heareth it will say;* they who first hear these ill tidings will propagate it, and strike terror with it into the rest of the army.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly [d] melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

[d] Josh. 2. 11.

The known fame of the prodigious valour of David and his followers will easily gain credit to that report, and strike the stoutest of our men with dread, even Ahithophel himself, if he should go with them.

11 Therefore I counsel that all Israel be generally gathered unto thee, [e] from Dan even to Beer-sheba, [f] as the sand that *is* by the sea for multitude; and † that thou go to battle in thine own person.

[e] Judg. 20. 1.

[f] Gen. 22. 17.

† Heb. *that thy face,* or, *presence go,* &c.

His pretence was, that they might have a far greater army, and make sure though slow work; his design was to gain David more time, that he might increase his army, and make better provisions for the battle; and that the present heat of the people might be cooled, and they might at last bethink themselves of their duty to David, and return to their former allegiance. *That thou go to battle in thine own person;* for thy presence will put more life and courage into all thy soldiers, who will be ambitious to show their utmost skill and courage in defending thy person and cause, when they know that all their actions are observed by him who hath the distribution of rewards and punishments in his hands. So mayst thou also give counsel as occasion offers, and encourage thy men to kill David, which otherwise they may possibly be afraid to do. Besides, the glory of the victory will be wholly thine, which now Ahithophel seeks to get to himself.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

As the dew falleth on the ground, i. e. plenteously, suddenly, irresistibly, and on all sides; for so the dew falls.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

Then shall all Israel bring ropes to that city; not that they should do so, or that it was the custom to do so; but it is an hyperbolical and thrasonical expression, suited to the vain-glorious temper of this insolent young man; and therefore most likely to prevail with him; implying that they would do so if they could not discover and destroy him another way; or that they should be enough to do so, if there were occasion. *We will draw it into the river,* adjoining to the city; it being usual to build cities near some river, both for defence, and for other accommodations.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For [g] the LORD had † appointed to defeat the good counsel of Ahithophel,

[g] ch. 15. 31, 34.

† Heb. *commanded.*

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to the intent that the LORD might bring evil upon Absalom.

Absalom and all the men of Israel were infatuated by a Divine power, and given up to believe lies and mistakes. *The Lord had appointed to defeat the good counsel;* so it was, politically considered; being the wisest and most effectual course to accomplish Absalom's end.

h ch. 15. 35 15 ¶ [h]Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night

i ch. 15. 28. [i]in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

Lodge not this night in the plains of the wilderness, lest the king's and people's minds change, and Ahithophel, by his deep wit and great interest, persuade the king to follow his former advice, and to pursue you speedily.

k ch. 15. 27, 36. l Josh. 2. 4, &c. m Josh. 15. 7. & 18. 16. 17 [k]Now Jonathan and Ahimaaz [l]stayed by [m]Enrogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

En-rogel, or, *the fuller's well;* a place near Jerusalem, Josh. xv. 7; xviii. 16. *A wench went and told them;* pretending to go thither to wash some clothes.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's

n ch. 16. 5. house [n]in Bahurim, which had a well in his court; whither they went down.

A lad saw them, who knew them to be favourers of David, and observed them to wait there upon design, and to gain intelligence. and possibly saw the wench speaking privately to them. *They went both of them away quickly;* suspecting by this lad's observation and carriage that they were discovered. *Whither they went down;* either to some hole in the side of the pit; or to the bottom of the pit, it being then dry, as pits often were in those hot countries. And this being in so open a place, they concluded none would imagine them to be hid there. And besides, they relied upon God's good providence, which they knew watched over David, and them for his sake.

o See Josh. 2. 6. 19 And [o]the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

Spread ground corn thereon, under pretence of drying it by the sun; which shows it was summer time.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And

p See Ex. 1. 19. Josh. 2. 4, 5. [p]the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

Over the brook of water, i. e. over Jordan. This was a manifest lie; but because it was spoken for no hurt, but good only, many persons in those times conceived such lies to be lawful. Compare Exod. i. 19; Josh. ii. 4, 5. But although God was pleased to overlook and pardon the sin, and graciously to reward the good intention which accompanied them; yet it is certain that all kinds of lies are moral evils, and condemned by plain scriptures, and that *we must not do evil that good may come*, nor *tell a lie for God's glory*, Rom. iii. 7, 8.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, [q]Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

q ver. 15, 16.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

They passed over Jordan; either at the ford, or in boats.

23 ¶ And when Ahithophel saw that his counsel was not †followed, he saddled *his* ass, and arose, and gat him home to his house, to [r]his city, and †put his houshold in order, and [s]hanged himself, and died, and was buried in the sepulchre of his father.

† Heb. *done.*

r ch. 15. 12. † Heb. *gave charge concerning his house.* 2 Kin. 20. 1. s Matt. 27. 5.

Put his household in order; disposed of his estate by will. Compare Isa. xxxviii. 1. *Hanged himself;* partly because he could not endure to outlive his disgrace, and the rejection of his counsel; and partly because he foresaw by this means David would gain time and strength, and in all probability be victorious, and then the storm would fall most heavily upon his head, as the main author and pillar of the rebellion, and the contriver of those two pernicious counsels above mentioned.

24 Then David came to [t]Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

t Gen. 32. 2. Josh. 13. 26. ch. 2. 8.

Mahanaim; a place in the country of Gilead, bordering upon the land of the Ammonites, ver. 27. See Gen. xxxii. 2; 2 Sam. ii. 8. *Absalom passed over Jordan;* not speedily, but when *all the men of Israel* were gathered together according to Hushai's counsel, who are said to be *with him* here, as it follows.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* ‖Ithra an Israelite, that went in to [u]†Abigail the daughter of ‖Nahash, sister to Zeruiah Joab's mother.

‖ Or, *Jether an Ishmaelite.* u 1 Chron. 2. 16, 17. † Heb. *Abigal.* ‖ Or, *Jesse.* See 1 Chron. 2. 13, 16.

Ithra an Israelite. Object. He was an Ishmaelite, 1 Chron. ii. 17. *Answ.* Not Amasa; but Ithra, or Jether, Amasa's father, is there so called, because he was such, either by his birth from such parents, or by his long habitation among them, or for some other reason now unknown. Compare 2 Sam. xv. 18. And Amasa is here called an Israelite, either because he was a proselyte; or in opposition to Joab, who was of the tribe of Judah, as Amasa was of one of the ten tribes; or rather, to intimate, that although he or his parents were called Ishmaelites for some reason, yet as to their extraction they were indeed Israelites; which if Amasa had not been, it is not probable that he could have had so powerful an influence upon the tribe of Judah as he had, chap. xix. 14. *That went in to Abigail*, i. e. lay with her, whether being first married to her, or not, is uncertain. *The daughter of Nahash.* Nahash is either another name of Jesse; or rather, the name of Jesse's wife; by whom he had this Abigail, as he had Zeruiah by another wife; so they were sisters by the father, but not by the mother; and Nahash is here named to signify so much.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that [x]Shobi the son of Nahash of Rabbah of the children of Ammon, and [y]Machir the son of Ammiel of Lo-debar, and [z]Barzillai the Gileadite of Rogelim,

x See ch. 10. 1. & 12. 30. y ch. 9. 4. z ch. 19. 31, 32. 1 Kings 2. 7.

Shobi, as it may seem, disliked and disowned that barbarous action to the ambassadors; and therefore, when the rest were destroyed, was left king or governor of the residue of the Ammonites. *Machir the son of Ammiel of Lodebar.* See above, chap. ix. 4.

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‖ Or, *cups.*

28 Brought beds, and ‖ basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

Beds and basons, i. e. all sorts of household stuff, as well as other provisions, all which David now wanted.

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and

a ch. 16. 2. weary, and thirsty, [a] in the wilderness.

i. e. Having been *in the wilderness*; which is an easy and common ellipsis. Or, *because of* (so the Hebrew particle *beth* is oft used) *the wilderness*, which they have passed through, in which provisions are very scarce.

CHAP. XVIII.

David viewing the armies in their march, giveth them charge of Absalom, 1—5; *whose men are smitten: he hanging by his hair on an oak, is slain by Joab, and cast into a pit: his pillar and monument*, 6—18. *David hearing hereof*, 19—32, *mourneth for Absalom*, 33.

AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

The people that were with him; which flocked to him thither, so as to make up a small army.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai

a ch. 15. 19. the son of Zeruiah, Joab's brother, [a] and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

Under the hand of Joab, to wit, for his especial conduct and management in the battle: otherwise Joab was the general of all the forces; nor had David yet taken away that power from him, nor was this a time to do it. But such distributions of forces are usual in battles. *I will surely go forth with you myself also*, that by my presence I may put life and courage into my soldiers; and because it is fit I should run the same hazards with you, which you do for my sake.

b ch. 21. 17. 3 [b] But the people answered, Thou shalt not go forth: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now *thou art* † worth ten thousand of us: therefore now *it is* better that thou † succour us out of the city.

† Heb. *set their heart on us.*

† Heb. *as ten thousand of us.*

† Heb. *be to succour.*

Thou shalt not go forth; for this was Absalom's great error, into which he was drawn by a Divine infatuation, and by Hushai's craft, to go to battle in his own person, which was the utter ruin of him and of his cause. *Thou art worth ten thousand of us*; not only for the dignity of thy person, but also for the importance of our common cause and concern, which, if thou art slain, is irrecoverably lost. *That thou succour us out of the city*, by sending us supplies of men, and provisions of all sorts, as we have occasion; and by securing our retreat, if we be defeated. Or thus, Not go along to the battle with us, but only go out with us, or accompany us out of the city, (to encourage the company,) and then retire for thy own safety. And so it seems by the next verse.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

By the gate side, i. e. *between the two gates* of the city, as it is expressed below, ver. 24.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And [c] all the people heard when the king gave all the captains charge concerning Absalom.

c ver. 12.

Deal gently with Absalom; if you conquer, (which he presaged they would by God's graciousness answer to his prayer for the turning of Ahithophel's counsel into foolishness,) take him prisoner, but do not kill him. Which desire proceeded, partly, from his great indulgence towards his children; partly, from David's consciousness that he himself was the meritorious and procuring cause of this rebellion, Absalom being given up to it for the punishment of David's sins, and therefore did indeed deserve some pity from him; partly, from the consideration of his youth, which commonly makes men foolish, and heady, and violent, and subject to ill counsels; and partly, from his piety, being loth that he should be cut off in the act of his sin without any space or means for repentance, whereby both his soul and body would be in danger to perish for ever. *All the people*, to wit, the citizens and others who stood with the king in the gate when the army marched forth.

6 ¶ So the people went out into the field against Israel: and the battle was in the [d] wood of Ephraim;

d Josh. 17. 15, 18.

So called, not from its situation in the tribe of Ephraim, which was on the other side Jordan, as is evident; but from some memorable action or occurrent of the Ephraimites beyond Jordan; whether it was their killing of Oreb and Zeeb there, Judg. vii. 25; viii. 3, or their slaughter by Jephthah, Judg. xii. 5, 6, or some other not mentioned in sacred Scripture.

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

The people of Israel, i. e. the soldiers of Absalom; so called, partly to note that all Israel (some few excepted) were engaged in this rebellion, which made David's deliverance more glorious and remarkable; and partly in opposition to David's men, who, as to the main body, or most considerable part, were of the tribe of Judah, or had followed him from Judah.

8 For the battle was there scattered over the face of all the country: and the wood † devoured more people that day than the sword devoured.

† Heb. *multiplied to devour.*

The battle was there scattered, i. e. the warriors being beaten in the fight, fled, and were dispersed; the abstract being put for the concrete, as *poverty* is put for *poor men*, 2 Kings xxiv. 14, and *deceit* for the *deceiver*, and *dreams* for *dreamers*, Prov. xii. 24; xiii. 6. *The wood devoured more people*, i. e. more people died in the wood, either through hunger, and thirst, and weariness; or by the wild beasts, whereof great numbers were there, which, though they were driven away by noise and clamour from the place of the main battle, yet might easily meet with them when they fled several ways, which also might be directed and sent to them by God's providence and just judgment to punish them for their rebellion; or by falling into ditches and pits, which were in that place, ver. 17, and probably were covered with grass or wood, so as they could not see them till they fell into them; or by being hanged in trees, as Absalom was, ver. 9; and especially by David's men, who pursued them, and killed them in the wood: and the *wood* is rightly said to have *devoured* them, because it gave the occasion to their destruction, inasmuch as the trees, and ditches, and pits entangled them, and stopped their flight, and made them an easy prey to David's men, who followed them, and slew them in the pursuit, being therein directed and assisted by the people of that country, who, after the manner, fell in with the victorious side. *Than the sword devoured*, to wit, in the main battle; the *sword* being put for the *battle*, by a common metonymy.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule

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went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

Absalom met the servants of David, who, according to David's command, spared him, and gave him an opportunity to escape. *His head caught hold of the oak;* in which probably he was entangled by the hair of the head, which being very long and thick, might easily catch hold of a bough, especially when the great God directed it. Either he wore no helmet, or his helmet was such as left much of his hair visible; or he had thrown away his helmet as well as his other arms, to hasten his flight, or because of the heat of the season. Thus the matter of his pride was the instrument of his ruin, as also Asahel's swiftness, chap. ii. 18, and Ahithophel's policy, chap. xvii. 23, were the occasions of their destruction. *The mule that was under him went away;* which might easily happen, because being in flight the mule passed along very swiftly.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

Why didst thou not smite him down from the oak, and with thy spear nail him to the ground? *A girdle;* a military belt of more than ordinary price, as a testimony of thy valour and good service. See on 1 Sam. xviii. 4.

12 And the man said unto Joab, Though I should † receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: [e] for in our hearing the king charged thee and Abishai and Ittai, saying, † Beware that none *touch* the young man Absalom.

† Heb. *weigh upon mine hand.*

e ver. 5.

† Heb. *Beware whosoever ye be of, &c.*

Or, *take heed what* (for so the Hebrew pronoun *mi* is sometimes used, as Judg. xiii. 17) ye do *with the young man.* He expresseth David's sense, though not his words.

13 Otherwise I should have wrought falshood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me.*

Either, first, I should have been guilty of false and perfidious dealing against the king's express injunction, and that with the manifest hazard of my own life. Or, secondly I should have betrayed my own life. I should not only have deceived myself with false hopes, either of concealing my fact from the king, or of obtaining a reward, yea, or a pardon, from him or thee for it; but also have destroyed myself thereby, and laid a plot against my own life. *There is no matter hid from the king;* this, as all other things, would certainly come to the king's ear. *Thou thyself wouldest have set thyself against me;* thou wouldst have been my adversary and accuser; partly because it was thy duty to be so; and partly to vindicate thyself by casting the blame upon another. Or, *thou wouldst have stood afar off,* as this phrase is used, Psal. xxxviii. 11. Thou wouldst not have stood to me to intercede for my life or reward, but wouldst keep at a distance from me.

14 Then said Joab, I may not tarry thus † with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the † midst of the oak.

† Heb. *before thee.*

† Heb. *heart.*

I may not tarry thus with thee; I must not lose time in contending with thee till I let the occasion slip. *Through the heart of Absalom;* not properly so called, for he was yet alive after these wounds, and was slain, ver. 15; but through his middle, as the word *heart* is oft used, as Psal. xlvi. 2, and that too not exactly, but more largely understood, as Deut. iv. 11; Ezek. xxvii. 4; Matt. xii. 40; or through his body; which might be, and yet the wounds not mortal. *While he was yet alive,* or, *yet he continued alive,* i. e. the darts did not despatch him, and therefore they smite him again, and kill him, ver. 15.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

Judging that there could be no safety to the king, nor peace to the kingdom, nor security to himself, and all David's friends and loyal subjects, and good men, if Absalom had lived, as may seem probable from chap. xix. 10, and yet perceiving that the king's heart was reconcilable to Absalom, notwithstanding his abominable crimes of lying with his father's concubines, and of horrid and unnatural rebellion; both which were capital crimes by the law of God; he adventured to save David's life against his will. But whether Joab did well in this, all things considered, I shall not here determine.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

Who otherwise were highly incensed against the rebels, and hotly pursued them. But the head of the rebellion being cut off, and the danger thereby past, be puts a stop to the effusion of Israelitish blood.

17 And they took Absalom, and cast him into a great pit in the wood, and [f] laid a very great heap of stones upon him: and all Israel fled every one to his tent.

f Josh. 7. 26.

Laid a very great heap of stones upon him, as a lasting monument of Absalom's sin and shame, and of the righteous judgment of God upon him. Compare Josh. vii. 26; viii. 29; x. 27. He was first hanged, after a sort, which was an accursed death, Deut. xxi. 23; and then thrust through with darts and swords; and, after all, in a manner stoned, which was the proper punishment of a rebellious son, Deut. xxi. 21. *Every one to his tent;* to their houses and dwellings, to avoid the shame and punishment of their rebellion.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in [g] the king's dale: for he said, [h] I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

g Gen. 14. 17

h See ch. 14. 27.

A pillar, to preserve his name in memory; whereas it had been more for his honour if his name had been buried in perpetual oblivion. But this was the effect of his pride and vain-glory. *The king's dale;* a place near Jerusalem so called. Gen. xiv. 17. *He said, I have no son. Object.* He had *three sons,* chap. xiv. 27. *Answ.* Either they were all now dead; or if one of them was left alive, he thought him unfit and unworthy to keep up his name and honour; or he erected this pillar before his sons were born. But the first opinion seems most probable; and it was a remarkable judgment of God, that he who struck at his father's life, should be punished with the death of all his sons. *Absalom's place,* Heb. *Absalom's hand,* i. e. his work, made though not by his hand, yet for him and his glory, and by his procurement.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath † avenged him of his enemies.

† Heb. *judged him from the hand, &c.*

20 And Joab said unto him, Thou shalt not † bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

† Heb. *be a man of tidings.*

And thou shalt not be a messenger of evil tidings, which will be unwelcome to him, and prejudicial to thee.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

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To Cushi, or, *to an Ethiopian*; so he might be by birth, and yet by profession an Israelite.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But † howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ‖ ready?

† Heb. *be what may.*

‖ Or, *convenient.*

My son; so he calls him with respect both to his younger years, and to that true and tender affection which he had for him.

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

The way of the plain was the smoother and easier, though the longer way.

24 And David sat between the two gates: and [l]the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

[l] 2 Kin. 9. 17.

Between the two gates; for the gates of the cities then were, as now they are, large and thick; and, for the greater security, had two gates, one more outward, the other inward. Here he sat, that he might hear tidings when any came into the city. *Unto the wall*; unto the top of the wall or tower upon the gate, where watchmen used to watch. Compare 2 Kings ix. 17; Ezek. xxxiii. 2.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

There is tidings in his mouth; he is sent with some special message; which was a very probable conjecture; for if he had run or fled from the enemy, many others would have followed him.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, † Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

† Heb. *I see the running.*

He loves me well, and therefore would not afflict me with evil tidings.

28 And Ahimaaz called, and said unto the king, ‖ † All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath † delivered up the men that lifted up their hand against my lord the king.

‖ Or, *Peace be to thee.* † Heb. *Peace.*

† Heb. *shut up.*

Into thy hand and power; or, to destruction. Compare 1 Sam. xxiv. 18; xxvi. 8.

29 And the king said, † Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

† Heb. *Is there peace?*

The king's servant, Cushi. *I knew not what it was*; he seems to tell an untruth, as is evident from ver. 20, because he now plainly perceived what Joab foretold him, that such tidings would be very unwelcome to David. But he made a bad choice, to offend God with a lie, rather than to displease the king with a truth. Yet thus far it might be true, that though he had reason to think Absalom was dead, yet was not able to give account of the particulars which concerned it, wherewith Cushi was intrusted.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, † Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

† Heb. *Tidings is brought.*

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

May they perish and be cut off, as he is.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, [k]O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

[k] ch. 19. 4.

Went up to the chamber over the gate; retiring himself from all men and business, that he might wholly give up himself to lamentation.

David might speak thus from a deep sense of his eternal state, because he died in his sins, without the least testimony of repentance, and because David himself had by his own sins been the unhappy instrument and occasion of his son's death.

CHAP. XIX.

Joab by hard words moveth the king to cease his mourning, and show himself to the people, 1—8. *The king is brought back by the men of Judah, and Amasa put in Joab's place*, 9—15. *Shimei sueth for mercy, and obtaineth it*, 16—23. *Mephibosheth meeting the king, recovers half his estate*, 24—30. *Barzillai is dismissed; Chimham his son is taken into the king's family*, 31—40. *The Israelites expostulate with Judah for bringing home the king without them*, 41—43.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

It was told Joab, by his messengers, upon their return.

2 And the † victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

† Heb. *salvation, or, deliverance.*

3 And the people gat them by stealth that day [a]into the city, as people being ashamed steal away when they flee in battle.

[a] ver. 32.

Not openly, and orderly, and triumphantly, as conquerors use to do; but secretly, and disorderly, and asunder, as if they were afraid and ashamed, lest David should see them, and look upon them with an evil eye, as those that had a hand in the killing of his dearly beloved son.

4 But the king [b]covered his face, and the king cried with a loud voice, [c]O my son Absalom, O Absalom, my son, my son!

[b] ch. 15. 30. [c] ch. 18. 33.

The king covered his face, as a deep mourner, as one that desired neither to see, nor to be seen by any others.

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

Joab came into the house; either the gate-house, or his now dwelling-house in the city, to which he was retired, that he might more freely indulge himself in the expressions of his grief. *Thou hast shamed the faces of all thy servants*, by disappointing their just hopes of praises and rewards, and by requiting them with contempt and tacit rebukes.

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Thy life, and the lives of thy sons, and of thy daughters, and of thy wives, and of thy concubines; all which Absalom struck at, and had sooner or later actually taken away, if he had not been cut off in such a manner, without expecting thy knowledge or consent; and therefore thy carriage towards them that have saved the lives of thee and thine, with the utmost hazard of their own, is highly unjust and ungrateful.

† Heb. *By loving, &c.*

† Heb. *that princes or servants* are *not to thee.*

6 †In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, †that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

This is not to be understood as exactly true in the rigour of it, but only comparatively and hyperbolically spoken; for David desired their preservation and Absalom's too: but it must be considered that Joab was now in a high transport of passion, which might easily hurry him into indecent expressions; and that David's carriage gave too much colour to such a suggestion; and that such sharpness of speech was in a manner necessary to awaken the king out of his lethargy, and to preserve him from the impendent mischiefs.

† Heb. *to the heart of thy servants.* Gen. 34. 3.

7 Now therefore arise, go forth, and speak †comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

I swear by the Lord: this oath was either assertory of what he believed might in reason be expected, as likely in great measure to come to pass; or else promissory; or rather, minatory of what he by his influence could and would effect; and if so, it was much more than became him to say to his sovereign, and could only be excused by the circumstances, which at this time might make it seem necessary: for David was indeed to blame in taking no more notice of their good service (however Joab might be faulty also in disobeying the king's express command as to Absalom's person); and great reason there was that David, as Joab did now advise, should show himself less displeased to the people, who had exposed their lives to preserve him and his. *If thou go not forth* to the gate, to show thyself to thy people, and kindly and thankfully to acknowledge the good service that they have now done thee. *There will not tarry one with thee this night;* the hearts of all thy people will forthwith be irrecoverably alienated from thee, and they will look out for some other person on whom they may set the crown.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

The king arose, and sat in the gate; he was come forth out of his retirement, and appeared in public on the seat of judgment, at the gate of the city, to receive the addresses of his people, and mind the affairs of the kingdom. *All the people came before the king,* to congratulate him for the victory, and to profess their subjection to him. So Joab's speech, though very severe and presumptuous, was it seems a word in season, and had that good effect which he designed.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is

d ch. 15. 14. d fled out of the land for Absalom.

All the people were at strife; quarrelling one with another, as the authors or abettors of this shameful and cursed rebellion, discoursing privately and publicly of David's high merits, which God, being now reconciled to David, brings afresh to their memories, and reneweth the sense of their obligations to their king, which they had lately shaken off. Thus the crowns of kings sit faster or looser upon their heads, as God is pleased to dispose of the thoughts and hearts of their people, which he can turn in an instant which way he will. *Now he is fled out of the land for Absalom:* now we come to reflect upon our own actions, we are sensible of our folly and unworthiness in adhering to Absalom, and thereby forcing David to flee out of the land of Canaan to the parts beyond Jordan for his security.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why †speak ye not a word of bringing the king back?

† Heb. *are ye silent?*

Whom we anointed, i. e. caused to be anointed by Zadok or Abiathar, or some other of the priests, whom they persuaded or constrained to do this office: for this being a sacred ceremony, of a great reputation, and a likely means to gain the more authority and veneration from the people to Absalom, as one whom God by his vicegerent had constituted and set up; and this rite being usual upon all translations of the government from one person to another in an extraordinary way, as this confessedly was; it is not likely that they would now omit it; though otherwise *anointing* is frequently put for designing or constituting. *Is dead in battle;* and therefore we have no obligation to him, and no hope of any thing from him. *Why speak ye not a word?* the people of Israel speak thus to the elders of Israel, as appears by comparing this verse with the next. Seeing their designs for Absalom disappointed, they now repented of that undertaking, and were willing to testify so much by their forwardness to bring back David, and re-establish him.

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

Speak unto the elders of Judah; who being the first and chief abettors of Absalom's rebellion, despaired of ever obtaining the king's grace and pardon, and therefore were backward to promote the king's restoration. *To his house;* to his royal palace at Jerusalem. *To the king, even to his house,* i. e. even to Mahanaim, where now the king's house and family is. Thus sometimes one word is taken in divers senses in the same verse, as Matt. viii. 22. Or rather thus, About bringing the king back *to his house:* for, first, Those words are very fitly and easily understood here out of the foregoing member of the verse; such defects being usual in the Hebrew, which is a very concise or short language. So it is Exod. xxii. 15; Deut. i. 4, &c. Secondly, It seems most reasonable to understand the same phrase, *to his house,* being twice here used in the same sense in both places, to wit, of his house in Jerusalem; and this is most agreeable to rule and to Scripture usage. Thirdly, Thus the words have more emphasis than the other way; for if the speech came to the king at Mahanaim, it matters not whether it found him in his house there, or in the gate-house, or in the field. Fourthly, David had no house in Mahanaim which could properly be called *his house,* as he had in Jerusalem. And then the parenthesis should close before those last words, *even to his house,* or *even to his own house,* to wit, that at Jerusalem.

12 Ye *are* my brethren, ye *are* e my bones and my flesh: wherefore then are ye the last to bring back the king?

e ch. 5. 1.

My bones and my flesh; of the same tribe, and some of you of the same family, with myself; and therefore if I should revenge myself of you, which perhaps you may fear I will do when I have fully regained my power, I should but tear my own flesh in pieces, and hate my own body, which nature and interest obligeth every man to preserve. *Wherefore then are ye the last to bring back the king?* this delay doth not suit with the relation you have, and the affection you owe to me.

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ch. 17. 25. f Ruth 1. 17. 13 [f]And say ye to Amasa, *Art* thou not of my bone, and of my flesh? [g]God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

Amasa, Absalom's late general; who judging his case, above all others, desperate, might be ready to use all his interest with that tribe to delay or hinder the king's return. *Of my bone, and of my flesh*, i. e. my near kinsman, my nephew. See 1 Chron. ii. 16, 17. *Before me*, i. e. in my presence, or now whilst I live; lest he should think he promised him only the reversion of it. *In the room of Joab;* who, besides his other crimes, had lately exasperated the king by his wilful murder of Absalom, contrary to David's express command; and by his insolent carriage towards him. And therefore the king having now the opportunity of another person, who had a greater interest both in Judah and Israel than Joab, he gladly complies with it, that so he might both chastise Joab for his faults, and rescue himself from the bondage in which Joab had hitherto held him. Yet it is not necessary, from those words *in the room of Joab*, to conclude that Joab was to be displaced to make room for Amasa, but that he might be in like condition with Joab; but what follows in the next chapter makes it very probable that he was indeed displaced, and Amasa put in his place.

h Judg. 20. 1. 14 And he bowed the heart of all the men of Judah, [h]even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

He; either, first, Amasa, by his great influence upon them. Or rather, secondly, David, by his prudent and kind message, and his free offer of pardon and favour to them, as if they had never offended.

i Josh. 5. 9. 15 So the king returned, and came to Jordan. And Judah came to [i]Gilgal, to go to meet the king, to conduct the king over Jordan.

To attend upon the king in his passage over Jordan, and to furnish him with conveniencies for his passage and journey. See below, ver. 41, 42.

k ch. 16. 5. 1 Kings 2. 8. 16 ¶ And [k]Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and [l]Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

l ch. 9. 2, 10. & 16. 1, 2.

A thousand men of Benjamin with him; whom he brought, partly to show his power and interest in the people, whereby he was able to do David either great service or great disservice; and partly as intercessors on his behalf, and as witnesses of David's clemency or severity, that in him they might see what the rest of them might expect. *And Ziba;* who, being conscious of his former abuse of David, and of his master Mephibosheth, which he knew the king would understand, designed to sweeten David's spirit towards him, by his great officiousness and forwardness in meeting him, and congratulating his return. *They went over Jordan before the king;* they did not tarry on this side Jordan, waiting till the king came over, as the most of the men of Judah did; but went over Jordan to pay their respects and duty to the king there, to express their eager and impatient desire to see the king.

18 And there went over a ferry boat to carry over the king's houshold, and to do †what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

† Heb. *the good in his eyes.*

A ferry boat, made by the men of Judah for the king's proper use; besides which there were doubtless many boats ready for the use of others. *As he was come over Jordan*, or rather, *as he was passing*, or *about to pass, over Jordan;* but this was beyond Jordan; for as he went over Jordan to the king, ver. 17, so doubtless he fell down before him at his first coming into his presence there.

m 1 Sam. 22. 15. n ch. 16. 5, 6, &c. o ch. 13. 33. 19 And said unto the king, [m]Let not my lord impute iniquity unto me, neither do thou remember [n]that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should [o]take it to his heart.

i. e. Be affected with it, or excited to revenge it.

p See ch. 16. 5. 20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all [p]the house of Joseph to go down to meet my lord the king.

Thy servant doth know that I have sinned; I do not excuse my sin, but with grief and shame confess it; in which case the Lord thy God is ready to pardon offenders, and so I trust wilt thou be. *I am come the first;* the sense of my former sin now hath, and whilst I live will, make me the first and most forward in all acts of duty and service to thy majesty. *Of all the house of Joseph. Object.* He was a Benjamite, chap. xvi. 5. How then doth he make himself one of *the house of Joseph? Answ. The house of Joseph* is here put, either, 1. For the ten tribes, which are oft distinguished from Judah, and then they are called *the house of Joseph*, as Zech. x. 6. But this distinction was not made before the division of the people into two kingdoms; and even after that division Benjamin was constantly reckoned with Judah, and not with Joseph or Ephraim. Or, 2. For all the tribes of Israel, who are called *the children of Joseph*, Psal. lxxvii. 15; compare Psal. lxxx. 1; lxxxi. 5; as well they might, not only because of Joseph's eminency, (the most eminent persons and things being oft put for the rest of the kind,) and because the rights of primogeniture were in a great part devolved upon him, 1 Chron. v. 1; but also because Joseph had been as a father to them, and had nourished them all like children, as is expressed in the Hebrew text, Gen. xlvii. 12. But in this sense this was not true, for the house of Judah came before him, ver. 15. Or rather, 3. For all the tribes except Judah, which are conveniently called *the house of Joseph* for the reasons now mentioned, and are fitly distinguished from Judah, because the rights of the first-born were divided between Judah and Joseph, 1 Chron. v. 2. And though Benjamin, after the division of the kingdoms, was fitly joined with Judah, because then they adhered to that tribe; yet before that time it was more conveniently joined with Joseph, because they marched under the standard of the house of Joseph, or of Ephraim, Numb. x. 22—24; whence it is that Ephraim, Benjamin, and Manasseh are put together, Psal. lxxx. 2.

q Ex. 22. 28. 21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he [q]cursed the LORD'S anointed?

i. e. The king. By this expression he minds David of his former zeal against those who offered any injury to Saul, because he was the Lord's anointed, 1 Sam. xxiv. 6; xxvi. 9; and therefore demands the same justice against Shimei for his cursing of the king, which was so expressly forbidden, Exod. xxii. 28, and by the analogy of that law, Exod. xxi. 17, might seem punishable with death.

r ch. 16. 10. 22 And David said, [r]What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? [s]shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

s 1 Sam. 11. 13.

What have I to do with you? I do not ask, neither will I take, your advice in this matter. *Ye sons of Zeruiah;* implying that Joab's hand was in this contrivance, or that he suspected it. *That ye should this day be adversaries unto*

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me, i. e. that you put me upon things unfit for me to do, and contrary to my present interest; for it was David's interest at this time to appease the people, and reconcile them to him, and not now to give them any new distaste by acts of severity; for this would make others jealous, that David will not forgive them neither, but would watch an opportunity to be revenged on them. You pretend friendship herein, and would have me take it for an effect of your zeal for my service; but in truth you give me such counsel as my enemies would wish me to follow, that thereby I might awaken the fears and jealousies of my people which are now asleep, and cast them into a second rebellion: which either Joab and Abishai really designed by this advice, that so Joab might recover his place again, and be made necessary for the king's service; or David suspected that they did so. *Do not I know that I am this day king over Israel?* is not my kingdom, which for my sins was in a manner wholly lost, just now restored and assured to me? And when God hath been so merciful to me in forgiving my sin, shall I now show myself revengeful to Shimei? Shall I sully the public joy and glory of this day with an act of such severity? or shall I alienate the hearts of my people from me, now when they are returning to me?

t 1 Kin. 2. 8, 9, 37, 46.

23 Therefore [t]the king said unto Shimei, Thou shalt not die. And the king sware unto him.

Thou shalt not die, to wit, this day, as Abishai desireth; nor whilst I live, nor by my hands, as it is repeated and explained, 1 Kings ii. 8; nor for this cause alone. For though David gave order to Solomon for his punishment after his death; nor was it fit for the public good that such a horrid crime should go unpunished; yet he would not have him punished for this fault alone, but for some other capital crime, which he presumed Shimei's temper would easily betray him to, and Solomon's deep wisdom would easily find out, 1 Kings ii. 9. *The king sware unto him*, that he would *not put him to death with the sword*, as it is expressed, 1 Kings ii. 8.

u ch. 9. 6.

24 ¶ And [u]Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

The son of Saul, i. e. the grandson, 2 Sam. ix. 3, 6. *Had neither dressed his feet;* by cutting his nails, and by washing his feet, which was usual in those hot climates, and very refreshing; and therefore now neglected, as becoming a mourner. *Nor trimmed his beard;* but suffered it to grow very long and disorderly, as was usual with many persons in a forlorn or mournful state. *Nor washed his clothes;* his linen clothes. This and the former were signs that he was a true and obstinate mourner, that laid aside his usual refreshments; and they are here mentioned as evidences of the falsehood of Ziba's former relation concerning him, chap. xvi. 3.

25 And it came to pass, when he was come to Jerusalem to meet the king, that

x ch. 16. 17.

the king said unto him, [x]Wherefore wentest not thou with me, Mephibosheth?

When he was come to Jerusalem; so it is supposed, that Mephibosheth, though he went to meet the king, wanted either courage or fit opportunity to speak to the king till he came to Jerusalem, because of the great multitudes that addressed themselves to the king by the way. Though it might more reasonably be thought that he could not go from Jerusalem to meet the king, as others did, because he wanted conveniencies for his journey; for Ziba had gotten all his lands and goods, chap. xvi. 4, and it is not likely that he, who would not provide him an ass to ride on, or to accompany the king at his departure, would now be hasty to furnish him with one to meet the king, to whom he knew he would complain of him. But the words may seem to be better rendered thus, *when he went* (for so the Hebrew verb signifies, Ruth iii. 7; Jonah i. 3) from (which preposition is oft understood) *Jerusalem;* for there he was, chap. xvi. 3; and having continued there, as probably he did, (because he wanted an ass to convey him elsewhere, and knew not where to be with more safety,) he could not properly nor truly be said to have come thither to meet the king. *Wherefore wentest not thou with me*, as justice and gratitude obliged thee to do?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

My servant deceived me, by carrying away the ass which I bid him saddle for me.

27 And [y]he hath slandered thy servant unto my lord the king; [z]but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

y ch. 16. 3.

z ch. 14. 17, 20.

As an angel of God, to distinguish between true reports and calumnies: see on chap. xiv. 20.

28 For all *of* my father's house were but † dead men before my lord the king: [a]yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

† Heb. men *of death.*

a 1 Sam. 20. 16. a ch. 9. 7, 10, 13.

Before my lord the king, i. e. before thy tribunal: we were all at thy mercy; not my estate only, (which thou hast now granted to Ziba,) but my life also was in thy power, if thou hadst dealt with rigour, and as earthly kings use to do with their predecessors' and enemies' children. For otherwise by the law of God Saul himself had not deserved to die by David's hands, as David himself confessed; much less his children, who were not to die for their father's sins, Deut. xxiv. 16. But Mephibosheth speaks like a courtier, and like an orator, aggravating matters against himself, that he might seem to justify the king's sentence, and to submit to it; and so insinuate himself into the king's favour. *To cry any more unto the king*, to wit, for the vindication of mine honour, and the restitution of my estate.

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

Why speakest thou any more of thy matters? For as Ziba was present, so doubtless he was not silent, but said and did what he could to make good his former charge; which must needs occasion many words before the king. And the king was not now at leisure for long debates, and therefore makes an end of the matter. *I have said*, to wit, within myself; I have considered the matter as far as now I can, and upon the whole am come to this resolution, wherein I expect that thou and he do both acquiesce. Or, *I do now say;* I pronounce this sentence in the cause. *Thou and Ziba divide the land:* the meaning is either, 1. The land shall be divided between thee and him, as it was by my first order, chap. ix. 10; he and his sons managing it, and supporting themselves out of it, as they did before, and giving the rest of the profits thereof to thee. And to this the following words may well enough be accommodated, *Yea, let him take all*, to wit, to his own sole use. Or, 2. The right and profits of the land shall be equally divided between you. It seems a very rash and harsh sentence, and very unbecoming David's wisdom, and justice, and gratitude to Jonathan; and Ziba seems to have deserved death for falsely accusing his master of treason, rather than a recompence. But the whole transaction of the matter is not here set down. Possibly Ziba might bring plausible pretences to justify his accusation; and it might be pretended that Mephibosheth neglected the trimming and dressing himself only in policy, and that for a season, till David and his family had destroyed one another by their civil wars, and given him a fit opportunity to take the crown. So that David might really be at a loss what to determine. And Ziba had given proof of his affections to David by an act of kindness which could not be without hazard to himself, chap. xvi. 1, 2, which Mephibosheth had not done. And possibly this was only a present sentence, and David resolved to examine things more thoroughly when he had more leisure, and then to make a more full and final determination of the business; which also he might do, though it be not here recorded; for we must not

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think that nothing was done and said about such things but what is mentioned in Scripture. Besides, Ziba being a powerful man, and the crown not yet firmly fixed upon the king's head, David might think fit to suspend his final sentence till a more convenient season, and not now to provoke him too much by taking away all his estate from him at once, but to proceed against him by degrees. Howsoever, this is certain, we cannot pass a right judgment upon this action of David's, unless we understood all the circumstances of it, which we cannot pretend to do.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

I am contented to lose all, being fully satisfied with the happiness of seeing my dear and dread sovereign restored to his crown, and truth and peace returned to his kingdom.

b 1 Kin. 2. 7. 31 ¶ And [b] Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

And then to cross Jordan again, and so return to his native land.

c ch. 17. 27. 32 Now Barzillai was a very aged man, *even* fourscore years old: and [c] he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

† Heb. *How many days are the years of my life?* 34 And Barzillai said unto the king, † How long have I to live, that I should go up with the king unto Jerusalem?

Seeing my time of continuance in this world is but short, it is not advisable to change my habitation, or to give thee or myself any further trouble.

d Ps. 90. 10. 35 I *am* this day [d] fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

My senses are grown dull, and uncapable of relishing the delights of the court. I am past taking pleasure in delicious tastes, or sweet music, and other such delights of the court. I am through age both useless and burdensome to others, and therefore most improper for a court life.

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

A little way over Jordan; a little onward in thy way to Jerusalem, and then return. *Recompense it me*, or, *recompense me*, to wit, for my small kindness to thee at Mahanaim, which was but a part of my duty to thee.

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold

e 1 Kin. 2. 7. Jer. 41. 17. thy servant [e] Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

Chimham, Barzillai's son, 1 Kings ii. 7.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto

† Heb. *choose.* thee: and whatsoever thou shalt † require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come

f Gen. 31. 55. over, the king [f] kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and † Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

† Heb. *Chimham.*

Conducted the king; attended upon him on his journey towards Jerusalem. *And also half the people of Israel;* whereas the men of Judah came entirely and unanimously to the king, as is noted here, and above, ver. 14, the Israelites of the other tribes came in but slowly, and by halves, as being no less guilty of the rebellion than the tribe of Judah; but not encouraged and invited to come in by such a particular and gracious message as they were. And this is here mentioned as the occasion both of the contention here following, and of the sedition, chap. xx.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and [g] have brought the king, and his houshold, and all David's men with him, over Jordan?

g ver. 15.

All the men of Israel, to wit, such as were present. *Stolen thee away*, i. e. conveyed thee over Jordan hastily and privily, not expecting nor desiring our consent and concurrence in the business, which we were no less ready to afford than they. It is also a secret reflection upon the king, for permitting this precipitation. *All David's men*, i. e. all thy men; such changes of persons being most frequent in the Hebrew language; thy officers, and guards, and soldiers. This is mentioned as an aggravation of their fault, that they did not only carry the king over Jordan, but all his men too, without asking their advice.

42 And all the men of Judah answered the men of Israel, Because the king *is* [h] near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

h ver. 12.

Near of kin to us; of the same tribe with us, and therefore both oweth the more respect to us, and might expect and challenge more respect from us. *Hath he given us any gift?* we have neither sought nor gained any advantage to ourselves hereby, but only discharged our duty to the king, and used all expedition in bringing him back, which you also should have done, and not have come in by halves, and so coldly as you have done. See ver. 40.

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye † despise us, that our advice should not be first had in bringing back our king? And [i] the words of the men of Judah were fiercer than the words of the men of Israel.

† Heb. *set us at light*

i See Judg. 8. 1. & 12. 1.

We have ten parts; they say but *ten*, though strictly there were eleven; either because they accounted Joseph (which comprehends both Ephraim and Manasseh under it) for one tribe, as it is sometimes reckoned; or because Simeon, whose lot lay within the tribe of Judah, were joined with them in this action. *In the king*, i. e. in the kingdom, and the management of the affairs of it; the word *king* being put for *kingdom*, as it is 2 Chron. xxiii. 20; Isa. xxiii. 15; Dan. vii. 17; Hos. x. 15. Or, in the king's person, and the disposal thereof. *We have also more right in David than ye;* as in the general we have more right in the king and kingdom, so particularly we have more right in David, than you, because you were the first beginners and the most zealous promoters of this rebellion; and as David is nearest of kin to you, so he hath been most injured by you; howsoever, as he is king, we justly claim a greater interest in him than you, inasmuch as we are the far greatest part of his subjects. *That our advice should not be first had*

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in bringing back our king; that we being the far greater number, should not have the first and chiefest vote in this action. But the words are by some, and may well be, rendered interrogatively, *And was not my word first about bringing the king back?* Did not we make the first mention of it, before you could be drawn to it? For so indeed they did, ver. 11; and therefore the neglect of their advice herein might seem more inexcusable. *The words of the men of Judah were fiercer;* instead of mollifying them with gentle words, they answered them with greater fierceness and insolency; so that David durst not interpose himself in the matter.

CHAP. XX.

By occasion of this quarrel Sheba stirreth up Israel to sedition, 1, 2. *David's ten concubines are shut up in perpetual prison,* 3. *Amasa is slain by Joab,* 4—10. *He and Abishai pursue Sheba unto Abel,* 11—15. *The citizens, by the advice of a wise woman, cut off his head, and cast it over the wall to Joab,* 16—22. *David's officers,* 23—26.

cir. 1022. AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew
a ch. 19. 43. a trumpet, and said, [a]We have no part in David, neither have we inheritance in the
b 1 Kin. 12. 16. 2 Chron. 10. 16. son of Jesse: [b]every man to his tents, O Israel.

There happened to be there; his presence was casual in itself, though certain, and ordered by God's providence. *Man of Belial;* a lawless person, one that attempted to shake off the yoke of civil authority. See Deut. xiii. 13. *Benjamite;* aggrieved at the translation of the kingdom from Saul and that tribe to David. *We have no part in David:* the tribe of Judah have monopolized the king to themselves, and will not allow us any share in him; let them therefore enjoy him alone, and let us seek out a new king. *The son of Jesse;* an expression of contempt, implying their rejection of him, that he was no more to be owned as their king, but as a private person, as the son of Jesse. *Every man to his tents;* let us all desist from this unthankful office of bringing the king back, and go each to our homes, that we may consider, and then meet together to choose a new king.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

Every man of Israel, i. e. the generality of those Israelites who were present.

3 ¶ And David came to his house at Jerusalem; and the king took the ten
c ch. 15. 16. & 16. 21, 22. women *his* [c]concubines, whom he had left to keep the house, and put them in
+ Heb. *an house of ward.* †ward, and fed them, but went not in
+ Heb. *bound.* unto them. So they were †shut up unto
+ Heb. *in widowhood of life.* the day of their death, †living in widowhood.

Put them in ward; partly, because they had not vigorously opposed Absalom's lustful desire, as they should have done, even with the hazard of their lives; and partly, lest the sight of them should renew the memory of Absalom's filthiness, and of their own and David's reproach, which it was fit to bury in perpetual oblivion; and partly, because it might appear incestuous to have to do with those who had been defiled by his own son; and partly, because as David would not, so it was not now convenient that any other man should have any conjugal conversation with them.

4 ¶ Then said the king to Amasa,
d ch. 19. 13. + Heb. *Call.* [d]†Assemble me the men of Judah within three days, and be thou here present.

Assemble me the men of Judah, and march in the head of them as their general, as I have promised thee, chap. xix. 13. *Within three days;* which he supposed Amasa, having been their late general, could easily do; and the business required haste. *Be thou here present* within that time to receive orders and instructions from me.

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

Either because the people, being wearied out by the late civil war, were not forward to engage in another; or because the soldiers had more affection to Joab than to their new general, to whose ill conduct possibly they might impute their unsuccessfulness in the last battle; or because Amasa for his own interest might seek delays, to render himself more necessary and useful to the king, and to keep up his honourable and profitable employment, which is the common policy of such men.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou [e]thy
e ch. 11. 11. 1 Kin. 1. 33. + Heb. *deliver himself from our eyes.* lord's servants, and pursue after him, lest he get him fenced cities, and †escape us.

David said to Abishai; not to Joab, lest by this means he should recover his place, and Amasa be discontented, and David's fidelity in making good his promise to Amasa be questioned. *Thy lord's servants,* i. e. my guards that attend upon my person, and the other soldiers who are now present with me. He speaks of himself in the third person, as is very frequent. For it is not probable he would now call Joab *his lord,* whom he had lately deposed; nor Amasa, who had not yet taken actual possession of his place, nor had the command over the king's guards.

7 And there went out after him Joab's men, and the [f]Cherethites, and the Peleth-
f ch. 8. 18. 1 Kin. 1. 38. ites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

Joab's men; the remainders of Joab's army who were there present, with whom also Joab might go as a reformade, watching an opportunity to do what he designed. Of *the Cherethites and the Pelethites,* see on chap. viii. 18.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

Amasa went before them; having gathered some forces, and given due orders for the rest to follow him, he returned to Jerusalem, and by the king's command went after those mentioned ver. 7; and being come up to them at the place where they waited for him, he put himself into the head of Joab's men, and the Cherethites and the Pelethites, and such as he had brought along with him, and marched before them as their chief and general. *Girded unto him,* after the manner of travellers and soldiers. *As he went forth* to meet and salute Amasa, who was coming towards him to do him honour. *It fell out;* things having (it is likely) been so contrived by Joab, that upon the least motion of his body his sword should drop out, and he might take it up without raising Amasa's suspicion.

9 And Joab said to Amasa, *Art* thou in health, my brother? [g]And Joab took
g Matt. 26. 49. Luke 22. 47. Amasa by the beard with the right hand to kiss him.

As the manner of ancient times was, when they kissed and saluted one another.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so [h]he
h 1 Kin. 2. 5. smote him therewith [i]in the fifth *rib,* and
i ch. 2. 23. shed out his bowels to the ground, and
+ Heb. *doubled not his stroke.* †struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

The sword that was in Joab's hand; which falling out, as

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it seemed, casually, he supposed that Joab intended only to put it into its scabbard, and therefore took no care to defend himself against the stroke. *In the fifth rib:* see on chap. ii. 23. *Struck him not again;* he despatched him at one stroke, or gave him his death's wound at the first blow, and needed not to smite him again. *Joab* now boldly resumed his former place, and marched in the head of the army. It is not strange that Amasa's soldiers did not fight to revenge his death; partly because not many of them were yet come up, but came by degrees, as the following verses show; and partly because Joab's interest and authority with the military men was very great, especially with David's guards, who were here present, and who had no kindness for Amasa, as having been the general of the rebellious army; and, as they might think, was not fit to be put into a place of so great power and trust.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

One of Joab's men, left there on purpose to deliver the following message. *He that favoureth Joab;* he that would have Joab to be general, rather than such a perfidious rebel and traitor as Amasa. *He that is for David;* he that wisheth David good success against Sheba, and against all rebels; whereby he implies that though this fact of his was done against the king's command, yet it was for his interest and defence.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

Wallowed, Heb. *rolled himself*, being in the pangs of death; yet having so much life left as to move himself a little, though not to raise himself up from his place. *In blood;* in his own blood, which was shed there. *All the people*, to wit, the soldiers which were upon their march. *Stood still;* wondering at the spectacle, and inquiring into the author and occasion of it. *He removed Amasa out of the highway into the field;* perceiving that it both incensed them against Joab, and hindered the king's present service.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto [k]Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

k 2 Kings 15. 29. 2 Chron. 16. 4.

He went; either, 1. Joab, who pursued Sheba through all the tribes as far as Abel. Or rather, 2. Sheba, who was last mentioned, who marched from tribe to tribe to stir them up to sedition; and to him the following words seem best to agree. *Unto Abel, and to Beth-maachah*, or rather, *to Abel, even to Beth-maachah*, i. e. unto *Abel-beth-maachah*, as this place is called here in the Hebrew text, ver. 15; 1 Kings xv. 20; 2 Kings xv. 29, to distinguish it from other Abels; and to signify that this was that Abel which was in the tribe of Naphtali in the northern border of Canaan, towards that part of Syria called *Maachah*, 2 Sam. x. 8. *The Berites;* such as lived in the city or territory of Beeroth of Benjamin, Josh. xviii. 25, who being of the same tribe, if not city, with Sheba, and his greatest acquaintance and friends, or being most implacable against David, adhered to Sheba, and followed him through all the tribes of Israel. *They were gathered together*, to wit, the tribes of Israel, i. e. a considerable number of them; as might well be expected, when the discontents were so high and general. *After him*, i. e. after Sheba.

15 And they came and besieged him in Abel of Beth-maachah, and they [l]cast up a bank against the city, and ‖ it stood in the trench: and all the people that *were* with Joab † battered the wall, to throw it down.

l 2 Kings 19. 32.

‖ Or, *it stood against the outmost wall.*

† Heb. *marred to throw down.*

They came, i. e. Joab and his army, which is easily understood, both from the foregoing and following verses. *They cast up a bank;* from whence they might either batter the wall, or shoot at those who defended it against them who should assault it. See 2 Kings xix. 32; Jer. xxxii. 24; xxxiii. 4. Otherwise, *they threw down the bank of the city*, which they had raised up to defend the city on the weakest side. *It stood in the trench*, i. e. the bank stood in or near to the trench, or wall of the city; so that the city was in great danger of being taken. Otherwise, the city stood within the trench, or wall, being defended only by a single trench, or a weak wall; the bank which was raised up there to defend it being thrown down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, ‖ They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

‖ Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end:* See Deut. 20. 11.

According to this translation the sense is, This city which thou art about to destroy is no mean and contemptible one, but so honourable and considerable for its wisdom, and the wise people in it, that when any differences did arise among any of the neighbours, they used proverbially to say, *We will ask the opinion and advice of the men of Abel about it, and we will stand to their arbitration; and so all parties were satisfied, and disputes ended.* But there is another translation in the margin, embraced also by some others, which seems to be the best: *They* (i. e. the citizens of this city) *plainly* (or, *commonly*) *spake* (among themselves) *in the beginning*, (to wit, when Sheba and his men first came into the city, and they were informed, that Joab was pursuing him,) *saying, Surely they will ask of Abel, and so make an end.* They will peaceably expostulate the business with us, and inquire why we received Sheba into our city; and whether we would deliver him up into their hands, and would inform us of the reason of their hostile attempt upon us, and offer to us conditions of peace, which by God's law, Deut. xx. 10, they were to do even to strange, and much more to Israelitish cities. So she doth both modestly reprove Joab for the neglect of this duty, and oblige him to the performance of it.

19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up [m]the inheritance of the LORD?

m 1 Sam. 26. 19. ch. 21. 3.

Or, I (to wit, the city of Abel, in whose name and person she speaks this) am one of the *peaceable and faithful* cities *of Israel.* Whatsoever Sheba may design, whom we have innocently received into our city before we well understood the matter, we of this city abhor the thoughts of warring and rebelling against the king, as having had no hand in Absalom's late rebellion: which is probable enough, considering both their situation in the utmost borders of the land, very remote from the seat of that civil war; and their open profession of their peaceableness and fidelity or loyalty to the king; which had been impudent if they had been so lately involved in the last war and rebellion. *A city and a mother*, i. e. a mother; for great cities are commonly called *mothers;* as lesser towns or villages subject to them, and depending upon them for direction and defence, are called their *daughters*, as Ezek. xvi. 27, 46. *The inheritance of the Lord*, i. e. a considerable part of that land which God hath chosen for his peculiar possession. The destruction which thou art about to bring upon us is an injury also to Israel, and to the God of Israel.

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

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21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri † by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

† Heb. *by his name.*

A man of Mount Ephraim. Quest. How can this be so, when he is called a *Benjamite*, ver. 1? *Answ.* Either he was a Benjamite by birth, but dwelt in the tribe of Ephraim, as many did upon several occasions dwell out of their own tribes; or Mount Ephraim was a place in Benjamin, which might be so called, either because it was upon the borders of Ephraim, and looked towards it; or from some notable action or event of the Ephraimites in that place. Compare chap. xviii. 6. *Hath lift up his hand*, i. e. taken up arms, or raised rebellion. *His head shall be thrown to thee over the wall;* which she undertook, because she knew the present temper and great fears of the citizens, and soldiers too; and that considering their evident and extreme danger, they were generally desirous of peace, from which they were restrained only by Sheba's authority and interest; and therefore did not doubt by God's blessing upon her wise counsel to effect it, as indeed she did. And it is not unlikely that this woman might be a governess in that city; for though this office was commonly performed by men, yet were not the women wholly excluded, but sometimes employed in the government; as we see in Deborah, who judged Israel, Judg. iv. 4; and queen Athaliah, 2 Kings xi.

22 Then the woman went unto all the people [n]in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they † retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

n Eccles. 9. 14, 15.

† Heb. *were scattered.*

In her wisdom prudently treated with them about it, either severally or jointly, as she saw fit; representing to them the certainty and nearness of all their ruin, if they did not speedily comply with her desires, and certain deliverance if they did. *They retired;* Joab and his army which besieged them.

23 ¶ Now [o]Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

o ch. 8. 16, 18.

Joab was over all the host of Israel: the good success of this and of the former expedition, under the conduct of Joab, had so fixed his interest in the army, and others of David's fastest friends, that the king could not without danger to the public weal displace him.

24 And Adoram *was* [p]over the tribute: and [q]Jehoshaphat the son of Ahilud *was* ‖ recorder:

p 1 Kin. 4. 6. q ch. 8. 16. 1 Kings 4. 3. ‖ Or, *remembrancer.*

Over the tribute; the receiver and manager of the king's public revenue. See on 1 Kings iv. 6. *Jehoshaphat was recorder:* see 2 Sam. viii. 16.

25 And Sheva *was* scribe: and [r]Zadok and Abiathar *were* the priests:

r ch. 8. 17. 1 Kings 4. 4.

See 2 Sam. viii. 17; xv. 35.

26 [s]And Ira also the Jairite was ‖ a chief ruler about David.

s ch. 23. 38. ‖ Or, *a prince.* Gen. 41. 45. Exod. 2. 16. ch. 8. 18.

The Jairite; so called from his birth or dwelling in the country of Jair in Gilead, Numb. xxxii. 41; Judg. x. 4. *A chief ruler;* either the president of the king's council; or his chief minister (as the Hebrew word *cohen* signifies) of state, instead of Ahithophel; or in some other very high place near the king's person. Compare 2 Sam. viii. 18, where this title is given to David's sons, the chief of which were now cut off. And these things are here repeated with some alteration to show that David was now fully re-established in his former estate.

CHAP. XXI.

A three years' famine, declared by God to be for the Gibeonites' sake, ceaseth by their hanging seven of Saul's sons, 1—9. *Rizpah preserveth the dead bodies,* 10, 11. *David burieth the bones of Saul and Jonathan, as also of them that were hung up, in his father's sepulchre,* 12—14. *Four battles against the Philistines, wherein four valiants of David slay four giants,* 15—22.

THEN there was a famine in the days of David three years, year after year; and David † enquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.

cir. 1021.

† Heb. *sought the face, &c.* See Num. 27. 21.

Then there was a famine: when? Either, first, after Absalom's and Sheba's rebellion, as it is here related; or rather, secondly, in some other time before. It is well known and confessed that the particle *then* doth not always note that the thing was done in that order in which it is mentioned, but is oft of an indefinite signification; as also that the Scripture in its histories and relations doth not always observe the order of time, but the order of things, putting that after which was done before, as occasion requires. And so it seems to be here. The things related here and chap. xxiv. are by the most and best interpreters conceived to have been done long before Absalom's rebellion. And this opinion is not without sufficient grounds. First, This particle *then* is here explained, *in the days*, i. e. during the life and reign of David; which general and indefinite words seem to be added as an intimation that these things were not done after the next foregoing passages, for then the sacred writer would rather have added, *after these things*, or some such expression, as it is 2 Chron. xxxii. 1, and in many other places. Secondly, Here are divers passages which it seems very improbable to ascribe to the last years of David's reign: such as these, first, That Saul's sin against the Gibeonites should so long remain unpunished. And indeed that this was done, and Saul's seven sons hanged by David's order before that time, seems plainly to be intimated by that passage, 2 Sam. xvi. 8, where he is charged with *the blood of the house of Saul;* for which there was not the least colour till this time. Secondly, That David should not remove the bones of Saul and Jonathan to their proper place, here, ver. 12—14, till that time. Thirdly, That the Philistines should wage war with David again and again, ver. 15, &c., so long after he had fully subdued them, chap. viii. 1; and that David in his old age should attempt to fight with a Philistine giant, or that his people should suffer him to do so. Fourthly, That David should then have so vehement a desire to number his people, chap. xxiv. 1, &c., which being an act of youthful heat and vanity, seems not at all to agree with his old age, nor with that state of deep humiliation and great affliction in which he then was. And the reason why these matters are put here out of their proper order is plainly this, because David's sin being once related, it was very convenient that David's punishments inflicted for it should immediately succeed; this being very frequent in Scripture story, to put those things together which belong to one matter, though they happened at several times. And this is the more considerable, because it tends to the clearing of that great difficulty, 2 Sam. xv. 7. *David inquired of the Lord* concerning the reason of his displeasure, and this judgment. *Because he slew the Gibeonites;* which was not only an act of cruelty, but also of perfidiousness and perjury, because it was a direct and public violation of that solemn oath given to them for their security by Joshua and the princes, in the name of all the Israelites, of that and of succeeding generations, and consequently a great scandal to the true religion, and the professors of it, and a mean to discourage others from embracing it, as the Gibeonites had done. *Quest.* Why did not God punish Saul whilst he was alive for this fault, but his innocent children, and David, and the Israelites of this age? *Answ.* First, God did severely punish Saul for this and his other sins. Secondly, As God may justly inflict temporal punishments upon any offender, either in his person or in his posterity, when he pleaseth;

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so it is meet he should take his own time for it; and it is folly and wickedness in us to quarrel with God for so doing. Thirdly, The Israelites might sundry ways make themselves guilty of Saul's sin, though it be not particularly mentioned in Scripture; advising or encouraging him to it; or by assisting him in the execution of it; or by conniving at it: or by rejoicing in it for some worldly advantage which they received or expected from it; or by not repairing the injuries which Saul had done them as far as they might. And some of these ways David himself might be involved in the guilt, although indeed this evil fell principally upon the people. And whereas many of the people probably were innocent of that crime, yet they also were guilty of many other sins, for which God might punish them, though he took this occasion for it. And it may be further observed, that God is pleased many times severely to punish lesser delinquents, and to suffer the greater for the present to go unpunished; and that not only to manifest his own sovereign power and liberty, but also to give the world thereby assurance of a future judgment, and punishments reserved for the next life.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but [a]of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

a Josh. 9. 3, 15, 16, 17.

Saul sought to slay them, i. e. he sought occasions and pretences how he might cut them off with some colour of law or justice, diligently searching out and aggravating their faults, and punishing them worse than they deserved; oppressing them with excessive labours, and openly killing some of them, and intending by degrees to wear them out. *In his zeal to the children of Israel and Judah;* conceiving, or rather pretending, that it was not for the honour, nor comfort, nor advantage of God's people, to nourish any of that viperous brood in their bosoms; and that howsoever Joshua and the princes which then were, had by their fraud been drawn into an oath to preserve them, Josh. ix. 15, yet in truth that oath was contrary to God's command, Exod. xxiii. 32; Deut. vii. 2, and therefore (as he thought) not to be observed. This was his pretence. But how little zeal he had for God, or for the public good of his people, is evident by the whole course of his life; and therefore it is more than probable he had some particular motive or design in the case; either because some of them had highly provoked him, for whose sake he would be revenged of the whole race; or because, they being cut off, their estates might be forfeited to the crown; or for some other reason now unknown.

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless [b]the inheritance of the LORD?

b ch. 20. 19.

Unto the Gibeonites; to some of the chief of them, who were to impart it to the rest. *What shall I do for you?* what satisfaction do you expect or require for the injuries formerly done to you? *That ye may bless the inheritance of the Lord;* that by your acknowledgment of satisfaction received, the guilt and curse may be removed from the land and people of God, and by this means, as also by your prayers, God may be reconciled, and may restore his blessing of plenty to us, which hitherto he hath denied us.

4 And the Gibeonites said unto him, ‖We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

‖ Or, It is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c.

Any man in Israel; except Saul's family, as it here follows. *What you shall say*, to wit, in any reason, and as far as God's law will permit.

5 And they answered the king, The man that consumed us, and that ‖devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

‖ Or, cast us off

That we should be either killed, or banished from the land of Israel; which is as bad as death to us, because here, and here only, God is truly worshipped and enjoyed. Whereby it seems divers of them were hearty proselytes, and godly persons; and therefore God is more severe in punishing the injuries done to them. Compare 1 Sam. xxvi. 19.

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD [c]in Gibeah of Saul, [d]‖*whom* the LORD did choose. And the king said, I will give *them*.

c 1 Sam. 10. 26. & 11. 4.
d 1 Sam. 10. 24.
‖ Or, *chosen of the LORD.*

Unto the Lord; to vindicate his honour, which was injured by Saul's violation of the oath and covenant of God, and to appease his wrath. *In Gibeah of Saul;* Saul's country, 1 Sam. x. 26; xi. 4, for their greater shame. *Whom the Lord did choose;* this is added to aggravate Saul's offence, that it was committed not only against them, but also against the Lord, who had chosen and advanced him, and therefore did little deserve this from Saul's hand, to have his laws broken, and his name dishonoured by perjury. *I will give them;* having doubtless consulted God in the matter, who as he had before declared Saul's bloody house to be the causes of this judgment, so now commanded that justice should be done upon it, and that the remaining branches of it should be cut off; as sufficiently appears from hence, that God was satisfied and well pleased with the action; which he would not have been, if David had done it without his command; for then it had been a sinful action of David's, and contrary to a double law of God, Deut. xxi. 23; xxiv. 16, which none but God himself could dispense with.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of [e]the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

e 1 Sam. 18. 3. & 20. 8, 16, 42. & 23. 18.

The king spared Mephibosheth; for the Gibeonites desiring only such a number, without designing the persons, it was at David's choice whom to spare. Or, he prevailed with the Gibeonites that they did not demand him; and with the Lord, that he might not be one of those who were devoted to destruction. *The son of Jonathan:* this is expressly added, to distinguish him from the other Mephibosheth, ver. 8.

8 But the king took the two sons of [f]Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of ‖ Michal the daughter of Saul, whom she †brought up for Adriel the son of Barzillai the Meholathite:

f ch. 3. 7.
‖ Or, *Michal's sister.*
† Heb. *bare to Adriel.*
1 Sam. 18. 19.

Rizpah; Saul's concubine, ver. 11; chap. iii. 7. *The five sons of Michal*, or, of Michal's sister, to wit, Merab; for Michal had no children, 2 Sam. vi. 23, nor was she married to this Adriel, but to *Phalti*, or *Phaltiel, the son of Laish*, 1 Sam. xxv. 44; 2 Sam. iii. 15; and Merab her sister was married to this very *Adriel the Meholathite*, 1 Sam. xviii. 19. And it must be remembered, that the Hebrew language is very short, and full of ellipses or defects of words, which yet may be easily understood from the sense. Particularly relative words are oft lacking, and to be supplied; as *Goliath* is put for *Goliath's brother*, here, ver. 19, and *uncle* for *uncle's son*, Jer. xxxii. 7, 12. Or, the sons of Merab are called *the sons of Michal*, to wit, by adoption; or, the near kindred and next heirs of Michal, and brought up by her; for upon that and such-like accounts the title of *son* is oft given in Scripture, as Gen. xlviii. 5; Exod. ii. 10; Deut. xxv. 5, 6; Ruth i. 11, 12; iv. 17. *Quest.* But why then are not these called *the sons of Merab?* *Answ.* Because they were better known by their relation to Michal, who was David's wife, and, it may be, alive at this time, and having no children of her own, took these, and bred them up as her own; when Merab was now a

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more obscure person, and possibly dead many years before this. *Whom she brought up;* for so this Hebrew verb, which primarily and properly signifies to *bear*, is sometimes used, as Gen. l. 23; Ruth iv. 17, because the education of children is a kind of bearing of them, as requiring frequently no less care and pains than the bearing doth; whence it is that nurses are reputed as mothers, and sometimes go under that name both in sacred and profane writers. See Ruth iv. 16, 17; and compare Gen. xvi. 2; xxx. 3; Numb. xi. 12; Gal. iv. 19. *The Meholathite;* of Abel-meholah in the tribe of Benjamin, Judg. vii. 22; so he is here called by way of distinction from *Barzillai the Gileadite*, chap. xix. 31.

1019. 9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill [g] before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

g ch. 6. 17.

He delivered them into the hands of the Gibeonites. Quest. How could David do this, when he had sworn that he would not cut off Saul's seed, 1 Sam. xxiv. 21, 22? *Answ.* Because he had special warrant and direction from God about it, who, as all confess, can dispense with men's oaths and with his own laws when he sees fit. And that he did so here is manifest, because God was pleased with it, and removed the judgment upon it; whereas otherwise David had been guilty of the same sin with Saul, to wit, of the breach of his oath and covenant, for which this famine was inflicted. See the note on 1 Sam. xxiv. 22. *In the hill*, or, *in a hill*, in or near Gibeah; in a conspicuous place, for their greater infamy, and for the caution and terror of others who should make any attempt upon the Gibeonites for the future. *Before the Lord;* as a sacrifice offered up to God to appease his wrath; or, unto the Lord, as was said, ver. 6. *They fell*, i. e. died; for so the word to *fall* is oft used, as Exod. xix. 21; 1 Chron. xxi. 14; Psal. xci. 7; Jer. xxxix. 18; Hos. v. 5; or were executed. *The barley harvest* was before the wheat harvest.

h ver. 8. ch. 3. 7. 10 ¶ And [h] Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, [i] from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

i See Deut. 21. 23.

Spread it for her, as a tent to dwell in; being informed that their bodies were not to be taken away speedily, as the course of the law was in other and ordinary cases, Deut. xxi. 23, but were to continue there until God was entreated, and did remove the present judgment. And God was herein pleased to dispense with his own law, that it might plainly appear that these were not put to death by David for politic reasons, as that he and his sons might be freed from competitors, which doubtless David's enemies were ready to suggest; but by God's special command, who was pleased to execute this judgment upon them, as partly and principally for the punishment of Saul's sin, so secondarily for the stablishing of David's throne to himself and to his seed for ever, as he had promised. *Upon the rock;* in some convenient place in a rock, near adjoining. *Until water dropped upon them out of heaven*, i. e. until they were taken down; which was not to be done till God had given rain as a sign of his favour, and a mean to remove the famine, which was caused by the want of it. *To rest on them*, i. e. on their carcasses. *Nor the beasts of the field;* from which she might preserve herself and them by divers methods.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

It was told David; who heard it with so much approbation, that he thought fit to imitate her piety, being by her example provoked to do what hitherto he had neglected, to bestow an honourable interment upon the remains of Saul and Jonathan, and, with them, upon those that were now put to death, that the honour done to them herein might be some comfort to this dejected and disconsolate widow.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of [k] Jabesh-gilead, which had stolen them from the street of Beth-shan, where the [l] Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

k 1 Sam. 31. 11, 12, 13.

l 1 Sam. 31. 10.

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

Having first burnt off the flesh which remained upon them when they were taken down. Compare 1 Sam. xxxi. 10, &c.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in [m] Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that [n] God was intreated for the land.

m Josh. 18. 28.

n So Josh. 7. 26. ch. 24. 25.

Zelah; a place in Benjamin, mentioned Josh. xviii. 28. *After that;* after those things were done which were before related, i. e. after they were hanged up; for by that God was pacified, and not by their burial. So the relative belongs to the remoter antecedent. Or if this relate to what was last mentioned, the meaning is, that God was pleased to restore the blessing of plenty to the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

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These wars, though here related, were transacted long before this time: of which see the notes on ver. 1. For it is no way probable, either that the Philistines, being so fully and perfectly subdued by David, chap. viii. 1, should in his days be in a capacity of waging war with the Israelites; or that David in his old age would undertake to fight with a giant, or that his people would permit him to do so.

16 And Ishbi-benob, which *was* of the sons of ‖ the giant, the weight of whose † spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

‖ Or, *Rapha.*

† Heb. *the staff*, or, *the head.*

The giant; so called by way of eminency. Or, *of Rapha*, a giant so called. *The weight of whose spear weighed three hundred shekels:* see 1 Sam. xvii. 5. *With a new sword*, or rather, *with a new* girdle or belt; for, first, This was the usual habit of soldiers, 1 Sam. xviii. 4; 2 Sam. xviii. 11; xx. 8; 1 Kings ii. 5; Isa. v. 27, and when it was of an extraordinary fashion and price, an ensign of dignity and command in the army, Ezek. xxiii. 15. So this may be mentioned to note that this was the first time either of his going out to fight, or of his advancement to some eminent place in the army; which made him desirous to signalize himself with some great action. Secondly, This supplement is more natural and usual, the word *girdle* being easily supplied from the word *being girded;* such ellipses of conjugate words being frequent in the Hebrew tongue, as Numb. xi. 14; Psal. lxxvi. 12; Matt. xx. 12. Thirdly, The newness of the sword seems to have no emphasis nor significancy for the present purpose, seeing an old and tried sword would seem more considerable for his encouragement than one new and unproved.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, [o] Thou shalt go no more out with us to battle, that thou quench not the [p] † light of Israel.

o ch. 18. 3.

p 1 Kings 11. 36. & 15. 4. Ps. 132. 17.

† Heb. *candle*, or, *lamp.*

Lest thou be slain, and thereby thy people be ruined.

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Good kings are in Scripture justly called the *light* of their people, as 1 Kings xi. 36; xv. 4; Psal. cxxxii. 17, because the beauty and glory, the conduct and direction, the comfort, and safety, and welfare of a people depend upon them, and come from them.

q 1 Chron. 20. 4.

18 [q]And it came to pass after this, that there was again a battle with the Philistines at Gob: then [r]Sibbechai the Hushathite slew ‖ Saph, which *was* of the sons of ‖ the giant.

r 1 Chron. 11. 29.
‖ Or, *Sippai.*
‖ Or, *Rapha.*

After this; after the battle last mentioned. *At Gob*, or, *in Gezer*, as it is 1 Chron. xx. 4; whereby it seems *Gob* and *Gezer* were neighbouring places, and the battle fought in the confines of both. *Sibbechai the Hushathite;* one of David's worthies, 1 Chron. xi. 29.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of ‖ Jaare-oregim, a Beth-lehemite, slew [s]*the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

‖ Or, *Jair.*
s See 1 Chr. 20. 5.

Elhanan; another of David's worthy and valiant commanders. *The brother of Goliath the Gittite:* the relative word *brother* is not in the Hebrew text, but is fitly supplied out of the parallel place, 1 Chron. xx. 5, where it is expressed. And such defects of relatives are not unusual in Scripture. Thus the word *wife* is understood, Matt. i. 6; John xix. 25; and *father* or *mother*, Mark xv. 40, 47, compared with Mark xvi. 1; Luke xxiv. 10; and *son*, Matt. iv. 21; Mark ii. 14; John xxi. 15; and *brother*, Luke vi. 16, compared with Jude 1. And such ellipses do also frequently occur in profane authors. Although the place may be and is otherwise rendered, *Elhanan, the son of Jaare-oregim, slew Beth-halachmi*, or *Lahmi*, (as he is called by way of abbreviation, 1 Chron. xx. 5, which is very frequent in the Hebrew tongue,) who was (which words are frequently understood in the Hebrew text) *with* (so *eth* is oft rendered, as hath been noted before) *Goliath the Gittite*, i. e. in his company, bred up with him to the war, and related to him as his brother. Or, he *slew Beth-halachmi*, a *Goliath* (or another *Goliath*) *of Gath*, or *the Gittite*. So the name of the giant was *Beth-halachmi*, who may be here called *Goliath*, not only for his near relation to him, being his brother, but for his exact resemblance of him in feature, or in stature and strength, or in courage and military skill; as *John the Baptist* was called *Elias* for the like reason. Peradventure also, after the death of the first and famous Goliath the Gittite, 1 Sam. xvii., that name was either given to him by others, or taken by himself. *Like a weaver's beam*, in thickness. See 1 Sam. xvii. 7.

t 1 Chron. 20. 6.

20 And [t]there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to ‖ the giant.

‖ Or, *Rapha.*

In Gath, i. e. in the territory of the city of Gath; which circumstance intimates that this, and consequently the other battles here described, were fought before David had taken Gath out of the hands of the Philistines, which he did 2 Sam. viii. 1, compared with 1 Chron. xviii. 1, and therefore not in the last days of David, as some conceive from their mention in this place. *A man of great stature*, or, *a man of Middin* or *Madon*, as the LXX. render it; so called from the place of his birth, as *Goliath* is said to be *of Gath* for the same reason.

‖ Or, *reproached*, 1 Sam. 17. 10, 25, 26.
u 1 Sam. 16. 9, *Shammah.*

21 And when he ‖ defied Israel, Jonathan the son of [u]Shimeah the brother of David slew him.

x 1 Chron. 20. 8.

22 [x]These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

Fell by the hand of David; either because they were slain by his conduct, and counsel, or concurrence; for he contributed by his hand to the death of one of them, whilst maintaining a fight with him, he gave Abishai the easier opportunity of killing him, ver. 16, 17; or because what is done by the inferior commanders is commonly ascribed to the general, both in sacred and profane writers.

CHAP. XXII.

A Psalm of thanksgiving for God's powerful deliverance and manifold blessings.

This chapter is in a manner wholly the same with Psalm xviii., and therefore I shall adjourn the exposition of it to that place.

AND David [a]spake unto the LORD the words of this song in the day *that* the LORD had [b]delivered him out of the hand of all his enemies, and out of the hand of Saul:

a Ex. 15. 1. Judg. 5. 1.
b Ps. 18, title. & Ps. 34. 19.

2 And he said, [c]The LORD *is* my rock, and my fortress, and my deliverer;

3 The God of my rock; [d]in him will I trust: *he is* my [e]shield, and the [f]horn of my salvation, my high [g]tower, and my [h]refuge, my saviour; thou savest me from violence.

c Deu. 32. 4. Ps. 18. 2, &c. & 31. 3. & 71. 3. & 91. 2. & 144. 2.
d Heb 2. 13.
e Gen 15. 1.
f Luke 1. 69.
g Prov. 18. 10.
h Ps. 9. 9. & 14. 6. & 59. 16. & 71. 7. Jer. 16. 19.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the ‖ waves of death compassed me, the floods of † ungodly men made me afraid;

‖ Or, *pangs.*
† Heb. *Belial.*

6 The ‖ [i]sorrows of hell compassed me about; the snares of death prevented me;

‖ Or, *cords.*
i Ps. 116. 3.

7 In my distress [k]I called upon the LORD, and cried to my God: and he did [l]hear my voice out of his temple, and my cry *did enter* into his ears.

k Ps. 116. 4. & 120. 1. Jonah 2. 2.
l Ex. 3. 7. Ps. 34. 6, 15, 17.

8 Then [m]the earth shook and trembled; [n]the foundations of heaven moved and shook, because he was wroth.

m Judg. 5. 4. Ps. 77. 18. & 97. 4.
n Job 26. 11.

9 There went up a smoke † out of his nostrils, and [o]fire out of his mouth devoured: coals were kindled by it.

† Heb. *by.*
o Ps. 97. 3. Hab. 3. 5. Heb. 12. 29.

10 He [p]bowed the heavens also, and came down; and [q]darkness *was* under his feet.

p Ps. 144. 5. Is. 64. 1.
q Ex. 20. 21. 1 Kings 8. 12. Ps. 97. 2.

11 And he rode upon a cherub, and did fly: and he was seen [r]upon the wings of the wind.

r Ps. 104. 3.

12 And he made [s]darkness pavilions round about him, † dark waters, *and* thick clouds of the skies.

s ver. 10. Ps. 97. 2.
† Heb. *binding of waters.*

13 Through the brightness before him were [t]coals of fire kindled.

t ver. 9.

14 The LORD [u]thundered from heaven, and the most High uttered his voice.

u Judg. 5. 20. 1 Sam. 2. 10. & 7. 10. Ps. 29. 3. Is. 30. 30.

15 And he sent out [x]arrows, and scattered them; lightning, and discomfited them.

x Deut. 32. 23. Ps. 7. 13. & 77. 17. & 144. 6. Hab. 3. 11.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the [y]rebuking of the LORD, at the blast of the breath of his ‖ nostrils.

y Ex. 15. 8. Ps. 106. 9. Nah. 1. 4. Matt. 8. 26.
‖ Or, *anger.*

17 [z]He sent from above, he took me; he drew me out of ‖ many waters;

z Ps. 144. 7.
‖ Or, *great.*

18 [a]He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

a ver. 1.

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19 They prevented me in the day of my calamity: but the LORD was my stay.
20 [b]He brought me forth also into a large place: he delivered me, because he [c]delighted in me.
21 [d]The LORD rewarded me according to my righteousness: according to the [e]cleanness of my hands hath he recompensed me.
22 For I have [f]kept the ways of the LORD, and have not wickedly departed from my God.
23 For all his [g]judgments *were* before me: and *as for* his statutes, I did not depart from them.
24 I was also [h]upright †before him, and have kept myself from mine iniquity.
25 Therefore [i]the LORD hath recompensed me according to my righteousness; according to my cleanness †in his eye sight.
26 With [k]the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.
27 With the pure thou wilt shew thyself pure; and [l]with the froward thou wilt ‖shew thyself unsavoury.
28 And the [m]afflicted people thou wilt save: but thine eyes *are* upon [n]the haughty, *that* thou mayest bring *them* down.
29 For thou *art* my ‖lamp, O LORD: and the LORD will lighten my darkness.
30 For by thee I have ‖run through a troop: by my God have I leaped over a wall.
31 *As for* God, [o]his way *is* perfect; [p]the word of the LORD *is* ‖tried: he *is* a buckler to all them that trust in him.
32 For [q]who *is* God, save the LORD? and who *is* a rock, save our God?
33 God *is* my [r]strength *and* power: and he †[s]maketh my way [t]perfect.
34 He †maketh my feet [u]like hinds' *feet:* and [x]setteth me upon my high places.
35 [y]He teacheth my hands †to war; so that a bow of steel is broken by mine arms.
36 Thou hast also given me the shield of thy salvation: and thy gentleness hath †made me great.
37 Thou hast [z]enlarged my steps under me; so that my †feet did not slip.
38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.
39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen [a]under my feet.
40 For thou hast [b]girded me with strength to battle: [c]them that rose up against me hast thou †subdued under me.
41 Thou hast also given me the [d]necks of mine enemies, that I might destroy them that hate me.
42 They looked, but *there was* none to save; *even* [e]unto the LORD, but he answered them not.
43 Then did I beat them as small [f]as the dust of the earth, I did stamp them [g]as the mire of the street, *and* did spread them abroad.
44 [h]Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* [i]head of the heathen: [k]a people *which* I knew not shall serve me.
45 †Strangers shall ‖†submit themselves unto me: as soon as they hear, they shall be obedient unto me.
46 Strangers shall fade away, and they shall be afraid [l]out of their close places.
47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the [m]rock of my salvation.
48 It *is* God that †avengeth me, and that [n]bringeth down the people under me,
49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the [o]violent man.
50 Therefore I will give thanks unto thee, O LORD, among [p]the heathen, and I will sing praises unto thy name.
51 [q]*He is* the tower of salvation for his king: and sheweth mercy to his [r]anointed, unto David, and [s]to his seed for evermore.

b Ps. 31. 8. & 118. 5.
c ch. 15. 26. Ps. 22. 8.
d ver. 25. 1 Sam. 26. 23. 1 Kin. 8. 32. Ps. 7. 8.
e Ps. 24. 4.
f Gen. 18. 19. Ps. 119. 3. & 128. 1. Prov. 8. 32.
g Deut. 7. 12. Ps. 119. 30, 102.
h Gen. 6. 9. & 17. 1. Job 1. 1.
† Heb. *to him.*
i ver. 21.
† Heb. *before his eyes.*
k Matt. 5. 7.
l Lev. 26. 23, 24, 27, 28.
‖ Or, *wrestle.* Ps. 18. 26.
m Ex. 3. 7, 8. Ps. 72. 12, 13. Job 40. 11, 12. Is. 2. 11, 12, 17. & 5. 15. Dan. 4. 37.
‖ Or, *candle.* Job 29. 3. Ps. 27. 1.
‖ Or, *broken a troop.*
o Deut. 32. 4. Dan. 4. 37. Rev. 15. 3.
p Ps. 12. 6. & 119. 140. Prov. 30. 5.
‖ Or, *refined.*
q 1 Sam. 2. 2. Is. 45. 5, 6.
r Ex. 15. 2. Ps. 27. 1. & 28. 7, 8. & 31. 4. Is. 12. 2.
† Heb. *ridderh*, or, *loseth.*
s Heb. 13. 21.
t Deut. 18. 13. Job 22. 3. Ps. 101. 2, 6. & 119. 1.
† Heb. *equalleth.*
u ch. 2. 18. Hab. 3. 19.
x Deut. 32. 13. Is. 33. 16. & 58. 14.
y Ps. 144. 1.
† Heb. *for the war.*
† Heb. *multiplied me.*
z Prov. 4. 12.
† Heb. *ankles.*
a Mal. 4. 3.
b Ps. 18. 32, 39.
c Ps. 44. 5.
† Heb. *caused to bow.*
d Gen. 49. 8. Ex. 23. 27. Josh. 10. 24.
e Job 27. 9. Prov. 1. 28. Is. 1. 15. Mic. 3. 4.
f 2 Kings 13. 7. Ps. 35. 5. Dan. 2. 35.
g Is. 10. 6. Mic. 7. 10. Zech. 10. 5.
h ch. 3. 1. & 5. 1. & 19. 9, 14. & 20. 1, 2, 22.
i Deut. 28. 13. ch. 8. 1,—14. Ps. 2. 8.
k Is. 55. 5.
† Heb. *Sons of the stranger.*
‖ Or, *yield feigned obedience.*
† Heb. *lie:* See Deut. 33. 29. Ps. 66. 3. & 81. 15.
l Mic. 7. 17.
m Ps. 89. 26.
† Heb. *giveth avengement for me.* 1 Sam. 25. 39. ch. 18. 19, 31.
n Ps. 144. 2
o Ps. 140. 1.
p Rom. 15. 9.
q Ps. 144. 10.
r Ps. 89. 20.
s ch. 7. 12, 13. Ps. 89. 29.

CHAP. XXIII.

David's last words: a character of himself; of a good ruler, and his usefulness, 1—4. *His faith on God's covenant with him,* 5. *Destruction to the wicked,* 6, 7. *David's worthies, and their valiant acts,* 8—39.

NOW these *be* the last words of David. David the son of Jesse said, [a]and the man *who was* raised up on high, [b]the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

a ch. 7. 8, 9. Ps. 78. 70, 71. & 89. 27.
b 1 Sam. 16. 12, 13. Ps. 89. 20.

The last words of David; not simply the last that he spoke, but some of the last uttered in his last days upon the approach of his death; or the last which he spoke by the Spirit of God, assisting and directing him in an extraordinary manner. *Raised up on high;* advanced from an obscure family and estate to the kingdom. *The anointed of the God of Jacob;* whom, though despised by men, and rejected by his own brethren, God himself singled out from all his father's house, and out of all the families and tribes of Israel, and anointed to be king. *The sweet psalmist of Israel;* or, *sweet,* or *delightful,* or *amiable* in *the songs of Israel:* either, first, As the object of them; he whom the people of Israel mentioned in their songs with joy and praise, as when they sung, *Saul hath slain his thousands, and David his ten thousands;* and many others which doubt less they made and sung concerning him, upon the occasion of his eminent victories, and the blessings of his wise and righteous government; some whereof we have in the Book of Psalms. Or, secondly, As the author of them, he who was eminent and famous among the people of God for the composing of sweet and holy songs to the praise of God, and for the use of his church in after-ages; for he did not only indite most of the Book of Psalms, by the direction of God's Spirit; but also invented the tunes, or appointed tunes to which they were to be sung, and the instruments of music which were used in and with those holy songs, 1 Chron.

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xxv. 1, 6; Amos vi. 5. If the expressions here used seem arrogant, and not fit to be said by David in his own praise, let it be considered, first, That holy men spake by inspiration from God; and therefore must follow his suggestions impartially, as indeed they do sometimes in the publishing their own praises; which yet is never done unnecessarily, and always moderately; and sometimes in the publishing of their own infirmities and shame, as they are moved thereunto, and as the edification of the church requires. Secondly, That these seem not to be the words of David, but of the sacred penman of this book, to make for and gain the greater attention and respect unto David's following words.

c 2 Pet. 1. 21.

2 [c] The Spirit of the LORD spake by me, and his word *was* in my tongue.

The following words, and consequently the other words and Psalms composed and uttered by me upon the like solemn occasions, are not to be looked upon as my private fancies or human inventions, but both the matter and the words of them are suggested and governed by God's Spirit, which is the great Teacher of the church.

a Deut. 32. 4, 31. ch. 22. 2, 32. ‖ Or, *Be thou ruler, &c.* Ps. 110. 2. e Ex. 18. 21. 2 Chron. 19. 7, 9.

3 The God of Israel said, [d] the Rock of Israel spake to me, ‖ He that ruleth over men *must be* just, ruling [e] in the fear of God.

The Rock of Israel; he who is the strength, and defence, and protector of his people; which he here manifests by obliging and directing kings and rulers so to manage their power and authority as may most conduce to their comfort and benefit. *Spake to me,* by way of command; or, *of me,* by way of prediction and promise concerning me and my house, and the Messias who is to come out of my loins. *He that ruleth over men must be just, ruling in the fear of God:* thus it is a precept or declaration of the duty of kings, and particularly of Solomon his son, (to whom as a dying man he gives this advice,) and of his successors the kings of God's Israel, for whose instruction he gives this rule. And so here are the two principal parts of a king's duty, answerable to the two tables of God's law, justice towards men, and piety towards God, both which he is to maintain and promote among his people; to which if you add benignity and clemency, whereby a king renders his government not frightful and burdensome, but acceptable and amiable to his people, which possibly may be meant by the following similitudes, here is a complete character of an excellent prince or governor. Others make it a prophecy of Christ; and then the words are or may be thus rendered, *There shall be a Ruler over men,* (or rather, *among men,* as the Hebrew word properly signifies, to wit, the Messias, who, though he be the eternal and invisible God, yet shall visibly appear and rule among men,) *a just* or *righteous* one, (a title oft given to Christ, as Isa. liii. 11; Jer. xxiii. 5, 6; xxxiii. 15; Zech. ix. 9,) *ruling* in *the fear of the Lord,* making it his great business to advance the service, and worship, and glory of the Lord; or, as it is in the Hebrew, *ruling the fear of the Lord,* i. e. governing and ordering the worship of God, which is oft called *the fear of God.* And so this clause is added to prevent or remove scandals and offences which might be taken at the Messias when he should come, because of his changing and abrogating the ceremonial law; and to insinuate that he should have no less power in the governing of God's house and worship than Moses had, and that he might make such laws as he thought meet. And if this be the meaning of the place, then as Jacob, being greatly afflicted with the troubles which he by the Spirit of prophecy foresaw were coming upon his posterity, comforts himself with the thoughts of that great and glorious salvation of God, which he also foresaw and waited for, Gen. xlix. 18; so David, reflecting upon the great disorders, and miscarriages, and calamities which had already arisen in his house, and either wisely presaging or foreseeing by the *Spirit of the Lord,* ver. 2, that the same sins and miseries should befall his posterity and successors, he supports and comforts himself with this consideration, that one of them should be a most excellent person, just, and pious, and merciful, and an unspeakable blessing to David himself, and to all his family and people, and to the whole world, even the great Messias, who was undoubtedly revealed to and expected by David, as appears by many passages of the Psalms, and by other scriptures.

f Judg. 5. 31. Ps. 89. 36. Prov. 4. 18. Hos. 6. 5. See Ps. 110. 3.

4 And [f] *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

These words are either, I. A further description of the king's duty, which is not only to rule with exact justice and piety, but also with sweetness, and gentleness, and condescension to the infirmities of his people; to render his government as pleasant and acceptable to them as is the sunshine in a clear morning, or the tender grass which springs out of the earth by the warm and refreshing beams of the sun after the rain, which hath a peculiar kind of sweetness and fragrancy in it. Or rather, 2. A prediction or declaration of the sweet and blessed effects of such a government, both to the governor himself, in that peace, and prosperity, and glory, and happiness which it brings to him, and to his people; to whom it is no less grateful, and comfortable, and beneficial, than those great and public blessings of sunshine and rain, and the fruits which they produce; which is true of every good king or governor, but most eminently of the Messias.

g ch. 7. 15, 16. Ps. 89. 29. Is. 55. 3.

5 Although my house *be* not so with God; [g] yet he hath made with me an everlasting covenant, ordered in all *things,* and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

Although my house be not so with God; although God knows that neither I nor my children have lived and ruled as we should have done, so justly, and in the fear of the Lord; and therefore have not enjoyed that uninterrupted prosperity which we might have enjoyed; but our morning light, or the beginning of that kingdom promised to me and mine for ever, hath been overcast with many black and dismal clouds, and my children have not hitherto been like the tender grass springing out of the earth, and thriving by the influences of the sun and rain; but rather like the grass that withereth away, or is cut off before its due time. *Yet he hath made with me an everlasting covenant:* notwithstanding all our transgressions whereby we have broken covenant with God, and the confusions and civil wars which have threatened our dissipation and utter destruction; yet I comfort myself with this, that God, to whom all my sins were foreknown before I committed them, was graciously pleased to make a sure covenant, to give and continue the kingdom to me and to my seed for ever, chap. vii. 16, until the coming of the Messias, who is to be my Son and successor, and whose kingdom shall have no end. *Ordered in all things;* ordained in all points by God's eternal and unchangeable counsel; and disposed by his wise and powerful providence, which doth and will overrule all things, even the sins and sufferings of my house, so far, that although he would punish them for their sins, yet he will not utterly root them out, nor break his covenant made with me and mine; as is said, Psal. lxxxix. 31—34. *Sure,* or *preserved,* or *observed,* or *kept,* to wit, on God's part, or by God's power and faithfulness, in the midst of all the oppositions and uncertainties to which it seems to be exposed on our part. Compare Rom. iii. 3; 2 Tim. ii. 13. *For,* or *therefore,* as the Hebrew particle *chi* oft signifies; *therefore,* i. e. because God hath made such a covenant. *This is,* or, *he is,* he who hath made this covenant; or, *in this is,* i. e. it consists in and depends upon this covenant. *All my salvation;* both my own eternal salvation, and the temporal salvation, or the preservation of the kingdom to me and mine. *All my desire,* or, *every desirable thing;* the word *desire* being oft put for desired, or a desirable thing; as Psal. xxi. 2; lxxviii. 29, 30; Ezek. xxiv. 16. David being deeply sensible, and having had large experience, of the vanity and uncertainty of all earthly things, here declares that the covenant made by God with him and his in the Messias, is the only happiness which he prizeth and desireth, in which he doth fully acquiesce. *Although he make it not to grow,* i. e. my house, mentioned before. So the sense is, Although God as yet hath not made my house

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or family to grow, i. e. to increase, or to flourish with worldly glory and prosperity, as I expected; but hath for my sins cut off divers of my most eminent branches, and sorely afflicted my person and family; and although he may for the future deal in like manner with my sons and successors for the like miscarriages, which it is probable they may commit: yet this is my great support and comfort, that God will constantly and inviolably keep this covenant; and therefore, in the midst of all the shakings, and confusions, and interruptions which may happen in my house and kingdom, will preserve my line and family until the coming of the Messiah out of my loins, whose kingdom is an everlasting kingdom; who, as he is the desire of all nations, Hag. ii. 7, so in a special manner is my desire, and the author of all my salvation.

6 ¶ But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

The sons of Belial, or, the men of Belial, as it is expressed 2 Sam. xvi. 7, and elsewhere. Having in the foregoing verses described the nature, and felicity, and stability of that kingdom which God himself had by a sure and everlasting covenant settled upon him and his seed; and especially, upon the Messiah, who was to be one of his posterity; he now describes the quality, the mischievous nature, the hazardous and miserable condition, of all the enemies of this holy and blessed kingdom, whom he justly calleth *sons of Belial*, because they rebelled against God's appointment, and against that king whom God had set over them; for which reason others are so called, 1 Sam. x. 27; 2 Chron. xiii. 7. *As thorns thrust away;* which men do not use to handle, as they do other trees, but thrust them away from themselves, by some instrument chosen for that purpose. And so will God remove or thrust away from himself, and from his people and kingdom, all those who shall either secretly or openly set themselves against it. And this may be here added, either, 1. By way of prescription to rulers, whom, as before he admonished to be just and kind to their people, ver. 3, 4; so here he requires them to be severe in punishing and purging away wicked and incorrigible men from about his throne, and from among his people; the encouraging of the good, and the punishing of the bad, being the two chief works of every good magistrate, and the two pillars of all government. Or, 2. By way of caution; to show, that notwithstanding the holiness, and happiness, and sureness of this kingdom, yet there would be *sons of Belial* in it, who would endeavour to disturb and overthrow it, but to no purpose; for all their projects against it should be vain, and fall upon their own heads.

7 But the man *that* shall touch them must be †fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

† Heb. *filled.*

The staff of a spear; so the meaning is, he must fill his hand, or arm himself *with* some *iron* weapon, whereby he may cut them down; or, *with the staff of a spear*, or some such like thing, whereby he may thrust them away from himself, that they do him no hurt. Or thus, *he will be filled*, or *will fill himself*, i. e. his hand, wherewith he attempted to touch and take them, with thorns, as *with iron and the staff of a spear;* i. e. he will be as surely and sorely wounded, as if one should run the iron head and part of the wood of a spear into his hand. *And they shall be utterly burned*, or, *therefore;* because men cannot safely touch them, therefore they will burn them up. Or, *or*, i. e. if they do not cut them down with iron, or thrust them away with the staff of a spear, they will burn and consume them. *In the same place*, or, *in* their *place*, where they grow or stand; and they will not trouble nor hazard themselves to remove them. Withal, it may imply that they shall be destroyed when and where they thought themselves most secure, even in their own place. And it may possibly intimate, that those children of Belial, the wicked and unbelieving Jews, who rejected and rebelled against the Messiah, David's successor, and their lawful King, should be destroyed in their great, and strong, and holy city Jerusalem, where the greatest part of that people were gathered together as fuel for the fire, and were destroyed together by the Romans under Titus, where also their wicked predecessors had been destroyed by Nebuchadnezzar in former times.

8 ¶ These *be* the names of the mighty men whom David had: ‖The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: ‖*he lift up his spear* against eight hundred, †whom he slew at one time.

‖ Or, *Josheb-bassebet the Tachmanite, head of the three.*
‖ See 1 Chro. 11. 11. & 27. 2.
† Heb. *slain.*

Of the mighty men whom David had, i. e. of his chief and most valiant commanders. And as it was noted upon chap. xxi. 1, that the things related in that chapter were done before Absalom's and Sheba's rebellion, though they be mentioned after them; so that opinion is confirmed by this catalogue, which, though placed here, was taken long before, as is manifest from hence, that Asahel and Uriah are named here. And whereas there are some differences between this list and that 1 Chron. xi., most of them are easily reconciled by these two considerations: 1. That nothing is more common than for one person to have divers names. 2. That as some of the worthies died, and others came in their steads; so this must needs cause some alteration in the latter catalogue, 1 Chron. xi., from this, which was the former. *The Tachmonite*, or, *Hachmonite*, called *Jashobeam*, 1 Chron. xi. 11, from his place; or, as here, *Josheb-bassebet*, i. e. as we render it, *that sat in the seat*, i. e. was, under Joab, chief or president of the council of war, or lieutenant *(locum tenens)*. *The same was Adino*: this was his proper name. *The Eznite;* so called, either from his family, or from the place of his birth or education. *He lift up his spear;* which words are fitly supplied out of 1 Chron. xi. 11, where they are expressed. Or thus, he was *above eight hundred*, i. e. he conquered them. So there is only an ellipsis of the verb substantive, which is most frequent. *At one time;* in one battle, which though it be strange, yet cannot seem incredible, supposing him to be a person of extraordinary strength and activity, and his enemies to be weak, or discouraged, and fleeing away; and especially, God's singular blessing and assistance; all which may very reasonably be supposed. *Object.* But this man is said to have slain only three hundred in 1 Chron. xi. 11. *Answ.* 1. Possibly he slew eight hundred at one time, and three hundred at another; whereof the former is related here, as being most considerable; and the latter in the Book of Chronicles, which supplies many passages omitted in the former writings. 2. He slew three hundred with his own hands; and the other five hundred, though killed by his men, are said to be slain by him, because he was the chief cause of all their deaths; for he, by his undaunted courage, killing three hundred, put the rest to flight, who were easily slain by his soldiers in the pursuit. 3. Some of the Hebrew writers affirm that these were two distinct persons, being called by differing names; the one the father, and the other the son, who succeeded his father, as in strength and valour, so also in his place of honour and trust.

9 And after him *was* hEleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

h 1 Chro. 11. 12. & 27. 4.

The Ahohite; of the children of *Ahoah*, 1 Chron. viii. 4. *One of the three*, i. e. one of the first three, ver. 19. *Mighty men with David;* who were with David at this time, or who usually attended upon David. *When they defied the Philistines;* when he either in the name of all the Israelites, or with the countenance and help of some of them, challenged the Philistines to fight. Or, *when* some *of*, or *among*, *the Philistines defied* them, i. e. the Israelites, according to their manner, and the example of their great Goliath, 1 Sam. xvii. 25, 36. Or, *in Horpam* (for some make it a proper name of a place) *among the Philistines*. *Gone away*, i. e. fled away, 1 Chron. xi. 13, being dismayed at the approach of their enemies. Heb. *ascended*, i. e. vanished away like smoke, which ascends, and so disappears, as that verb is oft used.

10 He arose, and smote the Philistines until his

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hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

He arose, i. e. he undertook the work, as that word sometimes is used. Or, *he stood* (as it sometimes signifies) when the rest fled. *His hand clave unto the sword;* either through sweat or blood, or by a contraction of the sinews. Or thus, *yet did his hand cleave to his sword*, i. e. though he was weary, he did not desist, but continued fighting. *Only to spoil* i. e. to pursue the enemy, whom he had discomfited, and to take their spoil.

11 And after him *was* [i] Shammah the son of Agee the Hararite. [k] And the Philistines were gathered together ‖ into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

i 1 Chron. 11. 27.
k See 1 Chro. 11. 13, 14.
‖ Or, *for foraging.*

Full of lentiles, or *barley*, as it is 1 Chron. xi. 13; for both might very well grow in the same field, in divers parts of it. And this fact is ascribed to Eleazar, 1 Chron. xi. 12, but so as it is implied that he had some partner or partners in it: for it is there said, ver. 14, *They set themselves*, &c. So Eleazar might stand and fight in that part where the barley was, and Shammah there where the *lentiles* were.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

Defended it; that the Philistines could neither burn, nor tread it down and spoil it, nor carry it away.

13 And [l] ‖ three of the thirty chief went down, and came to David in the harvest time unto [m] the cave of Adullam: and the troop of the Philistines pitched in [n] the valley of Rephaim.

l 1 Chron. 11. 15.
‖ Or, *the three captains over the thirty.*
m 1 Sam. 22. 1.
n ch. 5. 18.

Three of the thirty; either, 1. The three already named, as is generally supposed, because it is said of them, in the close of this history, 1 Chron. xi. 19, *These things did these three mightiest.* But in the Hebrew it is only *these three mighty men*, as the same words are rendered here, ver. 17. Or rather, 2. The following *three;* for it is expressly said, both here, ver. 18, and 1 Chron. xi. 20, that *Abishai was chief*, and therefore one *of the three;* and this three are plainly distinguished from the first three, ver. 19; 1 Chron. xi. 25. *Unto the cave of Adullam;* which was a strong place, where David had been before, 1 Sam. xxii. 1, &c., and where he had now again fortified himself in the beginning of his reign, when the Philistines were too strong for him. *In the valley of Rephaim;* of which see above, chap. v. 18.

14 And David *was* then in [o] an hold, and the garrison of the Philistines *was* then *in* Beth-lehem.

o 1 Sam. 22. 4, 5.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

Being hot and thirsty, he expresseth how acceptable a draught of that water would be to him, as is usual with men to do in such cases; but was far from desiring or expecting that any of his men should hazard their lives to procure it, as appears from ver. 17.

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

The host of the Philistines was in the valley of Rephaim, ver. 13, and in the way to Beth-lehem. *He would not drink thereof;* lest by gratifying himself upon such terms, he should seem either to set too high a price upon the satisfaction of his appetite, or too low a price upon the lives of his soldiers, or should encourage others to the like vain-glorious and foolish attempts. *Poured it out unto the Lord*, as a kind of drink-offering, and acknowledgment of God's goodness in preserving the lives of his captains in so dangerous an enterprise; and to show that he esteemed it as a sacred thing, which, considering all things, it was not fit for him to drink it.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* [p] the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

p Lev. 17. 10.

Is not this the blood of the men, i. e. the price of their blood or lives, which they rashly exposed to manifest hazard? *These things did these three mighty men;* either one of these three are here omitted, as one of the first three is not named, 1 Chron. xi.; or Abishai, who follows next, was one of these three.

18 And [q] Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, † *and* slew *them*, and had the name among three.

q 1 Chron. 11. 20.
† Heb. *slain.*

He fought with and killed three hundred men in one battle. *Had the name among the three*, i. e. was the most famous and eminent among them.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

He fell short of them in strength and valour.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of [r] Kabzeel, † who had done many acts, [s] he slew two † lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

r Josh. 15. 21.
† Heb. *great of acts.*
s Ex. 15. 15. 1 Chr. 11. 22.
† Heb. *lions of God.*

Of Kabzeel; a place in Judah, Josh. xv. 21. *Who had done many acts:* this may belong either to Benaiah, or to his father, to note that Benaiah was a son becoming such a father. *Two lion-like men*, for courage and strength. Or, *lions of God*, i. e. great and strong lions. Or, two gigantic persons; and therefore both so called, as being either equal in might, or brethren by birth. *In the midst of a pit;* where he put himself under a necessity, either of killing, or being killed. *In time of snow;* when lions are most fierce, both from the sharpness of their appetite in cold seasons, and from want of provisions, cattle being then shut up, and fed at home.

21 And he slew an Egyptian, † a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

† Heb. *a man of countenance*, or, *sight*: called 1 Chr. 11. 23, *a man of great stature.*

A goodly man; for stature, as it is expressed, 1 Chron. xi. 23. *With a staff;* without a sword, or any warlike weapon.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was ‖ more honourable than the thirty, but he attained not to the *first* three. And David set him [t] over his ‖† guard.

‖ Or, *honourable among the thirty.*
t ch. 8. 18. & 20. 23.
‖ Or, *council.*
† Heb. *at his command.* 1 Sam. 22. 14.

Heb. *over* (for *el* is sometimes put for *al*) the men (which is oft understood, as hath been noted before) *of his command.* So his guard is called, because they were always at the king's hand, ready to hear and receive the king's commands, and to put them in execution. Over the Cherethites and Pelethites, as appears by comparing 2 Sam. viii 18; xx. 23, who were faithful and obedient to him, when others revolted from him, chap. xv. 18.

24 [u] Asahel the brother of Joab *was* u ch. 2. 18.

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one of the thirty; Elhanan the son of Dodo of Beth-lehem,

One of the thirty, Heb. *with* or *among the thirty*; not only as one, but as the chief of them.

25 [x] Shammah the Harodite, Elika the Harodite,

x See 1 Chro. 11. 27.

In 1 Chron. xi. 27, *Shammoth the Harorite*; concerning which and such-like alterations, and other changes of the names, which will be observed by comparing this catalogue with that, it will be sufficient to suggest, 1. That the same names of persons or places are differently pronounced, according to the different dialects used by men of divers places or ages. 2. That one man had oft two names. 3. That David had more worthies than those here mentioned; and as some of these were slain in the former part of David's reign, as Asahel was; so others came up in their steads; and some were added to this number, as appears from 1 Chron. xi., where they are named, but not numbered, as they were here; and where there is a greater number than is here expressed.

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the || brooks of [y] Gaash,

|| Or, *vallies.* Deut. 1. 24.
y Judg. 2. 9.

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah,

38 [z] Ira an Ithrite, Gareb an Ithrite,

z ch. 20. 26.

39 [a] Uriah the Hittite: thirty and seven in all.

a ch. 11. 3, 6.

Here are but thirty-six named; either therefore one must be supplied whose name is not expressed among the three second worthies, or Joab is comprehended in the number, as being the lord-general of all.

CHAP. XXIV.

David, tempted by Satan, forceth Joab to number the people; who are thirteen hundred thousand fighting men, 1—9. *David acknowledgeth his sin in it: having three judgments propounded by God, he is in great distress, and chooseth the pestilence; of which seventy thousand men die,* 10—15. *David by his humiliation preventeth the destruction of Jerusalem,* 16, 17. *He by Gad's direction and order from God purchaseth Araunah's threshing-floor to build an altar there; on which having sacrificed, the plague stayeth,* 18—25.

1017. AND [a] again the anger of the LORD was kindled against Israel, and || he moved David against them to say, [b] Go, number Israel and Judah.

a ch. 21. 1.
|| *Satan*, See 1 Chro. 21. 1. Jam. 1. 13, 14.
b 1 Chron. 27. 23, 24.

Again, to wit, after the former tokens of his anger, such as the three years' famine, chap. xxi. *He moved David he*: who? Either, 1. Satan, as is expressed, 1 Chron. xxi. 1. Or, 2. God; who is said, in like manner, to *stir up Saul against David*, 1 Sam. xxvi. 19, and to *turn the hearts* of the Egyptians *to hate his people*, Psal. cv. 25, and to *make* men to *err from his ways*, Isa. lxiii. 17, and to *send strong delusions*, &c., and to *harden* their *hearts*. All which expressions are not so to be understood, as if God did work these sinful dispositions; which neither was necessary, because they are naturally in every man's heart, nor possible for the holy God to do; but because he permits them, and withdraws his grace and all restraints and hinderances from them, and giveth occasions and advantages to them; and directs their thoughts to such objects as may indeed be innocently thought of, which yet he knows they will wickedly abuse; and give them up to Satan, who he knows will deceive and entice them to such and such sins; which, being tempted to do by Satan, and being effected by their own wicked hearts, he so orders and overrules, that they shall be punishments for their former sins. *Against them*, i. e. for Israel's punishment. *To say*, or, *saying*. For this may be referred, either, 1. To God, of whom the same expression is used 2 Sam. xvi. 10, *The Lord said* to *Shimei, Curse David*; which in both places is not to be understood of any command or impulse of God, but of his secret providence disposing things in manner here above expressed. Or, 2. To David; he moved *David to say*, to wit, to Joab, as he did, ver. 2.

2 For the king said to Joab the captain of the host, which *was* with him, || Go now through all the tribes of Israel, [c] from Dan even to Beer-sheba, and number ye the people, that [d] I may know the number of the people.

|| Or, *Compass.*
c Judg. 20. 1.
d Jer. 17. 5.

Which expression points at David's sin in this matter, that he numbered them, not by direction from God, nor for any important business of the church or kingdom; but out of mere curiosity, and pride, and vain-glory; accompanied either with a secret distrust of God's promise; or rather, with a carnal confidence in the numbers of his people; all which were great sins, and were so manifest, that not only God saw them, and all the degrees and aggravations of them, in David; but even Joab and the captains of the host were very sensible of them, ver. 3, 4.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing?

What reason or necessity is there for this action? It is to no purpose, and will be burdensome to thy people, and may offend God, and produce ill effects.

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

Joab perceiving the king bent upon it, would not hazard the king's favour by further disputing or disobeying his command.

5 ¶ And they passed over Jordan, and pitched in [e] Aroer, on the right side of the city that *lieth* in the midst of the || river of Gad, and toward [f] Jazer:

e Deu. 2. 36. Josh. 13. 9, 16.
|| Or, *valley.*
f Num. 32. 1, 3.

They passed over Jordan; they began their computation in the eastern part of David's dominions, which were beyond Jordan. *Pitched*, or *encamped*. For Joab carried with them divers of his commanders, and others; partly, for his honour, and the credit of the work; partly, to assist him in that troublesome work; and partly, to overcome the people, in case they should oppose it as sinful or burdensome, or savouring of some evil design which David might have upon them. *Of the river of Gad*, i. e. of the river which lay in the tribe of Gad, or upon the borders of Gad and Reuben, which was called *Arnon*, Deut. ii. 36. *Toward Jazer*, or, *near Jazer*, which also was upon the river Arnon.

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6 Then they came to Gilead, and to the ‖land of Tahtim-hodshi; and they came to [g]Dan-jaan, and about to [h]Zidon,

‖ Or, nether land newly inhabited.
g Josh. 19. 47. Judg. 18. 29.
h Josh. 19. 28. Judg. 18. 28.

To Gilead; to Mount Gilead, which lay northward from Arnon. *Tahtim-hodshi;* a place so called. Or, *the low-land lately gained*, i. e. not given by Joshua, but taken lately from the Hagarites by Saul; which was near Gilead, 1 Chron. v. 10. *Dan-jaan*, i. e. probably the famous city of Dan, as it is called, Josh. xix. 47; Judg. xviii. 7; for this was in the northern border of the land, and in the way from Gilead to Zidon. *About to Zidon*, i. e. to the city and territory of Zidon; but not into it, because it was not in the power and possession of the Israelites: and the like is to be thought concerning Tyre, and the cities which the Hivites and Canaanites yet possessed in the neighbourhood of Tyre and Sidon.

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: [i]and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

i See 1 Chro. 21. 5.

Eight hundred thousand. Object. In 1 Chron. xxi. 5, they are numbered 1,100,000. *Answ.* The sum here expressed is only of such as were not in the ordinary and settled militia waiting upon the king, which being 24,000 for every month, as is largely related, 1 Chron. xxvii., amounts to 288,000, which either with their several commanders, or with the soldiers placed in several garrisons, might very well make up 300,000. Or 288,000 may pass in such accounts for 300,000; it being frequent in such great sums to neglect a smaller number. But in the Book of the Chronicles, which was to gather up the fragments omitted in the former books, both sorts are put together, and so they amount to 1,100,000. *Five hundred thousand.* In 1 Chron. xxi. 5, but 470,000. *Answ.* Either, 1. They were exactly no more, but are called 500,000 in a round sum, as is usual in Scripture and other authors. Or, 2. The garrison soldiers, and such as were employed in other services about the king, are here included, which are there excluded. Or, 3. They were 500,000 when Joab gave up the number to the king, though presently after that they were but 470,000; 30,000 being slain by the plague in the tribe of Judah; which being David's own tribe, it was but just and fit it should suffer more than the rest for this sin. And though it be true that Joab gave up the sum before the plague begun, yet the sacred penman of the Book of Chronicles thought fit to make a defalcation of them who had been swept away by the plague, that the judgment of God therein might be observed. Or, 4. There are included here the 30,000 which belonged to the thirty colonels mentioned chap. xxiii., who are excluded 1 Chron. xxi., although it be questionable whether those were all of the tribe of Judah.

10 ¶ And [k]David's heart smote him after that he had numbered the people. And David said unto the LORD, [l]I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have [m]done very foolishly.

k 1 Sam. 24. 5.
l ch. 12. 13.
m 1 Sam. 13. 13.

David's heart smote him; his conscience discerned his sin, and he was heartily sorry for it. And the occasion of his repentance was God's message by the prophet Gad, as it here follows, ver. 11, *For when*, &c.; as formerly God's message by Nathan had the same effect, 2 Sam. xii.; both which passages are noted, to show how necessary the further and repeated supplies of God's grace are, even to the best of men, to raise them when they fall into sin. *For I have done very foolishly*, because I am sensible of my sin and folly, as it is more fully expressed, Psal. li. 5, 6. Or, *although*, as this particle is oft used.

11 For when David was up in the morning, the word of the LORD came unto the prophet [n]Gad, David's [o]seer, saying,

n 1 Sam. 22. 5.
o 1 Sam. 9. 9. 1 Chr. 29. 29.

David's seer; so called, because he was a prophet, (for such were called *seers*, 1 Sam. ix. 9,) now and at other times employed by God to reveal his mind and will to David. See 1 Sam. xxii. 5; 1 Chron. xxix. 29.

12 Go and say unto David, Thus saith the LORD, I offer thee three *things:* choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall [p]seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

p See 1 Chr 21. 12.

Seven years of famine. Object. In 1 Chron. xxi. 12, it is only *three years of famine. Answ.* 1. Some conceive that here was an error in the transcriber, and that the true reading is *three years*, as the LXX. read it in this place, being supposed to have found it so in their copies, and that otherwise they durst never have presumed to make so great a change in the text. 2. In Chron. he speaks exactly of those years of famine only which came for David's sin; but here he speaks more confusedly and comprehensively, including those three years of famine sent for Saul's sin, chap. xxi. And this sin of David's was committed in the year next after them, which was in a manner a year of famine; either because it was the sabbatical year, wherein they might not sow nor reap; or rather, because not being able to sow in the third year, because of the excessive drought, they were not capable of reaping this fourth year. And three years more being added to these four, make up the seven here mentioned. So the meaning of the words is this, As thou hast already had four years of famine, shall three years more come? And that it is said of these seven years, that they *shall come*, it is a synecdochical expression frequent in Scripture, because part of the years were yet to come; even as it is said of the Israelites, that they should *wander in the wilderness forty years*, Numb. xiv. 33, when part of that time was already spent.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; [q]for his mercies *are* ‖great: and [r]let me not fall into the hand of man.

q Ps. 103. 8, 13, 14. & 119. 156.
‖ Or, *many.*
r See Is. 47. 6. Zech. 1. 15.

Into the hand of the Lord, to wit, his immediate stroke, which is chiefly in the pestilence; for though the sword and famine be also God's hand, yet there is also the hand of man or other creatures in them. The reason of this choice was partly his experience in and confidence of God's great goodness; partly, because the other judgments, especially the sword, had been more dishonourable, not only to David, but also to God, and to his people, and to the true religion; and partly, because he having sinned himself, thought it just and reasonable to choose such a plague to which he was as obnoxious as his people; whereas he had better fences for himself against sword and famine than they had. *For his mercies are great;* and therefore will not exceed measure in his strokes, as men will do.

15 ¶ So [s]the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

s 1 Chro. 21. 14. & 27. 24.

To the time appointed; either, 1. From morning to evening, which is here called *the time appointed;* or, *the time of the convention*, or, *public meeting*, as this Hebrew word oft signifies, i. e. till the time of the evening prayer and sacri-

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fice, when the people used more solemnly to meet together. See Psal. cxli. 2; Acts iii. 1. Thus God mitigated his sentence, and turned three days into one; it being a thing not unusual with God to qualify his threatenings, and to take off the evil threatened sometimes wholly, as in Nineveh's case, and sometimes in part. And this God might do here upon the speedy and serious repentance of David, and of his people. Or rather, 2. *From the morning*, (or rather, *from that morning;* for the article seems to be emphatical, and to denote that very morning in which Gad came to David, ver. 11, and that the plague did immediately ensue after Gad's offer, and David's choice,) *even to the time appointed*, to wit, by God, i. e. for three days, as God had set the time, ver. 13. *Object.* If it continued three days, how is it said that God *repented him of the evil*, and stopped the angel in his course? ver. 16. *Answ.* This he did in the beginning of the third day, whereas otherwise it should have gone on to the end of the day. Or it may signify no more but this, At the end of the third day God gave over smiting; for then is God said (after the manner of men) to repent, when he ceaseth to proceed as before he had done. *Seventy thousand men;* so the number of his people, which was the matter of his pride and glorying, was diminished.

t Ex. 12. 23. 1 Chr. 21. 15.
u Gen. 6. 6. 1 Sam. 15. 11. Joel 2. 13, 14.
x 1 Chro. 21. 15. *Ornan:* See ver. 18. 2 Chro. 3. 1.

16 t And when the angel stretched out his hand upon Jerusalem to destroy it, u the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of x Araunah the Jebusite.

The angel appeared in the shape of a man with a sword in his hand, 1 Chron. xxi. 16, to convince them more fully that this was no natural nor common plague, but inflicted immediately by the hand of God. *Upon Jerusalem;* which he had begun to smite, and was proceeding to make a far greater slaughter. *The Lord repented him of the evil*, i. e. he moderated, and in part recalled, his sentence of the plague's continuance for three whole days, and this he did upon David's prayers and sacrifices, as appears from ver. 25, though these be mentioned afterward. *Araunah*, called also *Araniah* in the Hebrew of ver. 18, and *Ornan*, 1 Chron. xxi. 22; such changes in the pronunciation of the names being usual in Scripture.

y 1 Chro. 21. 17.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, y I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

Let thine hand be against me; wherein David shows his justice, and piety, and fatherly care of his people, and that he was a type of Christ. *Against my father's house;* against my nearest relations, who probably either put David upon, or encouraged him in, this action, because they were no less vain-glorious than David; and the honour which they thought would come to David thereby, would also redound to them; or, at least, they did not use their utmost endeavours to dissuade David from it, as they should have done, and therefore were involved in David's guilt. Howsoever, it was but fit and reasonable that his family, which did partake of his honour and happiness, should also partake in his suffering, rather than those who were less related to him. Nor doth David absolutely desire that they may suffer, but only speaks comparatively, and by way of supposition, and with reference to God's good pleasure.

z 1 Chro. 21. 18, &c.
+ Heb. *Araniah.*

18 ¶ And Gad came that day to David, and said unto him, z Go up, rear an altar unto the LORD in the threshingfloor of †Araunah the Jebusite.

Gad came that day to David, by command from God, ver. 19; 1 Chron. xxi. 18. *Go up* to Mount Moriah. *In the threshing-floor of Araunah the Jebusite;* which place God appointed for this work, partly, in gracious condescension to and compliance with David's fear of going to Gibeon, which is expressed 1 Chron. xxi. 29, 30; partly, because this was the place where God by his angel appeared in a threatening posture, where therefore it was meet he should be appeased; and partly, because God would hereby signify the translation of the tabernacle from Gibeon hither, and the erection of the temple here, 2 Chron. iii. 1.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

a See Gen. 23. 8,—16.
b Num. 16. 48, 50.

21 And Araunah said, Wherefore is my lord the king come to his servant? a And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that b the plague may be stayed from the people.

Wherefore is my lord the king come to his servant? wherefore doth the king do me this honour, and give himself the trouble of coming to me?

c 1 Kin. 19. 21.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: c behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

Here be oxen; which were employed by him in his present work, which was threshing, 1 Chron. xxi. 20. See the notes on Deut. xxv. 4.

d Ezek. 20. 40, 41.

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God d accept thee.

As a king; the particle *as* being understood, as it oft is in the Hebrew, i. e. with a royal bounty. Or, *Araunah the king*, as he might be called, either because he was king of the Jebusites before David took their city, or because he was the son and heir of that king. *These things did Araunah give;* he not only offered, but actually gave them, i. e. he actually resigned his right and property in them unto David; for so he did; and David by his refusal returned it to Araunah again. *The Lord thy God accept thee;* he was a Jebusite by nation, but a hearty proselyte; which made him so liberal in his offers to God's service, and the common good of God's people.

e See 1 Chro. 21. 24, 25.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So e David bought the threshingfloor and the oxen for fifty shekels of silver.

Of that which doth cost me nothing; for this would be both dishonourable to God, as if I thought him not worthy of a costly sacrifice; and a disparagement to myself, as if I were unable and unwilling to offer a sacrifice of my own goods; and unsatisfactory to the command of God, which obligeth all offenders, and me in a particular manner, to offer sacrifice of their own estate. *For fifty shekels of silver. Object.* In 1 Chron. xxi. 25, *he* is said to *give for the place six hundred shekels of gold by weight. Answ.* These two places may be fairly reconciled divers ways. First, Here he speaks of the price paid for the *threshing-floor*, and *oxen*, and *instruments;* and there for the whole *place* adjoining, on which the temple and its courts were built, which certainly was very much larger than this threshing-floor, and probably had Araunah's house, if not some others, now built upon it. Secondly, The shekels here may be of gold, and in 1 Chron. xxi. of silver; and so the proportion of gold to silver being that of twelve to one, fifty shekels of gold make six hundred shekels of silver. And whereas it may be objected, that on the contrary these fifty shekels

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are said to be of silver, and the six hundred of gold, this they answer by another translation of the words. For they render this place thus, agreeably enough to the words and the order of the Hebrew text, he *bought* them *for silver*, (or, *for money*, as the Hebrew word *cheseph* oft signifies, and particularly in this very history in the parallel place, 1 Chron. xxi. 24, where David desires to buy it *for the full price*, or for *full money*, where in the Hebrew it is *for full silver*,) even *for fifty shekels*, to wit, of gold, as it is expressed 1 Chron. xxi. 25; which place they render thus, and that consonantly to the Hebrew, *he gave shekels of gold of the value* (for the Hebrew word *mishkal* signifies value as well as weight, as was before noted on 2 Sam. xii. 30) *of six hundred shekels*, to wit, of silver. And this may seem added in the Book of the Chronicles, lest it should be thought that the fifty shekels here mentioned were but common and silver shekels. Thirdly, There is a considerable difference in the phrase in these two places: here he mentions for what David *bought* it, or what he was obliged to give for it; and in Chronicles what he actually *gave* for it, to wit, of his royal bounty, over and besides the full price of it; which was decent and convenient for so great a king, and especially upon so great an occasion, and to him who had given him such a noble example.

25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. [f] So the LORD was intreated for the land, and [g] the plague was stayed from Israel.

[f] ch. 21. 14. [g] ver. 21.

David built there an altar unto the Lord; which he might well do, having God's command for it, and the place being sanctified by God's special presence in and by the angel. *Offered burnt-offerings*, to make atonement for his sins. *And peace-offerings*, to praise God for his gracious manifestation of himself. *The Lord was entreated for the land*, as appears both by fire from heaven, which consumed the sacrifice, as was usual in such cases; and by the speedy cessation of the plague.

THE FIRST BOOK OF THE KINGS,

COMMONLY CALLED,

THE THIRD BOOK OF THE KINGS.

THE ARGUMENT.

THESE two Books called *Of the Kings*, because they treat of the kings of Judah and Israel, were written by the prophets, or holy men of God, living in or near their several times, and by some one of them digested into this order. But whoever was the penman, that these are a part of those Holy Scriptures which were Divinely inspired is sufficiently evident, first, From the concurring testimony of the whole Jewish church in all ages, to whom *were committed the oracles of God*, Rom. iii. 2, who also did faithfully discharge their duty in preserving and delivering them entirely and truly to their posterity from time to time, as plainly appears, because Christ and his apostles, who reproved them freely for their several sins, never taxed them with this fault, of depraving the Holy Scriptures of the Old Testament. Secondly, Because this is manifest concerning divers parcels of them which were taken out of the records of the prophets Nathan, Ahijah, and Iddo, 2 Chron. ix. 29, and out of the prophecies of Isaiah and Jeremiah; and the rest doubtless were of the same nature. Thirdly, From the approbation of these books by the New Testament, both generally, as 2 Tim. iii. 16, *All Scripture is given by inspiration from God*, &c., which is affirmed concerning all those Holy Scriptures which Timothy had *known from a child*, ver. 15, and therefore must necessarily be meant of all the books of the Old Testament, which the Jews owned for canonical Scripture; and particularly Rom. xi. 2, 3, &c., where a passage out of these books is quoted and owned as a part of the Holy Scripture, called *the Scripture* by way of eminency.

CHAP. I.

Abishag cherisheth David in his extreme age, 1—4. *Adonijah usurpeth the kingdom*, 5—10. *By the counsel of Nathan to Bath-sheba, and their petition to David, he reneweth his oath of making Solomon king after him*, 11—31. *He, by David's appointment, is anointed king; the people triumph*, 32—40. *Adonijah hearing this, his guests flee, and himself fleeth to the horns of the altar; is pardoned by Solomon, and sent to his own house*, 41—53.

B. C. 1015. NOW king David was old *and* † stricken in years; and they covered him with clothes, but he gat no heat.

† Heb. *entered into days.*

Stricken in years; being in the end of his seventieth year. *He gat no heat;* which is not strange in a person not only of so great an age, but also who had been exercised with so many hardships in war, and with such tormenting cares, and fears, and sorrows, for his own sins, (as divers of his Psalms witness,) and for the sins and miseries of his children and people. See Prov. xvii. 22. Besides, this might be from the nature of his disease, or bodily distemper.

2 Wherefore his servants said unto him, † Let there be sought for my lord the king † a young virgin: and let her stand before the king, and let her † cherish him, and let her lie in thy bosom, that my lord the king may get heat.

† Heb. *Let them seek.* † Heb. *a damsel, a virgin.* † Heb. *be a cherisher unto him.*

His servants; his physicians. *A young virgin;* whose natural heat is fresh and wholesome, and not impaired with bearing or breeding of children. The same counsel doth Galen give for the cure of some cold and dry distempers. *Let her stand before the king*, i. e. minister unto him, or wait upon him, (as this phrase is oft used,) in his sickness, as occasion requires. *Let her lie in thy bosom*, as his wife or concubine; for that she was so may appear by divers arguments. First. Otherwise this had been a wicked counsel and course; which therefore neither his servants durst have prescribed, nor would David have used, especially

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being now in a dying condition. And seeing this was easily prevented by his taking her for his concubine, which then was esteemed allowable, it is absurd to think that he would not choose the safer way. Secondly, That passage, ver. 4, *but the king knew her not*, implies that the king might have had carnal knowledge of her without sin or scandal. Thirdly, It appears from this phrase of *lying in his bosom*, which is every where in Scripture mentioned as the privilege of a wife and concubine, as Gen. xvi. 5; Deut. xiii. 6; 2 Sam. xii. 8; Mic. vii. 5. Fourthly, This made Adonijah's crime, in desiring her to wife, so heinous in Solomon's account, because he wisely saw, that by marrying the king's wife he designed to revive his pretence to the kingdom, at least in case of Solomon's death; which pretence had been ridiculous, if she had been only the king's handmaid.

3 So they sought for a fair damsel throughout all the coasts of Israel, and
[a] Josh. 19. 18. found Abishag a [a]Shunammite, and brought her to the king.

A fair damsel; whose beauty might engage his affections, and refresh his spirits, and invite him to those embraces which might communicate some of her natural heat to him, as was designed. *A Shunammite*, of the city of Shunem in Issachar, Josh. xix. 18. See 2 Kings iv. 8.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

Which is mentioned to note the continuance and progress of the king's malady, and the ground of Adonijah's rebellion, and of his following request, chap. ii. 17.

[b] 2 Sam. 3. 4. † Heb. *reigns.* [c] 2 Sam. 15. 1. 5 ¶ Then [b]Adonijah the son of Haggith exalted himself, saying, I will †be king: and [c]he prepared him chariots and horsemen, and fifty men to run before him.

Then, upon notice of the desperateness of the king's disease, and the approach of his death, *Adonijah the son of Haggith* (see 2 Sam. iii. 4) *exalted himself*; entertained high thoughts and designs. *I will be king*; as the right of the kingdom is mine, ver. 6, so I will now take possession of it, lest Solomon attempt to deprive me of it. *He prepared him chariots and horsemen, and fifty men to run before him*, as Absalom had done upon the like occasion, 2 Sam. xv. 1; such ill use did he make of that example, that he committed the same wickedness which he had done, and yet feared not the same disappointment and destruction which he brought upon himself.

6 And his father had not displeased him
† Heb. *from his days.* †at any time in saying, Why hast thou done so? and he also *was a* very goodly
[d] 2 Sam. 3. 3, 4. 1 Chr. 3. 2. *man*; [d]and *his mother* bare him after Absalom.

His father had not displeased him at any time: this is noted as David's great error, and the occasion of Adonijah's presumption. *Why hast thou done so?* he neither restrained him from, nor reproved him for his miscarriages; which was a great sin against that plain law, Lev. xix. 17, and severely punished in Eli, which David was not ignorant of, except Adonijah's errors were small, or concealed from David. *He also*: this particle relates, either, first, To Absalom here following, who also was a goodly man. Or rather, secondly, To what goes before, to signify that this was a second ground of his confidence, because his great comeliness made him amiable in the people's eyes, as his father's indulgence was the first. *After Absalom*, i. e. next after Absalom was born of his mother: see 2 Sam. iii. 3, 4.

† Heb. *his words were with Joab.* [e] 2 Sam. 20. 25. [f] ch. 2. 22, 28. † Heb. *helped after Adonijah.* 7 And †he conferred with Joab the son of Zeruiah, and with [e]Abiathar the priest: and [f]they †following Adonijah helped *him*.

Either because they thought the right of the crown was his; or rather, from secret grudges, because they perceived themselves neglected by David, and possibly by Solomon too; and from carnal policy, that they might secure and advance their own interest, which they saw to be in manifest danger.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and [g]Shimei, and Rei, and [h]the mighty men which *belonged* to David, were not with Adonijah.

[g] ch. 4. 18. [h] 2 Sam. 23. 8.

His great and famous commanders, and the guards and soldiers under them.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by ‖ En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

‖ Or, *the well Rogel.* 2 Sam. 17. 17.

Adonijah slew sheep and oxen and fat cattle; partly for a sacrifice; and partly for feasts, that he might engage God to be on his side, and draw a multitude of people after him. *By En-rogel*, or, *the fountain of Rogel*, or, *of the fuller*; a place nigh to Jerusalem: see Josh. xv. 7; xviii. 16; 2 Sam. xvii. 17. *Called all his brethren the king's sons*; either because he knew they envied and were discontented with Solomon, and therefore would favour him; or that he might engage them so to do. *All the men of Judah the king's servants*; except these here excepted, ver. 10.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

Because he knew they favoured Solomon his competitor.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of [i]Haggith doth reign, and David our lord knoweth *it* not?

[i] 2 Sam. 3. 4.

Nathan was prompted to this both by his piety in fulfilling the will of God declared to him, and by him to David, concerning Solomon's succession, 2 Sam. vii. 13; 1 Chron. xxii. 8, 9; and by his prudence, as knowing that Adonijah hated him for being the principal instrument of Solomon's advancement. *Bath-sheba* being retired and private in her apartment, was yet ignorant of what was done abroad; and she was likely to be most zealous in the cause, and most prevalent with David. *David our lord knoweth it not*; so far is he from consenting to it, as thou mayst fear or others think, that they have not yet acquainted him with it.

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

For he will never reckon himself safe till his competitor and his friends be taken out of the way.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, [k]Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

[k] 1 Chro. 22. 9.

Didst not thou swear, i. e. Thou didst swear; which David himself owneth, ver. 30, which probably he did to satisfy Bath-sheba's doubts and fears about it, and to oblige himself to a compliance with the Divine will declared about it. See chap. ii. 15; 1 Chron. xxviii. 5. *Thine handmaid*; so she calleth herself, to testify her reverence and subjection to him, not only as her husband, but as her king. *He shall sit upon my throne*; another expression of the same thing, to signify David's sincerity and fervency in his swearing, which adds to his obligation. *Why then doth Adonijah reign?* how comes this to pass? or why dost thou suffer it?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and † confirm thy words.

† Heb. *fill up.*

15 ¶ And Bath-sheba went in unto the king

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into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, † What wouldest thou?

† Heb. *What to thee?*

17 And she said unto him, My lord, [l] thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

l ver. 13, 30.

Thou swarest by the Lord thy God; to whom thou art highly obliged, whose name thou justly fearest and honourest; and therefore thou wilt not pollute it by perjury, but make conscience of thy oath.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

This she adds, partly lest she should seem to accuse the king of inconstancy and perfidiousness; and partly to aggravate Adonijah's crime, from that gross neglect and contempt of the king which did accompany it.

19 [m] And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

m ver. 7, 8, 9, 25.

Who is not so presumptuous as Adonijah, usurping the throne before his time; but carries himself modestly and submissively, as thy son, and servant, and subject.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

The eyes of all Israel are upon thee; the generality of the people are in suspense, whether Adonijah's practices be with thy consent or no, and wait for thy sentence, which they will readily embrace. *Who shall sit upon the throne of my lord the king;* she speaks only in general, as owning the king's prerogative to give the crown to which of his sons he pleased, if he had not restrained himself by his oath to Solomon. *After him,* i. e. after thy death; whereby she taxeth Adonijah's ambition, who usurped the crown whilst his father lived.

21 Otherwise it shall come to pass, when my lord the king shall [n] sleep with his fathers, that I and my son Solomon shall be counted † offenders.

n Deut. 31. 16. ch. 2. 10.

† Heb. *sinners.*

Shall sleep with his fathers, i. e. die as his fathers did. See Gen. xlvii. 30. *I and my son Solomon shall be counted offenders;* we shall be punished with death as malefactors, as guilty of practising against the right heir of the crown, and transferring the kingdom to Solomon, and covering our ambitious designs with a pretence of religion.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

To discourse with the king; which made it fit for her to withdraw, as she did, ver. 28.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

Is this done by thy consent? without which it seems strange that he durst attempt it.

25 [o] For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, [p] † God save king Adonijah.

o ver. 19.

p 1 Sam. 10. 24.

† Heb. *Let king Adonijah live.*

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

Even me thy servant, whom he knew to be acquainted with thy mind, and with the mind of God in this matter; and therefore his neglect of me herein gives me cause to suspect that this is done without thy privity; which now I come to know.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

Thou hast not showed it unto thy servant; who, having been an instrument in delivering God's message to thee concerning thy successor, might reasonably expect that if the king had changed his mind, or God had since made some revelation contrary to the former, thou wouldst have acquainted me with it, as being both a prophet of the Lord, and one whom thou hast always found faithful to thee, and to whom thou hast used to communicate thy secret counsels.

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came † into the king's presence, and stood before the king.

† Heb. *before the king.*

Call me Bath-sheba; who, upon Nathan's approach to the king, had modestly withdrawn herself, either in another room, or into another part of this room, more remote from the bed upon which David lay.

29 And the king sware, and said, [q] *As* the LORD liveth, that hath redeemed my soul out of all distress,

q 2 Sam. 4. 9.

30 [r] Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

r ver. 17.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, [s] Let my lord king David live for ever.

s Neh. 2. 3. Dan. 2. 4.

i. e. For a long time, as that word is oft used, as chap. ii. 33; Dan. ii. 4. Though I desire thy oath may be kept, and the right of succession confirmed to my son; yet I am far from thirsting after thy death for his advancement, and should rather rejoice, if it were possible for thee to live and enjoy thy crown for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, [t] Take with you the servants of your lord, and cause Solomon my son to ride upon † mine own mule, and bring him down to [u] Gihon:

t 2 Sam. 20. 6.

† Heb. *which belongeth to me:* See Esth. 6. 8.

u 2 Chro. 32. 30.

The servants of your Lord, i. e. my public officers, and my guards. *To ride upon mine own mule;* as a token that the royal dignity is transferred upon Solomon, and that by my consent. Compare Gen. xli. 43; Esth. vi. 8. *To Gihon;* a river near Jerusalem, on the west side, as may be gathered from 2 Chron. xxxii. 30, as En-rogel, where Adonijah was inaugurated, was on the east side. This place David chose, either as remote from Adonijah and his company, that so the people might go thither, and be there without fear of tumults or bloodshed; or to show that Solomon was chosen king in opposition to Adonijah; or because this was a place of great resort, and fit to receive and display that numerous company which he knew would follow Solomon thither; or that he might from thence return and make the more magnificent entrance into the city.

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x 1 Sam. 10. 1. & 16. 3,12. 2 Sam. 2. 4. & 5. 3. ch. 19. 16. 2 Kin. 9. 3. & 11. 12. y 2 Sam. 15. 10. 2 Kin. 9. 13. & 11. 14.

34 And let Zadok the priest and Nathan the prophet [x]anoint him there king over Israel: and [y]blow ye with the trumpet, and say, God save king Solomon.

Anoint him there king; as they used to do where there was any thing new, or doubtful, or extraordinary in the succession, as 1 Sam. x. 1; xvi. 12, 13; 1 Kings xix. 15, 16; 2 Kings ix. 3. And this unction signified both the designation of the persons to the office, and the gifts and graces which were necessary for their office, and which they, seeking them sincerely from God, might expect to receive. *Blow ye with the trumpet;* to make the action more solemn, and glorious, and public.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

King in my stead; my deputy and vice-king whilst I live, and absolutely king when I die. Or if David and Solomon were joint kings, it is no more than was afterwards frequent at Rome, where the father and son, or two other persons, were not seldom joint emperors. *I have appointed,* and that by Divine direction. *And over Judah:* this is added, partly as being the most eminent and royal tribe; it being frequent, together with the general distinction, to mention one of the most eminent particulars, as 1 Kings xi. 1; Psal. xviii. title; Mark xvi. 7; and partly lest *the men of Judah,* who were in a special manner invited by Adonijah, ver. 9, might think themselves exempted from his jurisdiction.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too.*

Amen; which was both an approbation of the king's fact, and a profession of his allegiance to the new king, and a petition to God to ratify and confirm it. *The Lord God of my lord the king say so too;* the Lord stablish Solomon's throne in spite of Adonijah, and all his other enemies.

z Josh. 1. 5, 17. 1 Sam. 20. 13. a ver. 47.

37 [z]As the LORD hath been with my lord the king, even so be he with Solomon, and [a]make his throne greater than the throne of my lord king David.

Which petition, albeit it might have offended an unworthy, vain-glorious, and envious father, he knew would be welcome to so pious and generous a man as David was, and to one so kind and indulgent to his children.

b 2 Sam. 8. 18. & 23. 20,—23.

38 So Zadok the priest, and Nathan the prophet, [b]and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

c Ex. 30. 23, 25, 32. Ps. 89. 20. d 1 Chron. 29. 22. e 1 Sam. 10. 24.

39 And Zadok the priest took an horn of [c]oil out of the tabernacle, and [d]anointed Solomon. And they blew the trumpet; [e]and all the people said, God save king Solomon.

Zadok the priest; for though he was not the high priest, he might do this office, especially having the direction of the prophet Nathan, ver. 34. *Out of the tabernacle;* that which David had erected for the ark, 2 Sam. vi. 17, in which oil was kept for divers sacred uses; for Moses's tabernacle was at Gibeon, 1 Chron. xvi. 39; xxi. 29, which was too remote for the present occasion, which required all possible expedition.

‖ Or, *flutes.*

40 And all the people came up after him, and the people piped with ‖ pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

All the people came up after him; which flocked thither in abundance; some out of curiosity to see so solemn an action; others to do their duty; and others in expectation of some advantage by their cheerful attendance upon the new king. *Rejoiced with great joy;* partly because this would certainly prevent civil wars, under which they had so lately and so sorely groaned, and which they had reason to fear from Adonijah's pretence to the crown, and the assistance he might have from the great and famous lord-general Joab, and from Abiathar the high priest, and from others who were or might easily be engaged for him, if David had not ended the controversy in his lifetime; and partly because of the singular wisdom and virtue for which Solomon was even then famous. See chap. ii. 6, 9. *The earth rent;* an hyperbolical expression; yet even solid bodies have been oft broken and rent by great sounds.

41 ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

As they had made an end of eating; for Nathan having given wise counsel, took all due care to expedite the execution of it, that it might not be spoiled by delays, as frequently happens.

f 2 Sam. 18. 27.

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for [f]thou *art* a valiant man, and bringest good tidings.

Jonathan it seems was left at Jerusalem for a spy, as he had formerly been under Absalom. *Thou art a valiant man;* or, *a man of virtue* or *worth,* as this Hebrew word is used, Prov. xii. 4; and therefore a happy man, and hast good news for thyself and us. Compare 2 Sam. xviii. 27.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

Verily, or, *but,* or, *nay but,* i. e. the matter is not as thou expectest, but quite contrary.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

g 1 Chron. 29. 23.

46 And also Solomon [g]sitteth on the throne of the kingdom.

i. e. Is put into actual possession of the kingdom.

h ver. 37. i Gen. 47. 31.

47 And moreover the king's servants came to bless our lord king David, saying, [h]God make the name of Solomon better than thy name, and make his throne greater than thy throne. [i]And the king bowed himself upon the bed.

To bless our lord king David; to praise and thank him for his great and good care, in leaving them in the hands of so excellent a successor, under whom they might expect peace and all prosperity; and to congratulate with him for God's great mercy to him, in giving him such a son and successor, and that his eyes had now seen the actual accomplishment of God's promise made to him concerning this thing. *The king bowed himself upon the bed;* adoring God for this great mercy, and thereby declaring his hearty approbation and consent to this action. Compare Gen. xlvii. 31.

k ch. 3. 6. Ps. 132. 11, 12.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath [k]given *one* to sit on my throne this day, mine eyes even seeing *it.*

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

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i. e. The way to his own house, lest they should be discovered and taken.

50 ¶ And Adonijah feared because of
1 ch. 2. 28. Solomon, and arose, and went, and [1]caught hold on the horns of the altar.

Either that which was at Gibeon, as appears from 1 Chron. xvi. 39; 2 Chron. i. 3; and was made with four horns, Exod. xxxviii. 2; to which the sacrifices were bound, Psal. cxviii. 27. Or rather, that which David had lately set up in the threshing-floor of Araunah, which doubtless was made after the same form as that at Gibeon; for, first, This was next at hand. Secondly, The altar only is mentioned here, whereas in Joab's case there is mention of the tabernacle and altar both, chap. ii. 28, 29, which seems to be noted to distinguish the two altars; for Adonijah being the king's son, he might safely go to Araunah's altar, and the people would not be forward to seize upon him, or bring him to justice: but Joab truly thought it was not safe for him to venture himself there, and therefore he fleeth to Gibeon, as a place more remote from Jerusalem. Hither he fled, either to implore God's mercy; or rather, to avoid Solomon's rage; supposing that his reverence to that sacred place would not permit him to pollute it with his brother's blood; or that the consideration of God's grace and mercy, which himself needed and begged of God, in pardoning his offences, and accepting the sacrifices which he should offer there, would engage and dispose him to show mercy to his offending and now penitent brother; or that his piety would not allow him violently to pluck him as it were out of the arms of God, into which he had put himself. And for these or such-like reasons the altar was esteemed a kind of sanctuary or place of refuge, not only among the Gentiles, but also among the Hebrews, though it be not called by that name, as may be gathered from Exod. xxi. 14; 1 Kings ii. 28.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

He owns Solomon as his king, and himself as his servant and subject; and being sensible of his great guilt, and of the jealousy which kings have of their competitors, could not be satisfied without Solomon's oath.

52 And Solomon said, If he will shew
m 1 Sam. 14. 45. 2 Sam. 14. 11. Acts 27. 34. himself a worthy man, [m]there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

A worthy man, Heb. *a man of strength* or *courage*; for it requires great strength of mind and resolution to resist all temptations of vice, and to do virtuously. *There shall not an hair of him fall to the earth*: herein Solomon manifests his clemency and brotherly affection, and withal his prudence in sparing him, whom, being his brother, and his eldest brother too, it would have been invidious to have slain. *If wickedness shall be found in him*; not only if he shall be guilty of some capital crime, but of any great wickedness or evil design; for as this pardon was Solomon's free act, so he might justly qualify it as he pleased.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

Lead a private or retired and quiet life, without noise and numerous attendants, and meddle not with the affairs of the court and kingdom.

CHAP. II.

David lying on his death-bed, giveth charge to Solomon of a religious life, 1—4. *Of Joab, Barzillai, and Shimei*, 5—9. *He dieth: Solomon succeedeth*, 10—12. *Adonijah suing for Abishag, is put to death*, 13—25. *Abiathar is deprived of the priesthood*, 26, 27. *Joab fleeing to the horns of the altar is slain there*, 28—34. *Benaiah is put in Joab's room, and Zadok in Abiathar's*, 35. *Shimei confined to Jerusalem; going thence to Gath is put to death*, 36—46.

NOW [a]the days of David drew nigh that
a Gen. 47. 29. Deut. 31. 14. he should die; and he charged Solomon his son, saying,

2 [b]I go the way of all the earth: [c]be
b Josh. 23. 14. c Deut. 17. 19, 20. thou strong therefore, and shew thyself a man;

Of all the earth, i. e. of all men upon the earth. Compare Josh. xxiii. 14; Heb. ix. 27. *Be thou strong*; for to govern his people according to the law of God; as it here follows, requires great fortitude or strength of mind; to arm himself against the subtle devices and evasions of some; against the flatteries and importunities of others; against terrors and dangers from revengeful men, and especially against himself and his own weakness, partiality, through fear or favour; and against all those evil thoughts and passions to which the temptations of their great wealth, and glory, and uncontrollable power naturally expose them. See Prov. xvi. 32. *Show thyself a man*, in manly wisdom, and courage, and constancy, though thou art but young in years, 1 Chron. xxii. 5.

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest [d]‖ prosper in all that thou doest, and whithersoever thou turnest thyself:
d Deu. 29. 9. Josh. 1. 7. 1 Chron. 22. 12, 13. ‖ Or, *do wisely*. 1 Sam. 18. 5, 14, 30.

The charge of the Lord thy God, i. e. what God hath charged or commanded thee to do; the act being put for the object, as is usual. *In the law of Moses*; which the prince was enjoined to transcribe and read, Deut. xvii. 18, that he might govern his own and his people's actions by it. *That thou mayest prosper*; or, *behave thyself prudently*; for the word signifies both. Hereby he intimates that religion is the truest reason of state, and that all true wisdom and good success depends upon piety.

4 That the LORD may [e]continue his
e 2 Sam. 7. 25. word which he spake concerning me, saying, [f]If thy children take heed to their
f Ps. 132. 12. g 2 Kin. 20. 3. h 2 Sam. 7. 12, 13. ch. 8. 25. † Heb. *be cut off from thee from the throne*. way, to [g]walk before me in truth with all their heart and with all their soul, [h]there shall not † fail thee (said he) a man on the throne of Israel.

Confirm his word, i. e. fulfil his promise, the condition upon which it was suspended being performed. *Take heed to their ways*, i. e. diligently observe all their actions, to order them according to God's word. *To walk before me*; to live as those that have God before their eyes, and endeavour to approve themselves to him. *In truth*; not only in pretence and show, but truly and sincerely. *With all their heart, and with all their soul*, i. e. universally, freely, and fervently. *There shall not fail thee a man on the throne of Israel*; the succession shall be continued in thy line without any interruption.

5 Moreover thou knowest also what
Joab the son of Zeruiah [i]did to me, *and* what he did to the two captains of the hosts of Israel, unto [k]Abner the son of Ner, and unto [l]Amasa the son of Jether, whom he slew, and † shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.
i 2 Sam. 3. 39. & 18. 5, 12, 14. & 19. 5, 6, 7. k 2 Sam. 3. 27. l 2 Sam. 20. 10. † Heb. *put*.

Did to me, i. e. against me; either, first, Directly and immediately; how insolently and imperiously he hath carried himself towards me from time to time, trampling upon my authority and commands when they thwarted his humour or interest, provoking my spirit by his words and actions. See 2 Sam. iii. 39; xix. 7. Or, secondly, Indirectly, in what he did against Abner and Amasa; whose death was a great injury to David, as it was a breach of his laws and

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peace; a contempt of his person and government; a pernicious example to others of his subjects upon the like occasions; a great scandal and dishonour to him, as if Joab had been only David's instrument, to effect what he secretly desired and designed; whereby the hearts of his people either were or might have been alienated from him, and inflamed against him, and the wounds which were well nigh healed might have been widened again, and made to bleed afresh. *And what he did*, or, *even;* the following branches being added as an explication of the foregoing, to show what and how he acted towards or against David. Or, *and particularly;* as his other miscarriages, so these especially. *Shed the blood of war in peace;* he slew them as if they had been in the state and act of war, when there was not only a cessation of arms, but also a treaty and agreement of peace, of which also they were the great procurers and promoters. *Upon his girdle that was about his loins, and in his shoes that were on his feet:* this is added to note his impudence and impenitency, that although by his perfidious manner of killing them, when he pretended to embrace them, he stained his own garments with their blood, yet he was not ashamed of it, but gloried in it, and marched boldly along with the army with the same girdle and shoes which were sprinkled with their blood. See 2 Sam. xx. 10.

m ver. 9. Prov. 20. 26.

6 Do therefore [m] according to thy wisdom, and let not his hoar head go down to the grave in peace.

According to thy wisdom, i. e. what in reason and justice thou seest fit. For though I was forced to forbear him when it was in a manner out of my power to punish him, yet I never forgave him; and therefore do thou wisely and severely examine all his actions, and particularly this last rebellion, and punish him according to his demerits. *Let not his hoar head go down to the grave in peace;* though he be old, having been the general of the army forty years, yet do not suffer him to die a natural death, but cut him off by the sword of justice.

n 2 Sam. 12. 31, 38. o 2 Sam. 9. 7, 10. & 19. 28. p 2 Sam. 17. 27.

7 But shew kindness unto the sons of [n] Barzillai the Gileadite, and let them be of those that [o] eat at thy table: for so [p] they came to me when I fled because of Absalom thy brother.

Quest. Why doth he not require the like kindness to Mephibosheth the son of his dear Jonathan? *Answ.* Either he and his were now extinct, or by their after-miscarriages had forfeited his favour. *For so*, i. e. with such kindness either as I cannot express, (as the particle *so* is elsewhere used,) or as I command thee to show to them. *They*, i. e. Barzillai and his sons; for though Barzillai only be mentioned, 2 Sam. xvii. 27, yet his sons doubtless were instrumental in the business, especially Chimham, 2 Sam. xix. 37, 38.

q 2 Sam. 16. 5. † Heb. *strong.* r 2 Sam. 19. 18. s 2 Sam. 19. 23.

8 And, behold, *thou hast* with thee [q] Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a †grievous curse in the day when I went to Mahanaim: but [r] he came down to meet me at Jordan, and [s] I sware to him by the LORD, saying, I will not put thee to death with the sword.

With thee, i. e. in thy power, as that phrase is oft used. *Cursed me with a grievous curse;* or, *reproached me with bitter reproaches*, 2 Sam. xvi. 7, 8; which David could not but deeply resent from him, though, as it was an affliction sent from God, he patiently submitted to it. *I will not put thee to death with the sword. Quest.* How then could David lawfully engage Solomon to punish him for it? And did David upon his death-bed bear malice against Shimei? *Answ.* First, David was not a private person, which might remit such offences without any inconvenience; but a public magistrate, who for the honour and maintenance of government was obliged to punish such insolent and opprobrious speeches, if the necessity of his affairs had not then engaged him to pass it by. Otherwise it appears from divers passages of the Psalms, and of this history, how free David was from a rancorous and revengeful spirit, even towards his enemies. Secondly, The following advice is not contrary to David's oath, both because that was only personal, that David would not kill him either at that time, as Abishai desired him, or whilst he lived, and did not oblige his successors; and especially, because it was not David's mind that Shimei should be put to death for that fault, (as is evident; for then there was no need of Solomon's wisdom to find out an occasion, but only of his justice to punish him for the old crime,) but for some other competent crime, which Solomon's wisdom, narrowly prying into all his actions, would easily find out. And if the condition which Solomon imposed upon Shimei, ver. 36, 37, seem hard, it must be remembered that David only swore that he would pardon him as to life, but not that he would exempt him from all punishment or confinement.

t Exod. 20. 7. Job 9. 28.

9 Now therefore [t] hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head [u] bring thou down to the grave with blood.

u Gen. 42. 38. & 44. 31.

Hold him not guiltless; though I have spared his life, do not treat him as an innocent person, neither let him go wholly unpunished. *Thou art a wise man*, and therefore wilt easily find out just occasions to chastise him, especially considering his perverse and wicked disposition. *What thou oughtest to do unto him;* how to punish him, not without just cause, and yet without any violation of my oath, or reflection upon me, or upon religion for my or thy sake. *With blood*, i. e. with the effusion of his blood; with a bloody or violent death.

x ch. 1. 21. Acts 2. 29. & 13. 36. y 2 Sam. 5. 7.

10 So [x] David slept with his fathers, and was buried in [y] the city of David.

Slept with his fathers: see of this phrase Deut. xxxi. 16; 1 Kings i. 21. *In the city of David*, i. e. in that part of Jerusalem which was called by his name, because he took it from the Jebusites. See 2 Sam. v. 7; 1 Chron. xi. 5; 2 Chron. v. 2.

z 2 Sam. 5. 4. 1 Chron. 29. 26, 27.

11 And the days that David [z] reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Seven years; more precisely, seven years and six months, 2 Sam. v. 5; but smaller sums are oft neglected in Scripture computations.

a 1 Chron. 29. 23. 2 Chron. 1. 1.

12 ¶ [a] Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

Being settled upon him with universal consent and approbation, and with the hearty affections of his people, which all wise men know to be a prince's best and surest establishment.

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13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, [b] Comest thou peaceably? And he said, Peaceably.

b 1 Sam. 16. 4, 5.

Comest thou peaceably, or with some evil design upon me or my son? which she might well surmise, knowing his ambition and envy at Solomon, and his hatred against her, as the chief occasion of his dejection.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

c ch. 1. 5.

15 And he said, Thou knowest that the kingdom was [c] mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for [d] it was his from the LORD.

d 1 Chron. 22. 9, 10. & 28. 5, 6, 7. Prov. 21. 30. Dan. 2. 21.

The kingdom was mine, both by birthright and by actual inauguration. It seems he could not yet forget his pretence to the crown, nor his ambition for it, but continues his claim; which, it seems, Solomon did apprehend and resent, though Bath-sheba did not; the wives and concubines of the late king being reputed to appertain to the successor. See 2 Sam. xii. 8. *All Israel set their faces on me;* they looked upon me as their king, and David's

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successor, expecting that David should confirm my election. *The kingdom is turned about;* translated from me to him, by the vicissitude of human affairs, and the changeable humour of the people. *It was his from the Lord;* either, first, By God's providence so disposing David's mind, and the people's hearts. Or rather, secondly, By God's appointment and particular designation, wherein he would seem to acquiesce; which he mentions, not that he made any conscience of it, or had any regard to it; but only that by this pretence he might deceive both her and Solomon, as if he were far from any design of usurping the kingdom.

16 And now I ask one petition of thee, † deny me not. And she said unto him, Say on.

† Heb. *turn not away my face.* Ps. 132. 10.

Deny me not, Heb. *do not turn away my face,* i. e. do not send me out of thy presence sad or ashamed. Compare 2 Chron. vi. 42; Psal. cxxii. 10.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me [e] Abishag the Shunammite to wife.

e ch. 1. 3, 4.

Which though it was against a positive law of God, Lev. xviii. 7, yet either Adonijah might be ignorant of it, being a man more studied in the affairs of the court than in the book of God; or might think her not concerned in it, because David knew her not, chap. i. 4.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and [f] bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

f Ex. 20. 12.

g See Ps. 45. 9.

The most honourable place next to the king's. See 2 Chron. xviii. 18; Neh. viii. 4; Psal. xlv. 9; Matt. xx. 21.

20 Then she said, I desire one small petition of thee; *I pray thee,* say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

One small petition; so she esteemed it, because she did not perceive his design in it; and as for that law, Lev. xviii. 7, she might apprehend, that because David knew her not, it was only a contract for marriage, and therefore no impediment of her marriage to any other after his death; which also is the opinion of some of the late learned Hebrew doctors. *I will not say thee nay;* supposing thy request be but small, as thou sayest it is, and not unlawful, nor injurious to myself or others.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

Thy brother, by the father's side, whom brotherly affection and relation obligeth thee to gratify, at least, in small things.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for [h] Abiathar the priest, and for Joab the son of Zeruiah.

h ch. 1. 7.

Ask for him the kingdom also: his design is not upon Abishag, but upon the kingdom; which, by this means, he thinks to recover; partly because she was the last king's wife, or concubine, which might strengthen his pretence to the crown; see 2 Sam. iii. 7; xii. 8; xvi. 21; and partly because by her eminent beauty, and near relation to David, she had a powerful interest in the court. *Quest.* Was not this too harsh a censure, and the following punishment of it too severe? *Answ.* 1. That Adonijah had such a design is very probable, both from his temper, for he was an aspiring and designing man, and highly discontented with Solomon's government, and desirous of a change; and from the nature of the thing, because he would not have made so daring and presumptuous a request, if he had not some great design in it. 2. It is very likely from the following words, though not expressed, that he, and Joab, and Abiathar were engaged in some design against Solomon, and that Solomon had got information of it; and therefore he did and might reasonably take this for an indication, and the first overt act of his treason. 3. Solomon did not pardon Adonijah's treason simply and absolutely, but upon condition that he carried himself worthily, chap. i. 52; and this being confessedly a bold and unworthy action, and arguing more confidence and presumption than became him, and carrying in it the appearance and intention of an incestuous marriage, he might justly revive his guilt, and take this occasion to execute the sentence which he formerly deserved. If it be said, That it is very improbable that Adonijah should expect to get the kingdom from Solomon, who was so firmly established in it with universal applause; it may be answered, That Adonijah was not the only man that hath fed himself with vain hopes, and engaged himself in high and treasonable designs, where to other wise men there was but little likelihood of success; and that he might now be only laying the foundation of what he further intended, when he saw a fit time, and getting a pretence for his future attempts upon the crown; either when Solomon should lose the people's affections, as David had done; or when Solomon should die, which also Adonijah might secretly procure and hasten; and he had only Solomon's young and tender son to contest with. All which, and many other things, Solomon in his great wisdom might easily discern; yea, or have some secret intelligence of, though it be not recorded. *He is mine elder brother;* he looks upon the kingdom as his by nature and birthright, and the law of nations; and therefore he may seek to recover his own, and to cast me out as a usurper. *And for Abiathar and for Joab;* who have all a hand in the plot, though he alone appear in it; which appears the more likely, because of Solomon's proceeding against them all at the same time, as appears in the following verses.

23 Then king Solomon sware by the LORD, saying, [i] God do so to me, and more also, if Adonijah have not spoken this word against his own life.

i Ruth i. 17.

Sware by the Lord; once here, and again, ver. 24; which he did to oblige himself irrevocably to it, and to prevent all intercessions for his life, it being of so great importance to him.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he [k] promised, Adonijah shall be put to death this day.

k 2 Sam. 7. 11, 13. 1 Chron. 22. 10.

Though Adonijah be my elder brother, yet I have an undoubted right and title to the crown, and that from the promise and appointment of that God who disposeth of all kingdoms, and especially this of Israel, to whom he pleaseth; and therefore Adonijah in this and his former attempt is guilty of treason against me, and of rebellion against God. *Who hath made me an house;* either, 1. Who hath given me posterity, as that phrase is used, Exod. i. 21, and elsewhere; for Rehoboam most probably was born before this time, by comparing 1 Kings xiv. 21. Or rather, 2. Who hath established me in the house and throne of David; which he thus expresseth, to signify, that God hath fulfilled in and to him that promise which he made to David, in 2 Sam. vii. 11, where the same phrase is used, and where it doth not so much signify the giving of David posterity, which he had sufficiently before that time, as the settlement of the crown in him and his seed. *Adonijah shall be put to death this day;* for he knew delays were dangerous in matters of that nature.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died. 1014.

For the execution of justice was not then committed to obscure persons, as now it is; but to persons of great

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honour and authority. See Judg. viii. 21; 1 Sam. xxii. 18; 2 Sam. i. 15; iv. 12. *He fell upon him* with a sword, or other instrument of death; as below, ver. 32, 34, 46.

26 ¶ And unto Abiathar the priest said the king, Get thee to [l] Anathoth, unto thine own fields; for thou *art* † worthy of death: but I will not at this time put thee to death, [m] because thou barest the ark of the Lord GOD before David my father, and because [n] thou hast been afflicted in all wherein my father was afflicted.

l Josh. 21. 18.
† Heb. *a man of death.*
m 1 Sam. 23. 6. 2 Sam. 15. 24, 29.
n 1 Sam. 22. 20, 23. 2 Sam. 15. 24.

To Anathoth, a city of the priests, Josh. xxi. 18, to lead a private life there. *Unto thine own fields;* either that part of the suburbs which fell to his share, or other land which he had purchased there. See Jer. xxxii. 7. *At this time:* he doth not fully pardon him, but only forbears him, and reserves to himself a liberty of punishing him afterwards, if he saw occasion; which he doth to keep him in awe, that he might not dare to raise or foment discontents or tumults among the people, which otherwise he might be prone to do. *Because thou barest the ark of the Lord God before David my father*, when he thought fit to carry it out with him; as 2 Sam. xv. 24, 29; 1 Chron. xv. 11, 12; when he as high priest was to attend upon it. Thus Solomon showeth his respect to his sacred function. *Thou hast been afflicted in all wherein my father was afflicted:* here he mixeth mercy with justice, and requites Abiathar's former kindness to David; hereby teaching princes that they should not write injuries in marble, and benefits in sand or water, as they have been too oft observed to do.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might [o] fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

o 1 Sam. 2. 31,—35.

From being priest unto the Lord; either from his office, or, at least, from the execution of his office. For some think that he was thrust from his office before David's death, when Zadok was formerly made priest, i. e. high priest, in his stead, 1 Chron. xxix. 22. But that seems to be a mistake; for although that passage immediately follows the history of what was done in the time of David's life and health, when he was in a capacity of going into the public congregation; yet it manifestly belongs to another time, and was done after it; for he there speaks of Solomon's being *made king the second time*, and he was made king but twice; once undoubtedly before this, 1 Chron. xxiii. 1; and again 1 Kings i. 39; when David was bedrid, and Adonijah's usurpation made a second unction necessary. And therefore what is said 1 Chron. xxix. 22, of Zadok's being made priest, was done after Abiathar's deposition, and upon that occasion. *That he might fulfil the word of the Lord;* for what hinders but Solomon might intend this not only as a punishment for his treason, but also as a means to accomplish God's word? *Concerning the house of Eli*, i. e. concerning the translation of the priesthood from the house of Eli, and of Ithamar, unto that of Eleazar; which being threatened eighty years ago, is now executed. So Divine vengeance, though sometimes it be slow, is always sure.

28 ¶ Then tidings came to Joab: for Joab [p] had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and [q] caught hold on the horns of the altar.

p ch. 1. 7.
q ch. 1. 50.

Tidings came to Joab, concerning Adonijah's death, and Abiathar's deposition. *The tabernacle of the Lord* then was at Gibeon, 1 Kings iii. 4, compared with 2 Chron. i. 3, 5. *Caught hold on the horns of the altar;* of which see before, chap. i. 50.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

To wit, if he will not come thence, as I foresee he will not.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

Thus saith the king, Come forth: that the king gave him this command, though it be not mentioned before, is evident, both from the nature of the thing; for Solomon would not pollute the altar without necessity; and from Benaiah's affirmation of it; for why should he tell a lie without a cause? and from his return to the king for new orders upon Joab's resolution not to come thence. *I will die here;* for he supposed either that Solomon would not defile that place with his blood; or that he would spare him for his respect to it, as he had done Adonijah; or he had a superstitious conceit that his dying there might give his guilty and miserable soul some advantage.

31 And the king said unto him, [r] Do as he hath said, and fall upon him, and bury him; [s] that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

r Ex. 21. 14.
s Num. 35. 31. Deut. 19. 13. & 21. 8, 9.

Do as he hath said; either, 1. Kill him in that place; and for so doing Solomon might seem to have warrant from God, Exod. xxi. 14, and might further design by this just severity to deter future offenders, by showing that no place nor person should protect them from the stroke of justice. Or rather, 2. Let him die as he is resolved; kill him, though he be there; take him by violence from that place, and then kill him; for Exod. xxi. 14 doth not command the ruler to kill the murderer there, but to remove him thence, *to take him from the altar, that he may die.* And seeing this might be done, why should Solomon unnecessarily stain the altar with his blood? *The innocent blood*, i. e. both the guilt of it, which would rest upon my father and my family if it went unpunished; and the scandal and reproach of it, that neither this nor following ages may imagine that it was done by David's secret instigation, or with his consent.

32 And the LORD [t] shall return his blood upon his own head, who fell upon two men more righteous [u] and better than he, and slew them with the sword, my father David not knowing *thereof, to wit*, [x] Abner the son of Ner, captain of the host of Israel, and [y] Amasa the son of Jether, captain of the host of Judah.

t Judg. 9. 24, 57. Ps. 7. 16.
u 2 Chron. 21. 13.
x 2 Sam. 3. 27.
y 2 Sam. 20. 10.

His blood, i. e. the guilt of the blood which he shed. *More righteous and better than he;* of more ingenuous and generous tempers, abhorring from all such treacherous practices; and both of them then devoted to and employed in my service.

33 Their blood shall therefore return upon the head of Joab, and [z] upon the head of his seed for ever: [a] but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

z 2 Sam. 3. 29.
a Prov. 25. 5.

Upon the head of his seed for ever; either as long as he shall have a posterity, or for a long time, as that phrase is commonly used; but in and by this execution of justice upon him, and such malefactors, my throne shall be established, and God will bless me and mine with peace and prosperity.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. 1014.

Places which have but few houses and inhabitants are

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oft so called in Scripture, as Isa. xlii. 11; Jer. xxv. 24; Ezek. xxxiv. 25.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and [b]Zadok the priest did the king put in the room of [c]Abiathar.

[b] Num. 25. 11, 12, 13. 1 Sam. 2. 35. See 1 Chron. 6. 53. & 24. 3. [c] ver. 27.

He now put him in the execution of that office to which he may seem to have been anointed before, 1 Chron. xxix. 22; but of that, see my notes here on ver. 27.

36 ¶ And the king sent and called for [d]Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

[d] 2 Sam. 16. 5. ver. 8.

This Solomon ordered, partly, for his own security, that being removed from that place where his kindred, and estate, and interest lay, to a place where he was but a stranger, and sufficiently odious for his former and never-to-be-forgotten insolency towards his lord and king, he might be incapable of raising any tumults and seditions; partly, as a penalty for his former wickedness, wherein yet there was more mercy than justice, and from which David had not promised him any security, but only given him his life; and partly, that being in this public theatre, all his words and actions might be narrowly observed; which, considering his busy, and covetous, and wicked temper, was likely to give Solomon the advantage which he sought for; and this very prohibition would probably inflame his desire of transgressing it, as the manner of men is.

37 For it shall be, *that* on the day thou goest out, and passest over [e]the brook Kidron, thou shalt know for certain that thou shalt surely die: [f]thy blood shall be upon thine own head.

[e] 2 Sam. 15. 23. [f] Lev. 20. 9. Josh. 2. 19. 2 Sam. 1. 16.

The brook Kidron; a brook nigh unto Jerusalem, of which see 2 Sam. xv. 23; 2 Kings xxiii. 4; which he particularly names, because that was the way to Bahurim, his former and settled habitation: but this is not to be understood exclusively to other ways and places; for the restraint was general, that he should *not go forth thence any whither*, ver. 36, to wit, as far any other way as Cedron was: which also appears from the following history; for when he went to Gath, he went not over Cedron, (which lay eastward from the city,) but westward, as Gath lay. *Thy blood shall be upon thine own head;* the blame and guilt of thy blood shall lie upon thyself only.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

The saying is good; thy sentence is much more merciful than I expected or deserved. *So will thy servant do;* and Shimei did not only promise it, but also swore to it; being required by Solomon to do so, as is manifest from ver. 42, 43.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto [g]Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

1011. [g] 1 Sam. 27. 2.

Achish son of Maachah king of Gath; a king, but subject and tributary, first to David, and then to Solomon. This might be either that Achish who showed so much kindness to David, 1 Sam. xxvii., xxviii., or his son; who, in requital of this kindness, was still permitted to enjoy the title and honour of a king, but not the full power; whence it was that Achish could not, or durst not, keep these servants, though they had fled to him for protection, but suffered Shimei to take them away from his royal city.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

Went to Gath; which, though highly dangerous, he attempted, partly, because he was blinded with covetousness and rage against his servants, which two lusts have done, and daily do, engage men to such courses and actions as are no less dangerous to their lives than this is; partly, because he thought length of time had worn this out of Solomon's mind, and other men's thoughts; and that this being done secretly and speedily, would never have come to Solomon's ears; or that Solomon would not be severe in this case, where it was not wantonness nor contempt of his authority, but the necessity of his household concerns, which put him upon it; and partly, because God withdrew from him the light of common prudence, and wholly left him to his own mistakes, and folly, and lusts; and withal, to the instigation of the devil, whose cunning and powerful artifices and insinuations he could not resist without Divine help.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

It was told Solomon, who doubtless had his spies appointed to observe him in all his motions.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

He was guilty both of rebellion against the express, and just, and (as himself called it) good command of the king, and of perjury against God; which were two high and heinous crimes. His oath he calls *the oath of the Lord,* because it was taken in God's presence, and he was called upon as a witness of it, and as the avenger of all violations of it, and because the law of God obliged him to the performance of it.

44 The king said moreover to Shimei, Thou knowest [h]all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall [i]return thy wickedness upon thine own head;

[h] 2 Sam. 16. 5. [i] Ps. 7. 16. Ezek. 17. 19.

Thou knowest all the wickedness which thine heart is privy to; for which thy own conscience accuseth thee, and there is no need of other witnesses. *Shall return,* Heb. *hath returned,* which seems most proper. God hath punished thee for thy former wickedness, by suffering thee to fall into further crimes, and expose thyself to thy deserved death.

45 And king Solomon *shall be* blessed, and [k]the throne of David shall be established before the LORD for ever.

[k] Prov. 25. 5.

The throne of David; that royal power and dignity conferred upon David to him and his heirs for ever. *Shall be established* by the execution of such righteous judgments as this is. *Before the Lord;* in the presence of that God who is both an observer and rewarder of all such righteous actions; or under God's inspection, and by his blessing.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the [l]kingdom was established in the hand of Solomon.

[l] ver. 12. 2 Chro. 1. 1.

Which went out; carrying Shimei along with him to the place of execution, which was not fit to be in the king's presence. *The kingdom was established in the hand of Solomon;* his secret and worst enemies being taken out of the way.

CHAP. III.

Solomon marrieth Pharaoh's daughter: high places being in use, he goeth to Gibeon to sacrifice, 1—4. *There the Lord appeareth to him; gives him a choice: he preferreth wis-*

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dom; obtaineth it, and also riches and honour, 5—15. *His judgment between the two harlots*, 16—28.

1014. AND [a] Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the [b] city of David, until he had made an end of building his [c] own house, and [d] the house of the LORD, and [e] the wall of Jerusalem round about.

[a] ch. 7. 8. & 9. 24.
[b] 2 Sam. 5. 7.
[c] ch. 7. 1.
[d] ch. 6.
[e] ch. 9. 15, 19.

Made affinity with Pharaoh king of Egypt, as being a powerful neighbour. *Took Pharaoh's daughter;* upon what conditions is not here expressed; but it is probable she was first instructed in and proselyted to the Jewish religion; as may be gathered, 1. Because he was not yet fallen from God, but *loved the Lord*, and *walked in the statutes of David*, ver. 3; and therefore would never have married a gross idolater, which was so contrary to God's law, and so pernicious in its consequences. 2. Because he is no where reproved for this fact, as he is for *loving many* other *strange women*, 1 Kings xi. 1. 3. By comparing Psal. xlv. and the Book of Canticles; whereby it plainly appears that this action had something extraordinary in it, and was designed by God to be a type of Christ, calling his church to himself, and to the true religion, not only out of the Jews, but even out of the Gentile world. *The city of David;* of which see chap. ii. 10; into David's palace there. *The house of the Lord*, i. e. the temple appropriated to the worship and honour of God. *The wall of Jerusalem round about;* which though in some sort built by David, 2 Sam. v. 9, yet Solomon is here said to build, either because he made it higher, and stronger, and more beautiful and glorious; in which or the like sense Nebuchadnezzar is said to have *built Babylon*, Dan. iv. 30; or because he built another wall besides the former, for greater security; for after this time Jerusalem was encompassed with more walls than one.

[f] Lev. 17. 3, 4, 5. Deut. 12. 2, 4, 5. ch. 22. 43.

2 [f] Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

Only: this particle is used here and ver. 3, as an exception to Solomon's integrity and glory, and as his infirmity, and a blemish to his government, that he himself both permitted and practised this which was expressly forbidden, Lev. xvii. 3, 4; Deut. xii. 13, 14, except in some extraordinary cases. Possibly he permitted it because he thought it better to allow an error in a circumstance, than to occasion a neglect of the substance of God's worship, which he apprehended would follow upon a severe prohibition of that practice, because the people's hearts were generally and constantly set upon these high places, as appears from all the following history; and they were not willing to submit to so much trouble and charge as the bringing of all their sacrifices to one place would cause; nor would yield to it until the temple was built, which he knew would easily incline and oblige them to it; and that being speedily to be done, he might think it more advisable rather to delay the execution of that law of God for an approaching season, wherein he doubted not they would be sweetly and freely drawn to it, than at present to drive them to it by force; although these and all other prudential considerations should have given place to the will and wisdom of God. *In high places;* which were groves, or other convenient places upon hills, in which the patriarchs used to offer up their worship and sacrifices to God; and from them this custom was derived both to the Gentiles and the Jews; and in them the Gentiles sacrificed to idols, Jer. vii. 31; Ezek. vi. 3, 4; Hos. x. 8, the Hebrews to the true God. *Because there was no house;* which reason was not sufficient, for there was a tabernacle, to which they were as much confined as to the temple, Deut. xii. &c. *Unto the name of the Lord;* either, 1. To the Lord; *the name of the Lord* being oft put for the Lord himself, as Deut. xxviii. 58; Job i. 21; Psal. vii. 17; cxvi. 13; cxxxv. 1. Or, 2. To the honour, and praise, and service of God; to the glory of his name, i. e. of his majesty, and all his perfections, which shall be adored and manifested there.

3 And Solomon [g] loved the LORD, [h] walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

[g] Deut. 6. & 10. 12, 20. Ps. 31. 23. Rom. 8. 28. 1 Cor. 8. 3.
[h] ver. 6, 14.

And, or, *yet*, although he mistook and miscarried himself in the matter of high places, yet in the general his heart was right with God, and he both *loved* him with inward affection, and *walked* with him in outward conversation and worship. *In the statutes of David*, i. e. according to the statutes or commands of God, which are here called *the statutes of David*, not only because they were so freely chosen, and heartily loved, and diligently practised by David, but also because the observation of them was so earnestly pressed upon Solomon, and fortified with David's authority and command: see 1 Kings ii. 2—4; 1 Chron. xxviii. 8, 9.

4 And [i] the king went to Gibeon to sacrifice there; [k] for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

[i] 2 Chro. 1. 3.
[k] 1 Chron. 16. 39. 2 Chro. 1. 3.

The great high place; the most eminent and frequented, because there was the tabernacle and the altar of Moses, 1 Chron. xvi. 39; xxi. 29; 2 Chron. i. 3, 5, 6, which possibly were placed upon a high or raised ground. *A thousand burnt-offerings did Solomon offer upon that altar;* thereby showing his special respect to this above all other places, and by his example teaching and inviting all his people to do so.

5 ¶ [l] In Gibeon the LORD appeared to Solomon [m] in a dream by night: and God said, Ask what I shall give thee.

[l] ch. 9. 2. 2 Chro. 1. 7.
[m] Num. 12. 6. Matt. 1. 20. & 2. 13, 19.

Quest. How could Solomon pray in his dream, or that prayer be acceptable to God, as this was, ver. 10? *Answ.* The dreams of men are not such insignificant things as many imagine. That good dreams are oftentimes praiseworthy, and evil dreams blameworthy, is not only the opinion of the Jews and Christians, but of divers of the wiser and better heathens; and the reason hereof is evident, because men's dreams are commonly the images of their minds and tempers, and do only reflect and represent, though but faintly and imperfectly, those very things which are most imprinted upon their hearts by their waking meditations and daily conversation; and therefore it is not unreasonable, that either the sinful dreams of evil-minded men should be imputed to them, and punished in them, or the virtuous dreams of good men be imputed to and rewarded in them: which was Solomon's case; for his heart having been daily and constantly employed in passionate longings and prayers for the wisdom which here he begs, it was a natural and likely thing that his heart should, as it did, work that way even in his dreams. Although, to speak truly and strictly, Solomon's prayer made in his dream would have been no way pleasing to God, nor profitable to himself, if it had not been the result of his daily and most serious practice; and though God signified his mind in a dream, yet it was Solomon's waking prayers (which were shadowed by this dark representation) which God accepted and requited; and this acceptance of God was signified to him in an extraordinary manner, and by a Divine dream, which was one of those ways whereby God oft used to communicate his will to his prophets and people. So the whole business lies thus: Solomon dreamed that God bid him ask what he would, 1 Kings iii. 5, and that he did ask wisdom, ver. 6, &c., and that God accepted his desire, ver. 10, and gave him that gracious answer, ver. 11. &c. And all this was done in a dream, but with this difference; Solomon's prayer was but imaginary, but God's answer was real, though conveyed in a dream. And when he awoke, he knew by Divine inspiration that this was a dream sent from God to assure him that he would give him wisdom, and riches, and honour, and this with respect unto his frequent, constant, and fervent waking desires, which his dream of his prayers did sufficiently intimate. See more on ver. 6. *God said*, i. e. he dreamed that God said so.

6 [n] And Solomon said, Thou hast shewed unto thy servant David my father great ‖ mercy, according as he [o] walked before

[n] 2 Chron. 1. 8, &c.
‖ Or, bounty
[o] ch. 3. 6. & 9. 4. 2 Kin. 20. 3. Ps. 15. 2.

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thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou [p]hast given him a son to sit on his throne, as *it is* this day.

p ch. 1. 48.

Solomon said, i. e. he dreamed that he said. See on ver. 5. Or, he really said. For although the use of reason is ordinarily so dark and imperfect in dreams, that such actings are not human actions; yet in extraordinary and Divine dreams it is but reasonable to allow something extraordinary. For who can doubt but God may so clear up and assist a man's reason in his dream, that he may have a true and strong apprehension of some things, which also may make a suitable impression upon the will or affections; and consequently such acts of the soul may be moral acts, and regardable by God and men? And this might be a kind of ecstatical rapture, whereby his soul might be as it were carried out of his body, as St. Paul's was, 2 Cor. xii. 3, for a season; in which case both his reason might clearly and distinctly apprehend God's mind, and his gracious offer; and his will might make a free choice of wisdom; which therefore might be accepted and rewarded by God. *In truth;* either, first, Sincerely, and without dissimulation. But that is more fully expressed in the following words, *in uprightness of heart.* Or rather, secondly, In the true worship and service of God, in the profession, belief, practice, and defence of the truth, or of the true religion, or of God's will or word, which is called *truth*, Prov. xxiii. 23; John xvii. 17; Gal. iii. 1. So *truth* here contains all his duties to God, as *righteousness* doth his duties to men, and *uprightness* the right manner of performing both sorts of duties. *Uprightness of heart with thee*, i. e. in thy judgment, to whom alone his heart was known; and to whom he oft appealed as the witness of his integrity; and with respect to whom he performed all his duties, even to men. *Thou hast kept*, or, *reserved*, that which thou didst not reserve for Saul, whose posterity thou didst cut off from the kingdom.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: [q]and I *am but* a little child: I know not *how* [r]to go out or come in.

q 1 Chr. 29. 1. r Num. 27. 17.

I am but a little child; so he was in years; not as if he were now but twelve years old, as many gather from this name of *child;* for that name is given to Ishmael when eighteen years old, Gen. xxi. 14, 15, and to Rehoboam when forty-one years old, 2 Chron. xiii. 7, where the word is the same in the Hebrew; and before this time David calls him *a wise man*, chap. ii. 9: but he was now not above twenty years old; and withal, (which he principally intends,) he was raw and unexperienced, as a child, in state affairs, and altogether unfit for so hard a task. *To go out or come in*, i. e. to govern my people, and manage affairs, as that phrase signifies, Numb. xxvii. 17; Deut. xxxi. 2; Josh. xiv. 11.

8 And thy servant *is* in the midst of thy people which thou [s]hast chosen, a great people, [t]that cannot be numbered nor counted for multitude.

s Deut. 7. 6. t Gen. 13. 16. & 15. 5.

Is in the midst of thy people, i. e. is set over them to rule and guide them; a metaphor from the overseer of divers workmen, who usually is in the midst of them, that he may the better observe how each of them dischargeth his office. *Which thou hast chosen;* thy peculiar people, whom thou takest special care of, and therefore wilt expect a more punctual account of my government of them.

9 [u]Give therefore thy servant an †understanding heart [x]to judge thy people, that I may [y]discern between good and bad: for who is able to judge this thy so great a people?

u 2 Chr. 1. 10. Prov. 2. 3, 9. Jam. 1. 5. † Heb. *hearing.* x Ps. 72. 1, 2. y Heb. 5. 14.

An understanding heart; whereby I may both clearly discern, and faithfully perform, all the parts of my duty; for both these are spoken of in Scripture as the effects of a good understanding; and he that lives in the neglect of his duties, or the practice of wickedness, is called a *fool*, and one *void of understanding. Judge*, or, *govern*, as that word is used, Judg. iii. 10; iv. 4; Psal. vii. 8; lxvii. 4; Isa. ii. 4; xvi. 5. *That I may discern between good and bad*, to wit, in causes and controversies among my people; that I may not through mistakes, or prejudices, or passions, give wrong sentences, and call *evil good*, or *good evil*. *Who is able* of himself, or without thy gracious assistance.

10 And the speech pleased the LORD, that Solomon had asked this thing.

How such a dreaming prayer could please God, see in the notes on ver. 5, 6.

11 And God said unto him, Because thou hast asked this thing, and hast [z]not asked for thyself †long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding †to discern judgment;

z Jam. 4. 3. † Heb. *many days.* † Heb. *to hear.*

Nor hast asked the life of thine enemies; that God would take away their lives, or put them into thy power to destroy them.

12 [a]Behold, I have done according to thy words: [b]lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

a 1 John 5. 14, 15. b ch. 4. 29, 30, 31. & 5. 12. & 10. 24. Eccles. 1. 16.

I have done according to thy words; I have granted, and do at this present grant, unto thee thy desire. And accordingly at this time God did infuse into him a far higher degree and greater measure of wisdom than he naturally had. *A wise and an understanding heart*, i. e. wisdom to govern thy people, to know and do thy several duties; which was the thing that Solomon desired, ver. 7, 9, and the effects whereof here follow, ver. 16, &c.; and withal, all Divine and human wisdom, the knowledge of all things, of all the arts and sciences, as may be gathered from 1 Kings iv. 29, &c., and that in a far greater proportion than by his years, and the time he could get for his study, could possibly produce. *So that there was none;* either no king, or rather, no man; for he is herein preferred, not only before all kings, but before *all men*, chap. iv. 31; no mere man since the fall equalled him, to wit, in universal knowledge, and especially in the art of well-governing his people. *Neither after thee shall any arise like unto thee. Quest.* Did not the apostles excel him? *Answ.* They did not in natural and political knowledge, but only in the knowledge of the mysteries of faith, which were more freely and more fully imparted in those times; the ignorance whereof was no disparagement to Solomon's wisdom, because they were not discoverable by any creature without Divine revelation, which God saw fit not to afford in Solomon's time. I know no inconvenience in affirming that Solomon's natural capacities were higher than any of the apostles; and Solomon had a more comprehensive knowledge of all things known in that age, than the apostles had in all the discoveries of their age.

13 And I have also [c]given thee that which thou hast not asked, both [d]riches, and honour: so that there ‖shall not be any among the kings like unto thee all thy days.

c Wisd. 7. 11. Matt. 6. 33. Eph. 3. 20. d ch. 4. 21, 24. & 10. 23, 25, &c. Prov. 3. 16. ‖ Or, *hath not been.*

I have also given; either, first, I have granted and decreed to give; for words signifying action are oft put only for the purpose of the action. Or rather, secondly, *I will give*, as it is expressed in the parallel place, 2 Chron. i. 12; I will as certainly give them, as if I had actually done it; for future certain things are oft expressed in Scripture in the past time, as is well known to all. *There shall not be;* so it is true of all the succeeding kings of Israel, of whom he speaks. Or, *hath not been*, as it is in the Hebrew; and so it may be true of all the kings that then were or had been in the world, whereof none was like to him, to wit, in all the things here mentioned, and wherein he is compared with them, which is not only in riches, but also in wisdom, and in honour or renown. *All thy days*, to wit of thy life;

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whereby he signifies, that these gifts of God were not temporary and transient, as they were in Saul, but such as should abide with him whilst he lived.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, [e] as thy father David did walk, then I will [f] lengthen thy days.

e ch. 15. 5.
f Ps. 91. 16. Prov. 3. 2.

If thou wilt walk in my ways: this caution God gives him, lest his great wisdom should make him proud, or careless, or presumptuous, as if he were out of all danger; and to oblige him to more care and circumspection to avoid the snares and mischiefs to which so much prosperity and glory would probably expose him; and withal, to justify himself in case he should afterwards alter the course of his providence towards Solomon; and that when men are surprised with Solomon's dreadful fall, they might know it was no surprisal to God, but that he did foresee it, and would overrule it to his own glory one way or other.

15 And Solomon [g] awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and [h] made a feast to all his servants.

g So Gen. 41. 7.
h So Gen. 40. 20. ch. 8. 65. Esth. 1. 3. Dan. 5. 1. Mark 6. 21.

It was a dream, i. e. he perceived that it was a dream; not a vain dream, wherewith men are commonly deluded; but a Divine dream, assuring him of the thing; which he knew, partly by a Divine impression and inspiration thereof in his mind after he was awakened; and partly by the vast alteration which he presently found within himself in point of wisdom and knowledge. *The ark of the covenant of the Lord* was there in the city of David, 2 Sam. vi. 17, before which he presented himself in the way of holy ministration and adoration, which may be noted by the word *stood*. Or that word may note his abode there for some considerable time, as the offering of so many sacrifices required. *Offered up burnt-offerings*, chiefly for the expiation of his and his people's sins, through the blood of Christ, manifestly signified in these sacrifices. *And offered peace-offerings*, solemnly to praise God for all his mercies, and especially for giving him a quiet and fixed possession of the kingdom, and for his glorious appearance to him in a dream, and for the great promise therein made to him, and the actual accomplishment of it since wrought in him.

16 ¶ Then came there two women, *that were* harlots, unto the king, and [i] stood before him.

i Num. 27. 2.

Harlots, or, *victuallers;* for the Hebrew word signifies both. See on Josh. ii. 1. And possibly they might be both; this by their open profession, and the other by their secret practice: not that they were common harlots; for neither would Solomon have tolerated such; nor durst such have presented themselves before so wise and just a ruler; nor did such use either to bring forth children, or to have such a tender care of and affection to them as these express. Yet that they were unmarried persons, and so guilty of fornication, seems most probable, both because there is no mention of any husbands, whose office it was, if there were any such, to contest for their wives; and because they lived a solitary life in one house. *Unto the king:* haply they had presented their cause to the inferior courts, who could not determine; and therefore now they bring it to the king, as the supreme magistrate, and famous for his wisdom. *Stood there before him*, desiring and expecting his sentence in the case.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

The third day; so they could not be distinguished by their age. *There was no stranger with us in the house;* therefore no witness on either side; and although there might be some sensible difference to an exact observer between the features of the two children, yet it is not probable that was much minded by the neighbours; for though civil women might assist them both in their child-births, yet it is not likely they would afterwards converse much with them, as being persons of suspected fame, and the features of the children, especially for so few days, might easily be so like, that it was difficult to discern the one from the other. And the testimonies of the women were of equal credit, i. e. of none at all.

19 And this woman's child died in the night; because she overlaid it.

And so smothered it; which she justly conjectures, because there were evidences of that kind of death, but no appearance of any other cause thereof.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

She arose at midnight, when I was asleep, as she reasonably and truly concluded. *Took my son from beside me;* either because she really desired the comfort of a child, to be educated by her, and owned as hers; or because she would not be thought guilty of the child's death, for which she knew not how severely Solomon would punish her. *While thine handmaid slept;* as she might well know, because had she been awake, she had discovered and prevented her design.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

Both peremptorily and vehemently affirmed the same thing, oft repeating the same words.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

He said this with seeming sincerity and earnestly, though with a design far above the reach of the two women, or of the people present, who probably with admiration and horror expected the execution of it.

26 Then spake the woman whose the living child *was* unto the king, for [k] her bowels † yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

k Gen. 43. 30. Is. 49. 15. Jer. 31. 20. Hos. 11. 8.
† Heb. *were hot.*

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

As is evident from her natural and motherly affection to the child, which she had rather have alienated and given away from her than destroyed.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the [l] wisdom of God *was* † in him, to do judgment.

l ver. 9, 11, 12.
† Heb. *in the midst of him.*

The wisdom of God; either great and eminent wisdom,

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as *the cedars* or *mountains of God* are the highest and most eminent of the kind; or Divine wisdom, with which God had inspired him for the better government of his people. *Was in him to judgment;* to assist him in wisely examining and justly determining the causes and controversies of his people.

CHAP. IV.

Solomon's chief princes, 1—6; *and officers for provision,* 7—19. *The peace and largeness of his kingdom,* 20, 21. *His daily provision for his court,* 22—25. *The stables for his horses,* 26—28. *His wisdom,* 29—34.

SO king Solomon was king over all Israel.

This is spoken with respect to his successors, who were kings only over a part, and that the smallest part of it. Or in reference to the times of division and rebellion under David; when part went after David, and part after Ish-bosheth; or part after Absalom, or Sheba, or Adonijah. But now all Israel were united under Solomon, and adhered to him, not only a part of them; especially since the death of Adonijah and Joab, (who may be suspected to have watched an opportunity of revolting,) and the confinement of Abiathar and of Shimei, (if not his death also,) who could now have little or no interest or opportunity of setting up a party against Solomon, (their principals being taken away, to whom they were but accessaries,) nor in probability any design to attempt it.

2 And these *were* the princes which he had; Azariah the son of Zadok the ‖ priest,

‖ Or, *the chief officer.*

The princes which he had, i. e. the chief rulers or officers belonging to him. *The son,* or, the grandson, by comparing this with 1 Chron. vi. 8, 9. *Of Zadok;* either Zadok the priest, 1 Chron. vi. 8, 9, or some other of that name. *The priest;* so he was the second priest, or the priest that attended upon Solomon's person in holy offices and administrations. But when this sacred writer professeth to give an account of Solomon's *princes,* why should he put the second priest, or Solomon's domestic priest, in the first place? or why should he be mentioned distinctly from his father, who was generally present with Solomon, and could easily, either by himself, or some other fit person or persons appointed by him, manage all the king's sacred concerns? or why is he named before his father? Others therefore render this Hebrew word *prince,* as it is used Gen. xli. 45; xlvii. 22, 26; Exod. ii. 16; 2 Sam. viii. 18. So he was either the chief in dignity, the first prince, and the highest officer in the state next to the king; or the chief minister of state, by whom the great affairs of state were managed and prepared for the king's consideration, &c.

‖ Or, *secretaries.* [a] 2 Sam. 8. 16. & 20. 24. ‖ Or, *remembrancer.*

3 Elihoreph and Ahiah, the sons of Shisha, ‖ scribes; [a]Jehoshaphat the son of Ahilud, the ‖ recorder.

Scribes, i. e. secretaries of state. He chose two, whereas David had but one; either because he observed some inconveniences in trusting all those matters in one hand; or because he had now much more employment than David had, this being a time of great peace and prosperity, and his empire enlarged, and his correspondencies with foreign princes more frequent. *The recorder;* of which see on 2 Sam. viii. 16.

[b] ch. 2. 35. [c] See ch. 2. 27.

4 And [b]Benaiah the son of Jehoiada *was* over the host: and Zadok and [c]Abiathar *were* the priests:

i. e. The high priests, to wit, successively, first Abiathar, and then Zadok. *Quest.* Why is Abiathar named when he was deposed? *Answ.* First, Because it is ordinary for persons to retain the names and titles of those places which in reality they have lost. Secondly, Because though he was deposed from the high priesthood, yet he was a priest, and the chief of one of the priestly families: and as Zadok was jointly named with Abiathar, when Abiathar alone was the high priest, as 2 Sam. viii. 17; xx. 25; so now Zadok and Abiathar are joined, although the high priesthood was rested in Zadok alone. Thirdly, Possibly Abiathar, though he was deposed from the supreme priesthood, yet upon his serious repentance, and by the intercession of his friends, was restored to the execution of the priestly office, and put into that place which Zadok enjoyed when Abiathar was high priest. Fourthly, Some say that here is mention made of all Solomon's chief officers, both such as now were, and such as had been, and such as were afterwards, as they gather from ver. 11 and 15, where two persons are named who married two of Solomon's daughters, which could not be till many years after this time.

[d] ver. 7. [e] 2 Sam. 8. 18. & 20. 26. [f] 2 Sam. 15. 37. & 16. 16. 1 Chr. 27. 33.

5 And Azariah the son of Nathan *was* over [d]the officers: and Zabud the son of Nathan *was* [e]principal officer, *and* [f]the king's friend:

Over the officers, or *overseers,* or *surveyors,* to wit, over those *twelve officers* named ver. 7, &c., where this Hebrew word is used, who were all subject, and to give up their accounts to him; though the word signifies any governors or commanders of the higher sort, as 1 Kings v. 16; 2 Chron. viii. 10. *Son of Nathan,* the prophet, who had been so highly instrumental in Solomon's establishment in the throne. *Principal officer;* possibly president of the king's council. The Hebrew word is *cohen,* which, ver. 2, is rendered *priest;* whence some read this place thus: *Zabud the son of Nathan the priest,* or *the minister,* (as the word properly signifies, and that title well enough agrees to a prophet; or *the prince,* for the prophet Nathan was a man considerable both for his quality, and for his honour and esteem with the king,) was *the king's friend. The king's friend;* either his special favourite, both for his father's sake and for his own, having, it seems, been brought up with him; or his confidant, with whom he used to communicate his most secret counsels.

6 And Ahishar *was* over the houshold: and [g]Adoniram the son of Abda *was* over the ‖ tribute.

[g] ch. 5. 14. ‖ Or, *levy.*

Over the household; steward of the king's household. *Over the tribute,* to wit, the personal tribute, or the levy of men, as appears by comparing this with chap. v. 13, 14, it being very fit that there should be some one person to whom the chief conduct or inspection of that great business was committed.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his houshold: each man his month in a year made provision.

8 And these *are* their names: ‖ The son of Hur, in mount Ephraim:

‖ Or, *Ben-hur.*

This and others of them are denominated from their fathers, because they were known and famous in their generation.

9 ‖ The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

‖ Or, *Ben-dekar.*

Or, *Elon, the house* or *dwelling-place of Hanan;* and *Hanan* may be a man's name, and this place may be so differenced from other *Elons.* Or, *the plain* (for so the Hebrew word signifies) *of Beth-hanan.*

10 ‖ The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

‖ Or, *Ben-hesed.*

There were two *Sochohs,* but both near together. See Josh. xv. 35, 48. *The land of Hepher,* in Judah. See 1 Chron. iv. 6.

11 ‖ The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

‖ Or, *Ben-abinadab.*

The region of Dor, in Manasseh within Jordan, where also were Taanach, Megiddo, and Beth-shean, ver. 12.

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:

Zartanah beneath Jezreel, which was in Issachar. And this seems added to distinguish it from that *Zartanah,* Josh. iii. 16.

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13 ‖ The son of Geber, in Ramoth-gilead; to him *pertained* [h] the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* [i] the region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars:

‖ Or, *Ben-geber.*
[h] Num. 32. 41.
[i] Deut. 3. 4.

In Ramoth-gilead; Ramoth in the land of Gilead, Deut. iv. 43; Josh. xx. 8; 1 Kings xxii. 3; so called to difference it from Ramoth in Issachar, 1 Chron. vi. 73. *Jair;* in Manasseh beyond Jordan. See Numb. xxxii. 41; Deut. iii. 14. *Great cities with walls and brasen bars:* this is added by way of distinction from those towns of Jair; for being without Jordan, they were liable to the attempts of their enemies.

14 Ahinadab the son of Iddo *had* ‖ Manahaim:

‖ Or, *to Mahanaim.*

The city and territory of *Mahanaim;* of which see Gen. xxxii. 2; Josh. xiii. 26. But this seems too narrow a compass for one of these great officers, and unequal to the rest; although these portions seem not to be distributed into equal portions of land, but into larger or lesser parts, according to their fertility or barrenness. And this seems to have been a very fruitful place. See 2 Sam. xvii. 27. Or, *to Mahanaim.* So he may understand all the space from the parts last mentioned to Mahanaim, which was in the tribe of Gad.

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

The son of Elah; which he adds to distinguish him from that cursed and cursing Shimei, 2 Sam. xvi. 5.

19 Geber the son of Uri *was* in the country of Gilead, *in* [k] the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

[k] Deut. 3. 8.

In the country of Gilead, i. e. in the remaining part of that land of Gilead, which was mentioned above, ver. 13. *In the land,* or rather, *in that land;* for the Hebrew points intimate that the emphatical article is there understood, to wit, in all Gilead, excepting the parcels mentioned before, in all the territories of Sihon and Og; which because they were of large extent, and yet all committed to this one man, it is here noted concerning him as his privilege above the rest, whose jurisdictions were of a narrower extent.

20 ¶ Judah and Israel *were* many, [l] as the sand which *is* by the sea in multitude, [m] eating and drinking, and making merry.

[l] Gen. 22. 17. ch. 3. 8. Prov. 14. 28.
[m] Ps. 72. 3, 7. Micah 4. 4.

21 And [n] Solomon reigned over all kingdoms from [o] the river unto the land of the Philistines, and unto the border of Egypt: [p] they brought presents, and served Solomon all the days of his life.

[n] 2 Chr. 9. 26. Ps. 72. 8. Ecclus. 47. 13.
[o] Gen. 15. 18. Josh. 1. 4.
[p] Ps. 68. 29. & 72. 10, 11.

From the river Euphrates; for so far David, having conquered the Syrians, extended his empire, which Solomon also maintained in that extent. And so God's promise concerning the giving of the whole land, as far as Euphrates, to the Israelites, was fulfilled. And if the Israelites had multiplied so much that the land of Canaan would not suffice them, having God's grant of all the land as far as Euphrates, they might have seized upon it whensoever occasion required. *Unto the land of the Philistines;* which is to be understood inclusively; for it is unreasonable to think that the Philistines were not within Solomon's dominion. *Unto the border of Egypt;* unto the river Sihor, which was the border between Egypt and Canaan, Josh. xiii. 3. Compare Gen. xv. 18. *Served Solomon,* by tribute, or other ways, as he needed and required.

22 ¶ And Solomon's † provision for one day was thirty † measures of fine flour, and threescore measures of meal,

† Heb. *bread.*
† Heb. *cors.*

Thirty measures, Heb. *cors;* each of which contained ten ephahs, Exod. xvi. 36. So this provision was sufficient for near three thousand persons. *Meal,* of a coarser sort, for common use, and for the inferior sort.

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

Ten fat oxen, fatted in stalls. *Out of the pastures;* well fleshed, tender, and good, though not so fat as the former.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over [q] all the kings on this side the river: and [r] he had peace on all sides round about him.

[q] Ps. 72. 11.
[r] 1 Chr. 22. 9.

Tiphsah; either that *Tiphsah,* 2 Kings xv. 16, which was in the kingdom of Israel within Jordan; or rather, another place of that name upon the *river* now mentioned, to wit, Euphrates, even that eminent city which is mentioned by Ptolemy, and Strabo, and Pliny, called *Thapsacum.* And this best agrees with the following *Azzah,* which was the border of Canaan in the south and west, Gen. x. 19; Deut. ii. 23, as *Tiphsah* was in the north and east. And so his dominion is described by both its borders. *All the kings on this side the river;* who owned subjection and paid tribute to him.

25 And Judah and Israel [s] dwelt † safely, [t] every man under his vine and under his fig tree, [u] from Dan even to Beer-sheba, all the days of Solomon.

[s] See Jer. 23. 6.
† Heb. *confidently.*
[t] Mic. 4. 4. Zech. 3. 10.
[u] Judg. 20. 1.

Under his vine and under his fig tree; enjoying the fruit of his own labours with safety and comfort. Under these two trees, which were most used and cultivated by the Israelites, he understands all other fruit-bearing trees, and all other comforts, by a synecdoche. And they are brought in as sitting or *dwelling under* these trees, partly, for recreation or delight in the shade; and partly, for the comfort or advantage of the fruit; and withal, to note their great security, not only in their strong cities, but even in the country, where the vines and fig trees grew, which were most open to the incursions of their enemies.

26 ¶ And [x] Solomon had forty thousand stalls of [y] horses for his chariots, and twelve thousand horsemen.

[x] ch. 10. 26. 2 Chron. 1. 14. & 9. 25.
[y] See Deut. 17. 16.

Forty thousand stalls of horses. In 2 Chron. ix. 25, it is but *four thousand. Answ.* First, Some acknowledge an error of the transcriber, writing *arbahim, forty,* for *arbah, four,* which was an easy mistake. And such mistakes in some copies, in these lesser matters, God might permit, for the trial and exercise of our faith, without any prejudice to the authority of the sacred Scriptures in the great doctrines of faith and good life. Secondly, It is not exactly the same Hebrew word which is here and there, though we translate both *stalls;* and therefore there may well be allowed some difference in the signification, the one signifying properly *stables,* of which there were 4000, the other *stalls* or *partitions* for each horse, which were 40,000; which great number seems directly forbidden, Deut. xvii. 16, except Solomon had some particular dispensation from God, which might be, though it be not recorded. *For his chariots;* both for his military chariots, which seem to be those 1400, 1 Kings x. 26, and for divers other uses, as about his great and various buildings, and merchandises, and other occasions, which might require some thousands of other chariots. *Twelve thousand horsemen;* appointed partly for the defence and preservation of his people in peace; and partly for attendance upon his person, and for the splendour of his government. Compare chap. x. 26. But the words may be otherwise rendered, *and twelve thousand horses,* for *parash* manifestly signifies both a *horse* and *horsemen.* And these might be a better sort of horses than most of those which were designed for the chariots. Or thus, *and* for (which particle is easily understood and borrowed from the foregoing clause) *twelve thousand horsemen;* and so he means that the 40,000 horses were in part appointed for his chariots, and in part for his 12,000 horsemen.

27 And [z] those officers provided victual for king Solomon, and for all that

[z] ver. 7

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came unto king Solomon's table, every man in his month: they lacked nothing.

Those officers; named above, ver. 7, &c. *They lacked nothing;* or rather, *they suffered nothing to be lacking* to any man that came thither, but plentifully provided all things necessary.

28 Barley also and straw for the horses
‖ Or, *mules*, or, *swift beasts.* Esth. 8. 14. Mic. 1. 13. and ‖dromedaries brought they unto the place where *the officers* were, every man according to his charge.

Dromedaries, or *mules*, by comparing this with 2 Chron. ix. 24; or *post horses*, which are particularly mentioned and distinguished from the other horses, because they took a more exact and particular care about them. Howsoever, it is agreed that these were swift beasts, which is evident from Esth. viii. 10, 14; Micah i. 13.

a ch. 3. 12. Ecclus. 47. 14, 15, 16, 17. 29 ¶ And [a]God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

Largeness of heart, i. e. either, first, Magnanimity, or generosity, and greatness of spirit, whereby he was disposed and imboldened to undertake great things. But this seems not so well to suit with the following resemblance. Or rather, secondly, Vastness of understanding; a most comprehensive knowledge of all things, both Divine and human; for this wisdom is the thing for which he is here commended, both in the foregoing and following words. *Even as the sand that is on the sea-shore;* which cannot be numbered or measured; and which, though it be so vast and comprehensive, yet consists of the smallest parts: and so it may note that Solomon's wisdom was both vast, reaching to all things; and most accurate, searching and discerning every small thing.

30 And Solomon's wisdom excelled the
b Gen. 25. 6. c See Acts 7. 22. wisdom of all the children [b]of the east country, and all [c]the wisdom of Egypt.

The children of the east country; the Chaldeans, Persians, and Arabians, who all lay eastward from Canaan, and who were famous in ancient times for their wisdom and learning, as appears both from sacred and profane writers. *The wisdom of Egypt*, i. e. the Egyptians, whose fame was then great for their skill in the arts and sciences, which made them despise the Grecians as children in knowledge. See Acts vii. 22.

d ch. 3. 12. 31 For he was [d]wiser than all men;
e 1 Chro. 15. 19. Ps. 89, title. f See 1 Chro. 2. 6. & 6. 33. & 15. 19. Ps. 88, title. [e]than Ethan the Ezrahite, [f]and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

Wiser than all men; either of his nation, or of his time, or of all times and nations, whether of the east or any other country, excepting only the first and Second Adam. *Ethan the Ezrahite, and Heman;* Israelites of eminent wisdom, probably the same mentioned 1 Chron. ii. 6; xv. 19; xxv. 4; Psal. lxxxviii. title; lxxxix. title. *Chalcol and Darda;* of whom see 1 Chron. ii. 6. *The sons of Mahol. Object.* All these four were the sons *of Zerah*, 1 Chron. ii. 6, or of *Ezrah*, as others call him. *Answ.* Either the same man had two names, Zerah and Mahol, which was common amongst the Jews; and he might be called *Mahol* from his office or employment; for that signifies a *dance*, or *a pipe;* and he was expert in musical instruments, and so were his sons, 1 Chron. xv. 17—19, who possibly may here be called, by a vulgar Hebraism, *sons of the musical instrument*, from their dexterity in handling it, as upon another account we read of the *daughters of music*, Eccles. xii. 4.

g Prov. 1. 1. Eccles. 12. 9. h Cant. 1. 1. 32 And [g]he spake three thousand proverbs: and his [h]songs were a thousand and five.

Proverbs, i. e. short, and deep, and useful sentences, whereof a great and the best part are contained in the Books of Proverbs and Ecclesiastes. Of his songs the chief and most divine are in the Canticles.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

Of trees, i. e. of all plants, of their nature and qualities; all which discourses are lost, without any impeachment of the perfection of the Holy Scriptures; which were not inspired and written to teach men philosophy or physic, but only to make men wise to salvation. See John xx. 31; 2 Tim. iii. 16, 17. *From the cedar tree unto the hyssop*, i. e. from the greatest to the least.

i ch. 10. 1. 2 Chro. 9. 1, 23. 34 And [i]there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

From all kings of the earth, to wit, from all the neighbouring kings; universal particles being frequently understood in a restrained sense; and such restriction is grounded upon the following words, where this is limited to such as heard of Solomon's wisdom.

CHAP. V.

Hiram sendeth to congratulate Solomon; who desireth of Hiram timber to build the temple, 1—6. *Hiram blesseth God for Solomon; and, for food for his family, sendeth him trees*, 7—12. *The number of labourers and workmen employed about the temple*, 13—18.

a ver. 10. & 18. 2 Chr. 2. 3, *Huram.* AND [a]Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the
b 2 Sam. 5. 11. 1 Chron. 14. 1. Amos 1. 9. room of his father: [b]for Hiram was ever a lover of David.

Hiram sent his servants unto Solomon, to wit, as soon as he heard of his succession in the throne, as the following words show, he sent to congratulate with him, as the manner of princes is.

c 2 Chron. 2. 3. 2 And [c]Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God [d]for the wars
d 1 Chro. 22. 8. & 28. 3. which were about him on every side, until the LORD put them under the soles of his feet.

Thou knowest, by common fame, and by particular information. *Could not build an house unto the name of the Lord his God*, i. e. either, first, For the worship and service of God, 1 Kings iii. 2. Or, secondly, For the Lord himself, as that phrase is used, Deut. xxviii. 58; Psal. xx. 1; lii. 9. *Which were about him on every side;* which diverted his cares and thoughts to other things, and withal occasioned God's denial of the honour of that work to him. *Put them under the soles of his feet*, i. e. made them subject to him, that he might trample upon them at his pleasure. Compare Psal. viii. 6; 1 Cor. xv. 27.

4 But now the LORD my God hath given me [e]rest on every side, *so that there is* neither adversary nor evil occurrent.
e ch. 4. 24. 2 Chron. 22 9.

5 [f]And, behold, I †purpose to build an house unto the name of the LORD my God, [g]as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.
f 2 Chron. 2. 4. † Heb. *say.* g 2 Sam. 7. 13. 1 Chron. 17. 12. & 22. 10.

6 Now therefore command thou that they hew me [h]cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt †appoint: for thou knowest that
h 2 Chron. 2. 8, 10. † Heb. *say.*

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there is not among us any that can skill to hew timber like unto the Sidonians.

Command thou that they, i. e. thy servants, as appears both from the foregoing words, *command*, &c., and from the following opposition of *my servants*. And this assistance which these Gentiles gave to the building of Solomon's temple was a type of the calling of the Gentiles, and that they should be very instrumental in the building and constituting of Christ's spiritual temple, to wit, his church. *Hew me cedar trees;* which, for their soundness, and strength, and fragrancy, and durableness, were most excellent and proper for his design. Of these David had procured some, but not a sufficient number. *Lebanon* was either wholly or in part in Solomon's jurisdiction; and therefore he doth not desire that Hiram would give him the cedars, because they were his own already; but only that his servants might *hew* them for him; which required art and skill in the time and manner of doing of it; all which the ingenious Tyrians well understood. *My servants shall be with thy servants;* either to be employed therein as they shall direct; or to receive the cedars, being cut down and hewed, from their hands, and to transmit them to me; although Hiram in his return eased him of that trouble. *Unto thee will I give hire for thy servants*, i. e. pay them for their labour and art. *The Sidonians*, or Tyrians; for these places and people being near, and subject to Hiram, are promiscuously used one for another.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

He rejoiced greatly; being an ingenuous prince, a lover of excellency, and a faithful friend to David and to his house. *Blessed be the Lord;* for though it be not probable that he was a sincere proselyte, because he did not endeavour the instruction of his people, and the extirpation of their gross idolatry, which by God's blessing and Solomon's help he might easily have effected; yet he had sufficient information concerning the nature and excellency of the God of Israel, and had honourable thoughts of him, as also divers other heathens had, 1 Sam. iv. 8; Dan. vi. 16; 2 Mac. iii. 3.

8 And Hiram sent to Solomon, saying, I have †considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

† Heb. *heard.*

Hiram sent a letter, 2 Chron. ii. 11. *Concerning timber of fir;* which formerly was, and still is, very useful in most buildings. Others render the Hebrew word, *pitch trees*, or *ash trees*, or *pine trees*. To others it was a particular sort of cedars, and therefore comes under the general name of *cedars*, in Solomon's message before related.

9 My servants shall bring *them* down from Lebanon unto the sea: [i] and I will convey them by sea in floats unto the place that thou shalt †appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, [k] in giving food for my houshold.

[i] 2 Chron. 2. 16.

† Heb. *send.*

[k] See Ezra 3. 7. Ezek. 27. 17. Acts 12. 20.

Unto the sea; the midland sea. *In floats*, or *ships*, or *rafts*. It is thought the timbers were tied together in the water, as now it is usual, and so by the help of boats or ships conveyed to the appointed place, which was at no great distance. *Unto the place that thou shalt appoint me;* which was Joppa, 2 Chron. ii. 16, a town upon the sea, Josh. xix. 46; Acts ix. 43. *Discharged*, Heb. *dispersed*, or *dissolved;* which implies that they were tied together. *Food for my houshold*, i. e. either, first, My kingdom or people; for the word *house* or *family* is sometimes used for a nation or people, as Judg. xiii. 2; xviii. 11; Zech. xii. 13; xiv. 18. The reason of this desire is, because the country belonging to Tyre and Sidon was very barren, and the people there being very numerous, depended upon Solomon's country for relief, as is manifest from Acts xii. 20: compare Ezra iii. 7; Ezek. xxvii. 17. And this relief or provisions Hiram doth not desire to be freely given to him, but to be sold to him and his people at a reasonable rate, as Josephus reports it. Or, secondly, My *servants* employed in the work, as it is expressed, 2 Chron. ii. 15; though divers, both Jewish and Christian, interpreters conceive that this and that are differing accounts; and that here he speaks of the recompence which was given to Hiram himself, and to his house, for the materials which were taken out of his territories; and in 2 Chron. ii. of what was given to his servants for their labour. Or, thirdly, My royal family and court, which most properly is called his *house*.

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 [l] And Solomon gave Hiram twenty thousand † measures of wheat *for* food to his houshold, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

[l] See 2 Chron. 2. 10.

† Heb. *cors.*

Twenty measures of pure oil, Heb. *twenty cors of pure oil;* but in 2 Chron. ii. 10, it is *twenty thousand baths of oil;* to which is there added *twenty thousand measures of barley*, and *twenty thousand baths of wine*. Either therefore, first, He speaks of several things, as was now said on ver. 9. Or, secondly, He speaks there of what Solomom offered; for it runs thus, *I will give;* and here of what Hiram accepted; and accordingly Solomon gave, for it is here said *Solomon gave Hiram*. Or, thirdly, The barley, and wine, and *twenty thousand baths of* common *oil*, mentioned 2 Chron. ii., must be added to the *twenty thousand measures of wheat*, and the *twenty measures of pure oil*, here expressed, and the whole sum is to be made up from both places; that Book of Chronicles being written to supply and complete the histories of the Books of Samuel and of the Kings. *Thus gave Solomon to Hiram year by year;* either, first, For sustenance to the workmen, during the years wherein they were employed in the cutting down and hewing of the timber. Or, secondly, For the yearly support of the king's house during the said time. And these words being left out in 2 Chron. ii., may seem to favour their opinion, that these places speak of divers passages, and several recompences, the one given to the king's house, the other to the labourers, although the argument is not cogent; and this might be omitted there, either because it was sufficiently implied in the nature of the thing, or because it had been plainly expressed here.

12 And the LORD gave Solomon wisdom, [m] as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

[m] ch. 3. 12.

The Lord gave Solomon wisdom, i. e. he increased in wisdom more and more; which is here mentioned, because he showed his wisdom in all his transactions with Hiram.

13 ¶ And king Solomon raised a †levy out of all Israel; and the levy was thirty thousand men.

† Heb. *tribute of men.*

Which were to be employed in the most honourable and easy parts of the work relating to the temple, in manner expressed, ver. 14. And these were Israelites; but those 150,000, mentioned ver. 15, were strangers, by comparing this with chap. ix. 21, 22. If it seem strange to any man that so many thousands should be employed about so small a building as the temple was, it must be considered, 1. That the temple, all its parts being considered, was far larger than men imagine, of which more hereafter. 2. That it is probable, that they were employed by turns, as the 30,000 were, ver. 14, else they had been oppressed with hard and uninterrupted labours. 3. That the timber and stone hewed and carried by them was designed, not only (though principally) for the temple, but also for Solomon's own houses and buildings; because we read of no other levy of men, nor of any great care and pains taken, after the building of the temple, for the procurement or preparation of materials for his own houses, or his other buildings; which implies, that that work was done before; nay, that

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this very levy of men was made and employed *for the building of the Lord's house, and Solomon's house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer*, is expressed 1 Kings ix. 15, which may fully satisfy that scruple.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and [n]Adoniram *was* over the levy.

n ch. 4. 6.

o ch. 9. 21. 2 Chron. 2. 17, 18.

15 [o]And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

Either of timber, or rather of stones; for Hiram had taken care for the timber.

16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

Whereof 3000 were set over the 150,000, expressed ver. 15, each of these over 50 of them, and the odd 300 were set over these 3000, each of these to have the oversight of ten of them, to take an account of the work from them. But in 2 Chron. ii. 18, these overseers are said to be 3600. *Answ.* The 300 added in 2 Chron. ii. might be a reserve, to supply the places of the other 3000; yea, or of the 3300; as any of them should be taken off from the work by death, or sickness, or weakness, or necessary occasions; which was a prudent provision, and not unusual in such-like cases. And so there were 3600 commissioned for the work, but only 3300 employed at one time; and therefore both computations may fairly stand together. Some learned men add, that those 3600 were strangers, which indeed is manifest from 2 Chron. ii. 17; and that those 3300 were a distinct number of men, and Israelites, which were set over all the rest, both strangers and Israelites; who therefore are here called *the chief of Solomon's officers*, and are said to *rule over the workmen;* whereas all that is said of those 3600, 2 Chron. ii. 18, is, that they were *overseers to set the people a work;* which may deserve further consideration. Others say, that the 300 added in 2 Chron. were overseers of the Tyrian workmen in Mount Lebanon, and the rest in all other places; or that they were set over some particular and more curious and considerable parts of the work.

17 And the king commanded, and they brought great stones, costly stones, *and* [p]hewed stones, to lay the foundation of the house.

p 1 Chr. 22. 2.

Costly stones; marble and porphyry, or other stones of great size and value. *To lay the foundation of the house;* where they could not afterward be seen; and therefore that this was done, is mentioned only as a point of magnificence, except it was intended for a type or mystical signification of the preciousness of Christ, who is *the foundation* of the true temple, the church of God, as he is called, Isa. xxviii. 16; 1 Cor. iii. 11.

18 And Solomon's builders and Hiram's builders did hew *them*, and the ‖stonesquarers: so they prepared timber and stones to build the house.

‖ Or, *Giblites:* as Ezek. 27. 9.

The stone-squarers, Heb. *the Giblites;* the inhabitants of Gebel, a place near Zidon, named Psal. lxxxiii. 7; Ezek. xxvii. 9, famous for artificers and architects, Josh. xiii. 5. These are here mentioned apart, as distinct from the rest of Hiram's builders, as the most eminent of them.

CHAP. VI.

The building of the temple, and the time thereof; the form and largeness, windows, chambers, and materials, 1—10. *God's promise unto it*, 11—13. *The ceiling and adorning it*, 14, 15. *The oracle*, 16—22. *The cherubims, and divers ornaments*, 23—30. *The doors*, 31—35. *The inner court*, 36. *The time in building*, 37, 38.

a 2 Chron. 3. 1, 2. 1012.

AND [a]it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that [b]he † began to build the house of the LORD.

b Acts 7. 47. † Heb. *built.*

This chronological difficulty is too vast and comprehensive to be fully discussed here, or to be determined by unlearned readers; and for the learned, I refer them to what is largely digested in my Latin Synopsis upon this place. It may suffice at present to suggest these particulars: 1. That *Israel's coming out of Egypt* is variously understood in Scripture, and with some latitude, so as not only to note the time when first they came out of Egypt, but the time of their being in or coming out of the wilderness; as is manifest from Deut. iv. 45, where the words in the Hebrew are not *after*, &c., as we translate it, but *in their coming forth out of Egypt;* and Psal. cxiv. 1—3, *When Israel came forth*, &c., Heb. *in their coming forth*, &c. And it is not impossible it may be so understood here, *after* they *were come out*, &c., to wit, completely, i. e. towards the end of their expedition out of Egypt into Canaan. Nor doth the difference between the Hebrew prepositions *lamed* and *beth*, which a learned man objects, hinder this sense; for as *beth* signifies (as he saith) *after*, so also doth *lamed*, Gen. vii. 4, 10; Numb. xxxiii. 38. 2. That whereas the times of the judges do chiefly cause this difficulty, there are many things which will relieve us therein; as, 1. That divers of the years there mentioned belong to one and the same time, as is evident from Jair's twenty-two years, within which fell out, as divers learned chronologers agree, the eighteen years of the oppression of the Ammonites, and several years of the Philistine tyranny, who oppressed Israel in the west, whilst the Ammonites vexed them in the east; and the like might be observed in other cases. 2. That the years of rest are not necessarily to be understood of so many distinct years, besides those of war and servitude; and those words which are generally rendered *the land had rest forty* or *eighty years*, or the like, may be thus rendered, and that very agreeable to the Hebrew, *The land had rest*, or *began to rest*, or recovered its rest, *in the fortieth* or *in the eightieth* (the cardinal numbers being frequently put for the ordinal, especially where the number exceeds ten) *year*, to be computed from some remarkable time; and so that phrase doth not note how long time, or till what time, the rest continued, but at what time it began. As for instance, in Judg. iii. 11, *the land had rest*, not *forty years*, as it is in our translation, but *in the fortieth year*, to wit, from and after their first rest in, or quiet possession of, the land of Canaan, which Joshua gave them; which time may very probably be made up of the days of Joshua, after he had settled them in a state of rest; and *of the elders that outlived him*, Judg. ii. 7, and the time of their corruption after the death of those elders; and the eight years of servitude under the king of Mesopotamia. So Judg. iii. 30, *The land had rest in the eightieth year*, to wit, from and after that rest which Othniel obtained for them, ver. 11. And Judg. v. 31, *It rested in the fortieth year*, to wit, after that rest got by Ehud, Judg. iii. 30. And Judg. viii. 28, *It rested in the fortieth year*, to wit, from the last rest got by Deborah. And thus the computation of years is more plain and certain, being thus made from rest to rest, than theirs that proceed the other way. And this is the more considerable, because it was the opinion of that famously learned and pious bishop of Armagh. All which considered, it will be very easy to contain all the parts and passages of sacred story, from the coming out of Egypt to this time, within the compass of four hundred and eighty years; of the several parcels whereof, see my Latin Synopsis. And as for other scriptures, which some conceit to be contradictory to this, I shall by God's help vindicate them in their several places.

In the fourth year of Solomon's reign; his three first years being spent partly in settling the affairs of his kingdom, without which neither civil nor ecclesiastical concerns could have any consistency; and partly in making necessary preparations for the work. *He began to build;* for so it is expressed 2 Chron. iii. 1; and so it is explained here below, ver. 37. *The foundation of the house was laid;* though in the Hebrew it be only *he built.* Thus active words are oft understood of the beginning of the action, as Gen. v. 32; xi. 26.

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c See Ezek. 41. 1, &c.

2 And c the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

The house; properly so called, as distinct from all the walls and buildings which were adjoining to it, to wit, the holy and most holy place. *The length thereof;* from east and to west. And this and the other measures may seem to belong to the inside from wall to wall. *Threescore cubits;* cubits of the sanctuary; of which see on Gen. vi. 15. *The height thereof,* to wit, of the house; for the porch was 120 cubits high, 2 Chron. iii. 4. So that all the measures compared each with other were harmonious. For 60 to 20 (the length to the breadth) is triple, or as 3 to 1; and 60 to 30 (the length to the height) is double, or as 2 to 1; and 30 to 20 (the height to the breadth) is sesquialter, or one and a half, as 3 to 2; which are the proportions answering to the three great concords in music, commonly called a twelfth, an eighth, and a fifth; which therefore must needs be a graceful proportion to the eye, as that in music is graceful to the ear.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

Before the temple of the house; in the *front of* or entrance into *the house*, 2 Chron. iii. 4; being a *peristilium* or *portico*, a walk or gallery, at one end of the building (from side to side). And the measures of this were harmonious also. For 20 to 10 (the length of the portico to the breadth of it) is double, or as 2 to 1. And if the height within be the same with that of the house, that is, 30; it will be to the length of it as 3 to 2, and to its breadth as 3 to 1. Or if we take in the whole height mentioned 2 Chron. iii. 4, which is 120; there is in this no disproportion, being to its length as 6 to 1, and to its breadth, as 12 to 1; especially when this height was conveniently divided into several galleries, one over another, each of which had their due proportions.

d See Ezek. 40. 16. & 41. 16.

4 And for the house he made d ‖ windows of narrow lights.

‖ Or, *windows broad* within, and *narrow* without: or, *skewed* and *closed.*

Narrow outward, to prevent the inconveniencies of the weather; widening by degrees inward, that so the house might better receive and more disperse the light. Or, *for prospect*, i. e. to give light; yet *shut*, i. e. so far closed as to keep out weather, and let in light.

‖ Or, *upon*, or, *joining to.* e See Ezek. 41. 6. † Heb. *floors.* f ver. 16, 19, 20, 21, 31. † Heb. *ribs.*

5 ¶ And ‖ against the wall of the house he built e † chambers round about, *against* the walls of the house round about, *both* of the temple f and of the oracle: and he made † chambers round about:

Against the wall; or, *upon it;* or, *joining* to it; for the beams of the chambers were not fastened into the wall, but leaned upon the buttresses of the wall. *He built chambers,* for the laying the priests' garments and other utensils belonging to the temple, or to the worship of God, therein: see 2 Kings xi. 2; 1 Chron. xxviii. 12; Ezek. xlii. 13, 14. *Round about;* not simply, for there were none on the east side; and it may seem that there were some spaces left for the windows, which being narrow outwardly, little spaces would suffice; but in a manner, i. e. on all the sides except the east, where the porch was, and except some very small passages for the light. And yet these lights might be in the five uppermost cubits of the wall, which were above all these chambers; for these were only fifteen cubits high, and the wall was twenty cubits high. *He made chambers,* Heb. *ribs,* i. e. either other chambers above and besides the former; or rather, long galleries, which encompassed all the chambers, as the ribs do man's body; and which were necessary for passage to all the several chambers.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made † narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

† Heb. *narrowings*, or, *rebatements.*

Five cubits broad, to wit, on the inside, and besides the galleries mentioned above. *Narrowed rests,* or, *narrowings;* as in our buildings the walls of a house are thicker or broader at the bottom, and narrower towards the top; only these narrowings were in the outside of the wall, which at each of the three stories was a cubit narrower than that beneath it. And this is mentioned as the reason of the differing breadth of the chambers, because the wall being narrower, allowed more space for the upper chambers. *That the beams should not be fastened in the walls of the house;* that there might be no holes made in the wall for the fastening of them; and that the chambers might be removed, if occasion were, without any inconvenience to the house.

7 And g the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building.

g See Deut. 27. 5, 6. ch. 5. 18.

Made ready; hewed, and squared, and fitted exactly according to the direction of the architect. No *tool heard in the house, while it was in building:* so it was ordered, partly, for the ease and conveniency of carriage; partly, for the magnificence of the work, and commendation of the workmen's skill and diligence; and partly, for mystical signification. And as this temple was a manifest type, both of Christ's church upon earth, and of the heavenly Jerusalem; so this circumstance signified as to the former, that it is the duty of the builders and members of the church, as far as in them lies, to take care that all things be transacted there with perfect peace and quietness; and that no noise of contention, or division, or violence be heard in that sacred building; and for the latter, that no spiritual stone, no person, shall bear a part in that heavenly temple, unless he be first hewed, and squared, and made meet for it in this life.

8 The door for the middle chamber *was* in the right † side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

† Heb. *shoulder.*

The door for the middle chamber, i. e. by which they entered to go up to the middle chamber or chambers, to wit, such as were in the middle story. *In the right side,* i. e. in the south side, called *the right side* here, and in the Hebrew text, Psal. lxxxix. 12, and in other authors; because when a man looks towards the east, or sun-rising, which is esteemed the most glorious part of the heavens, and to which men most frequently look for divers reasons, the south is on his right hand; whereby it is implied that there was another door on the left, or the north side, leading to the chambers on that side, though for brevity sake it be not mentioned here. *With winding stairs;* which were either, 1. Within the thickness of the temple wall, as many think; which is not probable, as tending to the great weakening of the wall; especially in the upper parts, where the wall was much narrower. And if such care was taken to preserve the walls entire and unbroken, that there might not be small holes made into it for the fastening of the beams of the chambers, ver. 6, it seems very absurd and incredible that there should be made such great breaches within them, as the stairs would require. Or rather, 2. Without the wall, and without the chambers too, as leading up to the gallery out of which they went into the several chambers. *Into the middle chamber,* or rather, *into the middle* story, or row of chambers, and so in the following words, *out of the middle* story; for these stairs could not lead up into each of the chambers, nor was it needful or convenient it should do so, but only into the story, which was sufficient for the use of all the chambers.

9 h So he built the house, and finished it; and covered the house ‖ with beams and boards of cedar.

1005.

h ver. 14, 38. ‖ Or, *the vaultbeams and the ceilings with cedar.*

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He built the house, and finished it, to wit, the bulk and the body of the house. *Covered the house*, or, *the house*, i. e. the top of the house, for the like is said of the sides and bottom, ver. 15, even *the beams and boards*, (or, *the vault-beams and the ceilings*; the arched beams and boards wherewith the top of the house was covered, which was made of other wood, which was more pliable than cedar, and would better endure bowing and bending,) *with cedars*.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

Against all the house; which interpreters understand of those chambers described ver. 5, 6. But why should that be repeated again, and that so darkly and confusedly, after he had particularly and exactly treated of them (unless to give an account of the height of each chamber, or story, which before was not done)? And the Hebrew words may be truly and properly rendered thus, *He built a roof* (to wit, a flat and plain roof, called *yatziah*, because of the exact resemblance it hath with the floor of a house) *over all the house*, according to the manner of all the Israelitish buildings, which were flat at the top; of which see Deut. xxii. 8; Josh. ii. 6; 2 Sam. xi. 2. The inner roof was arched, ver. 9, that it might be more beautiful and glorious to behold; but the outward roof was flat. *Five cubits high*, above the walls of the temple; which was necessary, that it might be a little higher than the arched roof, which it was designed to cover and secure. *They rested*, Heb. *it rested*, to wit, the roof; for the Hebrew verb is of the singular number. *With timber of cedar*; which rested upon the top of the wall, as the chambers, ver. 5, rested upon the sides of the wall. But all this I submit to the learned and judicious.

11 ¶ And the word of the LORD came to Solomon, saying,

Either by some prophet, or rather in a vision or dream, as it did before.

12 *Concerning* this house which thou art in building, [i] if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, [k] which I spake unto David thy father:

[i] ch. 2. 4. & 9. 4.

[k] 2 Sam. 7. 13. 1 Chron. 22. 10.

God speaks thus, partly to encourage him to proceed in his work, and partly to purge out that pride and vain-glory, (which God, the searcher of hearts, saw either then did or would arise in Solomon's mind, as being the author and builder of so glorious a work,) and that presumption and security, which was very likely to grow, and God foresaw would grow, both in Solomon and in the people; as if God was now in a manner engaged to continue his presence with them, and in his own temple; and that they had now no great reason to fear God's departure from them, though they should provoke him. Therefore he expresseth the condition upon which his promise and favour is suspended; and by assuring him thereof in case of obedience, he plainly intimates the contrary upon his disobedience.

13 And [l] I will dwell among the children of Israel, and will not [m] forsake my people Israel.

[l] Exod. 25. 8. Lev. 26. 11. 2 Cor. 6. 16. Rev. 21. 3.

[m] Deu. 31. 6.

14 [n] So Solomon built the house, and finished it.

[n] ver. 38.

15 And he built the walls of the house within with boards of cedar, ‖ both the floor of the house, and the walls of the cieling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

‖ Or, *from the floor of the house unto the walls, &c.* and so, ver. 16.

Both the floor, or rather, *from the floor*, as it is in the Hebrew; for the *floor* itself was not covered with cedar, but *with fir*, as it here follows. *And the walls of the ceiling*, or rather, as it is in the Hebrew, *unto the walls of the ceiling*, or *of the roof*, i. e. unto the top of the wall, which was even with the roof; for the roof itself was not of stone, but wood. Or, *unto the walls of the ceiling*, i. e. unto the ceiling itself; which performing the office of a wall, may well be called by that name. For the name of a *wall* is not appropriated to stone or brick, because we read of a *brasen wall*, Jer. xv. 20, and *a wall of iron*, Ezek. iv. 3. And that *wall into* which *Saul smote* his *javelin*, 1 Sam. xix. 10, seems more probably to be understood of wood than of stone; especially, considering that it was the room where the king used to dine. So by this *periphrasis*, *from the floor of the house unto the walls of the ceiling*, he designs all the side walls of the house. *He covered them*, to wit, the side walls of the house, now mentioned. *With wood*, i. e. with other kind of wood, even with fir, as appears from 2 Chron. iii. 5, wherewith the floor is here said to be covered. *The floor of the house*: this is here spoken only concerning the floor, because there was nothing but planks of fir; whereas there was both cedar and fir in the sides of the house, the fir being either put above or upon the cedar, or intermixed with or put between the boards or ribs of cedar, as may be gathered from the said parallel place, 2 Chron. iii. 5.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the °most holy *place*.

° Ex. 26. 33. Lev. 16. 2. ch. 8. 6. 2 Chro. 3. 8. Ezek. 45. 3. Heb. 9. 3.

Twenty cubits on the sides of the house, i. e. the most holy place, which contained in the length of the house *twenty cubits*, by comparing this with ver. 2, and ver. 17, which may be said to be *on the sides of the house*, because this part took off twenty cubits in length from each side of the house, and was also twenty cubits from side to side; so it was twenty cubits every way. Or, *on the sides* (i. e. on all the sides, as indeed it was) *of the house*, or *of that house*, to wit, *the most holy place*, as it here follows. Or, *from the sides of the house*, i. e. from one side to the other. And so this is meant only of the partition-wall, which was between the holy and the most holy place. *Both the floor and the walls*, or rather, as ver. 15, *from the floor to the wall*, or *ceiling*, or *roof*. So it is not necessary, at least by virtue of these words, to understand this, as they generally do, that the floor itself was built with cedar; but only all the sides of it from the bottom twenty cubits upward. If it be said that the whole house, and consequently the most holy place, was thirty cubits high, ver. 2, it may be replied, either that that is true only of the greater house, or the holy place, which is called *the house*, ver. 17, and that the lesser, or the most holy place, was but twenty cubits high, as divers think; or that the *ten cubits* at the top were covered with some other wood or thing, or were left open, that it might thereby receive both light from the candlesticks, and smoke from the altar of incense. *For the oracle, even for the most holy place*, i. e. that it might be the oracle, or *the most holy place*. Or, *on the inner side* (whereby he might imply that the outside of the partition-wall which looked towards the holy place was not so covered) *of* (for the Hebrew *lamed* is very oft a note of the genitive case) *the oracle*, even *of the most holy place*; which last words are added to explain what he means by the word *oracle*, which he had not used before.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

The house, i. e. the holy place. *That is, the temple*: this is added to restrain the signification of the word *house*, which otherwise notes the whole building. *Before it*, i. e. before the oracle. Or, as it is in the Hebrew, *before my face*, i. e. before the place of my presence. Or it may be said to be before God, because he being pleased to describe himself as sitting upon the cherubim, hath his face towards this house, where he beholds the services of his people. So this part of the house, distinct from the most holy, hath its harmonious proportions also. The length 40, to the height 30, is sesquiterian, or 4 to 3 (which is that of a fourth in music); the length to the breadth, 40 to 20, as 2 to 1; the height to the breadth, 30 to 20, as 3 to 2.

18 And the cedar of the house within *was* carved with ‖ knops and † open flowers: all *was* cedar; there was no stone seen.

‖ Or *gourds*. † Heb. *openings of flowers*.

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All was cedar, i. e. all the house was covered with cedar. *Quest.* How was this true, when it was covered with fir, 2 Chron. iii. 5? *Answ.* 1. It was done with cedar and fir; of which see on ver. 15. 2. It may be said to be *all cedar*, because the greatest part was so, universal particles being oft so used. 3. *Cedar* is here named, not to exclude all other wood, but *stone* only, as the following words show. 4. Or, *all was of cedar;* that is, all the carving was of cedar.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

He prepared, i. e. adorned and fitted it for the receipt of the ark. *In the house*, Heb. *in the middle of the house*, or *building;* not *the middle* mathematically or exactly, but in general within the house, as that phrase, *in the middle*, oft signifies; as Deut. iv. 11; Josh. vii. 21; Dan. iii. 26. *Within*, or, *in the uttermost part* of the house; for so this was, the entrance into the house being at the other end.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with †pure gold; and *so* covered the altar *which was of* cedar.

† Heb. *shut up.*

In the forepart, or rather, which was *in the inner part*, to wit, of the house; called here in Hebrew, *the forepart*, not because a man first enters there, but because when a man is entering, or newly entered, into the house, it is still before him. Thus the same, or the like word proceeding from the same root, is oft used, as Lev. x. 18; 1 Kings vi. 19, 29, 30, 36; 1 Chron. xxviii. 11. *Twenty cubits in the height thereof. Object.* The great house was thirty cubits high, above, ver. 2. *Answ.* It is probably affirmed by divers, that the most holy place was not so high as the holy place by ten cubits; which was no way inconvenient, nor against the rules of proportion observed in buildings. And as the second part of the building was far lower than the first, which was the porch; so the third part might be considerably lower than the second. And it might be lower either, 1. Outwardly, or in respect of the walls of it, which might be only twenty cubits high, and at that height covered with a flat roof; it being but decent that that eminently holy place should be distinguished from the less holy, even by its outward and visible shape. Or, 2. Inwardly, or within the walls of that part. For although this part might be vaulted at the top, as the holy place was, which vaulted roof some think was ten cubits high; yet here might be the difference, that the vaulted roof of the holy place lay open to view, whereas that of the most holy was covered with a flat roof from wall to wall, at the height of twenty cubits. *So covered*, i. e. with gold, chap. vii. 48; 1 Chron. xxviii. 18. *The altar*, to wit, the altar of incense, which was put next to the most high place, ver. 22. *Which was of cedar. Object.* This altar was made of *shittim wood*, Exod. xxx. 1. *Answ.* Either that was covered with cedar, that it might be agreeable to the rest; *all* being *cedar*, as was said, ver. 18. Or this was a new altar which Solomon made by Divine command and direction, delivered to him, either immediately, or by his father; of which see 1 Chron. xxviii. 12, &c. But this place may seem to be better translated thus, *and he covered the altar with cedar;* either to make it like the rest; or because this was a new altar made of stone, and therefore fit to be covered with cedar, that it might better receive and retain the gold wherewith this cedar was overlaid, ver. 22.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

The house, or, *that house*, to wit, the oracle. *With pure gold:* compare 2 Chron. iii. 8. *He made a partition by the chains of gold*, i. e. he made a veil, which was upon or before the partition; or which was a further partition between the holy and the most holy; which veil did hang upon these golden chains. Others render it thus, *he closed* or *shut* (as the word signifies in the Chaldee dialect, from which divers Hebrew words borrow their signification) it (i. e. the house now mentioned, to wit, the door of it) *with chains* or *bars of gold. Before the oracle*, i. e. in the outward part of the wall, or partition, which was erected between the oracle and the holy place; which is properly said to be before the oracle, which was the space within, and beyond that partition; for there the veil was hung, and there the chains or bars, or whatsoever it was which fastened the doors of the oracle, were placed. *He overlaid it*, to wit, the partition; which he here distinguisheth from *the house*, or the main walls of the house, which he had in the former part of this verse told us were overlaid with gold; and now he affirms as much of the partition.

22 And the whole house he overlaid with gold, until he had finished all the house: also [p]the whole altar that *was* by the oracle he overlaid with gold.

p Exod. 30. 1, 3, 6.

The whole house; not only the oracle, but all the holy place; and, as some add, even the chambers belonging to it. *The whole altar that was by the oracle*, i. e. the altar of incense, which was set in the holy place close by the doors of the oracle. *He overlaid with gold*, as before he overlaid it with cedar; of which see the notes on ver. 20.

23 ¶ And within the oracle [q]he made two cherubims *of* ‖† olive tree, *each* ten cubits high.

q Ex. 37. 7, 8, 9. 2 Chro. 3. 10, 11, 12.
‖ Or, *oily.*
† Heb. *trees of oil.*

Besides those two made by Moses, Exod. xxv. 18, which were of gold, and far less than these, and fixed in another place and posture. *Of olive tree*, or, *of oily trees*, which sometimes are distinguished from the olive trees, as Isa. xli. 19.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and [r]‖they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

r Exod. 25. 20. & 37. 9. 2 Chro. 3. 13.
‖ Or, *the cherubims stretched forth their wings.*

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and †open flowers, within and without.

† Heb. *openings of flowers.*

Carved figures of cherubims, as signs of the presence and protection of the angels vouchsafed by God to that place. *Palm trees;* emblems of that peace and victory over their enemies which the Israelites duly serving God in that place might expect. *Within and without;* within the oracle and without it, in the holy place.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* ‖a fifth part *of the wall.*

‖ Or, *five-square.*

i. e. Four cubits in height or breadth, whereas the wall was twenty cubits. Or, *a fifth part* of the door now mentioned. Or rather, *five-square*, having five sides and five angles, which is not incongruous nor unusual in buildings.

32 The ‖two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and †open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

‖ Or, *leaves of the doors.*
† Heb. *openings of flowers.*

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33 So also made he for the door of the temple posts *of* olive tree, ‖ a fourth part *of the wall.*

‖ Or, *foursquare.*

Or rather, *four-square.* See on ver. 31.

34 And the two doors *were of* fir tree: the [a] two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

[a] Ezek. 41. 23, 24, 25.

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

The inner court, i. e. the priests' court, 2 Chron. iv. 9; so called, because it was next to the temple, which it did encompass. *With three rows of hewed stone, and a row of cedar beams;* which is understood either, 1. Of the thickness of the wall, the three rows of stones being one within another, and the cedar innermost, as a lining to the wall. Or, 2. Of the height of the wall, which was only three cubits high, that the people might see the priests sacrificing upon the altar, which was in their court; each row of stones being about a cubit, and possibly of a differing colour from the rest, and all covered with cedar. Or rather, 3. Of so many galleries, one on each side of the temple, whereof the three first were of stone, and the fourth of cedar, all supported with rows of pillars; upon which there were many chambers for the uses of the temple, and of the priests; for it is hard to think that only the making of a low wall about the court would be called a building of the court. And that a great number of buildings and rooms were necessary for the various offices and works which were to be done, and the treasures of all sorts which were to be laid up in the temple, largely so called, is sufficiently evident from the nature of the things, and divers passages in Scripture: see, among others, 1 Chron. xxviii. 11, 12.

37 ¶ [t] In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

[t] ver. 1.

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished ‖ throughout all the parts thereof, and according to all the fashion of it. So was he [u] seven years in building it.

‖ Or, *with all the appurtenances thereof, and with all the ordinances thereof*

1005.

[u] Compare ver. 1.

Seven years complete, and six months, as appears by computation. But smaller sums are usually neglected, and swallowed up in the greater, both in Scripture, as Judg. xx. 46; 2 Sam. v. 4; 1 Kings ii. 11, and in other authors. It is not strange that this work took up so much time; for, 1. The temple properly so called was for quantity the least part of it, there being very many and great buildings both above ground in the several courts, (for though only the court of the priests be mentioned, yet it is thereby implied that the same thing was proportionably done in the others,) and under ground. 2. The great curiosity of art which was used here, and the fewness of exquisite artists, required the longer time for the doing of it. And if the building of Diana's temple did employ all Asia for two hundred years, and the building of one *pyramid* employed three hundred and sixty thousand men for twenty years together, both which Pliny affirms; no reasonable man can wonder that this temple was seven years in building.

CHAP. VII.

The building of Solomon's house: the house of Lebanon, 1—5. *The porch of pillars, and of judgment: the house of Pharaoh's daughter,* 6—12. *Hiram's work of the two pillars of brass,* 13—22. *Of the molten sea,* 23—26. *Of the ten bases of brass,* 27—37. *The ten brasen lavers: all the vessels of brass and gold,* 38—50. *The dedicated things are brought into the temple,* 51.

BUT Solomon was building his own house [a] thirteen years, and he finished all his house.

1005. till 992.

[a] ch. 9. 10. 2 Chro. 8. 1.

His own house; the royal palace for himself, and for his successors. Or, *his houses,* the singular number being put for the plural. *Thirteen years;* almost double time to that in which the temple was built; because neither were the materials so far provided and prepared for this as they were for the temple; nor did either he or his people use the same alacrity and diligence in this as in the other work; nor had they the same obligations to this work as they had to that, to which they were quickened by God's express command, and by the necessity of setting up God's worship there, as the foundation of all the hopes and happiness both of king and people, whereas his building was only for Solomon's greater conveniency, and he had already a palace of David's building.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

The house of the forest of Lebanon; a house so called, either, first, Because it was built in the mountain and forest of Lebanon, for his recreation there in summer time. But it is generally and more probably held, that it was in or near Jerusalem, both because there was *the throne of judgment,* ver. 7, which was fittest to be in the place of his constant and usual residence; and because there was the chief magazine of arms, Isa. xxii. 8, and Solomon's golden shields were put there, as is manifest from 1 Kings x. 17; xiv. 25, 26, 28, which no wise prince would do in a place so remote from his royal city, and in the utmost borders of his kingdom, as this was. Or rather, secondly, From some resemblance it might have with that place, for the pleasant shades and groves which were about it; nothing being more frequent, both in sacred and other writers, than to transfer the names of Carmel, or Tempe, or the like, to other places of the same nature and quality with them. *The length thereof,* to wit, of the principal mansion; to which doubtless other buildings were adjoined. *Upon four rows of cedar pillars;* upon which the house was built, and between which there were four stately walks. *With cedar beams upon the pillars;* which were laid for the floor of the second story.

3 And *it was* covered with cedar above upon the † beams, that *lay* on forty five pillars, fifteen *in* a row.

† Heb. *ribs.*

So in this second story were only three rows of pillars, which was sufficient for the ornament of the second, and for the support of the third story.

4 And *there were* windows *in* three rows, and † light *was* against light *in* three ranks.

† Heb. *sight against sight.*

Light was against light; one directly opposite or answering to the other, as is usual in well-contrived buildings. *In three ranks;* one exactly under another.

5 And all the ‖ doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

‖ Or, *spaces and pillars were square in prospect.*

He speaks either, first, of the same lights mentioned ver. 4, it being the manner of the Hebrews to repeat the same things; or rather, of the smaller windows or lights, which were over the several doors, as the manner of many buildings is.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* ‖ before them: and the *other* pillars and the thick beam *were* ‖ before them.

‖ Or, *according to them.*

‖ Or, *according to them.*

A porch of pillars, i. e. supported by divers pillars, for the more magnificent entrance into the house; upon which also it is thought there were other rooms built, as in the

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house. *The porch*, now mentioned, which is said to be *before them*, i. e. before the pillars on which the house of Lebanon stood, or before the doors and posts mentioned ver. 5; or, *a porch*, i. e. another and a lesser porch, which was *before them*, i. e. before the pillars of the greater porch now mentioned. *And the other pillars*, or, *and pillars*, i. e. fewer and lesser pillars for the support of the lesser porch. *The thick beam;* which was laid upon these pillars, as the others were, ver. 2.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar † from one side of the floor to the other.

† Heb. *from floor to floor.*

He made a porch; another porch or distinct room without the house. *For the throne*, described chap. x. 18. *Where he might judge* the people that brought their causes before him. *From one side of the floor to the other*, i. e. the whole floor; or, *from floor to floor*, i. e. from the lower floor on the ground, to the upper floor which covered it.

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, [b] whom he had taken *to wife*, like unto this porch.

b ch. 3. 1. 2 Chr. 8. 11.

Within the porch, i. e. between the porch and the house, called therefore *the middle court*, 2 Kings xx. 4. *A house for Pharaoh's daughter;* of which see 1 Kings iii. 1; 2 Chron. viii. 11. *Like unto this porch;* not for form or quantity, but for the materials and workmanship, the rooms being covered with cedar, and furnished with like ornaments.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

All these buildings described here and in the former chapter. *According to the measures of hewed stones;* either, first, which were hewed in such measure and proportion, as exact workmen used to hew ordinary stones; or, secondly, as large as common hewed stones, which are oft very great. *Within and without;* both on the inside of the buildings which were covered with cedar, and on the outside also. *From the foundation unto the coping;* from the bottom to the top of the building. *On the outside toward the great court;* not only on the outside of the front of the house, which being most visible, men are more careful to adorn; but also of the other side of the house, which looked towards the great court belonging to the king's house.

10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

Stones of ten cubits; not square, which would have been both unnecessary, and unportable, and unmanageable; but of solid measure, by which stones and timber are usually measured; and so they were only two cubits square, but there were twenty solid cubits contained in them. And so also the following *eight cubits* are to be understood.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

Above, i. e. in the roof or upper part; for this is opposed to the *foundation*. *Costly stones and cedars*, intermixed here the one, and there the other.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, [c] and for the porch of the house.

c John 10. 23. Acts 3. 11.

The great court, to wit, of Solomon's dwelling-house, mentioned ver. 8. *A row of cedar beams;* of which see the note on 1 Kings vi. 36. *Both for the inner court of the house of the Lord*, or, *as* (Heb. *and*, which is oft used in that sense for a particle of comparison or similitude, as Prov. xi. 25; xvii. 3; xxv. 23,) *for the inner court*, &c., i. e. as it was in that inner court, of which the very same thing is said 1 Kings vi. 36. Otherwise it might seem very improper and impertinent to speak of the court of the Lord's house here, where he is treating only of Solomon's house. *For the porch of the house*, or, *of this house*, to wit, of which I am here speaking, i. e. of the king's house, the porch whereof had pillars, ver. 6, and these both of stone and cedar, as may seem most probable, because the other pillars were such. And whereas the number and quality of the pillars of the porch was omitted, ver. 6, that defect is here supplied, and we are implicitly acquainted with both of them. But this I speak with submission.

13 ¶ And king Solomon sent and fetched [d] Hiram out of Tyre.

d 2 Chr. 4. 11 *Huram:* See ver. 40.

14 [e] He *was* † a widow's son of the tribe of Naphtali, and [f] his father *was* a man of Tyre, a worker in brass: and [g] he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

e 2 Chr. 2. 14. † Heb. *the son of a widow woman.* f 2 Chr. 4. 16. g Ex. 31. 3. & 35. 1.

A widow's son of the tribe of Naphtali. Object. She was one *of the daughters of Dan*, 2 Chron. ii. 14. *Answ.* So indeed Hiram king of Tyre there affirms; but he might easily mistake or be misinformed, especially being no Israelite, nor a careful observer of the distinction of tribes. Or she might be of Dan by her father, and of Naphtali by her mother, or by her husband, who was of that tribe, and therefore she was truly *a widow of Naphtali. His father was a man of Tyre;* either by his descent, being a Tyrian by birth; or by education and habitation, he or his father being given to the study of these arts, and having planted themselves at Tyre for their improvement therein. However that was, it was a singular providence of God, that there was at that time so excellent a workman fit for so great and glorious works. *All works in brass*, and *of gold, and stone, and purple, and blue*, &c., as is affirmed, 2 Chron. ii. 14. But only his skill *in brass* is here mentioned, because he speaks only of the brazen things which he made.

15 For he † cast [h] two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

† Heb. *fashioned.* h 2 Kings 25. 17. 2 Chron. 3. 15. & 4. 12. Jer. 52. 21.

He cast two pillars of brass; of which see 2 Kings xxv. 16, 17; Jer. lii. 21. *Of eighteen cubits high apiece. Object.* They are said to be thirty-five cubits high, 2 Chron. iii. 15. *Answ.* That place manifestly speaks of both the pillars; and this of *each*, or *one pillar*, as it is in the Hebrew. *Object.* But then it should have been thirty-six cubits. *Answ.* Either the odd half cubit is swallowed up either in the top of the chapiter, or in the bottom of the basis of each pillar; or it is neglected in the account, as commonly small measures or numbers are. *Line of twelve cubits did compass either of them about;* so the diameter was four cubits, which, considering *the chapiter of five cubits* added to the height of each pillar, 2 Chron. iii. 14, was not unproportionable to the height.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

The height of the one chapiter was five cubits. Object. It is but *three cubits* in 2 Kings xxv. 17. *Answ.* The word *chapiter* is taken diversly, as hundreds of other words are; either more largely for the whole, so it is five cubits; or more strictly, either for the *pommels*, as they are called, 2 Chron. iv. 12, or for the cornice or crown; and so it was but three cubits, to which the pomegranates being added make it *four cubits*, as it is below, ver. 19; and the other work upon it took up one cubit more, which in all made *five cubits*.

17 *And* nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

For the chapiters, which those nets and wreaths did en-

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compass, either covering, and as it were receiving and holding, the pomegranates, or being mixed with them.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

And he made; or, *so he made*, or *framed*, or *perfected*. *Two rows;* either of pomegranates, by comparing this with ver. 20, or of some other curious work.

19 And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

Of lily work; made like the leaves of lilies, or such flowers. *In the porch;* or, as *in the porch*, i. e. such work as there was in the porch of the temple, in which these pillars were set, ver. 21, that so the work of the tops of these pillars might agree with that in the top of the porch. So there is only an ellipsis or defect of the particle *as*, which is frequent, as Gen. xlix. 9; Deut. xxxiii. 22; Psal. xi. 1; Isa. xxi. 8. *Four cubits;* of which see on ver. 16.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-
i See 2 Chro. 3. 16. & 4. 13. Jer. 52. 23. work: and the pomegranates *were* [i]two hundred in rows round about upon the other chapiter.

Over against the belly; so he calls the middle part of the chapiter, and that which jetted furthest out. *The pomegranates were two hundred:* these pomegranates are variously accounted in Scriptures. They are said to be *ninety and six on a side of a pillar*, i. e. in one row, and in all *an hundred*, Jer. lii. 23; four great pomegranates between the several checker-works being added to the first ninety-six. And it must needs be granted that there were as many on the other side of the pillar, or in the other row, which makes them two hundred upon a pillar, as is here said, and four hundred upon both pillars, as they are numbered 2 Chron. iv. 13.

k 2 Chron. 3. 17. l ch. 6. 3. ‖ That is, *He shall establish.* † That is, *In it is strength.* 21 [k]And he set up the pillars in [l]the porch of the temple: and he set up the right pillar, and called the name thereof ‖ Jachin: and he set up the left pillar, and called the name thereof ‖ Boaz.

In the porch of the temple; where they were placed for mere ornament and magnificence, for they supported nothing.

Jachin signifies *he*, i. e. God, *shall establish*, to wit, his temple, and church, and people; and *Boaz* signifies *in it*, or rather, *in him*, (to answer the *he* in the former name,) *is strength*. So these pillars being eminently strong and stable, were in a manner types or documents of that strength which was in God, and would be put forth by God for the defending and establishing of his temple and people, if they were careful to keep the conditions required by God on their parts.

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

m 2 Kings 25. 13. 2 Chro. 4. 2. Jer. 52. 17. † Heb. *from his brim to his brim.* 23 ¶ And he made [m]a molten sea, ten cubits †from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

He made a molten sea; he melted the brass, and cast it into the form of a great vessel, for its vastness called a *sea*, which name is given by the Hebrews to all great collections of waters. The use of it was for the priests to wash their hands and feet, or other things as occasion required, with the water which they drew out of it. See 2 Chron. iv. 2. Compare Exod. xxx. 19, 20.

24 And under the brim of it round about *there were* knops compassing it,
n 2 Chr 4. 3. ten in a cubit, [n]compassing the sea round about: the knops *were* cast in two rows, when it was cast.

Knops; or, *carved* or *molten figures;* for learned Hebricians note, that this word signifies the figures or pictures of all sorts, as flowers, beasts, &c. This general word is particularly explained of *oxen*, 2 Chron. iv. 3, unless there were so many figures, or sculptures of gourds, or other flowers; and in each of these a little ox's head. *Ten in a cubit;* so there were three hundred in all. *The knops were cast* together with the sea, not carved. *In two rows:* it seems doubtful whether the second row had ten in each cubit, and so there were three hundred more; or whether the ten were distributed into five in each row.

25 It stood upon [o]twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.
o 2 Chro. 4. 4. 5. Jer. 52. 20.

It stood upon twelve oxen, of solid brass, which was necessary to bear so great a weight. It is probably conceived that the water was by cocks drawn out of the mouths of these oxen. Three of these looked each way; partly for the more equal and convenient support of the vessel; and partly that divers persons might draw water out of it at the same time, which was frequently necessary, especially in great solemnities.

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained [p]two thousand baths.
p See 2 Chr. 4. 5.

Which amounts to five hundred barrels, each bath containing about eight gallons; the bath being a measure of the same bigness with an ephah, Ezek. xlv. 11. *Object.* This sea is said to contain three thousand baths, 2 Chron. iv. 5. *Answ.* Either there were two sorts of baths, as of cubits, the one common, the other sacred, and the sacred held half as much more as the common; or rather, he here speaks of what it did actually and usually contain, to wit, two thousand baths, which was sufficient for use; and in 2 Chron. iv. 5, he speaks of what it could contain if it were filled to the brim, as it is implied in the Hebrew words, which differ from these, and properly sound thus, *strengthening itself*, (to wit, to receive and hold as much as it could, or being filled to its utmost capacity,) *it contained*, or *could contain, three thousand baths.*

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

He made ten bases; upon which stood the ten lavers mentioned below, ver. 38, in which they washed the parts of the sacrifices, 2 Chron. iv. 6.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

They had borders; broad brims, possibly for the more secure holding of the lavers.

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

A base; so he calls the uppermost part of the base; for though it was above, yet it was a base to the laver, which stood upon it. *Certain additions;* either as bases for the feet of the said lions and oxen, or only as further ornaments.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

Four brazen wheels; whereby the bases and lavers might be carried from place to place, as need required. *Undersetters*, Heb. *shoulders;* fitly so called, because they strongly

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supported the lavers, that they should not fall from their bases when the bases were removed together with the lavers.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.

The mouth of it; so he calls that part in the top of the base which was left hollow, that the foot of the laver might be let into it, and fastened in it. *Within the chapiter*, i. e. within the little base, which he calls *the chapiter*, because it rose up from and stood above the great base, as the head doth above the rest of the body. *And above;* above the chapiter; for the mouth went up and grew wider, like a funnel. *Was a cubit;* either in breadth; or rather in height, ver. 35; whereof half a cubit was above the chapiter or little base, as is said, ver. 35, and the other half is here implied to be within it, and below it. *A cubit and a half*, to wit, in compass. *Four-square, not round;* so the innermost part, called the mouth, was round, but the outward part was square, as when a circle is made within a quadrangle.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were* †*joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

† Heb. *in the base.*

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

And cast together with the bases.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

Not only of the same matter, but of the same piece, being cast with it.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the †proportion of every one, and additions round about.

† Heb. *nakedness.*

According to the proportion, or, *empty place*, i. e. according to the bigness of the spaces which were left empty for them, implying that they were smaller than those above mentioned.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then [q] made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

q 2 Chron. 4. 6.

Forty baths; ten barrels; of which see above, on ver. 26.

39 And he put five bases on the right †side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

† Heb. *shoulder.*

On the right side, i. e. in the south side, as is expressed in the end of the verse, and as *the right side* is used above, 1 Kings vi. 8; Psal. lxxxix. 12. *On the right side of the house;* not within the house, but in the priests' court, where they washed either their hands or feet, or the parts of the sacrifices. *On the left side of the house*, i. e. on the north side; for this is here opposed to the *right* or south *side*. *Over against the south*, i. e. in the south-east part, where the offerings were prepared.

40 ¶ And †Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

† Heb. *Hirom:* See ver. 13.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two [r] networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

r ver. 17, 18.

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* †upon the pillars;

† Heb. *upon the face of the pillars.*

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 [s] And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* †bright brass.

s Ex. 27. 3. 2 Chro. 4. 16.

† Heb. *made bright*, or, *scoured.*

The pots, to seethe those parts of the sacrifices which the priests or officers were to eat. To these *flesh-hooks* are added, 2 Chron. iv. 16.

46 [t] In the plain of Jordan did the king cast them, †in the clay ground between [u] Succoth and [x] Zarthan.

t 2 Chr. 4. 17. † Heb. *in the thickness of the ground.* u Gen. 33. 17. x Josh. 3. 16.

In the clay ground, or, *in thick clay;* fat, and tough, and tenacious, and therefore fittest to make moulds of all sorts, into which the melted brass was to be poured.

47 And Solomon left all the vessels *unweighed*, †because they were exceeding many: neither was the weight of the brass †found out.

† Heb. *for the exceeding multitude.* † Heb. *searched.* 1 Chr. 22. 14.

Solomon left all the vessels unweighed, because the weighing of them was very troublesome, and to no purpose.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: [y] the altar of gold, and [z] the table of gold, whereupon [a] the shewbread *was*,

y Ex. 37. 25, &c. z Ex. 37. 10, &c. a Ex. 25. 30. Lev. 24. 5,—8.

All the vessels that pertained unto the house of the Lord; such as God by the mouth of Moses had commanded to be made for his house and service, and such as Moses had made; only these were larger, and richer, and more, according to the difference of the temple and tabernacle, and Solomon's vast riches, and the poverty of Moses and the Israelites at that time. *The altar of gold*, to wit, of incense, as appears from 1 Chron. xxviii. 18, where this is mentioned amongst the things for which David left gold, and Solomon is here said to build it; and therefore this cannot be that altar made by Moses, Exod. xxv. 23, 24; xxx. 1, 3, which also was of shittim wood, whereas this was made of cedar, and covered with gold, 1 Kings vi. 20. *The table of gold, whereupon the shewbread was;* under which, by a synecdoche, are comprehended both all the utensils belonging to it, and the other ten tables which he made together with it, 2 Chron. iv. 7, 8.

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

The candlesticks; which were ten, according to the number of the tables; whereas Moses made but one; whereby might be signified the progress of the light of sacred truth, which was now grown clearer than it was in Moses's time, and should shine brighter and brighter until the perfect day of gospel light. *Of pure gold;* of massy and fine gold. *Before the oracle*, in the holy place. *The flowers* wrought

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upon the candlesticks, as it had formerly been. See on Exod. xxv. 31.

50 And the bowls, and the snuffers, and the basons, and the spoons, and the † censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

† Heb. *ash pans.*

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the † things [b] which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

† Heb. *holy things of David.* [b] 2 Sam. 8. 11. 2 Chro. 5. 1.

The silver and the gold; either, first, all of it; and so Solomon built it wholly at his own charge; or, secondly, so much of it as was left. *The vessels;* those which David had dedicated, and with them the altar of Moses, and some other of the old utensils which were now laid aside, far better being put in the room of them.

CHAP. VIII.

The feast of the dedication of the temple; the ark of the covenant with the holy instruments are brought into it; the Lord giveth a token of his presence, 1—11. *Solomon's blessing and thanksgiving*, 12—21. *His prayer*, 22—61. *His sacrifice of peace-offerings*, 62—66.

[a] 2 Chron. 5. 2, &c.

THEN [a] Solomon assembled the elders of Israel, and all the heads of the tribes, the † chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, [b] that they might bring up the ark of the covenant of the LORD [c] out of the city of David, which *is* Zion.

† Heb. *princes.* [b] 2 Sam. 6. 17. [c] 2 Sam. 5. 7. 9. & 6. 12, 16.

The elders of Israel; the senators, and judges, and rulers. *The heads of the tribes;* for each tribe had a peculiar head or governor. *The chief of the fathers;* the chief persons of every great family in each tribe. *Unto king Solomon;* unto himself; the antecedent noun being put for the relative and reciprocal pronoun, as is frequent with the Hebrews. *In Jerusalem*, where the temple was built, and now finished. *That they might bring up the ark* to the top of this hill of Moriah, upon which it was built; whither they were now to carry the ark in a solemn pomp, that by this their attendance they might make a public profession of that service, and respect, and obedience which they owed unto that God who was graciously and gloriously present in the ark. *Out of the city of David*, where David had placed the ark, 2 Sam. vi. 12, 17. See on 1 Kings ii. 10; iii. 1. *Which is Zion;* which is called *Zion*, because it was built upon that hill.

2 And all the men of Israel assembled themselves unto king Solomon at the [d] feast in the month Ethanim, which *is* the seventh month.

[d] Lev. 23. 34. 2 Chro. 7. 8. 1004.

All the men of Israel; not only the chief men who were particularly invited, but a vast number of the common people, as being forward to see and to join in this great and glorious solemnity. *At the feast:* understand either, first, The feast of tabernacles. Or rather, secondly, The feast of the dedication, to which Solomon had invited them, which was before that feast; for that began on the 15th day of the 7th month, Lev. xxiii. 34, but this began at the least seven days before that feast; for Solomon and the people kept the feast for fourteen days, here, ver. 65, i. e. seven days for the dedication of the temple, and seven other days for that of tabernacles; and after both these were finished, he sent all the people to their homes on the twenty-third day of the month. See 2 Chron. vii. 9, 10. *Which is the seventh month;* which time he chose with common respect to his people's convenience, because now they had gathered in all their fruits, and now they were come up to Jerusalem to celebrate the feast of tabernacles. *Quest.* The temple was not finished till the eighth month, 1 Kings vi. 38, how then could he invite them in the seventh month? *Answ.* This was the seventh month of the next year; for although *the house in all its parts* was finished the year before, yet the utensils of it, described chap. vii., were not then fully finished, but took up a considerable time afterward; and many preparations were to be made for this great and extraordinary occasion.

3 And all the elders of Israel came, [e] and the priests took up the ark.

[e] Num. 4. 15. Deut. 31. 9. Josh. 3. 3, 6. 1 Chron. 15. 14, 15.

For although the Levites might do this, Numb. iv. 15, yet the priests did it at this time, partly for the greater honour of the solemnity, and partly because the Levites might not enter into the holy place, much less into the holy of holies, where it was to be placed, into which the priests themselves might not have entered, if the high priest alone could have done it. *Object.* The Levites are said to have done this, 2 Chron. v. 4. *Answ.* That is most true, because all the priests were Levites, though all the Levites were not priests.

4 And they brought up the ark of the LORD, [f] and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

[f] ch. 3. 4. 2 Chro. 1. 3.

The tabernacle of the congregation; that made by Moses, which doubtless before this time had been translated from Gibeon to Zion, and now, together with other things, was put into the treasuries of the Lord's house, to prevent all the superstitious use and profane abuse of it, and to oblige the people to come up to Jerusalem, as the only place where God would now be worshipped. *The priests and Levites;* the priests carrying some, and the Levites others.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, [g] sacrificing sheep and oxen, that could not be told nor numbered for multitude.

[g] 2 Sam. 6. 13.

Sacrificing sheep and oxen; either, first, In the way, as David did upon the like occasion, 2 Sam. vi. 13. Or, secondly, When the ark was come into the priests' court, where the altar stood, whence it was speedily to be conveyed to that place where the people could never behold it more. Or rather, thirdly, When the ark was seated in its place; for although they might in the way or passage offer some sacrifices, as David did; yet that was not a proper season to offer so many sacrifices as *could not be told nor numbered*, as these are here said to be; which far better agrees with what is more particularly related below, ver. 62—64, which is here signified in the general by way of anticipation, as is frequently done in the Scripture in like cases.

6 And the priests [h] brought in the ark of the covenant of the LORD unto [i] his place, into the oracle of the house, to the most holy *place*, *even* [k] under the wings of the cherubims.

[h] 2 Sam. 6. 17. [i] 1 Kgs. 26. 33, 34. ch. 6. 19. [k] ch. 6. 27.

Into the oracle of the house, i. e. to that part of the house which is called the *oracle*, 1 Kings vi. 5, 16, 19, 23; or, as it here follows, *the most holy place*. *Under the wings of the cherubims*, to wit, of Solomon's new-made cherubims, 1 Kings vi. 23, 24, 27; not of the Mosaical cherubims, which were far less, and unmovably fixed to the ark, Exod. xxxvii. 7, 8; and therefore, together with the ark, were put under the wings of these cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they [l] drew out the staves, that the † ends of the staves were seen out in the ‖ holy *place* before the oracle, and they were not seen without: and there they are unto this day.

[l] Ex. 25. 14, 15. † Heb. *heads.* ‖ Or, *ark:* as 2 Chron. 5. 9.

They drew out the staves; not wholly, which was ex-

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pressly forbidden, Exod. xxv. 15; Numb. iv. 6; but in part. *In the holy place;* either, first, Properly so called; which place was indeed *before the oracle.* But how then could it be said that *they were not seen without,* to wit, in the holy place? For that they should be seen without, to wit, in the court, was so ridiculous a conceit, that it had been absurd to suppose it, or to say any thing to prevent it. Nor is it much better what others say, that these ends of the staves did discover themselves through the veil, which they thrust forward, though they did not pierce through it; for neither in that case had they been seen; and besides, there was a wall as well as a veil in that place. Or rather, secondly, In the most holy place, which is oft called by way of eminency *the holy place,* as Exod. xxix. 30; xxxix. 1; Lev. vi. 30; x. 18; xvi. 2, 16, 17, 20. And the Hebrew words rendered *before the oracle,* may be as well rendered *within the oracle,* the phrase *al pene* being so used, Gen. i. 2, *the Spirit of God moved upon the face of the waters,* i. e. in the waters, or in that confused heap of earth and water in which God was now working, that he might bring it into order and use; and Gen. i. 20, where it is well rendered *in the open firmament of heaven,* i. e. of the air. And thus the whole is most true; they were *seen out,* to wit, without the ark, and the cherubims which covered all the other parts, but they were *not seen without* the oracle, to wit, in the holy place, strictly so called; for how could they be seen there, when there was both a wall and a thick veil between that place and the oracle? And these staves were left in this posture, that the high priest might hereby be certainly guided to that very particular place where he was one day in a year to sprinkle blood, and to offer incense *before the ark,* which otherwise he might mistake in that dark place, where the ark was wholly covered with the wings of the great cherubims, which stood between him and the ark when he entered thither. Some conceive that the door of the oracle stood always open, (which yet seems very improbable,) and that they who were near the door might see the ends of the staves, though by reason of the darkness of the place they could see nothing else there.

m Ex. 25. 21. Deut. 10. 2. n Deut. 10. 5. Heb. 9. 4. o Ex. 40. 20. ‖ Or, where. p Ex. 34. 27, 28. Deut. 4. 13. ver. 21.

9 m *There was* nothing in the ark n save the two tables of stone, which Moses o put there at Horeb, ‖ p when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

Nothing in the ark; strictly and properly: for in a more large sense, as *in* is oft taken for *by* or *near,* as is confessed, and hath been proved before; so *the pot of manna* and *Aaron's rod* were also *in it,* Heb. ix. 4, i. e. by it, to wit, in the most holy place, *before the* ark of *the testimony,* where God commanded Moses to put them, as it is expressed, Exod. xvi. 33, 34; Numb. xvii. 10, and not strictly *in* it. But of this more, God assisting, on Heb. ix. 4.

q Ex. 40. 34, 35. 2 Chron. 5. 13, 14. & 7. 2.

10 And it came to pass, when the priests were come out of the holy *place,* that the cloud q filled the house of the LORD,

Out of the holy place; either, first, The most holy place, into which the priests had now entered to carry in the ark. Or rather, secondly, The holy place, where they might have *stood to minister,* if the cloud had not hindered them, as may be gathered from the next verse. *The cloud;* the usual token of God's glorious presence. See Exod. xvi. 10; xxiv. 15, 16; Numb. ix. 15. *Filled the house of the Lord;* partly in testimony of his gracious acceptance of this work, and their service; and partly to beget an awe and reverence in them, and in all others, when they approach to God.

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

Because of the cloud; because the cloud was either so bright that it dazzled their eyes; or rather so dark, that it struck them with horror and amazement, as is implied in the next verse.

r 2 Chron. 6. 1, &c. s Lev. 16. 2. Ps. 18. 11. & 97. 2.

12 ¶ r Then spake Solomon, The LORD said that he would dwell s in the thick darkness.

Perceiving both priests and people struck with horror and wonder at this darkness, he minds them that this was no sign of God's dislike or disfavour, as some of them might possibly imagine; but a token of his approbation, and grace, and special presence among them. *The Lord said;* not in express words, but by plain consequence, because he hath declared, both by his words and actions, that he would manifest his presence with and dwelling among his people by a dark cloud, in which he would appear. See Exod. xiii. 21, 22; xxiv. 16; xl. 35; Numb. ix. 15; Deut. iv. 11; v. 22; Psal. xviii. 12; xcvii. 2.

t 2 Sam. 7. 13. u Ps. 132. 14.

13 t I have surely built thee an house to dwell in, u a settled place for thee to abide in for ever.

I have surely built thee an house to dwell in; I perceive by this thick darkness that thou art coming among us, and therefore make haste and come, O thou blessed Guest, into the dwelling-place which I have built by thy command, and for thy service. *A settled place for thee to abide in for ever;* not a tabernacle, which was made to be carried from place to place; but a durable, and, I hope, perpetual habitation.

x 2 Sam. 6. 18.

14 And the king turned his face about, and x blessed all the congregation of Israel: (and all the congregation of Israel stood;)

The king turned his face about, from the temple, towards which he was looking to observe that thick and extraordinary darkness, to the body of the congregation. *Blessed all the congregation of Israel,* or, *blessed* (to wit, *the Lord,* which is easily understood from the following words; in which he only blesseth or praiseth God, but doth not bless the people at all) *with* (so the Hebrew *eth* is oft used, as hath been showed before) *all the congregation.* Although he might do both, first bless the congregation, which possibly he might do in that solemn and appointed form, Numb. vi.; which therefore it was needless to repeat here; and then blessed God. And indeed he doth both here below, where these same words are used, ver. 55, 56, &c. *The congregation of Israel stood;* partly in way of devotion to God, whom they adored; and partly out of respect to the king.

y Luke 1. 68. z 2 Sam. 7. 5, 25.

15 And he said, y Blessed *be* the LORD God of Israel, which z spake with his mouth unto David my father, and hath with his hand fulfilled *it,* saying,

Praised be God, both for his grace in making such a promise, and for his goodness and truth in fulfilling it.

a 2 Sam. 7. 6. 2 Chron. 6. 5, &c. b ver. 29. Deut. 12. 11. c 1 Sam. 16. 1. 2 Sam. 7. 8. 1 Chr. 28. 4.

16 a Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that b my name might be therein; but I chose c David to be over my people Israel.

Since the day that I brought forth my people Israel out of Egypt, until David's time; for then he did choose Jerusalem. *I chose no city,* i. e. I did not declare my choice of it; for so *choosing* is used for declaring or executing one's choice, as Deut. xii. 1; 2 Chron. vi. 5; Zech. ii. 12, and things are oft said to be done when they are only manifested or declared to be such; in which sense God is said to be *justified,* Psal. li. 4, and men to *be guilty,* Hos. v. 15. Otherwise, to speak properly, whatsoever God chooseth, he chooseth from eternity. *That my name might be therein;* that my presence, and grace, and worship, and glory might be there. *I chose David,* and in and with him the tribe of Judah, of which he was, and Jerusalem, where he dwelt; which is here implied by the opposition of this to the former part of the verse.

d 2 Sam. 7. 2. 1 Chr. 17. 1.

17 And d it was in the heart of David my father to build an house for the name of the LORD God of Israel.

In the heart of David my father; in his desire and purpose, as this or the like phrase is used, 1 Sam. x. 7; xiv. 7; 2 Sam. vii. 3.

e 2 Chron. 6. 8, 9.

18 e And the LORD said unto David my father, Whereas it was in thine heart to

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build an house unto my name, thou didst well that it was in thine heart.

Thy intention and affection was well-pleasing to me.

f 2 Sam. 7. 5, 12, 13. ch. 5. 3, 5.

19 Nevertheless fthou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on

g 1 Chron. 28. 5, 6.

the throne of Israel, gas the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for

h ver. 9. Deut. 31. 26.

the ark, wherein *is* hthe covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

The covenant of the Lord, i. e. the tables of the covenant, by a metonymy, wherein the conditions of God's covenant with Israel are written.

i 2 Chron. 6. 12, &c.

22 ¶ And Solomon stood before ithe altar of the LORD in the presence of all

k Ex. 9. 33. Ezra 9. 5. Is. 1. 15.

the congregation of Israel, and kspread forth his hands toward heaven:

Solomon stood upon a scaffold set up for him in the court of the people, 2 Chron. vi. 13. *Before the altar of the Lord*, with his face towards the altar of burnt-offerings. *In the presence of all the congregation of Israel*, who stood round about the scaffold, in the same court with him.

l 2 Mac. 2. 8.

23 And he said, lLORD God of Israel,

m Ex. 15. 11. 2 Sam. 7. 22. n Deut. 7. 9. Neh. 1. 5. Dan. 9. 4.

there is mno God like thee, in heaven above, or on earth beneath, nwho keepest covenant and mercy with thy serv-

o Gen. 17. 1. ch. 3. 6. 2 Kin. 20. 3.

ants that owalk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

That thou promisedst him; that branch of thy promise concerning the building of this house by David's son.

25 Therefore now, LORD God of Israel, keep with thy servant David my father

p ch. 2. 4. 2 Sam. 7. 12, 16. † Heb. *There shall not be cut off unto thee a man from my sight.* † Heb. *only if.*

that thou promisedst him, saying, p† There shall not fail thee a man in my sight to sit on the throne of Israel; †so that thy children take heed to their way, that they walk before me as thou hast walked before me.

Keep with thy servant David my father that thou promisedst him; make good the other branch of thy promise, and do not lose the glory of thy faithfulness, which now thou hast got.

q 2 Sam. 7. 25.

26 qAnd now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

r 2 Chr. 2. 6. Is. 66. 1. Jer. 23. 24. Acts 7. 49. & 17. 24. s 2 Cor. 12. 2.

27 But rwill God indeed dwell on the earth? behold, the heaven and sheaven of heavens cannot contain thee; how much less this house that I have builded?

Reflecting upon God's performance of his promise concerning the building of the temple, he breaks forth into admiration, Is it possible that the great, and high, and lofty God should stoop so low, as to take up his dwelling here amongst men? O astonishing condescension! *The heaven*; all this vast space of the visible heaven. *And heaven of heavens*; the third and highest, and therefore the largest heaven, called *the heaven of heavens* here, as also Deut. x. 14; Psal. cxlviii. 4, for its eminency and comprehensiveness. *Cannot contain thee*; for thy essence reacheth far beyond them, being omnipresent. *How much less this house that I have builded?* this house therefore was not built as if it were proportionable to thy greatness, or could contain thee, but only that therein we might serve and glorify thee.

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

Though thou art not comprehended within this place, yet show thyself to be graciously present here, by accepting and granting my present requests here tendered unto thee.

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, t My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make u‖ toward this place.

t Deu. 12. 11.

u Dan. 6. 10. ‖ Or, *in this place.*

That thine eyes may be open to behold, to wit, with an eye of favour and compassion. So it is a synecdochical expression: compare Psal. xxxiii. 18; xxxiv. 15; Zech. xii. 4. *My name*; my presence, and glory, and grace. See above, ver. 16. *Towards this place*; this temple, to which Solomon did now look, and, it may be, point; and towards which the godly Israelites directed their looks in their prayers. See Dan. vi. 10.

30 xAnd hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray ‖ toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

x 2 Chr. 20. 9. Neh. 1. 6. ‖ Or, *in this place.*

Thy dwelling-place; which he adds, that the people might not idolize the temple, nor presume upon it, as if God were now fast tied to them, as having no other dwelling-place; and to direct them in all their addresses to God in his temple, to lift up their eyes above it, even to heaven, where God's most true and most glorious dwelling-place is. *And when thou hearest, forgive*, to wit, the sins of thy people praying, and even of their prayers; which, if not pardoned, will certainly hinder the success of all their prayers, and the course of all thy blessings upon them.

31 ¶ If any man trespass against his neighbour, † and yan oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

† Heb. *and he require an oath of him,* Lev. 5. 1. y Ex. 22. 11.

If any man trespass, i. e. if he be accused of a trespass. *An oath be laid upon him*; either by the judge, or by the party accusing him, or by the accused person himself; which was usual, when there were no witnesses. See Exod. xxii. 8, 11; Numb. v. 12, 15, &c. *And the oath come before thine altar in this house*; for here God, who was appealed to as witness, was especially present. Hence the heathens used to swear at their altars.

32 Then hear thou in heaven, and do, and judge thy servants, zcondemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

z Deut. 25. 1.

To bring his way, i. e. the just recompence of his wicked action and course. *Justifying the righteous, to give him according to his righteousness*; to vindicate him, and to manifest his integrity.

33 ¶ aWhen thy people Israel be smitten down before the enemy, because they have sinned against thee, and bshall turn again to thee, and confess thy name, and pray, and make supplication unto thee ‖ in this house:

a Lev. 26. 17. Deut. 28. 25. b Lev. 26. 39, 40. Neh. 1. 9. ‖ Or, *toward.*

And confess thy name; give glory to thy name, by ac-

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knowledging their sins, and thy justice; and by accepting the punishment of their iniquity; and by trusting to thy power and goodness alone for their deliverance.

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

Bring them again, from the land into which they are supposed to be carried by their enemies, into Canaan. *Quest.* If they were banished into a strange land, how could they pray *in this house*, as they are said to do, ver. 33? *Answ.* 1. That may be rendered *to* or *towards this house*, as it is expressed, ver. 29, 30. The Hebrew preposition *beth*, *in*, being oft put for *el*, *to*, or *towards*. 2. This may be understood of divers persons; and so the sense is this: When the people of Israel be defeated in battle, and many of their brethren be taken prisoners, and carried into captivity; if then their brethren remaining in the land, shall heartily pray for their captive brethren, they shall be delivered.

c Lev. 26. 19. Deut. 28. 23.

35 ¶ [c]When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

Heaven; the lower heaven, in which the clouds are; as Deut. xi. 17; Psal. cxlvii. 8. *Is shut up;* the heaven is compared to a great store-house in God's keeping, out of which nothing can be had so long as it is close shut up. *If they turn from their sin, when thou afflictest them;* do not reject their prayers, because they are forced from them by their afflictions, as thou mayst justly do.

d Ps. 25. 4. & 27. 11. & 86. 12. & 143. 8. e 1 Sam. 12. 23.

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou [d]teach them [e]the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

That thou teach them; that their sin being pardoned, and thou being reconciled unto them, mayst vouchsafe to teach them. Or rather, as our translators render the very same words, 2 Chron. vi. 27, *when thou shalt teach*, or *hast taught them;* not only by thy word, for that was done before; but by their afflictions, which is one of God's schools; and especially, by thy Spirit, enlightening their minds, and inclining their hearts, that they may learn and profit both by the word and by their afflictions. And this is here fitly added, to show that he could not expect, and did not desire, from God the pardon of their sins, but upon God's terms, to wit, upon their true repentance. *The good way*, i. e. the way or will of God; or the way of their duty, as the following words explain it, which is most rightly called *the good way* here, and 1 Sam. xii. 23, because it is both just and holy, and therefore good in itself; and good, that is, both delightful and profitable to those that walk in it. The meaning is, When thou hast effectually taught them, and they have thoroughly learned how to please and serve thee acceptably, and to walk before thee in the way which thou hast prescribed them. *Give rain.* The order of Solomon's prayer is very observable: first and chiefly he prays for their repentance and forgiveness, which is the chief blessing, and the only solid foundation of all other mercies; and then he prays for the temporal mercy; thereby teaching us what to mind and desire principally in our prayers; which also Christ hath taught us in his perfect pattern and form of prayer; wherein there is but one petition for outward, and all the rest are for spiritual blessings.

f Lev. 26. 16, 25, 26. Deut. 28. 21, 22, 27, 38, 42, 52. 2 Chr. 20. 9.

37 ¶ [f]If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpiller; if their enemy besiege them in the land of their ‖ cities; whatsoever plague, whatsoever sickness *there be;*

‖ Or, *jurisdiction.*

Caterpillar, i. e. the plague of locusts, or caterpillars, infesting a land by their great numbers, and venomous or noxious qualities; of which see Exod. x. 4, 5; Deut. xxviii. 42; Psal. cv. 34, 35. *Whatsoever plague;* that chiefly signifies an extraordinary judgment sent from God.

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

The plague of his own heart, i. e. either, 1. His sin, which may be called *the plague of his heart*, in opposition to the other plagues here mentioned, which afflict only the body, or outward man; so the sense is, Who by their afflictions are brought to a true and serious sense of their worse and inward plague of their sins, which are most fitly called *the plague of the heart*, because that is both the principal seat of sin, and the fountain from whence all actual sins flow, Matt. xv. 19. Or rather, 2. His affliction; for so this is explained in the parallel place, 2 Chron. vi. 29, (which is the more considerable, because that book was written after this, to explain what was dark or doubtful, and to supply what was lacking in this,) *when every one shall know his own sore, and his own grief;* which is not unfitly called *the plague of his heart*, because it was that plague which his heart was most afflicted with, *which pained him at the very heart*, as the phrase is, Jer. iv. 19; compare Psal. lv. 4; which caused him most vexation or grief, which is a passion of the heart: and so the sense is, Who shall know, i. e. be duly and deeply sensible of his affliction, and the hand of God in it; and his sin as the cause of it; for words of *knowledge* in Scripture do very frequently note such a kind of knowledge as affects and changeth the heart, and reforms the whole course of a man's life; for which cause, men of ungodly lives are frequently said in Scripture *not to know God*, or *Christ*, or *his word*, &c. And therefore no man *knows his sore* in a Scripture sense but he who *bears the rod*, who *turneth unto him that smiteth him*, and sincerely *seeketh to the Lord* for relief.

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, [g]knowest the hearts of all the children of men;)

g 1 Sam. 16. 7. 1 Chr. 28. 9. Ps. 11. 4. Jer. 17. 10. Acts 1. 24.

According to his ways; according to his repentance or impenitency. I pray with more hope and confidence, because I do not desire that thou wouldst deliver such as are insensible of thy judgments, and their sin; but only those who truly know the plague of their own heart, in manner before explained. *Whose heart thou knowest:* thou knowest who are truly penitent, and who are not; and therefore the granting of my request will be no dishonour to thy government, nor injury to thy holy nature.

h Ps. 130. 4.

40 [h]That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

That they may fear thee; that when thou hast first smitten them, and then so eminently delivered them, and that in answer to their prayer, they may hereby be taught to fear thee, and thy justice, and thy goodness.

41 Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

This may note either, 1. The end of his coming, that he may worship and glorify thy name; or rather, 2. The motive or occasion of his coming, which was the fame of God's greatness, and power, and kindness to his people; as the following words explain it.

i Deu. 3. 24.

42 (For they shall hear of thy great name, and of thy [i]strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

k 1 Sam. 17. 46. 2 Kings 19. 19. Ps. 67. 2. l Ps. 102. 15.

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: [k]that all people of the earth may know thy name, to [l]fear thee, as *do* thy people Israel; and

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that they may know that † this house, which I have builded, is called by thy name.

† Heb. *thy name is called upon this house.*

Do according to all that the stranger calleth to thee for, to wit, agreeable to thy will and word; for he would not have them heard, if they had prayed for any thing dishonourable to God, or destructive to his people. It is observable, that his prayer for the strangers is more large and comprehensive than for the Israelites, that thereby he might both show his public spiritedness, and encourage strangers to the worship of the true God. *That all people may know thy name, to fear thee, as do thy people Israel;* whereby we see how sincerely and heartily the ancient and godly Jews desired the conversion of the Gentiles; whereas the latter and degenerate Jews, in the days of Christ and of the apostles, did envy, oppose it, and fret at it. *Is called by thy name*, i. e. is owned, not only by us, but by thyself, as thy house; the only place in the world to which thou wilt vouchsafe thy presence and protection, and wherein thou wilt be publicly and solemnly served.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD † toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

† Heb. *the way of the city.*

Whithersoever thou shalt send them, i. e. in a just cause, and by thy warrant or commission; whereby he implies that it was unlawful for them to undertake any war merely for their own glory or lust, or to enlarge their empire beyond its due bounds; and that they could not with safe conscience pray to God for his blessing upon such a war. *And shall pray unto the Lord;* whereby he instructs them that they should not trust either to the strength or justice of their arms, but only to God's help and blessing, which they were to pray for. *The city which thou hast chosen*, to wit, for thy dwelling-place, and the seat of thy temple. *Toward the house that I have built for thy name;* for to it they were to turn their faces in prayer; partly thereby to profess themselves to be the worshippers of the true God, in opposition to idols; and that they sought help from him, and from no other; and partly to strengthen faith in God's promises and covenant, the tables whereof were contained in that house.

45 Then hear thou in heaven their prayer and their supplication, and maintain their ‖ cause.

‖ Or, *right.*

Declare the justice of their cause, by giving them the victory.

46 If they sin against thee, (m for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives n unto the land of the enemy, far or near;

m 2 Chron. 6. 36. Prov. 20. 9. Eccles. 7. 20. Jam. 3. 2. 1 John 1. 8, 10.

n Lev. 26. 34, 44. Deut. 28. 36, 64.

There is no man that sinneth not: the universal corruption of man's whole race and nature makes me presage that they will fall into sins; and withal, makes me to hope that thou wilt not be severe to deal with them as their sins deserve.

47 ° *Yet* if they shall † bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, p saying, We have sinned, and have done perversely, we have committed wickedness;

o Lev. 26. 40. † Heb. *bring back to their heart.*

p Neh. 1. 6. Ps. 106. 6. Dan. 9. 5.

If they shall bethink themselves, Heb. *bring back their hearts*, to wit, their sin; expressed ver. 46, and implied in the following word, *repent. Saying*, sensibly, and with an honest heart, *We have sinned*, &c.

48 And *so* q return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and r pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

q Jer. 29. 12, 13, 14.

r Dan. 6. 10.

With all their heart, and with all their soul, i. e. sincerely, universally, and stedfastly.

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their ‖ cause,

‖ Or, *right.*

Heb. *their right*, against their invaders and oppressors. For they had forfeited all their rights to God only, but not to their enemies; whom though God used as scourges to chastise his people's sins, yet they had no pretence of right to their land, nor any regard to it; but only minded the satisfaction of their own lusts and interests. See Isa. x. 5, 6; xlvii. 6; Zech. i. 15.

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and s give them compassion before them who carried them captive, that they may have compassion on them:

s Ezra 7. 6. Ps. 106. 46.

i. e. May gently use them whilst they are there, and proclaim liberty to their captives to go to their own land.

51 For t they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, u from the midst of the furnace of iron:

t Deu. 9. 29. Neh. 1. 10.

u Deu. 4. 20. Jer. 11. 4.

They be thy people; for howsoever they may sin against thee, or suffer from men, yet still remember that they are thy peculiar people, and therefore do thou pity, and pardon, and save them. *The furnace of iron;* so called, either from the metal melted in it; or rather, from the matter of which it consisted, an iron furnace being more hot and terrible than one of brick or stone. He understands hereby their cruel bondage and painful labours. See on Deut. iv. 20.

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, x as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

x Ex. 19. 5. Deut. 9. 26, 29. & 14. 2.

Thou didst separate them to be thine inheritance; thou hast begun to build a work of great and glorious mercy to them; do not give occasion to thine enemies to think thou wast unable to finish it; or that thou art unstable in thy ways and counsels, or unkind to thine own children.

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, y and blessed all the congregation of Israel with a loud voice, saying,

y 2 Sam. 6. 18.

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: z there hath not † failed one word of all his good promise, which he promised by the hand of Moses his servant.

z Deut. 12. 10. Josh. 21. 43. & 23. 14.

† Heb. *fallen.*

There hath not failed one word of all his good promise: see the like Josh. xxi. 45; xxiii. 14; 2 Kings x. 10.

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57 The LORD our God be with us, as
a Deu. 31. 6. Josh. 1. 5. he was with our fathers: [a]let him not leave us, nor forsake us:

The Lord our God be with us, by the presence of his grace and mercy.

b Ps. 119.36. 58 That he may [b]incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

That he may incline our hearts unto him; that he may not only bless us with outward prosperity and glory, but especially with spiritual blessings; and that as he hath given us his word and statutes to teach and direct us, so he would by his Holy Spirit effectually incline and engage our hearts to keep and obey them.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel † at all times, as the matter shall require:

† Heb. *the thing of a day in his day.*

Of his servant, i. e. of me, as ver. 28—30, their king, and consequently of all my successors. *And the cause of his people Israel,* according to mine or their various necessities and exigences.

c Josh. 4. 24. 1 Sam. 17. 46. 2 Kings 19. 19. d Deut. 4. 35, 39. 60 [c]That all the people of the earth may know that [d]the LORD *is* God, *and that there is* none else.

Both by our virtuous and holy lives, to which thou inclinest us by thy grace; and by the eminent manifestations of thy power and goodness, in defending and delivering us from all the assaults and devices of our enemies.

e ch. 11. 4. & 15. 3, 14. 2 Kin. 20. 3. 61 Let your [e]heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

Perfect, i. e. sincere and serious in your purposes of obedience; for sinless perfection he himself taught them was not to be expected here, Eccles. vii. 20.

f 2 Chron. 7. 4, &c. 62 ¶ And [f]the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

Solomon offered a sacrifice, by the hands of the priests. *A hundred and twenty thousand sheep;* not all in one day, but in the seven, or, it may be, in the fourteen days, mentioned ver. 65. So, i. e. by these sacrifices and holy exercises. *Dedicated the house of the Lord,* i. e. began to set it apart for the work and service of God.

g 2 Chr. 7. 7. 64 [g]The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings:

h 2 Chr. 4. 1. because [h]the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

The middle of the court, to wit, of the priests' court, in which the great altar was. This he consecrated as he did the great altar, to wit, by sacrifices; but with this difference, that he consecrated that for lasting and perpetual use, but this only for the present time and occasion, being warranted to do so both by the necessity of it for God's service, and for the present solemn work, for which the brazen altar was not sufficient, as it here follows; and by the direction of God's Spirit, wherewith Solomon was endowed, as being a prophet as well as a king. Here therefore he suddenly reared up divers altars, which after this solemnity were demolished.

65 And at that time Solomon held [i]a feast, and all Israel with him, a great congregation, from [k]the entering in of Hamath unto [l]the river of Egypt, before the LORD our God, [m]seven days and seven days, *even* fourteen days.

i ver. 2. Lev. 23. 34. k Num. 34. 8. Josh. 13. 5. Judg. 3. 3. 2 Kin. 14. 25. l Gen. 15. 18. Num. 34. 5. m 2 Chron. 7. 8.

Held a feast, i. e. kept the solemnity. *From the entering in of Hamath unto the river of Egypt;* the usual and known bounds of the land, in the utmost length of it; of which see Numb. xxxiv. 8; Josh. xiii. 5; Judg. iii. 3. *Before the Lord,* i. e. before the temple, and as in God's presence. *Seven days and seven days;* seven for the dedication of the temple or altar, and the other seven for the feast of tabernacles, as may be gathered from 2 Chron. vii. 9. And it seems to be expressed in this manner, to intimate that these fourteen days of rejoicing were not all together, but that there was some interval between them, which indeed was necessary, because the day of atonement was on the tenth day of this month, Lev. xxiii. 27. And because these fourteen days ended on the twenty-second day, 2 Chron. vii. 10, it may seem most probable that the feast of the dedication was kept before the tenth day, and the feast of tabernacles some days after it.

n 2 Chron. 7. 9, 10. ‖ Or, *thanked.* 66 [n] On the eighth day he sent the people away: and they ‖ blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

Solomon having joined with the people in the solemn assembly, which was kept on the eighth day, in the close of that day and service he took his solemn farewell, and dismissed them with his blessing; and the next morning when the heads and elders who came to Solomon upon this special summons, above, ver. 3, and with them divers of the people came to take their leave of the king, he sent them away. And so this place agrees very well with 2 Chron. vii. 9, 10. *They blessed the king,* i. e. they prayed to God to bless him, according to their duty and custom. Or, *they praised* him, for his great care and pains in building of the temple, and setting up God's worship among them. *The goodness that the Lord had done for David,* in giving him a sure house, and a wise and religious son, by whom he had now fulfilled the promise made to David about the building of the temple.

CHAP. IX.

God's covenant, in a second vision, with Solomon, 1—9. *The mutual presents of Solomon and Hiram,* 10—14. *Strong holds built by Solomon,* 15—19. *The Gentiles are bondmen: the Israelites not so,* 20—23. *Pharaoh's daughter removeth to her house,* 24. *Solomon's yearly solemn sacrifices,* 25. *His navy fetcheth gold from Ophir,* 26—28.

AND [a]it came to pass, when Solomon had finished the building of the house of the LORD, [b]and the king's house, and [c]all Solomon's desire which he was pleased to do, cir. 992. a 2 Chron. 7. 11, &c. b ch. 7. 1. c 2 Chr. 8. 6.

2 That the LORD appeared to Solomon the second time, [d]as he had appeared unto him at Gibeon. d ch. 3. 5.

To wit, in a dream or vision; for that which is mentioned chap. vi. 11, seems to have been imparted unto him by some prophet or messenger sent from God with that errand. The time of this revelation was either, 1. After all Solomon's buildings, as the words thus rendered plainly imply. And if it seem strange that God should not reveal this purpose and sentence of his concerning the temple till so many years after the finishing of it, it must be con-

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sidered, 1. That as it is an act of God's singular grace when he doth thus reveal himself to any person, so it is but meet he should choose his own time for it. 2. That God had presently after the finishing of the temple, at the feast of the dedication of it, sufficiently showed his acceptance and approbation of it by that glorious cloud, chap. viii. 10, 11, and therefore this revelation was not then necessary. 3. That God might choose this as the fittest time for giving Solomon the following admonition, when he perceived that his heart began to be lifted up in pride for his sumptuous and magnificent buildings, &c., and that he was grown vain, and careless, and secure; and therefore most needed such an awakening oracle. Or, 2. Presently after the building of the temple, as may be thought from the matter of this revelation, which seems best to suit with that time when it was newly built, and when Solomon's prayer here mentioned was newly made; for seeing the following words contain God's answer to that prayer, it seems improbable, that the answer should come so many years after it. But then this second verse, and the rest, even to ver. 11, are to be enclosed with a parenthesis; and the place must be thus rendered, ver. 2, *For* (so the Hebrew *vau* is oft rendered) *the Lord appeared*, or *had appeared, to Solomon*, &c.; ver. 3, *And the Lord had said unto him*, &c. And this parenthesis may seem to have a foundation in ver. 10, where the first verse (in substance, though not in the very same words) is repeated, as is usual after long digressions; and then he completes the sentence, ver. 11, &c., which till then had been suspended. Nor are such long parentheses without example in Scripture. See my Latin Synopsis on Rom. v. 12, &c.; Eph. iii. 1, &c.; Rev. xxii. 7.

e 2 Kings 20. 5. Ps. 10. 17.

3 And the LORD said unto him, [e]I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast

f ch. 8. 29.

built, [f]to put my name there for ever;

g Deut. 11. 12.

[g]and mine eyes and mine heart shall be there perpetually.

I have hallowed this house; I have, by my glorious presence in the cloud, and by my acceptation of thy sacrifices, sanctified it to my proper use and service. *For ever;* as long as the Mosaical dispensation lasts; whereas hitherto my name and worship hath been successively in several places. *Mine eyes*, i. e. my watchful and gracious providence. *Mine heart;* my true and tender affection. *Shall be there;* shall be towards this place and people, *Perpetually;* upon condition of your obedience, as it here follows.

h Gen. 17. 1. i ch. 11. 4, 6, 38. & 14. 8. & 15. 5.

4 And if thou wilt [h]walk before me, [i]as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

As David thy father walked; who, though he miscarried in some things, yet in the general course of his life was upright and faithful towards me.

k 2 Sam. 7. 12, 16. ch. 2. 4. & 6. 12. 1 Chr. 22. 10. Ps. 132. 12.

5 Then I will establish the throne of thy kingdom upon Israel for ever, [k]as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

Then; upon that condition; for my promise to David was conditional.

l 2 Sam. 7. 14. 2 Chron. 7. 19, 20. Ps. 89. 30, &c.

6 [l]*But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

If ye shall at all turn from following me; or rather, *if ye shall wholly turn*, &c.; if you shall wilfully and obstinately depart from God, and violate his laws, as the doubling of the word implies. Whereby he also intimates that he would not be so rigid and severe towards them, as to mark every thing that was amiss; but would bear with much, as he did in David. &c., only that he would not endure a total defection from him.

m Deu. 4. 26. 2 Kings 17. 23. & 25. 21.

7 [m]Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed [n]for my

n Jer. 7. 14.

o Deut. 28. 37. Ps. 44. 14.

name, will I cast out of my sight; [o]and Israel shall be a proverb and a byword among all people:

Will I cast out of my sight; I will not regard it; I will take away my protection and gracious presence from it. *Israel shall be a proverb;* their miseries shall be named proverbially, to express extreme calamities. See Deut. xxviii. 37.

p 2 Chron. 7. 21.

8 And [p]at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall

q Deut. 29. 24, 25, 26. Jer. 22. 8, 9.

say, [q]Why hath the LORD done thus unto this land, and to this house?

Which is high, i. e. exalted in its privileges, glorious, and renowned. The particle *which* is oft understood, and is here fitly supplied out of 2 Chron. vii. 21, where it is expressed. *Shall be astonished* at its unexpected and wonderful ruin. *Shall hiss*, by way of contempt and derision. See Jer. xix. 8; xlix. 17; l. 13.

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

r ch. 6. 37, 38. & 7. 1. 2 Chron. 8. 1.

10 ¶ And [r]it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

s 2 Chro. 8. 2

11 [s](*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

Or, *near* (as *beth* oft signifies, as hath been proved before) *the land of Galilee*, bordering upon it; in those parts which were near and adjoining to Hiram's dominions: with the cities understand the lands and territories belonging to them. *Quest.* How could Solomon give away any part of that land wherein the people had a right by a Divine lot, and God had a right, as being the only proprietary of it; upon which ground the total alienation of it, or any part of it, was forbidden, Lev. xxv. 23? *Answ.* 1. It is not said that he gave them away wholly, and for ever; but he might assign them to him only for a time, until he was fully satisfied for his debt. 2. If these cities were possessed by Israelites, Solomon did not give him their particular possessions, but only his own royalties over them, and all the profits he received from them, which were very considerable, as may be gathered from that passage, chap. xii. 4. 3. These cities, though they were within those large bounds which God fixed to the Land of Promise, Gen. xv. 18; Josh. i. 4, yet were not within those parts which were distributed by Lot in Joshua's time, nor belonging to the tribe of Asher, (as some suppose,) as may be gathered both from Josh. xix. 27, where *their border* is said to *go out* only *to* the land of *Cabul*, to wit, exclusively; and ver. 30, where all their cities are said to be but *twenty and two;* and from 2 Chron. viii. 2, where it is said of those cities, when Hiram restored them, that *Solomon built them, and caused the children of Israel to dwell there;* which makes it more than probable that these cities were not inhabited by Israelites, but by Canaanites, or other heathens; who being subdued and extirpated by David, or Solomon, those cities became a part of their dominions, and at their disposal; and afterwards were reckoned a part of Galilee, as Josephus notes; and may be one reason why he gave these rather than other cities, because they were in his power to give, when others were not.

12 And Hiram came out from Tyre to see the

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cities which Solomon had given him; and they † pleased him not.

† Heb. were not right in his eyes.

He did not accept them for satisfaction, because the cities were out of repair, as appears from ver. 13, and the soil not good in his eyes, and therefore he refused them, 2 Chron. viii. 2, and expected, and doubtless had, satisfaction some other way, as may be gathered from the following story.

13 And he said, What cities *are* these which thou hast given me, my brother? ‖ That is, displeasing, or, dirty. t Josh. 19.27. And he called them the land of ‖Cabul unto this day.

The land of Cabul, i. e. *of dirt*, as most interpret it. Not that it was a barren soil, as some imagine; for they who describe those parts commend them as fruitful; nor would Solomon have made him so unworthy a return: but because it was not pleasant, nor agreeable to his nor to his people's humour; because, though the land was very good, yet being a thick and stiff clay, and therefore requiring great pains to manure and improve it, it was very unsuitable to the disposition of the Tyrians, who were delicate, and lazy, and luxurious, and wholly given to merchandise.

14 And Hiram sent to the king sixscore talents of gold.

Or rather, *for Hiram had sent*. And this seems to be here added, both to declare the quantity of the gold sent, which had been only named before, ver. 11, and as the reason why he resented Solomon's action so ill, because so great a sum required a better recompence.

15 ¶ And this *is* the reason of u the levy which king Solomon raised; for to build the house of the LORD, and his own house, and x Millo, and the wall of Jerusalem, and y Hazor, and z Megiddo, and a Gezer. u ch. 5. 13. x ver. 24. 2 Sam. 5. 9. y Josh. 19.36. z Josh. 17.11. a Josh. 16.10. Judg. 1. 29.

The levy which king Solomon raised; both the levy of men, of which chap. v. 13, and the levy of money upon his people and subjects, which is sufficiently evident from many scriptures. And this sentence may look both backward and forward. He raised this levy, both to pay what he owed to Hiram, which is mentioned before; and to build the works here following. *Millo* seems to have been an eminent, and large, and strong fort or castle in Jerusalem, as may be gathered from 1 Kings xi. 27; 2 Chron. xxxii. 5. *Hazor*, in Naphtali. See Josh. xi. 10; xix. 36. *Megiddo*, in that part of the tribe of Manasseh within Jordah; of which see Josh. xvii. 11. *Gezer*, in Ephraim, Josh. xxi. 21. It now was, and long had been, in the possession of the Canaanites, Josh. xvi. 10; Judg. i. 29, and permitted so to be by David and Solomon, either by neglect, or because they were busied in greater and more necessary employments.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, b and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife. cir. 992. b Josh. 16.10.

Not now, but long before this time, and presently after the marriage of his daughter, as is most probable; and it is here mentioned only as the occasion of Solomon's building it. Possibly the Canaanites of this place had been guilty of some heinous crime; and because Solomon thought not fit to destroy them himself, he desired Pharaoh to do it for him, or Pharaoh might offer his service herein for his daughter's advantage.

17 And Solomon built Gezer, and c Beth-horon the nether, cir. 1014. c Josh. 16. 3. & 21. 22. 2 Chro. 8. 5.

In Benjamin, Josh. xviii. 13, 14; and *Beth-horon the upper*, which is added 2 Chron. viii. 5, a city in the tribe of Ephraim, Josh. xvi. 5, possibly bordering upon Benjamin, and nigh unto *the lower Beth-horon;* which alone may be here mentioned, either because it was the more famous place, or because it needed more reparations.

18 And d Baalath, and Tadmor in the wilderness, in the land, d Josh. 19.44. 2 Chron. 8. 4, 6, &c.

Baalath, in the tribe of Dan, Josh. xix. 40, 44. *Tadmor;* supposed to be called *Tamar*, Ezek. xlvii. 19. *In the land:* this clause may belong either, first, To all the places above mentioned, which are here declared to be in the land of Canaan. But so that clause may seem superfluous; for none would easily think that he would build much out of his own land. Or rather, secondly, To *Tadmor*, which otherwise being in that wilderness which was the border of the land, might have been presumed to have been out of the land.

19 And all the cities of store that Solomon had, and cities for e his chariots, and cities for his horsemen, and † that which Solomon f desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. e ch. 4. 26. † Heb. the desire of Solomon which he desired. f ver. 1.

The cities of store; to lay up arms and ammunition for war, and corn or other provisions against a time of scarcity. See Exod. i. 11. *In Lebanon;* either in the mountain of Lebanon, which being the border of his land, he might build some forts or a frontier city in it; or in the house of the forest of Lebanon; of which see chap. vii. 2.

20 g *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel, g 2 Chron. 8. 7, &c.

21 Their children h that were left after them in the land, i whom the children of Israel also were not able utterly to destroy, k upon those did Solomon levy a tribute of l bondservice unto this day. h Judg. 1. 21, 27, 29. & 3. 1. i Josh. 15. 63. & 17. 12. k Judg. 1. 28. l See Gen. 9. 25, 26. Ezra 2. 55, 58. Neh. 7. 57. & 11. 3.

He used them as bond-men, and imposed burdens and bodily labours upon them. See 2 Chron. ii. 18. Hence some think they are called *Solomon's servants*, Ezra ii. 55, 58. *Quest.* Why did not Solomon destroy them, as God had commanded, when now it was fully in his power to do so? *Answ.* First, The command of destroying them, Deut. vii. 2, did chiefly, if not only, concern that generation of Canaanites who lived in or near the time of the Israelites' entering into Canaan. Secondly, That command seems not to be absolute and universal, but conditional, and with some exception for those who should submit to them, and embrace the true religion, as may be gathered both from Josh. xi. 19, and from the history of the Gibeonites, Josh. ix., whom Joshua did not sin in sparing, when he had sworn to do so; and Saul did sin in endeavouring to destroy them. But if God's command had been absolute, the oaths of Joshua, and of the princes, could not have obliged them, nor dispensed with such a command.

22 But of the children of Israel did Solomon m make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. m Lev. 25. 39.

23 These *were* the chief of the officers that *were* over Solomon's work, n five hundred and fifty, which bare rule over the people that wrought in the work. n See 2 Chr. 8. 10.

Object. They were only two hundred and fifty in 2 Chron. viii. 10. *Answ.* First, Those might be officers of another sort; for they are not said to be *over the work*, as these are, but only *over the people*. Secondly, The two hundred and fifty were Israelites, who are therefore distinctly mentioned in that book, where many things are more exactly noted than in the former; and the other three hundred were strangers, who therefore are neglected in that more accurate account. Or, thirdly, There was but two hundred and fifty at one time, which is noted there, and two hundred and fifty at another time, (for it is apparent they did their work by turns,) and the other fifty either were superior to all the rest, or rather were a reserve to supply the place of any of the five hundred when there was occasion, which might frequently happen. And so this was an act not unbecoming Solomon's wisdom, to make provision for emergencies.

24 ¶ But o Pharaoh's daughter came up o ch. 3. 1. 2 Chr. 8. 11.

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out of the city of David unto [p] her house which *Solomon* had built for her: [q] then did he build Millo.

[p] ch. 7. 8.
[q] 2 Sam. 5. 9. ch. 11. 27. 2 Chr. 32. 5.

25 ¶ [r] And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense † upon the altar that *was* before the LORD. So he finished the house.

[r] 2 Chron. 8. 12, 13, 16.
† Heb. *upon it.*

Three times in a year, i. e. at the three solemn feasts, which is not said exclusively, as is evident both from 2 Chron. viii. 13, and from the express and oft-repeated commands of God to offer at other times, which it is absurd to think that Solomon, not yet fallen into sin, should so wickedly and scandalously neglect; but because then he did it more solemnly, and more costlily, and more publicly; whereby it might be presumed that he did so at all other appointed times. *So he finished the house*, or, *so he perfected the house*, to wit, by applying it to the use for which it was made, in which the perfection of such things consists. Or *the house* may be put metonymically for the work or service of the house, as it is elsewhere commonly used for the things or persons in the house. Or the words may be and are rendered thus, *After that* (for so the Hebrew *vau* oft signifies, as Isa. xxxvii. 9, 36; Hos. i. 11; Zech. xii. 2) *he finished the house*, i. e. from the time of the finishing of the house, until this time, he continued to do so.

26 ¶ And [s] king Solomon made a navy of ships in [t] Ezion-geber, which *is* beside Eloth, on the † shore of the Red sea, in the land of Edom.

[s] 2 Chron. 8. 17, 18.
[t] Num. 33. 35. Deu. 2. 8. ch. 22. 48.
† Heb. *lip.*

Solomon made a navy of ships; not now in the order in which it is placed in the history, but in the beginning of his reign; as appears, because the *almug trees* which he used in this work were brought in this navy from Ophir, chap. x. 11, 12; 2 Chron. ix. 10, 11, which was a three years' voyage there, chap. x. 22; for Ophir and Tharshish were either the same place, or one near to another. *Eloth*, or *Elath*, as it is called, 2 Kings xiv. 22. See Deut. ii. 8. It is thought to be that famous port on the Red Sea which Ptolemy and Strabo call *Elana*. *In the land of Edom;* which David brought under his dominion, and Solomon kept it.

27 [u] And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

[u] ch. 10. 11.

The Tyrians were famous for *knowledge of the sea*. He sent also ships to join with Solomon's, 2 Chron. viii. 18; not from Tyre, the famous city of Phœnicia, which was in the midland sea, from whence he could not sail to the Red Sea without fetching a vast compass; but from an island in the Red Sea, called Tyre, because it was a colony of the Tyrians, as Strabo notes.

28 And they came to [x] Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

[x] Job 22. 24.

Ophir; a place famous for the plenty and fineness of the gold there; of which see Gen. ii. 11, 12; Job xxii. 24; xxviii. 16; Psal. xlv. 9; Isa. xiii. 12. It is manifest and agreed that it was a part of the East Indies, which though very remote from us, yet was far nearer to the Red Sea, from whence they might easily sail to it in these ancient times, because they needed not to go far from the coast to come to it, because they might (according to the manner of these first ages) sail all along near the coast, though the voyage was thereby more tedious, which was the reason why three years were spent in it. And here, and here only, were to be had all the commodities which Solomon fetched from Ophir, 1 Kings x. 22. *Four hundred and twenty talents:* in all there came to the king four hundred and fifty talents, whereof it seems thirty talents were allowed by Solomon to Hiram and his men for the voyage, and so there were only four hundred and twenty that came clearly into the king's treasury.

CHAP. X.

The queen of Sheba cometh to Jerusalem; admireth Solomon's wisdom and glory; giveth God thanks, and Solomon presents, 1—10. *His riches,* 11—15; *targets, ivory throne, vessels,* 16—23; *presents, chariots and horses, tribute,* 24—29.

AND when the [a] queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came [b] to prove him with hard questions.

[a] 2 Chron. 9. 1, &c. Matt. 12. 42. Luke 11. 31.
[b] See Judg. 14. 12. Prov. 1. 6.

The queen of Sheba; either, first, Of Ethiopia, as that people by constant tradition from their ancestors affirm, which also was truly in *the ends of the earth*, whence she came, Matt. xii. 42. Or rather, secondly, Of that part of Arabia called Sabæa, which was at a great distance from Jerusalem, and really in the *ends of the earth*, and bordering upon the southern sea; for there, much more than in Ethiopia, were the commodities which she brought, ver. 2, 10. Howsoever, this is here said for her commendation, that being a woman, and a queen, and living at great ease, and in such remote parts, she was willing to take so long and chargeable a journey to improve herself in knowledge, and that of Divine things, as is here implied. *Concerning the name of the Lord*, i. e. concerning the great work which he had done *for the name*, i. e. the honour, and service, and worship, *of the Lord*, as it is expressed chap. viii. 17, and elsewhere. Or, concerning God; *the name of God* being oft put for *God*, as hath been noted before; concerning his deep knowledge in the things of God. For it is very probable that she had, as also had divers other heathens, some knowledge of the true God, and an earnest desire to know more of the being, and nature, and worship of God, wherein the heathens were generally at a great loss, and which many of them desired and endeavoured to understand. Or, concerning the great things which God had done for him, especially in giving him such incomparable wisdom, and that in an extraordinary manner. *With hard questions;* concerning natural, and civil, and especially concerning Divine things, about which there are, and ever where, the hardest questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

i. e. Of all the doubts and difficulties wherewith her mind was perplexed.

3 And Solomon told her all her † questions: there was not *any* thing hid from the king, which he told her not.

† Heb. *words.*

All her questions, Heb. *all her matters;* he satisfied her in all things she desired to know. There was not any thing she asked which Solomon did not both understand himself, and acquaint her with.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

Or, *the houses*, the singular number being put for the plural, to wit, both the temple and the king's house, in both which there were evidences of singular wisdom.

5 And the meat of his table, and the sitting of his servants, and the † attendance of his ministers, and their apparel, and his ‖ cupbearers, [c] and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

† Heb. *standing.*
‖ Or, *butlers.*
[c] 1 Chro. 26. 16.

The sitting of his servants, i. e. the order and manner in which his courtiers or other subjects (who all were *his servants* in a general sense) sat down at meals, at several tables in his court. *The attendance of his ministers*, to wit, upon the king, both at his table, and elsewhere in his court; and when he went abroad to the temple or other places. *Their apparel;* both the costliness of it, and especially the conveniency of it to their several places and offices. *His*

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ascent by which he went up unto the house of the Lord from his own palace. See 2 Kings.xvi. 18. But the ancients, and some others, translate the words thus, *and the burnt-offerings which he offered up* in *the house of the Lord;* under which, as the chief, all other sacrifices are understood: when she saw the manner of his offering sacrifices to the Lord, which doubtless she would not neglect to see; and in the ordering of which she might discern many characters of excellent wisdom, especially when she had so excellent an interpreter as Solomon was to inform her of the reasons of all the circumstances of that service. *There was no more spirit in her;* she was astonished, and rapt up in a kind of ecstasy, and could scarce determine whether she did really see these things, or whether it was not only a pleasant dream.

6 And she said to the king, It was a
† Heb. *word.* true †report that I heard in mine own
‖ Or, *sayings.* land of thy ‖acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it:*
† Heb. *thou hast added wisdom and goodness to the fame.* and, behold, the half was not told me: †thy wisdom and prosperity exceedeth the fame which I heard.

I believed not the words which the reporters used concerning thee; or, *the things* reported; they seemed incredible, and above the perfection of human nature. *Prosperity;* or, *happiness;* or, *virtue;* Heb. *goodness.*

d Prov. 8.34. 8 [d]Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

e ch. 5. 7. 9 [e]Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved
f 2 Sam. 8. 15. Ps. 72. 2. Prov. 8. 15. Israel for ever, therefore made he thee king, [f]to do judgment and justice.

Blessed be the Lord thy God; he deserves all blessing and praise, for delighting to honour and advance so worthy a person. *To set thee on the throne of Israel;* for it was God's special act to make him king rather than his elder brother. *To do judgment and justice,* i. e. to execute just judgment among them, to govern them with right and equity. She tacitly admonisheth Solomon, that he was not made king that he might live in ease, and pleasure, and splendour, but for the good of his people.

g Ps. 72. 10, 15. 10 And she [g]gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

h ch. 9. 27. 11 [h]And the navy also of Hiram, that brought gold from Ophir, brought in from
‖ 2 Chron. 2. 8. & 9. 10, 11, *algum trees.* Ophir great plenty of ‖almug trees, and precious stones.

i 2 Chron. 9. 11. ‖ Or, *rails.* † Heb. *a prop.* 12 [i]And the king made of the almug trees ‖†pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such
k 2 Chron. 9. 10. [k]almug trees, nor were seen unto this day.

Almug trees, called also (by an inversion of the letters, which is usual among the Hebrews) *algum trees,* 2 Chron. ii. 8; ix. 10; whereof there were some in Lebanon, 2 Chron. ii. 8, but the best sort came from Ophir, as is here said. *Pillars,* or *supporters,* either for the ascent or stairs, by which they went from the king's house to the temple; see 1 Chron. xxvi. 16; 2 Chron. ix. 11; or for divers parts both of the Lord's and of the king's house.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solo-
† Heb. *according to the hand of king Solomon.* mon gave her †of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

Which amounts to about two millions of our money. And this gold did not come from Ophir in India, or Tarshish; but from Arabia and Ethiopia, and other parts, which then were well replenished with gold, though since exhausted by the insatiable avarice of succeeding ages.

15 Beside *that he had* of the merchantmen, and of the traffick of the spice
1 2 Chron. 9. 24. Ps. 72. 10. ‖ Or, *captains.* merchants, and ‖of all the kings of Arabia, and of the ‖governors of the country.

Of the merchantmen, Heb. *of the searchers,* or *spies,* i. e. either merchants, who use to inquire and search out commodities, and all advantages of trade; or rather, the publicans or gatherers of the king's revenues, who used to search narrowly into all wares and dealings, that the king might not be defrauded of his rights. *Of the spice merchants,* or rather, *of the merchants* in general, as that word is oft used in Ezek. xxvii., and elsewhere. So this and the former particular contain both the branches of the king's revenue, what he had from the land and fruits thereof, and what he had from the merchants and traders in other commodities. *Of all the kings of Arabia,* to wit, of those parts of Arabia which were next to Canaan, which were either conquered by David, or submitted to pay tribute to Solomon. But we must not think all these to be kings of large dominions, but many of them only governors of cities, and the territories belonging to them, such as were formerly in Canaan, and were anciently called *kings. Of the country,* or, *of the land,* or, *of that land,* for there is an article in the Hebrew; i. e. either of the land of Canaan; or rather, of the land of Arabia; whereof some parts were so far conquered, that he had governors of his own over them, who were each of them to take care of the king's revenue in his jurisdiction; and part only so far that they still had kings of their own, but such as were tributaries to him.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

For pomp and magnificence, and (as may be thought from the use of the brazen shields, chap. xiv. 27, 28) to be carried before him by his guard when he went abroad.

17 And *he made* [m]three hundred
m ch. 14. 26. shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the [n]house of the forest of
n ch. 7. 2. Lebanon.

Three pound, or, three hundred *shekels,* as it is expressed 2 Chron. ix. 16.

18 ¶ [o]Moreover the king made a great
o 2 Chron. 9. 17, &c. throne of ivory, and overlaid it with the best gold.

Overlaid it; not wholly, but in part, here and there, which made it more beautiful to the eye. Probably the main substance of it was ivory, but some cavities were left in it which were filled with gold.

19 The throne had six steps, and the top of the throne *was* round †behind:
† Heb. *on the hinder part thereof.* and *there were* †stays on either side on
† Heb. *hands.* the place of the seat, and two lions stood beside the stays.

Round behind; made like the half of a circle. *Two lions:* these and the following lions seem added, to express either the tribe from which Solomon sprung, compared to a lion, Gen. xlix. 9; or rather, that majesty and power wherewith a prince is adorned and armed, which his subjects cannot resist; or the duty of a prince in the execution of judgment, which ought to be done with great courage and magnanimity.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not †the like made in
† Heb. *so.* any kingdom.

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p 2 Chron. 9. 20, &c.

21 ¶ [p]And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; ‖ none *were of* silver: it was nothing accounted of in the days of Solomon.

‖ Or, there was no silver in them.

Comparatively; such hyperbolical expressions being frequent, both in Scripture and other authors.

22 For the king had at sea a navy of [q]Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ‖ ivory, and apes, and peacocks.

q Gen. 10. 4. 2 Chron. 20. 36.

‖ Or, *elephants' teeth.*

A navy of Tharshish; either, first, the ships of the sea, which may seem to be called *Tarshish*, as Psal. xlviii. 7; Isa. lx. 9, from an eminent part of the sea near Judea, so called. Or rather, the ships that went to Tarshish; for Tarshish was the name of a certain place upon the sea, famous for its traffic with merchants, as it is manifest from Isa. xxiii. 6, 10; lxvi. 19; Jer. x. 9; Ezek. xxvii. 12; and it was a place very remote from Judea, as appears from the three years usually spent in that voyage. But whether it was Spain, where in those times there was abundance of gold and silver, as Strabo and others affirm, or some place in the Indies, it is needless to determine.

23 So [r]king Solomon exceeded all the kings of the earth for riches and for wisdom.

r ch. 3. 12, 13. & 4. 30.

24 ¶ And all the earth †sought to Solomon, to hear his wisdom, which God had put in his heart.

† Heb. *sought the face of.*

All the earth, i. e. all the kings of the earth, (as it is expressed, 2 Chron. ix. 23,) to wit, of those parts of the earth; which synecdoche is very frequent.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ [s]And Solomon [t]gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

s ch. 4. 26. 2 Chron. 1. 14. & 9. 25.
t Deut. 17. 16.

Solomon gathered together chariots and horsemen; like a wise prince, in deep peace providing for war. *A thousand and four hundred chariots:* see the notes on 1 Kings iv. 26.

27 [u]And the king †made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore trees that *are* in the vale, for abundance.

u 2 Chron. 1. 15.—17.
† Heb. *gave.*

Sycamore trees were vile and common. See Isa. ix. 10.

28 ¶ [x]† And Solomon had horses brought out of Egypt, and [y]linen yarn: the king's merchants received the linen yarn at a price.

x Deut. 17. 16. 2 Chron. 1. 16. & 9. 28.
† Heb. *And the going forth of the horses which was Solomon's.*
y Ezek. 27. 7.

Horses and linen yarn; the two chief commodities of Egypt. See Prov. vii. 16; Cant. i. 9; Isa. iii. 23; Ezek. xxvii. 7. *The king's merchants received the linen yarn at a price;* Solomon received them from Pharaoh at a certain price agreed between them, and gave this privilege to his merchants, for a tribute to be paid to him out of it.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: [z]and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out †by their means.

z Josh. 1. 4. 2 Kin. 7. 6.
† Heb. *by their hand.*

A chariot: this is not be understood of the chariots and horses themselves, (for then all horses had been set at an equal price, which is most absurd,) but by a metonymy, for the lading of chariots and horses, which consisting of fine linen and silk, &c., were of great value; and the king's custom, together with the charges of the journey, amounted to these sums. *The Hittites;* a people dwelling principally in the northern and eastern parts of Canaan, Josh. i. 4, whom the Israelites, contrary to their duty, spared, and suffered to live among them, Judg. iii. 5, who afterwards, it seems, grew numerous and potent, and, it may be, they sent out colonies (after the manner of the ancient times) into some parts of Syria and Arabia; and possibly these *kings of the Hittites* may be some of those *kings of Arabia*, 1 Kings x. 15.

CHAP. XI.

Solomon's wives and concubines, which in his old age seduce him to idolatry, 1—8. God threateneth him, 9—13. His adversaries are, Hadad, who fleeth into Egypt, and is entertained there, 14—22; Rezon, who reigned in Damascus, 23—25; Jeroboam, to whom Ahijah foretelleth that he shall be king: Solomon seeketh his life, 26—40. His acts, reign, and death. Rehoboam succeedeth him, 41—43.

BUT [a]king Solomon loved [b]many strange women, ‖ together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites; cir. 992.

a Neh. 13. 26.
b Deu. 17. 17. Eccles. 47. 19.
‖ Or, *beside.*

He loved them inordinately and lustfully, and he sinned against God's known law, both in their number, Deut. xvii. 17, and in their quality.

2 Of the nations *concerning* which the LORD said unto the children of Israel, [c]Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

c Ex. 34. 16. Deut. 7. 3, 4.

Ye shall not go in to them, i. e. marry them. See on Gen. vi. 4. *They will turn away your heart after their gods:* possibly Solomon might think himself too wise to be drawn to idolatry by his wives, and therefore to be unconcerned in the reason of the law; and consequently free in some measure from the obligation of the law; and so, like our first parents, trusting his own fancy more than God's word, he fell dreadfully.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

Seven hundred wives, and three hundred concubines; partly for his lust, which being indulged, becomes infinite and unsatiable; and partly from his pride, accounting this a point of honour and magnificence.

4 For it came to pass, when Solomon was old, [d]*that* his wives turned away his heart after other gods: and his [e]heart was not perfect with the LORD his God, [f]as *was* the heart of David his father.

cir. 984.
d Deu. 17. 17. Neh. 13. 26.
e ch. 8. 61.
f ch. 9. 4.

When Solomon was old; as having now reigned nigh thirty years, when it might have been expected that age should have cooled his lust, and experience have made him wiser and better, and when probably he was secure as to any such miscarriages; then God permitted him to fall so shamefully, that he might be to all succeeding generations an example of God's severity, and of the folly, and weakness, and wickedness of the wisest and best men, when left to themselves. *Turned away his heart after other gods*, not that they changed his mind or opinion about the true God and idols, which is not credible; but that they cooled his zeal against them, obtained from him a public indulgence for their worship, and money for the making of idols, and the support of the charges of their priests and sacrifices, and possibly persuaded him sometimes in complaisance to join with them in the outward act of idol worship, or, at least, in their feasts upon their sacrifices, which was a participation of their idolatry. See Psal. cvi. 28; 1 Cor. x. 20.

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g ver. 33. Judg. 2. 13. 2 Kin. 23. 13.

5 For Solomon went after g Ashtoreth the goddess of the Zidonians, and after ‖ Milcom the abomination of the Ammonites.

‖ Called, Molech, ver. 7.

Solomon went after Ashtoreth, in manner explained in the former verse. *Milcom*, called also *Molech*; of which see Lev. xviii. 21; 2 Kings xxiii. 10.

† Heb. fulfilled not after. Num. 14. 24.

6 And Solomon did evil in the sight of the LORD, and † went not fully after the LORD, as *did* David his father.

i. e. Did not worship God wholly and solely, but joined idols with him.

h Num. 33. 52. i Num. 21. 29. Judg. 11. 24. k 2 Kings 23. 13.

7 h Then did Solomon build an high place for i Chemosh, the abomination of Moab, in k the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

Then did Solomon build, i. e. suffer to be built, or gave money for it. *A high place*, i. e. an altar upon the high place, as the manner of the heathens was: see Numb. xxii. 41; xxiii. 1. *In the hill that is before Jerusalem*, i. e. in the Mount of Olives, which was nigh unto Jerusalem, 2 Sam. xv. 30, and from this act was called *the mount of corruption*, 2 Kings xxiii. 13; idolatry being often called and esteemed a *corruption*.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

Having once given way to some few of his most beloved wives, he was forced to comply with the rest.

l ver. 2, 3. m ch. 3. 5. & 9. 2.

9 ¶ And the LORD was angry with Solomon, because l his heart was turned from the LORD God of Israel, m which had appeared unto him twice,

From the Lord God of Israel; from the express command and from the worship of God; not that he wholly neglected God, but because God esteems all the worship of idols (though it be not exclusive of, but conjoined with his own worship) to be a forsaking of and departing from God, and ofttimes so calls it. *Which had appeared unto him*, to wit, in an extraordinary and most gracious and obliging manner.

n ch. 6. 12. & 9. 2.

10 And n had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

† Heb. is with thee.

11 Wherefore the LORD said unto Solomon, Forasmuch as this † is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, o I will surely rend the kingdom from thee, and will give it to thy servant.

o ver. 31. ch. 12. 15, 16.

The Lord said unto Solomon; either by suggestion to his mind, or by appearance to him in a terrible manner, or by the prophet Ahijah, of whom ver. 29. *I will surely rend;* I will violently take away. The word in the Hebrew is doubled, for the greater assurance of the thing. *To thy servant;* to one of thy servants and subjects, which was Jeroboam, ver. 26, &c.

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

For David thy father's sake; for the respect I bear to his memory, and for my promise sake made to him, 2 Sam. vii.

p 2 Sam. 7. 15. Ps. 89. 33. q ch. 12. 20. r Deu. 12. 11.

13 p Howbeit I will not rend away all the kingdom; *but* will give q one tribe to thy son for David my servant's sake, and for Jerusalem's sake r which I have chosen.

How but *one tribe*, when he had both Judah and Benjamin, 2 Chron. xi. 12? *Answ.* Either Benjamin is swallowed up in Judah, because it was comparatively very small, and their habitation much intermixed with that of Judah: or *one*, to wit, of that *kingdom* which he here threatens to *rend away* from him, i. e. of the kingdom of Israel, and that was Benjamin; *one* beside Judah, which was his own tribe: or but *one*, because Benjamin was not entirely his, but part of it adhered to Jeroboam, as Beth-el, 1 Kings xii. 29, and Ephrain, 2 Chron. xiii. 19, both which were towns of Benjamin, Josh. xviii. 22. Or if God promised to give *one*, and gave him two, I suppose that was no great injury to him. *For Jerusalem's sake;* not, surely, for its merits; but because he had *chosen* it, as it follows, to be the seat of his temple and worship; it being God's usual method to *give to him that hath*, and to continue and multiply favours to them whom he hath begun to favour.

s 1 Chr. 5. 24.

14 ¶ And the LORD s stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

t 2 Sam. 8. 14. 1 Chron. 18. 12, 13. u Num. 24. 19. Deut. 20. 13.

15 t For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, u after he had smitten every male in Edom;

When David was in Edom, to wit, by his army, to war against it. See 1 Chron. xviii. 12, 13. *To bury the slain*, to wit, the Israelites which were slain in the battle, 2 Sam. viii. 13, 14, whom he honourably interred in some certain place, to which he is said to *go up* for that end. And this may be mentioned as that which gave Hadad the opportunity of making his escape, whilst Joab and his men were employed in that solemnity. *After he had smitten every male in Edom;* or, *and he smote*, &c., as it is in the Hebrew; which is here noted as the cause of Hadad's flight, *he smote*, &c. He understood what Joab had done in part, and intended further to do, even to kill all the males, and therefore fled for his life.

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

They arose out of Midian; he *fled* at first with an intent *to go into Egypt*, as is said, ver. 17, but took Midian, a neighbouring country, in his way, and staid there a while, possibly till he had by some of his servants tried Pharaoh's mind, and prepared the way for his reception. *Paran;* another country in the road from Edom to Egypt, where he hired men to attend him, that making his entrance there something like a prince, he might find more favour and respect from that king and people. *Appointed him victuals, and gave him land*, to support himself and his train out of the profits of it.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

God so disposing his heart, that Hadad might be a scourge to Solomon for his impieties, which God foresaw long before they were done.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's houshold among the sons of Pharaoh.

x 1 Kings 2. 10, 34.

21 x And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, † Let me depart, that I may go to mine own country.

† Heb. Send me away.

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Joab the captain of the host, whom he feared as much as David himself. *That I may go to mine own country;* whither accordingly he came, and was there even from the beginning of Solomon's reign; where he either lived as a private person, yet secretly working for the recovery of his crown when an opportunity was offered; or rather, by the near relation which was between his wife and Solomon's; and by Pharaoh's intercession he obtained his kingdom, with condition of subjection and tribute to be paid by him to Solomon; which condition he kept till Solomon fell from God, and then it seems he began to be troublesome to him, and dangerous to his house and kingdom.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, † Nothing: howbeit let me go in any wise.

† Heb. *Not.*

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord [y] Hadadezer king of Zobah:

[y] 2 Sam. 8. 3.

When David had defeated him: see 2 Sam. x. 10, &c. *Zobah;* a part of Syria between Damascus and Euphrates; of which see 1 Sam. xiv. 47; 2 Chron. viii. 3; Psal. lx. title.

24 And he gathered men unto him, and became captain over a band, [z] when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.

[z] 2 Sam. 8. 3. & 10. 6, 18.

Over a band, to wit, of soldiers, who fled and dispersed themselves upon that defeat, 2 Sam. x., and others who readily joined themselves with them, and lived by robbery, as many Arabians did. *They went to Damascus*, when they were increased in number and strength, and took it, whilst Solomon was wallowing in luxury, and grown effeminate.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

He was a secret enemy, watching all occasions to do them mischief cunningly and privately all that time; and when Solomon had forsaken God, and was forsaken by God, he showed himself more openly and maliciously. *Beside the mischief that Hadad did;* so the sense is, this infelicity was added to the former concerning Hadad, mentioned above, ver. 14, &c. Whilst Hadad molested him in the south, Rezon threatened him in the north. But some understand this of Hadadezer, who is here called Hadad, by way of abbreviation, (which is not unusual in proper Hebrew names, as is well known,) *and that for*, or *because of*, (for the Hebrew particle *eth* is sometimes put for *el*, which oft signifies *for*, or *because of*, as Hebricians know,) *the evil which* befell *Hadad*, or Hadadezer, i. e. he bore a grudge against the Israelites from and ever since the slaughter that Joab made in Hadadezer's army, whereof he was a member, although he also took that occasion of making a defection from his master. *Reigned over Syria;* over all that part of Syria, enlarging his empire more and more, and thereby laying a foundation for much misery to Solomon's house and kingdom.

[a] ch. 12. 2. 2 Chro. 13. 6.

26 ¶ And [a] Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he [b] lifted up *his* hand against the king.

[b] 2 Sam. 20. 21.

i. e. Rebelled against the king; not now and immediately in the person of Solomon himself, but in his son and successor, Rehoboam.

27 And this *was* the cause that he lifted up *his* hand against the king: [c] Solomon built Millo, *and* † repaired the breaches of the city of David his father.

[c] ch. 9. 24.

† Heb. *closed.*

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he † was industrious, he made him ruler over all the † charge of the house of Joseph.

† Heb. *did work.* † Heb. *burden.*

A mighty man of valour, or, *a man of great strength* of body, or *courage* of mind, or both. *Industrious;* ingenious, and diligent, and active, and every way fit for business and for command. *Over all the charge*, i. e. the taxes and tributes which were to be gathered of the people by his power and authority. *Of the house of Joseph;* either of Ephraim and Manasseh, who were jointly comprehended under this name, Josh. xvii. 17; or of Ephraim only, who elsewhere comes under that name, as 1 Chron. v. 1; Psal. lxxviii. 67; Ezek. xxxvii. 16. And it seems most probable that each tribe had a several ruler.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet [d] Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

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[d] ch. 14. 2.

When Jeroboam went out of Jerusalem; upon some occasion, possibly to execute his charge. *They two were alone in the field;* having gone aside thither for some private conference; for otherwise it is most likely that he had servants attending upon him, who, though they heard not the words, yet might see the action, and the rending of Jeroboam's coat; and thus it came to Solomon's ears, who being so acute and wise, could easily understand the thing by what he heard of the action, especially when a prophet did it.

30 And Ahijah caught the new garment that *was* on him, and [e] rent it *in* twelve pieces:

[e] See 1 Sam. 15. 27. & 28. 5.

31 And he said to Jeroboam, Take thee ten pieces: for [f] thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

[f] ver. 11, 13.

Take thee ten pieces; whence the kingdom of Israel is oft called the kingdom of the ten tribes; by which expression it may seem that David's posterity should have one tribe reserved out of the kingdom of Israel besides that of Judah, which because of its greatness and eminency, is commonly distinguished from Israel, and that not only after the division of the two kingdoms, but even before it, as 1 Sam. xi. 8; 2 Sam. v. 5.

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

See the notes above on ver. 13.

33 [g] Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

[g] ver. 5, 6, 7.

They have forsaken me, i. e. the king, and his concubines, and people, who easily followed his example, but were not at all excused by it.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

The whole kingdom, to wit, of Israel, that which I have designed for thee. Or rather, *I will not take any thing*, or part *of the kingdom*. For the Hebrew phrase *lo col*, which

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properly signifies *not all*, or *not the whole*, doth usually signify *not any thing*, as Deut. viii. 9, *thou shalt not want every thing*, i. e. not any thing. So also Gen. iv. 15; xxiii. 6; xxxix. 23; Psal. xlix. 17; cxliii. 2, &c. *The whole kingdom out of his hand;* he shall possess it whilst he lives, as it follows; and therefore thou shalt not yet attempt to invade it. *Because he kept my commandments and my statutes;* whereby he showeth that he doth not judge of men by some particular acts, but by their general purpose and course of life.

h ch. 12. 16, 17. 35 But [h]I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one

i 1 Kin. 15. 4. 2 Kin. 8. 19. Ps. 132. 17. † Heb. *lamp*, or, *candle*. tribe, that [i]David my servant may have a †light alway before me in Jerusalem, the city which I have chosen me to put my name there.

A light, i. e. a son and successor, to preserve his name and memory, and to give light to the people in his stead. Kings are oft called *lights*, partly from their great splendour, and partly for the counsel and comfort which their people have or should have from them. Compare 2 Sam. xxi. 17; 1 Kings xv. 4; Psal. cxxxii. 17. *Alway before me;* in my presence, which is in Jerusalem, and under my favour and protection.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

I will take thee, and place thee in the throne, as it follows. *According to all that thy soul desireth;* he secretly taxeth him for his ambitious and aspiring mind.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did;

k Josh. 1. 5. 1 2 Sam. 7. 11, 27. that [k]I will be with thee, and [l]build thee a sure house, as I built for David, and will give Israel unto thee.

Build thee a sure house, i. e. firmly settle thee and thy posterity in the throne, as this or the like phrase is used, 2 Sam. vii. 16, 27; but he doth not say he would do this *for ever*, as is there said of David's house, ver. 16.

39 And I will for this afflict the seed of David, but not for ever.

For this; for this cause, which I mentioned ver. 33. *But not for ever;* there shall a time come when the seed of David shall not be thus molested by the kingdom of Israel, but that kingdom shall be destroyed, and the kings of the house of David shall be uppermost, as it was in the days of Asa, Hezekiah, and Josiah. And at last the Messiah shall come, who shall unite together the broken sticks of Judah and Joseph, and rule over all the Jews and Gentiles too.

cir. 980. 40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

This might come to the ears of Solomon, either, 1. By Jeroboam himself, who might speak of this, either out of vain-glory and ostentation, or with design to prepare the people for his purpose. Or, 2. By the servants. See above on ver. 29. *Shishak king of Egypt;* who was either, 1. Solomon's brother-in-law, who yet might be jealous of him, or alienated from him, because he had taken so many other wives to his sister, as is here noted, ver. 1; or might cast a greedy eye upon the great riches and glorious things which Solomon had amassed together, and upon which, presently after Solomon's death, he laid violent hands, 2 Chron. xii. 9. All this was known to Jeroboam, who therefore durst put himself into Shishak's protection; especially, considering how little such relations commonly signify in the affairs of princes; and withal, being made confident by God's promise of the kingdom. Or, 2. One of another line or house, to whom that crown might descend for want of issue.

41 ¶ And [m]the rest of the ‖acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

m 2 Chro. 9. 29. ‖ Or, *words*, or, *things*.

In the public records, where the lives and actions of kings were registered from time to time. So this was only a political, but not a sacred book.

42 [n]And the †time that Solomon reigned in Jerusalem over all Israel *was* forty years.

n 2 Chro. 9. 30. † Heb. *days*.

43 [o]And Solomon slept with his fathers, and was buried in the city of David his father: and [p]Rehoboam his son reigned in his stead.

cir. 975. o 2 Chro. 9. 31. p Matt. 1. 7, called *Roboam*.

Slept with his fathers: this expression is promiscuously used concerning good and bad, and signifies only that they died as their fathers did. But hence interpreters question, whether Solomon was saved, or damned? That he was damned, some believe upon this only argument, that he died without repentance; which they gather, 1. Because his repentance is not mentioned in his history. 2. Because if he had repented, he would have abolished the monuments of idolatry which he had erected; which that he did not they gather from 2 Kings xxiii. 13, of which (God assisting) I shall speak upon that place. But to the former many things may be said: 1. We read nothing of the repentance of Adam, Noah, after his drunkenness, Lot, Samson, Asa, &c.; shall we therefore conclude they were all damned? The silence of the Scripture is a very weak argument in matters of history. 2. If he did repent, yet the silence of the Scripture about it in this history was not without wise reasons; as, among others, that his eternal condition being thus far left doubtful, his example might have the greater influence for the terror and caution of future offenders. 3. His repentance is sufficiently implied in this, (to omit divers other passages,) that after Solomon's death *the way of Solomon* is mentioned with honour, and joined with *the way of David*, 2 Chron. xi. 17. But it seems to be put out of dispute by the Book of Ecclesiastes, which (by the general consent both of Jewish and Christian interpreters) was written by Solomon, and that after his fall, as is evident, not only from the unanimous testimony of the Hebrew writers, who thence conclude that he did repent, and was saved; but also from the whole strain of that book, which was written long after he had finished all his works, and after he had liberally drunk of all sorts of sensual pleasures, and sadly experienced the bitter effects of his love of women, Eccles. vii. 27, &c.; which makes it more than probable, that as David wrote Psalm li., so Solomon wrote this book, as a public testimony and profession of his repentance. And this argument is so cogent, that those interpreters who are of the other opinion confess it, if Solomon did write this book after his fall, which they pretend he wrote before it; but they offer not any argument to prove it. And therefore we have reason to conclude that Solomon did repent, and was saved.

CHAP. XII.

The Israelites seek to Rehoboam for relaxation, 1—5. *He refusing the old men's counsel, by the advice of the young men answereth them roughly*, 6—15; *for which ten tribes revolt; kill Adoram; and make Rehoboam to flee*, 16—20. *He raising an army is forbidden by Shemaiah*, 21—24. *Jeroboam, king of Israel, strengtheneth himself by cities, and by the idolatry of the two calves*, 25—33.

AND [a]Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

a 2 Chro. 10. 1, &c.

Rehoboam did not call them thither, but went thither, because the Israelites prevented him, and had generally pitched upon that place rather than upon Jerusalem; partly, because it was most convenient for all, as being in the centre of the whole kingdom; partly, because that being in the potent tribe of Ephraim, they supposed there they might use that freedom of speech which they resolved to

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use to get their grievances redressed; and partly, by the secret direction of Jeroboam, or his friends, who would not trust themselves in Jerusalem, and thought Shechem a fitter place to execute their design. *To make him king;* to confirm him in the kingdom, which they generally intended to do; he being the undoubted heir of the crown, and the only son which Solomon had from so vast a number of wives.

b ch. 11. 26. 2 And it came to pass, when [b]Jeroboam the son of Nebat, who was yet in c ch. 11. 40. [c]Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

Heard of it; in the Hebrew it is only *heard*, and may relate either to Solomon's death, or to the meeting which all the tribes had appointed at Shechem.

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

They sent and called him: when the people sent him word of Solomon's death, they also sent a summons for him to come to Shechem. Or as soon as he had heard the tidings of Solomon's death from others, or from common fame; presently there came a solemn message to him from the people, who desired his presence and assistance, as it seems probable, from divers motives; some, that they might translate the kingdom from Rehoboam to him; and others only for this reason, that the presence and countenance of a man of so great interest and reputation, and one that had some claim or pretence upon the kingdom, might lay the greater obligation upon Rehoboam to grant their desires of ease and relief.

d 1 Sam. 8. 11,—18. ch. 4. 7. 4 Thy father made our [d]yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

Thy father made our yoke grievous by heavy taxes and impositions, not only for the temple and his magnificent buildings, but for the expenses of his numerous court, and of so many wives and concubines, whose luxury and idolatry must needs be very costly. And Solomon having so grossly forsaken God, it is no wonder if he oppressed the people, and made their yoke most grievous, as they speak. But here the people's perverseness is very observable, both in this, that they mention and aggravate only the grievances of the government, but take no notice of the vast benefits which they received from it; and in that, that they mind nothing but their outward pressures, and have no regard unto that abominable idolatry which he set up among them; being, it seemed, either leavened with it by his pernicious example, or grown careless and negligent of all the concerns of religion; by which, see how ripe they were for all those dreadful judgments of God which are now hastening upon them.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

Give me that time for deliberation and advice.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

With the old men that stood before Solomon; with Solomon's old counsellors, whom age, and experience of men and things, and converse with such a king, had made wise.

e 2 Chr. 10. 7. Prov. 15. 1. 7 And they spake unto him, saying, [e]If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

If thou wilt be a servant unto this people this day, by complying with their desires, and condescending to them for a season, till the troubled humours be quieted, and the opportunity they now have, and that some of them seek, for sedition be gone, and thou be better stablished in thy throne. They use this expression, as foreseeing that some would dissuade him from this course, as servile or slavish, and below the majesty of a prince. *And answer them,* for *that is, answer them.* Thy service, say they, is not hard; it is only a few good words, which it is as easy to give as bad ones.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

He forsook the counsel of the old men; judging it unworthy of his majesty and authority, and likely to encourage and increase the people in their insolent demands. *The young men;* so called comparatively to the old men; otherwise they were near forty years old, as the following words imply. *That were grown up with him;* which is added as the reason of his inclination to their counsels, because his daily converse with them, and the likeness of their age and humour to his, had engaged his affections to them, and that bribed his judgment, as it commonly doth.

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

Or rather, *is thicker,* and therefore stronger, and more able to crush you, if you proceed in these mutinous demands, *than his loins,* in which is the principal seat of strength. My father was young and weak, and had many enemies, when he first took the kingdom; but I am the undoubted heir; and I find the kingdom by his wise care far better settled and fortified against all enemies, foreign or domestic, than he did.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

I will add to your yoke, i. e. make it heavier and stronger, both to punish your petulancy, and to curb and restrain you from seditious attempts. *With scorpions,* i. e. with such whips as will sting you like scorpions: if you proceed in these courses, I will most severely punish you for it.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people † roughly, and forsook the old men's counsel that they gave him; † Heb. *hardly.*

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for [f]the cause was from the LORD, that he might perform his saying, which the LORD [g]spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

f ver. 24. Judg. 14. 4. 2 Chron. 10. 15. & 22. 7. & 25. 20. g ch. 11. 11, 31.

The cause was from the Lord; who gave up Rehoboam to so foolish and fatal a mistake, and alienated the people's affections from him, and ordered all circumstances by his wise providence to that end.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, [h]What portion

h 2 Sam. 20. 1.

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have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

What portion have we in David, i. e. in David's family and son? we can expect no benefit or relief from him, and therefore we renounce all commerce with him, and subjection to him. See 2 Sam. xx. 1. They named David rather than Rehoboam, to signify, that they did renounce, not Rehoboam only, but all David's family. *The son of Jesse;* so they call David in contempt: q. d. Rehoboam hath no reason to carry himself with such pride and contempt toward his people, for if we trace his original, it was as mean and obscure as many of ours. And since he abuseth his power, let us reduce him to his former obscurity. *To your tents, O Israel*, i. e. let us all forsake him, and go to our own homes. there to consider, and then to meet and conclude how to provide otherwise for ourselves. *Now see to thine own house, David*, i. e. govern thy own family; for thou shalt no longer rule over us. Thus they brake out into actual rebellion against him, whom God had made their lawful sovereign; wherein, though they fulfilled God's counsel, yet they violated his authority and command. And they do again make an opprobrious mention of David, whom they should not have named without honour.

17 But [i] *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

i ch. 11. 13, 36.

Which dwelt in the cities of Judah; by which phrase he principally understands the tribe of Judah; but withal, those parts and parcels of the tribes of Levi, and Simeon, and Benjamin, whose dwellings were within the confines of Judah, or intermixed with them.

18 Then king Rehoboam [k] sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam † made speed to get him up to his chariot, to flee to Jerusalem.

k ch. 4. 6. & 5. 14.

† Heb. *strengthened himself.*

He sent Adoram, either, 1. To pacify the people, and promise them relief, now when it was too late. But then he would not have sent a person so ungrateful to the people, as that sort of men use to be. Or rather, 2. To pursue the counsel which he had resolved upon, and to execute his office, and exact their tribute with rigour and violence, if need were. *To flee to Jerusalem*, from Shechem, where it seems he yet staid, and his guards and friends with him; that being there in the midst of his kingdom, and among the seditious tribes, he might overawe them by his presence, and repress any tumults in their first rise.

19 So [l] Israel ‖ rebelled against the house of David unto this day.

l 2 Kings 17. 21.
‖ Or, *fell away.*

Their revolt is called *rebellion*, and therefore was sinful, because it was contrary to God's authority, and command of subjection to David, and his seed for ever; from which the people were not freed by God's promise and grant made to Jeroboam, which was but a secret transaction, not yet sufficiently revealed to them, and was not a grant of present and actual possession; but only a promise that God would give it to him in his own time and way, which might have been done, though neither Jeroboam nor the people had used these indirect and evil courses to bring it about, as it befell David upon the same occasion. Besides, the people did not this in compliance with God's counsel, but to gratify their own passions, and get themselves a little ease.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah [m] only.

m ch. 11. 13, 32.

That Jeroboam was come again, to wit, from Egypt, which was known before to the chief of the tribes, and to them who met at Shechem, and now was more universally known by all the people. *They sent* to his tent or habitation, to which he had retired himself, as others also generally did: see above, ver. 16. *Called him unto the congregation;* which was summoned by the elders of the several tribes, to take advice how to settle their affairs, which they easily agreed to do, by conferring the crown upon Jeroboam, according to God's promise made to him. *There was none*, i. e. no entire tribe. See on chap. xi. 13, 31, 32.

21 ¶ And when [n] Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

n 2 Chr. 11. 1.

With the tribe of Benjamin, i. e. that part of it which was next to Judah, and joined with them. See on chap. xi. 13. *Against the house of Israel*, i. e. the families or tribes (for these words are promiscuously used one for the other) of Israel.

22 But [o] the word of God came unto Shemaiah the man of God, saying,

o 2 Chr. 11. 2.

The man of God, i. e. the prophet, so called, partly to distinguish him from others of that name; see Neh. vi. 10; Jer. xxix. 31; and partly to add the more weight to his words.

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; [p] for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

p ver. 15.

This thing is from me; this event is from my counsel and providence, to punish Solomon's apostacy, though they procured it by sinful means; and therefore, if you proceed, you must fight with me as well as them. *They hearkened therefore to the word of the Lord;* either from conscience of their duty, or because they durst not oppose so potent an adversary.

25 ¶ Then Jeroboam [q] built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built [r] Penuel.

q See Judg. 9. 45.
r Judg. 8. 17.

Jeroboam built Shechem, i. e. he repaired, and enlarged, and fortified it; for it had been ruined long since, Judg. ix. 45. He might choose it as a place both auspicious, because here the foundation of his monarchy was laid; and commodious, as being near the frontiers of his kingdom. *Penuel;* a place beyond Jordan; of which see Gen. xxxii. 30; Judg. viii. 17; to secure that part of his dominions.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

Said in his heart, i. e. reasoned within himself. The phrase discovers the fountain of his error, that he did not consult with God, who had given him the kingdom; as in all reason, and justice, and gratitude he should have done; nor believed God's promise, chap. xi. 38; but his own imaginations and carnal policies.

27 If this people [s] go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

s Deut. 12. 5, 6.

This in itself might seem a prudent conjecture; for this would give Rehoboam, and the priests and Levites, the sure and faithful friends of David's house, many opportunities of alienating their minds from him, and of reducing them to their former allegiance. But considering God's

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providence, by which the hearts of all men, and the affairs of all kings and kingdoms, are governed, and of which he had lately seen so eminent an instance, it was a foolish as well as wicked course.

28 Whereupon the king took counsel, and [t] made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: [u] behold thy gods, O Israel, which brought thee up out of the land of Egypt.

[t] 2 Kin. 10. 29. & 17. 16.
[u] Ex. 32. 4, 8.

Made two calves of gold, in imitation of Aaron's golden calf, and of the Egyptians, from whom he was lately come. And this he the rather presumed to do, because he knew the people of Israel were generally very prone to superstition and idolatry, as their whole history showeth; and that Solomon's example and countenance given to false worships had exceedingly strengthened those inclinations; and therefore they were in a great measure prepared for such an attempt; especially when his proposition tended to their own ease, and safety, and profit, which he knew was much dearer to them, as well as to himself, than their religion.

It is too much for you; too great a trouble and charge, and neither necessary nor safe for them, as things now stood. *Behold thy gods, O Israel, which brought thee up out of the land of Egypt*; not as if he did himself believe, or thought to persuade the people to believe, that these calves were properly and truly that very God of Israel who brought them out of Egypt; (which was so monstrously absurd and ridiculous, that no Israelite in his right wits could believe it;) and had been so far from attaining his end, and satisfying his people, that this would have made him both hateful and contemptible to them: but his meaning was, that these images were visible representations, in and by which he designed to worship the true God of Israel; as appears, partly, from that parallel place, Exod. xxxii. 4, where see my notes; partly, because the priests and worshippers of the calves are said to worship Jehovah, and, upon that account, are distinguished from those belonging to Baal, 1 Kings xviii. 21; xxii. 6, 7; and partly, from Jeroboam's design in this work, which was to quiet the people's minds, and remove their scruples about going to Jerusalem to worship their God in that place, as they were commanded; which he doth, by signifying to them that he did not intend any alteration in the substance of their religion, nor to draw them from the worship of the true God to the worship of Ashtoreth, or Milcom, or any of those Baals which were set up by Solomon; but to worship that selfsame God whom they worshipped in Jerusalem, even the true God, and the God of their fathers, who brought them out of Egypt, but only to vary a circumstance; and that as they worshipped God at Jerusalem by and before one visible sign, even the ark, and the sacred cherubims there; so his subjects should worship God by another visible sign, even that of the calves, in other places: and as for the change of the place, he might suggest to them that God was present in all places where men with honest minds did call upon him; that before the temple was built, the best of kings, and prophets, and people did pray and sacrifice to God in divers high places, without any scruple, notwithstanding that restraint of God to one place, Deut. xii. 5, &c.; that God would dispense with them also in that matter, because going to Jerusalem was very dangerous to them at this time, and God would have mercy rather than sacrifice; and God had been pleased to dispense with his own ordinances in cases of necessity or great inconvenience, as he did with circumcision for forty years in the wilderness.

29 And he set the one in [x] Beth-el, and the other put he in [y] Dan.

[x] Gen. 28. 19. Hos. 4. 15.
[y] Judg. 18. 29.

Which two places he chose for his people's conveniency; *Beth-el* being in the southern, and *Dan* in the northern parts of his kingdom.

30 And this thing became [z] a sin: for the people went *to worship* before the one, *even* unto Dan.

[z] ch. 13. 34. 2 Kin. 17. 21.

A sin, i. e. a cause or occasion of great wickedness among that people; not only of idolatry, which is called *sin* by way of eminency; nor only of the worship of the calves, wherein they pretended to worship the true God; but also of the worship of Baal, and of the utter desertion of the true God, and of all sorts of impiety and abominable sins, as is manifest from the history of that kingdom; in which there was not one good king, and very few of the people who were not guilty of heinous crimes, as the prophets witness. *The people went to worship*: the king's counsel and example seduced them, though it did not excuse their sin; and *they willingly walked after* this his wicked *commandment*, Hos. v. 11. *Unto Dan*; which is not here mentioned exclusively, for that they went also to Beth-el is evident from ver. 32, 33, but for other reasons; either because that of Dan was first made, or best frequented, the people in those parts having been long leavened with idolatry; see Judg. xviii. 30; or to show the people's readiness to comply with the king's command, and their zeal for idols; that those who lived in or near Beth-el had not patience to stay till that calf was finished, but all of them were forward to go as far as Dan, which was in the utmost borders of the land, to worship an idol there, when it was thought too much for them to go to Jerusalem to worship God.

31 And he made an [a] house of high places, [b] and made priests of the lowest of the people, which were not of the sons of Levi.

[a] ch. 13. 32.
[b] Num. 3. 10. ch. 13. 33. 2 Kin. 17. 32. 2 Chron. 11. 14, 15. Ezek. 44. 7, 8.

An house of high places, or, *an house* (i. e. houses, or chapels) *in the high places*. Besides the famous houses, or temples, which he built at Dan and Beth-el, he built also, for his people's better accommodation, lesser temples upon divers high places, which were esteemed sacred and venerable, because their pious ancestors had served God in them; and thereby Jeroboam might not seem to bring in a new religion, but only to revive the old. *Made priests of the lowest of the people*; which he might do, either, 1. Because the better sort refused it, as an office below their quality. Or, 2. Because such would be satisfied with mean allowances; and so he could put into his own purse a great part of the rich possessions and revenues of the Levites, which doubtless he seized upon when they forsook him, and went to Jerusalem, 2 Chron. xi. 13, 14, which also was very necessary for his present and pressing occasions; the rather, because he durst not yet lay grievous taxes upon that people, who had newly cast off Rehoboam for that very reason. Or, 3. Because mean persons would depend upon his favour, and therefore be very pliable to his humour, and firm to his interest, and zealous to promote the worship of the calves. But the words in the Hebrew properly signify *from the ends of the people*; which is and may be translated thus, *out of all the people*; promiscuously out of every tribe; which exposition seems to be confirmed by the following words, which are added to explain these, *which were not of the sons of Levi*; though they were not of the tribe of Levi. And that indeed was Jeroboam's sin; not that he chose mean persons, for some of the Levites were such; and his sin had not been less, if he had chosen the noblest and greatest persons, as we see in the example of Uzziah, 2 Chron. xxvi. 18, 19; but that he chose men of other tribes, contrary to God's appointment, which restrained that office to that tribe. *Not of the sons of Levi*; to whom that office was confined by God's express command; but he gave the priesthood promiscuously to any person of any other tribe.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto [c] the feast that *is* in Judah, and he ‖offered upon the altar. So did he in Beth-el, ‖sacrificing unto the calves that he had made: [d] and he placed in Beth-el the priests of the high places which he had made.

[c] Lev. 23. 33, 34. Num. 29. 12. ch. 8. 2, 5.
‖ Or, went up to the altar, &c.
‖ Or, to sacrifice.
[d] Amos 7. 13.

Either, 1. A feast of dedication, like that which was in Judah, at the dedication of the temple. Or rather, 2. The feast of tabernacles, as may be thought, 1. Because that began on the fifteenth day of the month, Lev. xxiii. 34. 2. Because he is not blamed for devising the feast, (which thereby seems to have been of God's appointment,) but

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only for *devising the month*, ver. 33; for keeping God's feast, not in God's time, which was the fifteenth day of the seventh month, and so onward, Lev. xxiii. 34; but on the fifteenth day of the eighth month. And this alteration he made, either, 1. To keep up the difference between his subjects and those of Judah, as by the differing manners, so by the distinct times of their worship. Or, 2. Lest he should seem directly to oppose the God of Israel, (who had in a special manner obliged all the people to go up to Jerusalem at that time, Deut. xvi. 16,) by requiring their attendance to celebrate the feast elsewhere at the same time. Or, 3. To engage as many persons as possibly he could to come to his feast; which they would more willingly do, when the feast at Jerusalem was past, and all the fruits of the earth were most perfectly gathered in. *On the fifteenth day of the month;* and so onward till the seven days ended. He took his pattern thence, to show that he worshipped the same God, and professed the same religion for substance, which they did; howsoever he differed in circumstances, as here he did in the time. *He offered;* either, 1. By his priests. Or rather, 2. By his own hands; as appears from chap. xiii. 1, 4; which he did, to give the more countenance to his new-devised solemnity. Nor is this strange; for he might plausibly think, that he who by his own authority had made others priests, might much more exercise a part of that office; at least, upon an extraordinary occasion; in which case he knew David himself had done some things, which otherwise he might not do. *So did he in Beth-el*, i. e. he himself did offer there in like manner, as he now had done at Dan. *Unto the calves;* for they were two, ver. 29. *He placed in Beth-el the priests;* as he had done at Dan, ver. 31.

‖ Or, *went up to the altar, &c.*

33 So he ‖offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month

e Num. 15. 39.

which he had [e]devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar,

† Heb. *to burn incense.*

f ch. 13. 1.

†and [f]burnt incense.

Which he had devised of his own heart; which he appointed without any warrant from God, which was superstition. Compare Jer. vii. 31.

CHAP. XIII.

A prophet of Judah prophesieth against the altar at Beth-el: Jeroboam offering him violence, his hand withereth; and, at the prayer of the prophet, is restored, 1—6. *He refusing the king's entertainment, departeth from Beth-el,* 7—10. *An old prophet seducing him, bringeth him back,* 11—19. *He is for it reproved of God by the old prophet; and is slain by a lion; and buried by the old prophet; who confirmeth his prophecy,* 20—32. *Jeroboam's obstinacy,* 33, 34.

a 2 Kings 23. 17.

b ch. 12. 32, 33.

‖ Or, *to offer.*

AND, behold, there [a]came a man of God out of Judah by the word of the LORD unto Beth-el: [b]and Jeroboam stood by the altar ‖to burn incense.

A man of God; a holy prophet. *By the word of the Lord;* by Divine inspiration and command.

c 2 Kings 23. 15, 16.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, [c]Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

He cried against the altar; and consequently, against all that worship, which is oft signified by the name of the *altar*. See Isa. xix. 19; 1 Cor. ix. 13; Heb. vii. 13; xiii. 10. *O altar, altar;* he directs his speech to the altar, partly because the following signs were wrought upon it, and partly to signify that Jeroboam would no more regard his words than the altar did, and yet they should take effect. *A child shall be born unto the house of David, Josiah by name;* which being done above three hundred years after this prophecy, plainly shows the absolute certainty of God's providence and foreknowledge, even in the most contingent things. For this was in itself uncertain, and wholly depended upon man's will, both as to the having of a child, and as to the giving it this name. Therefore God can certainly and effectually overrule man's will which way he pleaseth; or else it was possible that this prediction should have been false, which is blasphemous to imagine. *Upon thee shall he offer the priests;* synecdochically, the bones of the priests, 2 Kings xxiii. 15, 16, whereby the altar should be defiled.

d Is. 7. 14. John 2. 18. 1 Cor. 1. 22.

3 And he gave [d]a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

He gave a sign the same day, i. e. he then wrought a miracle, to assure them of the truth of his prophecy.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

He put forth his hand, to point out the man whom he would have the people lay hands on, and to stir them up to do so. *From the altar;* where it was employed in offering something upon it. *Dried up*, or *withered;* the muscles and sinews, the instruments of motion, were shrunk up. This God did, partly, to chastise Jeroboam for offering violence to the Lord's prophet; partly, to secure the prophet against further violence; and partly, that in this example God might show how highly he resents the injuries done to his ministers in and for the faithful discharge of their office.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

e Ex. 8. 8. & 9. 28. & 10. 17. Num. 21. 7. Acts 8. 24. James 5. 16.

† Heb. *the face of the* LORD.

6 And the king answered and said unto the man of God, [e]Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought †the LORD, and the king's hand was restored him again, and became as *it was* before.

The king answered, i. e. spoke, as that word is oft used in both Testaments. *Entreat now the face of the Lord thy God*, who by his zeal for thee hath manifested himself to be thy God and Friend in a singular manner; and therefore will hear thy prayers for me, though he will not regard mine, because I have forsaken him and his worship. *The man of God besought the Lord*, to assure Jeroboam that what he had said was not from ill-will to him, and that he heartily desired his reformation, not his ruin. *The king's hand was restored again;* partly, to assure him that the stroke was from God; partly, because he repented of that violence which he intended against the prophet, for which God inflicted it; and partly, that the goodness of God to him might have led him to repentance; or if he continued impenitent, leave him without all excuse.

f 1 Sam. 9. 7. 2 Kin. 5. 15.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and [f]I will give thee a reward.

Horrid stupidity! He desires to requite the instrument, but takes no notice of the chief cause and author of this great and wonderful mercy, which was God.

g So Num. 22. 18. & 24. 13.

8 And the man of God said unto the king, [g]If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

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9 For so was it charged me by the
h 1 Cor. 5. 11. word of the LORD, saying, [h]Eat no bread, nor drink water, nor turn again by the same way that thou camest.

My refusal of thy favour is not from any contempt or hatred of thy person, but in obedience to the just command of my God, who hath forbidden me all further converse or communication with thee. *Eat no bread, nor drink water*, to wit, in that place, or with that people; whereby God declares how detestable they were in God's eyes; not because their idolatry was so bad as that of the heathens, but because they were vile apostates from the true God, and embraced this idol-worship against the light of their own consciences, merely to comply with the king's humour and command; and because their vicinity and relation to the tribe of Judah made this more dangerous, as to their infection by it. *Nor turn again by the same way that thou camest;* that by thy avoiding the way that led thee to Beth-el as execrable, although thou wentest by my special command, thou mightest teach all others how much they should abhor that way, and all thoughts of going to that place, or to such people, upon any trivial and unnecessary occasion.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet
† Heb. sons. in Beth-el; and his †sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

An old prophet; a prophet of the Lord; one to whom and by whom God did sometimes impart his mind, as is manifest from ver. 20, 21, and one that had a respect to the Lord's holy prophets, and gave credit to their predictions; all which the following relation shows: but whether he was a holy and good man may justly be doubted, seeing all those qualifications might meet in a vicious man, to and by whom he may reveal some part of his mind, as he did to Balaam, Numb. xxiii. &c., and in such his other qualities are sometimes found; and we find him in a downright and premeditated lie, and that without any great temptation to it, ver. 18. And albeit a holy prophet might possibly have continued in the kingdom of Israel, he would never have gone from his own habitation to dwell at Beth-el, the chief seat of idolatry, unless with design to preach against it; which it is evident he did not; his sons seem to have been present at, and to have joined with others in that idolatrous worship, ver. 11, and that not without their father's connivance. *In Beth-el;* for thither he came to dwell, probably expecting some great advantages from Jeroboam; but *he came out of Samaria*, 2 Kings xxiii. 18, where he either was born, and had lived before; or his usual dwelling was at Beth-el, but had lately been at Samaria, and was now returned to Beth-el. *His sons came;* who probably were eye and ear witnesses of what had passed.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

Sitting under an oak; being faint and weary with his journey, and possibly with the heat, which makes him choose this shady place; and especially with hunger and thirst, ver. 9. And he might easily guess that this was the old prophet, by his age and carriage, and, it may be, by his prophetical mantle, and by the character which his sons had given him.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, [i]I may not return with
i ver. 8, 9. thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

i. e. In Beth-el, where thou desirest me to do it.

17 For †it was said to me [k]by the
† Heb. a word was. k ch. 20. 35. 1 Thess. 4. 15. word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art;* and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

Not with evil design against him, but out of curiosity to know all the truth and circumstances from his own mouth, and to express his kindness to him, and to relieve his pressing hunger; whereby possibly he thought to please God, and to compensate for his miscarriages. But his sin was great; for he did not only tell a premeditated lie, but also made God a liar, and to contradict himself, and all this without any pretence of necessity, or benefit to himself.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

As they sat at the table; there the prophet meets with a severe judgment, where he was pleasing himself with this seasonable refreshment. *The word of the Lord came* by secret instinct into his mind, as sometimes God spake to Moses and other prophets when they were in company with others. *Unto the prophet that brought him back;* so he makes this prophet publicly to call himself liar, and to pronounce a terrible sentence against him, to whom he professed so much kindness. Indeed the Hebrew words are ambiguous, and by others rendered thus, *to the prophet whom he had brought back;* which agrees very well with the Hebrew phrase, and may seem to be the best translation, by comparing ver. 23, where the very same phrase is so rendered; and ver. 26, where this message is said to be *spoken* to him. But these arguments are not cogent; not that from ver. 23, because it is a common thing for the same phrase in divers verses, and sometimes in one and the same verse, to be diversly used; nor that from ver. 27, for that may be rendered *concerning him.* And therefore our translation is better, as is manifest from ver. 21.

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

He cried with a loud voice, the effect of his passion, both for his own guilt and shame, and for the prophet's approaching misery, and his unhappy influence both in procuring and in denouncing of it. *The mouth*, i. e. the word of command coming out of his mouth; a metonymy of the cause for the effect.

22 But camest back, and hast eaten
l ver. 9. bread and drunk water in the [l]place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

i. e. Thou shalt not die a natural, but a violent death; and that in this journey, before thou returnest to thy native habitation; and thy carcass shall not be buried in the proper sepulchre; which was esteemed a kind of curse, and a note of infamy; as the contrary was reckoned an honour and blessing. See chap. xiv. 13; Isa. xiv. 19, 20; Jer. xxii. 19; xxvi. 23.

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23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

That he might sooner come to his home, and, if possible, escape the judgment threatened. But it is observable, he doth not accompany him; his guilty conscience making him to expect and fear to be involved in the same judgment with him.

24 And when he was gone, [m] a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

m ch. 20. 36.

A lion met him; for there were many lions in Judea, and this was brought hither by God's special providence.

Why doth God punish a good man so severely for so small an offence? *Answ.* First, His sin was not small, for it was a gross disobedience to a positive command. *Object.* But he supposed, and was told by another prophet, that God had repealed his command, and so was deceived. *Answ.* First, He had no sufficient discharge from the former command; for he neither was assured that the old man was a prophet, nor that the message he delivered was from God; but had reason to suspect the contrary, or at least to inquire the mind of God in this doubtful point, which he grossly neglected to do, and willingly believed the message, because it suited with his own inclination and necessity. Add to this, that he being a prophet was obliged to the greater exactness in obedience to all God's precepts; and therefore this sin was much greater in him than in another, because hereby God was dishonoured, and the authority and success of his message blasted, and Jeroboam and the idolatrous Israelites hardened in their wicked courses, for the prevention whereof it was necessary that God should exercise severity towards him. *Answ.* Secondly, As his sin was not so small, so his punishment was not so great, as may be imagined. For as to his outward man, his bodily death (which was a debt that he owed to God and nature) in this way was not so painful and terrible as many other kinds of death; and as to his soul, God, by giving him a gracious admonition both of his sin and danger, ver. 21, 22, awakened him to true repentance, which doubtless he practised, and so was prepared for his death, and by this sudden death freed from all the miseries of an evil time and world, and speedily let into eternal glory. *Answ.* Thirdly, As the world and all men in it were made for God's glory, and all their lives and deaths ought to be laid out in his service; so it cannot seem strange nor harsh if God should bring his deserved death upon him in this manner, for the accomplishment of his own glorious designs, as to vindicate his own honour and justice from the imputation of partiality; to assure the truth of his predictions, and thereby provoke Jeroboam and his idolatrous followers to repentance; to justify himself in all his dreadful judgments which he intended to inflict upon Jeroboam's house, and the whole kingdom of Israel, for their cursed apostacy; and to warn all succeeding sinners not rashly to venture upon small sins, and especially to take heed of greater sins, for which they might expect far sorer punishments. *His carcass was cast in the way;* his life and soul being gone, his dead body falls to the ground, and lies there. *The lion also stood by the carcass:* see on ver. 28.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath † torn him, and slain him, according to the word of the LORD, which he spake unto him.

† Heb. broken.

Or rather, *concerning him;* for so the particle *lamed* is oft used, as Gen. xx. 13; Psal. iii. 2; xci. 11, compared with Matt. iv. 6. See the notes on ver. 20.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him.*

Being secure as to himself, because so many others had been there without any harm; and because he perceived the prophet's death was a judgment of God, and that for special reasons.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor † torn the ass.

† Heb. broken.

Here was a concurrence of miracles: That the ass did not run away from the lion, according to his nature and custom, but boldly stood still, as reserving himself for the carrying of the prophet to his burial; that the lion did not devour its prey, as the manner is; nor yet go away when he had done his work which he was sent for, but stood still; partly, to preserve the carcass of the prophet from other wild beasts or fowls, which would quickly have eaten it; partly, as an evidence that the prophet's death was not casual, nor the effect of a lion's hungry and ravenous disposition, but of God's singular and just judgment; and consequently, that this prediction was Divine, and should be infallibly accomplished in its proper time; and partly, as a token of God's favour to the deceased prophet, of whose very carcass he took such special care; thereby signifying, that although for wise and just reasons he thought fit to take away his life, yet his remains were precious to him, and his soul did live in his sight.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, *saying*, [n] Alas, my brother!

n Jer. 22. 18.

So that threatening, ver. 22, was fulfilled; and withal, the memory of his prophecy was revived and preserved among them, and his very carcass resting there might be a witness of their madness and desperate wickedness, in continuing their abominable idolatry after such an assurance of the dreadful effects of it. *They mourned over him;* the old prophet, and his sons, and others, whom common humanity taught to lament the untimely death of so worthy a person. *Alas, my brother!* was a usual form of expression in funeral lamentations. See Jer. xxii. 18.

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; [o] lay my bones beside his bones:

o 2 Kings 23. 17, 18.

That I may be secured from that judgment threatened ver. 2.

32 [p] For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of [q] Samaria, shall surely come to pass.

p ver. 2. 2 Kings 23. 16, 19.

q See ch. 16. 24.

Of Samaria, i. e. of the kingdom of Samaria, as it was called, though not when this fact was done, yet before these books were written. Samaria was properly the name of one city, 1 Kings xx. 1; but from hence the whole kingdom of Israel was so called, Jer. xxxi. 5; Hos. vii. 1; viii. 5; Amos iii. 9; and the king of Israel is called *the king of Samaria,* 2 Kings i. 3; Hos. x. 7; and (as here) we read of *the cities of Samaria,* Ezra iv. 10.

33 ¶ [r] After this thing Jeroboam returned not from his evil way, but † made again of the lowest of the people priests of the high places: whosoever would, he † consecrated him, and he became *one* of the priests of the high places.

r ch. 12. 31, 32. 2 Chron. 11. 15. & 13. 9.

cir. 974.

† Heb. returned and made.

† Heb. filled his hand. Judg. 17. 12.

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After this thing, i. e. after all these things; the singular number put for the plural; after so many, and evident, and successive miracles; which is noted to aggravate his infidelity and apostacy. *Made again of the lowest of the people priests;* he abated not so much as a circumstance in his idolatrous worship. *Whosoever would;* without any respect to tribe or family, or integrity of body, or mind, or life; all which were to be regarded in the priesthood. *He consecrated him*, Heb. *he filled his hand;* of which phrase see Exod. xxviii. 41; xxix. 9, 33.

a ch. 12. 30. t ch. 14. 10.

34 [a]And this thing became sin unto the house of Jeroboam, even [t]to cut *it* off, and to destroy *it* from off the face of the earth.

This thing became sin; either an occasion of sin, and means of hardening all his posterity in their idolatry; or, *a punishment*, for so the word *sin* is oft used. This his obstinate continuance in his idolatry after such warnings was the utter ruin of all his family.

CHAP. XIV.

Jeroboam sendeth his wife disguised, and with presents, to the prophet Ahijah at Shiloh, to inquire concerning his son, who was sick, 1—4. *He, forewarned by God, denounceth his ruin because of idolatry; and the death of his child; and the destruction of Israel*, 5—16. *His son dieth, and is buried; and he likewise: Nadab his son succeedeth*, 17—20. *Rehoboam and Judah sin against the Lord*, 21—24. *Shishak king of Egypt spoileth Jerusalem*, 25—28. *He dieth, and Abijam his son succeedeth*, 29—31.

956. AT that time Abijah the son of Jeroboam fell sick.

Either, first, Presently after the things described in the former chapter; which though related in the beginning of his reign, yet might be done a good while after it, and so Ahijah the prophet might be very old, as he is described to be, ver. 4. Or, secondly, Many years after it, i. e. whilst Jeroboam persisted in his former course; for this phrase is oft used indefinitely, and without respect to the time last mentioned before it, as Dan. xii. 1; Matt. iv. 1. *Abijah fell sick*, by the stroke of God, to punish Jeroboam's rebellion against God.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that [a]*I should be* king over this people.

a ch. 11. 31.

Jeroboam said to his wife; partly, because he would trust none else with this secret; partly, because she might, without suspicion, inquire concerning her own child; and partly, because she would inquire most exactly and diligently, and faithfully acquaint him with the whole truth. *Disguise thyself;* change thy habit and voice, and go like a private and obscure person. *That thou be not known to be the wife of Jeroboam:* this caution proceeded, first, From the pride of his heart, which made him loth to confess his folly in worshipping such ignorant and helpless idols, and to give glory to the God whom he had forsaken. Secondly, From jealousy and suspicion, lest the prophet knowing this, should either give her no answer, or make it worse than indeed it was. Thirdly, From policy, lest his people should by his example be drawn to forsake the senseless calves, and to return to the God of Judah, whom they had rashly forsaken.

b See 1 Sam. 9. 7, 8. † Heb. *in thine hand.* ‖ Or, *cakes.* [Or, *bottle.*

3 [b]And take †with thee ten loaves, and ‖cracknels, and a ‖cruse of honey, and go to him: he shall tell thee what shall become of the child.

A cruse of honey; a present, after the manner, Judg. xiii. 17; 1 Sam. ix. 7, 8; 2 Kings v. 15; viii. 8; but mean, as became an ordinary country woman, which she personated. *And go to him*, to inquire the event of this sickness, as the following words imply.

4 And Jeroboam's wife did so, and arose, [c]and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes †were set by reason of his age.

c ch. 11. 29. † Heb. *stood for his hoariness.*

Or, *stood still*, or *were grown stiff;* the nerves, by which the eyes and eye-lids are moved, being contracted and withered.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* †heavy *tidings*.

† Heb. *hard.*

By this discovery he both reproves their folly, who thought to conceal themselves or their designs from that God from whom they expected and desired the discovery of the most secret things; and withal gives her assurance of the truth and certainty of that message which he was to deliver.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, [d]Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

d See 2 Sam. 12. 7, 8. ch. 16. 2.

They were God's people when Jeroboam was first set over them.

8 And [e]rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, [f]who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

e ch. 11. 31. f ch. 11. 33, 38. & 15. 5.

As my servant David; who though he fell into some sins, yet, first, he constantly persevered in the true worship of God, from which thou art revolted; secondly, he heartily repented of and turned from all his sins, whereas thou art obstinate and incorrigible.

9 But hast done evil above all that were before thee: [g]for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and [h]hast cast me behind thy back:

g ch. 12. 28. 2 Chr. 11. 15. h Neh. 9. 26. Ps. 50. 17. Ezek. 23. 35.

Above all that were before thee; above all the former kings of my people, as Saul, and Solomon, and Rehoboam. *Other gods, and molten images*, or *other gods*, to wit, (for so *and* oft signifies among the Hebrews, as hath been formerly noted,) *molten images*, namely, the golden calves; which he calls *others gods*, not as if the Israelites esteemed the calves made of their own gold to be *gods* indeed, which it is incredible should find belief with any man in his wits, especially with the whole body of the Israelites, who knew that the ark and cherubims, though made by God's special direction, were not gods, but only pledges of God's presence, &c.; nor as if they thought them to be *other gods* in a strict and proper sense; for it is apparent that they still pretended to worship the God of their fathers, as the Jews at Jerusalem did, though in a differing manner: but only because God rejected their whole worship; and howsoever they called or accounted it, he reckoned it a manifest defection from him, and a betaking of themselves to *other gods*, or *devils*, as they are called, 2 Chron. xi. 15, by whose instigation they were led to such idolatrous practices, and whom alone they served and worshipped therein, whatsoever pretences they had to the contrary. *To provoke me to anger*, i. e. whereby thou didst provoke me; for otherwise this was not Jeroboam's design in it, but only to

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establish himself in the throne. *Cast me behind thy back;* despised, and disregarded, and forsaken me, and my commands, and my worship, as we do things which we cast behind our backs.

cir. 956.
i ch. 15. 29.
k ch. 21. 21.
2 Kings 9. 8.
1 Deu. 32. 36.
2 Kin. 14. 26.

10 Therefore, behold, [i] I will bring evil upon the house of Jeroboam, and [k] will cut off from Jeroboam him that pisseth against the wall, [l] *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

See the notes on 1 Sam. xxv. 22. *Him that is shut up and left;* those who had escaped the fury of their enemies invading them, either because they were *shut up* in caves, or castles, or strong towns; or because they were *left*, overlooked or neglected by them, or spared as poor, impotent, helpless creatures. But now, saith he, they shall be all searched out, and brought to destruction. See more on Deut. xxxii. 26. *As a man taketh away dung;* which they remove as a loathsome thing out of their houses, and that thoroughly and universally.

m ch. 16. 4. & 21. 24.

11 [m] Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

So both sorts shall die unburied.

n ver. 17.

12 Arise thou therefore, get thee to thine own house: *and* [n] when thy feet enter into the city, the child shall die.

Presently upon thy entrance into the city; when thou art gone but a little way in it, even as far as *to the threshold of the king's door*, ver. 17, which possibly was near the gates of the city. And by the event of this branch judge of the truth of the rest of my prophecy.

o 2 Chro. 12. 12. & 19. 3.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him [o] there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

All Israel shall mourn for him; either, first, for the loss of so worthy and hopeful a person; or, secondly, for the sad calamities which should follow his death, which possibly his moderation, and wisdom, and virtue might have prevented, whereof his death was a certain presage and evidence. So they should mourn, not simply for him, but for their own loss in him. *Shall come to the grave;* shall have the honour of burial, denied to the rest, ver. 11. *Some good thing toward the Lord God of Israel;* some pious inclinations and intentions of taking away the calves, or of permitting or obliging his people to go up to Jerusalem to worship, if God gave him life and authority to do it, and of trusting God with his kingdom in that case. *In the house of Jeroboam;* which is added for his greater commendation; he was good in the midst of so many temptations and wicked examples; a good branch of a bad stock.

p ch. 15. 27, 28, 29.

14 [p] Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

Baasha, chap. xv. 28. *Who shall cut off the house of Jeroboam that day;* when he is so raised; in the very beginning of his reign, chap. xv. 29. *But what?* but what do I say, *he shall raise*, as it were a thing to be done at a great distance of time? he hath already raised him in some sort; the man is now in being, if not in power, who shall do this; this judgment shall be shortly executed.

q 2 Kin. 17. 6. Ps. 52. 5.
r Josh. 23. 15, 16.
s 2 Kings 15. 29.
t Ex. 34. 13. Deu. 12. 3, 4.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall [q] root up Israel out of this [r] good land, which he gave to their fathers, and shall scatter them [s] beyond the river, [t] because they have made their groves, provoking the LORD to anger.

The Lord shall smite Israel, because they obeyed Jeroboam's wicked command of worshipping the calves, and that willingly, Hos. v. 11. *As a reed is shaken in the water;* easily and variously, hither and thither, with every wind; so shall the kingdom and people of Israel be always in an unquiet and unsettled posture, tossed to and fro by foreign invasions and civil wars, by opposite kings and factions, and by the dissensions of the people. See 2 Kings xvii. 18. *Beyond the river*, to wit, Euphrates, oft so called by way of eminency, as Gen. xv. 18; xxxi. 21; 1 Kings iv. 21, 24. This was accomplished in part, 2 Kings xv. 29, and more fully 2 Kings xvii. 6. *Because they have made their groves*, for the worship of their idols, Exod. xxxiv. 13; Deut. xvi. 21. God having before condemned the making and worshipping of the calves, by which they designed or pretended to worship the true God; he now takes notice that they were not contented with the calves, but (as it is the nature of idolatry, and all sin, to proceed from evil to worse) were many of them fallen into another and a worse kind of idolatry, even their worship of the heathenish Baals, which they commonly exercised in groves. See on 1 Kings xviii. 19.

u ch. 12. 30. & 13. 34. & 15. 30, 34. & 16. 2.

16 And he shall give Israel up because of the sins of Jeroboam, [u] who did sin, and who made Israel to sin.

To wit, by his invention, and making of the occasion of their sin, the calves; by his example, by encouraging those, and only those, that worshipped the calves; and by his authority, requiring and compelling them to do it. This is mentioned as a monstrous aggravation of his wickedness, that he was not content with his own sin, but was the great author and chief cause of drawing others into sin, and of corrupting and undoing the whole kingdom; which therefore God would never forgive him, nor forget him, but upon all occasions mentions him with this eternal brand of infamy upon him.

x ch. 15. 6, 8, 15, 23. Cant. 6. 4.
y ver. 12.

17 ¶ And Jeroboam's wife arose, and departed, and came to [x] Tirzah: *and* [y] when she came to the threshold of the door, the child died;

Tirzah; an ancient and royal city, Josh. xii. 24, in a pleasant place, Cant. vi. 4, where the kings of Israel had a palace, chap. xv. 33; xvi. 6, 8, 15, 23; whither Jeroboam was removed from Shechem, either for his pleasure, or for his son's recovery, by the healthfulness of the place. *To the threshold of the door*, to wit, of the king's house, which probably was upon or by the wall of the city, and near the gate, which was the place of judicature. See ver. 12.

z ver. 13.

18 And they buried him; and all Israel mourned for him, [z] according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

a 2 Chron. 13. 2, &c.

19 And the rest of the acts of Jeroboam, how he [a] warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

Heb. *in the book of the words or things of the days*, &c. By which you are not to understand that canonical book of the Chronicles, for that was written long after this book; but a book of civil records, the annals, wherein all remarkable passages were recorded by the king's command from day to day; out of which the sacred penman, by the direction of God's Spirit, took those passages which were most considerable and useful for God's honour, and men's edification.

† Heb. *lay down.* 864.

20 And the days which Jeroboam reigned *were* two and twenty years: and he †slept with his fathers, and Nadab his son reigned in his stead.

So he lived till Asa's second year, chap. xv. 25. *He slept with his fathers;* either, first, He was buried with his ancestors. But their sepulchre seems to be too mean and improper for a great king; and kings used to be buried in peculiar sepulchres. Or, secondly, He died, as his fathers did.

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21 ¶ And Rehoboam the son of Solomon reigned in Judah. [b] Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city [c] which the LORD did choose out of all the tribes of Israel, to put his name there. [d] And his mother's name *was* Naamah an Ammonitess.

b 2 Chron. 12. 13. 975.
c ch. 11. 36.
d ver. 31.

Rehoboam was forty and one years old; therefore he was born a year before Solomon was king, as appears from 1 Kings xi. 42. This is noted as an aggravation of Rehoboam's folly, that he was old enough to have been wiser. *An Ammonitess;* a people cursed by God, and shut out of the congregation of his people for ever, Deut. xxiii. 3; Neh. xiii. 1. This is observed as one cause both of God's displeasure in punishing Solomon with such a son, and of Rehoboam's apostacy after his three first years, 2 Chron. xi. 17.

22 [e] And Judah did evil in the sight of the LORD, and they [f] provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

972.
e 2 Chr. 12. 1.
f Deu. 32. 21. Ps. 78. 58. 1 Cor. 10. 22.

Judah did evil, after a little time, 2 Chron. xi. 17.

23 For they also built them [g] high places, and ‖ images, [h] and groves, on every high hill, and [i] under every green tree.

g Deu. 12. 2. Ezek. 16. 24, 25.
‖ Or, *standing images,* or, *statues.*
h 2 Kings 17. 9, 10.
i Is. 57. 5.

They also built them high places; they followed the example of the Israelites, although they were better instructed, and had the temple in their kingdom, and liberty of access to it, which was denied to the Israelites; and the privilege of worshipping God in his own way, and the counsels, and sermons, and examples of the priests and Levites to teach and stablish them, and the dreadful example of Israel's horrid apostacy to caution and terrify them. The building of high places was unlawful, and now especially when the temple was built, and ready to receive them; unnecessary, and therefore expressed a greater contempt of God and his express command to the contrary. *Images and groves;* not only after the manner of the heathens and Israelites, but against a direct and particular prohibition. *Under every green tree:* the people were universally corrupted; which is a prodigious sin, all things considered, and is a clear evidence of the greatness and depth of the original corruption of man's nature, which without God's grace is ready to break forth into all sorts of wickedness.

24 [k] And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

k Deut. 23. 17. ch. 15. 12. & 22. 46. 2 Kin. 23. 7.

Sodomites, i. e. males, who prostituted their bodies to the filthy lusts of others; of whom see on Deut. xxiii. 17; who also did this in the worship and to the honour of their idols, as also the women did, Numb. xxv. 1, 2. And this might be one occasion of so great a spreading of idolatry among the lustful Israelites. And on the other side, God doth frequently punish idolatry with corporeal uncleanness, Rom. i. 21, 28. See 1 Kings xv. 12; xxii. 46; 2 Kings xxiii. 7.

25 ¶ [l] And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

971.
l ch. 11. 40. 2 Chro. 12. 2.

In the fifth year of king Rehoboam; presently after his and his people's apostacy, which was not till his fourth year; when the apostatical Israelites enjoyed peace and some kind of prosperity, at first, for many years together; of which difference two reasons may be given: first, That Judah's sins were committed against clearer light, and more powerful means and remedies of all sorts, and therefore deserved more severe and speedy judgments. Secondly, That God discovered more love to Judah in chastising them speedily, that so they might be humbled, and reformed, and so graciously preserved, as it happened; and more anger against Israel, that he spared them, and by their impunity hardened and ripened them to that total destruction which he intended to bring upon them. *Shishak king of Egypt;* of whom see 1 Kings xi. 40; 2 Chron. xii. 2, &c., where this history is more fully described. He is thought by many to be Solomon's brother-in-law. But how little such relations signify among princes, when their interest is concerned, all histories witness. Besides, Rehoboam was not Solomon's son by Pharaoh's daughter, and so the relation was in a manner extinct. *Came up against Jerusalem;* either from ambition, and a desire to enlarge his empire; or from jealousy of Rehoboam's growing greatness; of which see 2 Chron. xi.; or by Jeroboam's instigation; or from a covetous desire of possessing these great treasures which David and Solomon had left; and, above all, by God's providence, disposing his heart to this expedition for Rehoboam's punishment.

26 [m] And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold [n] which Solomon had made.

m 2 Chron. 12. 9, 10, 11.
n ch. 10. 17.

He took away the treasures; it is implied, that first he took the city; which may seem strange, considering the great strength of that city, and how much time it took Nebuchadnezzar and Titus to take it. But, first, It might cost Shishak also some time and a long siege ere he took it, though that be not here related. Secondly, It is probable that David and Solomon, in their building and altering of this city, had more respect to state and magnificence than to its defence, as having no great cause to fear the invasion of any enemies, and being too secure in reference to their posterity, because of God's promise of the kingdom to be continued to them and to their seed for ever. And it is probable and certain, that after the division between Judah and Israel, the kings of Judah did add very much to the fortifications of this city.

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the † guard, which kept the door of the king's house.

† Heb. runners.

Whereas the golden shields, as being more precious, were kept in a certain place.

28 And it was *so,* when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

When the king went into the house of the Lord; by which it seems the affliction had done him some good, and brought him back to the worship of God, which he had forsaken.

29 ¶ [o] Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

o 2 Chron. 12. 15.

Such a book of chronicles as that mentioned above, ver. 19.

30 And there was [p] war between Rehoboam and Jeroboam all *their* days.

p ch. 12. 24. & 15. 6. 2 Chron. 12. 15.

Not an invasive war with potent armies, which was forbidden, chap. xii. 24, and not revived till Abijam's reign, 2 Chron. xiii.; but a defensive war from those hostilities which by small parties and skirmishes they did to one another.

31 [q] And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. [r] And his mother's name *was* Naamah an Ammonitess. And [s] Abijam his son reigned in his stead.

958.
q 2 Chron. 12. 16.
r ver. 21.
s 2 Chron. 12. 16, *Abijah.* Matt. 1. 7, *Abia.*

His mother's name was Naamah an Ammonitess: this is repeated as a thing very observable. See above, ver. 21.

CHAP. XV.

Abijam followeth his father's sins; God however keepeth promise: he dieth, and Asa his son succeedeth him, 1—8. *His good reign,* 9—15. *Baasha warreth against him: he*

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maketh a league with Ben-hadad, 16—22. *He dieth, and Jehoshaphat succeedeth him*, 23, 24. *Nadab's wicked reign: Baasha slayeth him; destroyeth his father's house, and succeeds him: his wicked reign*, 25—34.

958. NOW [a]in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

a 2 Chron. 13. 1, 2.

Object. How can this be, when he reigned three years, ver. 2, and Asa his successor began his reign in the twentieth year of Jeroboam, ver. 9? *Answ.* Parts of years are commonly called and accounted years, both in the Old and New Testament, and in profane writers. So his reign began with Jeroboam's eighteenth year, and continued his whole nineteenth year, and ended within his twentieth year, in which also Asa's reign began. And thus one and the same year may well be, as it frequently is, attributed to two several persons.

2 Three years reigned he in Jerusalem. [b]And his mother's name *was* [c]Maachah, the daughter of [d]Abishalom.

b 2 Chro. 11. 20, 21, 22.
c 2 Chr. 13. 2. *Michaia the daughter of Uriel.*
d 2 Chron. 11. 21, *Absalom.*

Three years: see the last note, on ver. 1. *Of Abishalom*, or, *of Absalom*, as he is called, 2 Chron. xi. 21. And because he is here mentioned as a known person, without any addition of his kindred or quality, some conceive that this was Absalom's daughter, called properly *Tamar*, 2 Sam. xiv. 27, and from her royal grandmother, 2 Sam. iii. 3, *Maachah*; and that she is called *Michaiah* (which differs not much from *Maachah*) *the daughter of Uriel*, 2 Chron. xiii. 2, because she was first married to Uriel, as Josephus affirms, Antiq. viii. 3, and afterwards to Rehoboam. Others think this was another person, and that both she and her father had each of them several names, which was not unusual among the Hebrews.

3 And he walked in all the sins of his father, which he had done before him: and [e]his heart was not perfect with the LORD his God, as the heart of David his father.

e ch. 11. 4. 1 s. 119. 80.

In all the sins of his father; which his father lived in; either, first, Before his humiliation. Or rather, secondly, After his deliverance from Shishak, when, though he did not openly renounce the worship of God, he seems to have relapsed into his former sins; which otherwise would not have been remembered against him; as David's name and memory is never loaded with the shame of his sins, because he truly repented of them.

4 Nevertheless [f]for David's sake did the LORD his God give him a ‖lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

f ch. 11. 32, 36. 2 Chr. 21. 7.
‖ Or, *candle.* ch. 11. 36.

A lamp, i. e. a son and successor to perpetuate his name and memory, which otherwise had gone into obscurity. The same phrase is used above, chap. xi. 36; 2 Kings viii. 19; 2 Chron. xxi. 7. *To establish Jerusalem*, i. e. that he might maintain that city, and temple, and worship, as a witness for God in the world against the Israelites and heathen world, who should have inquired after it, and embraced the true religion there established and set up, as a beacon upon a high hill, that all men might take notice of it.

5 Because David [g]did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [h]save only in the matter of Uriah the Hittite.

g ch. 14. 8.
h 2 Sam. 11. 4, 15. & 12. 9.

Quest. How is this true, seeing David sinned in the matter of Nabal, 1 Sam. xxv., and Achish, chap. xxvii., and Mephibosheth, and his indulgence to his children, Adonijah, Amnon, and Absalom, and in the numbering of the people? *Answ.* This and the like phrases are not to be understood as exclusive of every sinful action, but only of a sinful course or state, or of an habitual and continued apostacy from God, or from his ways, as the very phrase of *turning aside* from God, or from his commands, doth constantly imply, as appears from Exod. xxxii. 8; Deut. ix. 12, 16; 1 Sam. viii. 3; Psal. lxxviii. 57; Isa. xliv. 20; 1 Tim. i. 6; v. 15, &c. And thus it is most true. For David's other sins were either sudden and transient acts, proceeding from human infirmity, and extraordinary temptations, and soon repented of and blotted out, as in the cases of Nabal and Achish; or mistakes of his judgment, which was not fully convinced of the sinfulness of such actions, as in the other cases alleged; whereas that which concerned Uriah's wife was a designed and studied sin, long continued in, defended with a succession of other sins, presumptuous, and scandalous to his government and to the true religion, which he so eminently professed.

6 [i]And there was war between Rehoboam and Jeroboam all the days of his life.

i ch. 14. 30.

Which was said chap. xiv. 30, and may be here repeated, to signify the cause and original of the war between Abijam and Jeroboam, which is implied here, and particularly described 2 Chron. xiii. Abijam continued the war which Rehoboam had begun, and pushed it on to a decisive battle. But the place may be thus rendered, *Yet there was war*, &c., i. e. although God was pleased to show so much respect to David, as for his sake to continue the succession to the kingdom in his posterity, yet he thought fit to manifest his displeasure against David's successors for their sins, and to mix their honour and happiness with wars and troubles.

7 [k]Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

k 2 Chron. 13. 2, 3, 22.

The chronicles of the kings of Judah; in their annals; whence they were long after this time translated into the sacred Book of Chronicles. See above on chap. xiv. 19.

8 [l]And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

955. l 2 Chr. 14. 1.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

In or towards the end of the year. See above, ver. 1.

10 And forty and one years reigned he in Jerusalem. And his ‖mother's name *was* Maachah, the daughter of Abishalom.

‖ That is, grandmother's. ver. 2.

i. e. His grandmother's, as appears from ver. 2, who is called his *mother*, as David is called Abijam's *father*, ver. 3, and this Asa's *father*, ver. 11. And so the names of *father*, and *mother*, and *sons*, and *daughters* are oft taken, both in sacred and profane authors, for grandparents and grandchildren. And his grandmother's name may be here mentioned rather than his mother's, because his mother was either an obscure person, or was long since dead, or indisposed or unwilling to take care of the education of her son, and so he was educated by the grandmother, who, though she did poison his father Abijam with her idolatrous principles, ver. 12, yet could not infect Asa, nor withhold him from prosecuting his good purposes of reforming religion; which is here remembered to his praise.

11 [m]And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

m 2 Chron. 14. 2.

That which was right in the eyes of the Lord; as to the government of his kingdom and life, and the reformation and establishment of God's worship.

12 [n]And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

cir. 951. n ch. 14. 24. & 22. 46.

The Sodomites; of whom see chap. xiv. 24; not all of them, but those whom he could find out; but some escaped his observation and censure, as appears from chap. xxii. 46.

13 And also [o]Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa † destroyed her idol, and [p]burnt *it* by the brook Kidron.

o 2 Chron. 15. 16.
† Heb. *cut off.*
p Ex. 32. 20.

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Her he removed from being queen, i. e. he took from her either the name and authority of queen-regent, which she, having been Rehoboam's wife, and Abijam's mother, took to herself during Asa's minority, and abused to the patronage of idolatry; or the dignity of the queen-mother, and those guards, or other ensigns of honour, or instruments of power, which, as such, she had enjoyed and misemployed. Otherwise, *he removed her from the queen*, i. e. from his wife, that she might not be infected by her, and afterwards infect his children; which was a prudent and necessary care, for the prevention of so great and public a mischief. *An idol*, Heb. *a terror*, or *horror*, i. e. a horrible idol; which it may be so called, either because all idols, though for a season they please, yet in the end will bring dreadful effects upon their worshippers; or because this was an idol of a more horrible or terrible shape, more abominable than ordinary, and not to be seen without horror; whether it was that filthy idol, called *Priapus*, which was commonly placed in groves or gardens; or *Pan*, or some other heathen god, to whose service she in a special manner devoted herself. *Burnt it by the brook Kidron;* that when it was burnt to powder, it might be thrown into the water, and be unfit for any use. See Exod. xxxii. 20; Deut. xii. 3.

14 [q] But the high places were not removed: nevertheless Asa's [r] heart was perfect with the LORD all his days.

q ch. 22. 43. 2 Chron. 15. 17, 18.
r See ver. 3.

The high places were not removed. Object. He did take these away, 2 Chron. xiv. 3. *Answ.* He took away those which were devoted to the worship of idols, as is there said, *he took away the altars of the strange* gods, *and the high places*, to wit, where they were worshipped: but as for those high places where the true God was worshipped, he did not take them away; partly, because he thought there was no great evil in them, because they had been used by David and Solomon, and other good and wise men; and because the true God was there worshipped, and that in the manner, though not in the place, which God had appointed; and partly, because he thought the removal of them might do much more hurt than their continuance, to wit, by occasioning the total neglect of God's worship by many of the people, who either could not, or through want of competent faith and zeal would not, go up to Jerusalem to worship, now especially, when the Israelites, their near neighbours, formerly their friends, were become their enemies, and watched all opportunities to invade or molest them, which they concluded they would do when all their males were gone up to Jerusalem; and partly, because the people were so obstinately bent towards them, that it was, or at least seemed to him, impossible to remove them without great offence, or such commotions as were highly dangerous to that church and state. *Asa's heart was perfect with the Lord*, i. e. he did sincerely and constantly adhere to the worship and service of God. Though he could not hinder the people from using the high places, yet he did entirely devote himself to the worship of God in the manner and place prescribed by God.

15 And he brought in the † things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

† Heb. *holy.*

Which his father had dedicated, Abijam, to wit, when he was in distress, and going to fight with Jeroboam, 2 Chron. xiii. though afterwards he did not perform his vows, nor bring in what he had devoted; whether because he was prevented by death, or because he afterwards relapsed to idolatry, as may seem probable from the 12th verse of this chapter.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

So long as they two lived and reigned together; which is not so to be understood, as if there were a solemn and declared war continuing all that time, (for Asa was *quiet* in a great measure for his first *ten years*, 2 Chron. xiv. 1, till the Israelites had recovered themselves from that dreadful blow given them by Abijah, 2 Chron. xiii., and Baasha began to reign in Asa's third year,) but so that there were many private and particular hostilities practised among them; in which sense the same phrase is used chap. xiv. 30.

17 And [s] Baasha king of Israel went up against Judah, and built [t] Ramah, [u] that he might not suffer any to go out or come in to Asa king of Judah.

s 2 Chron. 16. 1, &c.
t Josh. 18. 25.
u See ch. 12. 27.

Baasha went up against Judah; perceiving Asa's great success, of which see 2 Chron. xiv., xv., and the defection of many of his own subjects to him upon that occasion, 2 Chron. xv. 9, he began to bestir himself, and commenceth a war against him. *Built*, i. e. repaired and fortified, *Ramah*, a city of Benjamin; which either belonged to the kingdom of Israel, from the division, (as some other places of that tribe are supposed to have done; of which see on 1 Kings xi. 13,) or belonged to Judah, but was now invaded and taken by Baasha, and fortified. *That he might not suffer any to go out or come in to Asa king of Judah;* therefore he chose this place, because it was in the way from his kingdom to Jerusalem, and, as some add, in or near the straits of the mountains, where they could easily discover and hinder all passengers that way.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to [x] Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at [y] Damascus, saying,

x 2 Chr. 16. 2.
y ch. 11. 23, 24.

All the silver and the gold that were left; those poor remainders, which either Shishak had left at that time, chap. xiv. 26, or Abijam, or Asa, or others, both of Israel and Judah, had dedicated; which probably was not inconsiderable, because Asa had got great spoils from Zerah, 2 Chron. xiv., and he and his numerous and prosperous people did at this time express a great zeal for the house and worship of God. *Asa sent them to Ben-hadad;* wherein he committed three great faults, amongst many others. First, He alienated things consecrated to God without necessity. Secondly, He did this out of carnal fear and distrust of that God whose power and goodness he had lately experienced. Thirdly, He did this for an ill intent, to hire him to the breach of his league and covenant with Baasha, ver. 19, and to take away part of that land which by right, and the special gift of God, belonged to the Israelites.

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may † depart from me.

† Heb. *go up.*

There is a league between me and thee, and between my father and thy father; whereby it appears, that albeit he was an adversary to Israel all Solomon's days, chap. xi. 25, yet after the division of the kingdoms of Israel and Judah he was in league with both of them; either because his designs lay upon the enlargement of his empire other ways; or rather, because he thought it his wisdom and interest to leave them to themselves, to undo one another by their intestine wars, and so to prepare the way to his conquest of both; whereas his invading of either of them might have made up the breach, and forced them to unite against their common enemy. And therefore as soon as he was free from this fear, and one of them needed and earnestly desired his help against the other, he gladly embraced the opportunity. *That he may depart from me;* that being called to defend himself, he may be forced to depart from my territories.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote [a] Ijon, and [a] Dan, and [b] Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

a 2 Kings 15. 29.
a Judg. 18. 29.
b 2 Sam. 20. 14.

The northern parts of Baasha's kingdom, which were

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nearest to his own kingdom of Damascus, and most remote from those parts where Baasha was now employed, which were in the most southern parts of his dominions.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

Now the royal city of Israel. See chap. xiv. 17. There he abode to defend his own kingdoms, and durst not return to oppose Asa, lest the Syrian king should make a second and worse invasion. So Asa met with success in his ungodly course, as on the other side good men sometimes meet with disappointment in a good cause and course. So there is no judging of causes by events.

c 2 Chron. 16. 6.

22 [c]Then king Asa made a proclamation throughout all Judah; none *was* + Heb. *free.* †exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them [d]Geba of Benjamin, and [e]Mizpah.

d Josh. 21. 17.
e Josh. 18. 26.

None was exempted; all sorts of persons were obliged to come, except those who were disenabled by age, or infirmity, or absence, or by the public service of the king and kingdom in other places. *Asa built with them Geba of Benjamin, and Mizpah*, i. e. repaired and strengthened them, for they were built before. See Jer. xli. 9. *Quest.* Why did he not rather perfect the fortifications of Ramah which Baasha had begun? *Answ.* Because Baasha might have returned and recovered it afterwards; and he thought it most convenient that there should be no city nor fort in that place.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless [f]in the time of his old age he was diseased in his feet.

f 2 Chron. 16. 12.

Nevertheless; notwithstanding the great things which he had done, and the glory and prosperity which he enjoyed, he felt the effects of human infirmity, and of his own sins; of which see 2 Chron. xvi. 12, 13.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: [g]and [h]Jehoshaphat his son reigned in his stead.

914.
g 2 Chr. 17. 1.
h Matt. 1. 8, called *Josaphat.*

25 ¶ And Nadab the son of Jeroboam 954. + Heb. *reigned.* †began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

Not complete, as appears from ver. 28, 33.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in [i]his sin wherewith he made Israel to sin.

i ch. 12. 30. & 14. 16.

i. e. In the worship of the calves which his father had made.

27 ¶ [k]And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at [l]Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

k ch. 14. 14.
l Josh. 19. 44. & 21. 23. ch. 16. 15.

Of the house of Issachar, i. e. of the tribe, which is oft called a *house*, as Judg. x. 9; Psal. cxxxv. 20; Hos. i. 7. *Which belonged to the Philistines;* who, taking advantage of the division between Israel and Judah, had retaken this town, which belonged to the tribe of Dan, Josh. xix. 44, and belonged to the Levites, Josh. xxi. 23; upon whose departure to Judah, 2 Chron. xi. 14, the kings of Israel seized their towns and lands to their own use, as was noted before; which made them so much concerned for this town, to besiege it both now and many years after this time, chap. xvi. 15.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

In the third year of Asa: how this agrees with 2 Chron. xvi. 1, see in the notes there. *Did Baasha slay him;* which he did, not to fulfil God's threatening, but only to advance himself; and therefore this is called murder, chap. xvi. 7.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto [m]the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

m ch. 14. 10, 14.

Any that breathed, i. e. any of the males of that family. See Deut. xx. 16; Josh. x. 40. *According unto the saying of the Lord:* so God overruled Baasha's ambition and cruelty, to fulfil his own counsel and prediction.

30 [n]Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

n ch. 14. 9. 16.

Which he made Israel sin; so that same wicked policy which he used to establish the kingdom in his family proved his and their ruin; which is very frequently the event of ungodly counsels.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 [o]And there was war between Asa and Baasha king of Israel all their days.

o ver. 16.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. 953.

34 And he did evil in the sight of the LORD, and walked in [p]the way of Jeroboam, and in his sin wherewith he made Israel to sin.

p ch. 12. 28, 29. & 13. 33. & 14. 16.

CHAP. XVI.

Jehu prophesieth against Baasha, 1—7. Elah succeedeth him: him Zimri slayeth and succeedeth: he, besieged by Omri, burneth himself, 8—20. Omri prevaileth against Tibni, and is king; buildeth Samaria; followeth the sins of Jeroboam, and dieth, 21—28. Ahab his son succeedeth him: he is more wicked than his predecessors, 29—33. Hiel buildeth Jericho; and Joshua's curse is fulfilled in him, 34.

THEN the word of the LORD came to cir. 930. [a]Jehu the son of Hanani against Baasha, saying,

a ver. 7. 2 Chron. 19. 2. & 20. 34.

Jehu, a prophet, of whom see more 2 Chron. xix. 2; xx. 34. *Hanani* also was a prophet, 2 Chron. xvi. 7.

2 [b]Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and [c]thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

b ch. 14. 7.
c ch. 15. 34.

Out of the dust; out of a low and mean estate. See 1 Sam. ii. 8; Psal. cxiii. 7. *Quest.* How is Baasha's exaltation to the kingdom ascribed to God, when he got it by treachery and cruelty? *Answ.* Though that way or manner of invading the kingdom was from himself, and his own wicked heart; yet the translation of the kingdom from Nadab to Baasha, simply considered, was from God, who by his decree and providence ordered it, and disposed of all occasions, and of the hearts of all the soldiers and people,

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so that Baasha should have opportunity of executing God's judgment upon Nadab; and such success thereupon, that he should get a present and quiet possession of the kingdom. Nay, the very act of Baasha, to wit, the killing of his master Nadab, was an act of Divine justice, foretold and appointed by God, chap. xiv. 10. And if Baasha had done this in obedience to God's command, and with a single design to execute God's vengeance threatened against him, it had been no more a sin than Jehu's act in killing his master king Jehoram, upon the same account, 2 Kings ix. But that Baasha did this merely to gratify his own pride, or covetousness, or malice, this was not from God, but from himself, and therefore is charged upon him as murder here, ver. 7. *To provoke me to anger:* see on 1 Kings xiv. 9.

d ver. 11. 3 Behold, I will [d]take away the posterity of Baasha, and the posterity of his house; and will make thy house like
e ch. 14. 10. & 15. 29. [e]the house of Jeroboam the son of Nebat.

f ch. 14. 11. 4 [f]Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

g 2 Chro. 16. 5 Now the rest of the acts of Baasha, and what he did, and his might, [g]*are* they not written in the book of the chronicles of the kings of Israel?

h ch. 14. 17. & 15. 21. 6 So Baasha slept with his fathers, and was buried in [h]Tirzah: and Elah his son reigned in his stead.

i ver. 1. 7 And also by the hand of the prophet [i]Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of
k ch. 15. 27, 29. See Hos. 1. 4. his hands, in being like the house of Jeroboam; and because [k]he killed him.

By the hand of the prophet Jehu came the word of the Lord: the meaning is, the message which *came from the Lord to Jehu*, ver. 1, &c., was here delivered *by the hand*, i. e. the ministry, *of Jehu*, unto *Baasha*. Jehu did what God commanded him in this matter, though it was not without apparent hazard to himself. *And because he killed him*, i. e. Nadab; who, though he be not expressed, yet is sufficiently understood: 1. By the manifest reference which these words have to the murder committed by Baasha, which was done upon Nadab only, chap. xv. 28. 2. By the foregoing words, *the house of Jeroboam*, i. e. his posterity, which was Nadab. *Quest.* Why doth God punish him for doing God's work? *Answ.* 1. Though God appointed that Jeroboam's family should be cut off, yet he did not give Baasha commission to do it, nor had declared how or by whom he would do it. 2. Baasha did this not to fulfil God's will, but his own lusts. See on ver. 2.

930. 8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

One complete, and part of the other, ver. 10, which in Scripture account is reckoned for a year. See above, chap. xv. 25.

l 2 Kin. 9. 31. 9 [l]And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself
† Heb. which was over. drunk in the house of Arza †steward of *his* house in Tirzah.

Captain of half his chariots, i. e. of all his military chariots, and the men belonging to them; the chariots for carriage of necessary things being put into other and meaner hands. *As he was in Tirzah;* whilst his forces were elsewhere employed, ver. 15, which gave Zimri advantage to execute his design.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh 929. year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him [m]not one that pisseth m 1 Sam. 25. 22. against a wall, ‖ neither of his kinsfolks, ‖ Or, *both his kinsmen and his friends.* nor of his friends.

Kinsfolks, Heb. *avengers;* to whom it belonged to revenge his death: see Numb. xxxv. 12. *Nor of his friends;* his confidants and familiar acquaintance, such as were most likely to hinder his settlement in the throne, and to avenge their friend's quarrel.

12 Thus did Zimri destroy all the house of Baasha, [n]according to the word of the n ver. 3. LORD, which he spake against Baasha † Heb. *by the hand of.* †[o]by Jehu the prophet, o ver. 1.

i. e. Thus fulfilling God's threatening, but either without his knowledge, or merely for his own ends.

13 For all the sins of Baasha, and the sins of Elah his son, by which they p Deu. 32. 21. 1 Sam. 12. 21. Is. 41. 29. Jonah 2. 8. 1 Cor. 8. 4. & 10. 19. sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger [p]with their vanities.

i. e. Idols, oft called *vanities*, as Deut. xxxii. 21; 1 Sam. xii. 21; Jer. xiv. 22, because they are but imaginary deities, and mere *nothings*, 1 Cor. viii. 4, having nothing at all of a God in them, and nothing of power to do either good or hurt.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year 929. of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped [q]against Gibbethon, which q ch. 15. 27. *belonged* to the Philistines.

Which had been besieged before, chap. xv. 27, but, it seems, was then relieved, or afterwards recovered by the Philistines, taking the advantage of the disorders and contentions which were among their enemies.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri 929. saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

Burnt the king's house over him; or, *and he burnt*, &c. Either, 1. Omri burnt it over Zimri; for pronouns sometimes respect more remote nouns. Or rather, 2. Zimri, (to whom both the foregoing and following words apparently belong,) who burnt it upon himself, that neither himself nor the royal palace and treasures might come into the hands of his insulting adversary.

19 For his sins which he sinned in doing evil in the sight of the LORD, [r]in r ch. 12. 28. & 15. 26, 34. walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

For his sins, i. e. this befell him for his sins. *Walking in the way of Jeroboam;* which he might do, either before his reign, in the whole course of his life, which is justly charged upon him, because of his impenitency; or in the

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seven days of his reign; in which he had time enough to publish his intentions or decrees about the continuance of the worship of the calves; or to sacrifice to them for his good success, either already obtained, or further desired.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

The people of Israel fell into a civil war; yet neither this nor any other of God's dreadful judgments could win them to repentance; which is an evidence of their prodigious impiety and incorrigibleness, and how ripe they were for ruin. *Half of the people followed Tibni*, disdaining that the soldiers should usurp such a power over the whole kingdom. *Half followed Omri*, because they approved the person, though not the manner of his election.

925. 22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

The people that followed Omri prevailed; partly because they had the army on their side; and principally by the appointment and judgment of God, giving up the Israelites to him who was much the worst, ver. 25, 26. *Tibni died* a violent death in the battle.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

Began Omri to reign over Israel twelve years, i. e. and he reigned twelve years, not from this thirty-first year of Asa, for he died in his thirty-eighth year, ver. 29; but from the beginning of his reign, which was in Asa's twenty-seventh year, ver. 15, 16. So he reigned four years in a state of war with Tibni, and eight years peaceably.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, † [s] Samaria.

† Heb. *Shomeron.*
[s] See ch. 13. 32. 2 Kin. 17. 24. John 4. 4.

Built on the hill, to wit, the city; and especially, a royal palace, because that at Tirzah was burnt, ver. 18.

[t] Mic. 6. 16. 25 ¶ But [t] Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

[u] ver. 19. 26 For he [u] walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their [x] vanities.

[x] ver. 13.

He walked in all the way of Jeroboam, i. e. did not only promote the worship of the calves, as Jeroboam and all his successors hitherto had done; but did also imitate all Jeroboam's other sins, which doubtless were many and great; and peradventure he added this to the rest, that together with the calves he worshipped devils, i. e. other idols of the heathens, as may be thought from 1 Cor. x. 20, where his worship *of the devils* and of *the calves* is distinguished. Besides, though he did no more for the substance of the action than his predecessors did, yet he might justly and truly be said to *do worse* than they, because he did it with greater aggravations, after so many terrible examples of Divine vengeance upon the kings and people of Israel for that sin; or because he made severer laws concerning the calf-worship, whence we read of *the statutes of Omri*, Micah vi. 16; or did more industriously and violently execute them, with greater despite against God, and malice against his servants.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. 918.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, † as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, [y] that he took to wife Jezebel the daughter of Ethbaal king of the [z] Zidonians, [a] and went and served Baal, and worshipped him.

† Heb. *was it a light thing, &c.*
[y] Deut. 7. 3.
[z] Judg. 18. 7.
[a] ch. 21. 25, 26. 2 Kings 10. 18. & 17. 16.

As if it had been a light thing for him; as if that sin were not big enough to express his contempt of God; as if he thought it below his wit and dignity to content himself with such a vulgar fault. But the Hebrew runs thus, *Was it a light thing*, &c.? i. e. was this but a small sin, that therefore he needed to add more abominations? where the question, as is usual among the Hebrews, implies a strong denial; and intimates that this was no small sin, but a great crime, and might have satisfied his wicked mind without any additions. *Jezebel;* a woman infamous for her idolatry, and cruelty, and sorcery, and filthiness. See chap. xviii. 4; xxi. 8; 2 Kings ix. 22; Rev. ii. 20. *Ethbaal*, called *Ithobalus*, or *Itobalus*, in heathen writers. *King of the Zidonians;* so she was of a heathenish and idolatrous race, and such whom the kings and people of Israel were expressly forbidden to marry. *Baal*, i. e. the idol which the Zidonians worshipped, which is thought to be Hercules, or false gods, for this name is common to all such. And this idolatry was much worse than that of the calves; because in the calves they worshipped the true God, but in these, false gods or devils, as is evident from chap. xviii. 21.

32 And he reared up an altar for Baal in [b] the house of Baal, which he had built in Samaria.

[b] 2 Kin. 10. 21, 26, 27.

33 [c] And Ahab made a grove; and Ahab [d] did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

[c] 2 Kings 13. 6. & 17. 10. & 21. 3. Jer. 17. 2.
[d] ver. 30. ch. 21. 25.

Ahab made a grove, against God's express prohibition, Deut. vii. 5.

34 ¶ In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, [e] according to the word of the LORD, which he spake by Joshua the son of Nun.

[e] Josh. 6. 26.

In his days: this is here added, 1. As a character of the time, and an instance of the truth and certainty of Divine predictions and comminations, this being fulfilled eight hundred years after it was threatened; and withal, as a warning to the Israelites, not to think themselves innocent or safe, because the judgment threatened against them by Ahijah, chap. xiv. 15, was not yet executed, though they continued in that calf-worship which he condemned; but to expect the certain accomplishment of it in due time, if they persisted in their impenitency. Or, 2. As an evidence of the horrible corruption of his times, and of that high contempt of God which then reigned. *Hiel the Beth-elite;* who lived in Beth-el, the seat and sink of idolatry, wherewith he was thoroughly leavened. *Built Jericho;* a place seated in the tribe of Benjamin, but belonging to the kingdom of Israel; which place he seems to have chosen for his buildings; not so much for his own advantage, as out of a contempt of the true God, and of his threatenings, which he designed to convince of falsehood

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by his own experience; and out of an ambitious desire to advance his own reputation and interest thereby, by attempting that which he knew his king and queen too would be highly pleased with. *He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub;* i. e. in the beginning of his building God took away his first-born, and others successively in the progress of the work, and the youngest when he finished it. And so he found by his own sad experience the truth of God's word, and how vain it was to contend with him. *Quest.* Why did not God rather punish Hiel himself? *Answ.* This was a terrible punishment, to see his children cut off by Divine vengeance before their time, one after another; and all this for his own folly and rashness. Compare Jer. lii. 10. And as for Hiel himself, possibly after he had been spared so long, that he might be an eye-witness of his sons' untimely deaths, he also might be cut off, though it be not recorded, as not belonging to the prophecy here mentioned; or if not, his present impunity was his greatest misery; either as it continued his torment in the sad and lasting remembrance of his loss and misery; or as it was a mean to harden his heart so for greater judgments, to which he was reserved. *According to the word of the Lord, which he spake by Joshua;* of which see on Josh. vi. 26.

CHAP. XVII.

Elijah foretelleth Ahab that there shall be a great drought; is sent to Cherith, where the ravens feed him, 1—7. *He is sent to Zarephath to a widow, who feedeth him with meal and oil, which wasted not,* 8—16. *Her son dieth, and he raiseth him,* 17—23. *She acknowledgeth him to be a prophet,* 24.

cir. 910. AND † Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, [a] *As* the LORD God of Israel liveth, [b] before whom I stand, [c] there shall not be dew nor rain [d] these years, but according to my word.

† Heb. *Eliyahu*, Luke i. 17. & 4. 25, he is called *Elias*.
a 2 Kin. 3. 14.
b Deu. 10. 8.
c Eccles. 4a. 3. Jam. 5. 17.
d Luke 4. 25.

Elijah was the most eminent of the prophets, Matt. xvii. 3, who is here brought in, like Melchisedek, Gen. xiv. 18; Heb. vii. 3, without any mention of his father, or mother, or beginning of his days; like a man dropped out of the clouds, and raised by God's special providence as a witness for himself in this most degenerate time and state of things; that by his zeal, and courage, and power of miracles, he might give some check to their various and abominable idolatries, and some reviving to that small number of the Lord's prophets and people who yet remained in Israel, as we shall see. *The Tishbite;* so called, either from the place of his birth or habitation, or for some other reason not now known. *Of the inhabitants of Gilead;* which was the land beyond Jordan. See Gen. xxxi. 21. *Said unto Ahab;* having doubtless admonished him of his sin and danger before this; and now, upon his obstinacy in his wicked courses, he proceeds to declare and execute the judgment of God upon him. *As the Lord God of Israel liveth:* I swear by the God of Israel, who is the only true and living God; when the gods whom thou hast joined with him, or preferred before him, are dead and senseless idols. *Before whom I stand;* either, 1. Whose minister I am, (as this phrase is oft used, as Numb. iii. 6; Deut. x. 8; xvii. 12; xviii. 5,) not only in general, but especially in this threatening, which I now deliver in his name and authority, and not from my own imagination or passion. Or, 2. Who is now present with me, and a witness of what I say; and let him punish me severely, if I speak not the truth. *There shall not be dew nor rain:* this was a prediction, but was seconded with his prayer, that God would verify it, as it is recorded, James v. 17. And this prayer of his was not voluntary and malicious, but necessary, and (all things considered) truly charitable; that by this sharp and long affliction God's honour, and the truth of his word and threatenings, (which was now so horribly and universally contemned,) might be vindicated, and the Israelites (whom their present impunity and prosperity had hardened in their idolatry) might hereby be awakened to see their own wickedness, and the vanity of their calves and other idols, and their dependence upon God, and the necessity of returning to the true religion. *These years,* i. e. these following years, which were three and a half, Luke iv. 25; James v. 17. *But according to my word,* i. e. until I shall declare that this judgment shall cease, and shall pray to God for the removal of it.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

Thus God rescues him from the fury of Ahab and Jezebel, who he knew would seek to destroy him. *Quest.* Why did not Ahab seize upon him immediately upon these words? *Answ.* 1. This must be ascribed to God's overruling providence, who hath the hearts of all men in his hands, and hath oft protected his prophets and servants in such cases. 2. He might *say* this not by word of mouth, but by letter and message sent to him; as that word is sometimes used, as Exod. xviii. 6.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

i. e. I have decreed or appointed. Or, *I shall command,* i. e. effectually move them, by instincts and inclinations which I shall put into them, which shall be as forcible with them as a law or command is to men. God is said to *command* both brute creatures, as Amos ix. 3; Jonah ii. 10, and senseless things, as Job xxxviii. 11, 12; Psal. lxxviii. 23; Isa. v. 6; xlv. 12, when he causeth them to do the things which he intends to effect by them. *I have commanded the ravens;* which he names, and chooseth for this work; partly to succour the prophet's faith against human infirmity, by the credibility of the thing; there being many ravens in those parts, and those delighting to reside near brooks of water; and that sort of creatures being apt and accustomed to seek provisions, and to carry them away to the places of their abode; and partly to show his care and power in providing for the prophet by those creatures, which are noted for their greediness in monopolizing provision to themselves, and for their malignity and unnaturalness towards their own young; that by this strange and noble experiment he might be taught to trust God in those many and great difficulties to which he was likely to be exposed. *Object.* The ravens were unclean, Lev. xi. 15. *Answ.* They were unclean for meat, but not for the touch. But howsoever, that ceremonial law was overruled by necessity, and by the Lawgiver's dispensation.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

Bread and flesh; not raw, but boiled by the ministry of some angel or man, and left in some place or places till the ravens came for it, in all which there is nothing incredible, considering the power and providence of God. *In the morning and in the evening,* i. e. for dinner and supper, according to the custom. See Gen. xliii. 25; Ruth ii. 14; Luke xiv. 12; Acts x. 9, 10.

7 And it came to pass † after a while, that the brook dried up, because there had been no rain in the land.

† Heb. *at the end of days.*

After a while, Heb. *at the end of days,* i. e. of a year; for so the word *days* is oft used, as in Exod. xiii. 10; Lev. xxv. 29; Numb. ix. 22; Judg. xvii. 10; 1 Sam. i. 3; xxvii. 7. And this seems to be a convenient time for the drying up of the brook, which was gradually dried up; and so this agrees well with chap. xviii. 1, *in the third year;* of which see the notes there. *The brook dried up;* God so ordering it, partly, for the punishment of those Israelites who lived near it, and had hitherto been refreshed by it; partly, for the trial and exercise of Elijah's faith, and to teach him to depend upon God alone, not on any creature, for his sup-

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port; and partly, to show his own all-sufficiency in providing for his people.

8 ¶ And the word of the LORD came unto him, saying,

e Obad. 20. Luke 4. 26, called *Sarepta.*

9 Arise, get thee to e Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

Zarephath; a city between Tyrus and Sidon, called *Sarepta* by St. Luke, chap. iv. 26, by Pliny, and others. *To Zidon;* to the jurisdiction of that city, which therefore was inhabited by Gentiles. See Luke iv. 25. And God's providing for his prophet, first by an unclean bird, and then by a Gentile, whom the Jews esteemed unclean, was a notable presage of the calling of the Gentiles, and of the rejection of the Jews. *I have commanded,* i. e. appointed or provided, as before, ver. 4; for that she had as yet no revelation or command of God about it, appears from ver. 12.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

He called to her; knowing by Divine suggestion that this was the woman designed.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

Which he said only to try her, and to make way for what follows.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

As the Lord thy God liveth; by which she discovers, that though she was a Gentile, yet she owned the God of Israel as the true God. *Two sticks,* i. e. a few sticks, that number being oft used indefinitely for any small number, both in Scripture, as Hos. vi. 2, and by other authors. *That we may eat it, and die;* for having no more provision, we must needs perish with hunger. For though the famine was only in the land of Israel, yet the effects of it were in Tyre and Zidon, which were fed by the corn of that land. See Acts xii. 20. Or the same famine might be in those parts also; the chief cause of the famine, to wit, the worship of Baal, being common to both places.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

Make me thereof a little cake first; which he requires as a trial and exercise of her faith, and charity, and obedience, which he knew God would graciously and plentifully reward; and so this would be a great example to encourage others to the practice of the same graces upon like occasions.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD †sendeth rain upon the earth.

†Heb. *giveth.*

Thus saith the Lord God of Israel, in whom I perceive thou trustest. *The barrel of meal,* i. e. the meal of the barrel; an hypallage or metonymy. So *the cruse of oil,* for *the oil of the cruse.*

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat ‖*many* days.

‖Or, *a full year.*

She did according to the saying of Elijah; giving glory to the God of Israel, by believing his prophet. *Many days,* i. e. a long time, even above two years: see chap. xviii. 1. Heb. *days,* i. e. a full year; as ver. 7; namely, before the following event about her son happened, and the rest of the time of the famine after it.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake †by Elijah.

†Heb. *by the hand of.*

God still creating new, as fast as the old was spent.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

Or, *no soul,* or *life,* as this Hebrew word oft signifies, i. e. he died, as is manifest from the following verses. See also Heb. xi. 35.

18 And she said unto Elijah, f What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

f See Luke 5. 8.

What have I to do with thee? wherein have I injured or provoked thee? or, why didst thou come to sojourn in my house, (as the following words seem to explain these,) if this be the fruit of it? They are words of a troubled mind, savouring of some rashness and impatience. *Art thou come unto me?* didst thou come for this end, that thou mightest severely observe my sins, and by thy prayers bring down God's just judgment upon me for them, as thou hast for the like cause brought down this famine upon the nation? *To remembrance;* either, 1. To my remembrance; that I should by this dreadful judgment be brought to the knowledge and remembrance of my sins, which have procured it. Or rather, 2. To God's remembrance; for God is oft said in Scripture to *remember sins,* when he punisheth them; and to *forget* them, when he spares the sinner. See 2 Sam. xvi. 10. Have I, instead of the blessing which I expected from thy presence, met with a curse?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

Give me thy son into mine arms. *Into a loft;* a private place, where he might more freely and fully pour out his soul to God, and use such gestures or methods as he thought most proper, without any offence or observation.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

A prayer full of powerful arguments. Thou art *the Lord,* that canst revive the child; and *my God,* and therefore wilt not, do not, deny me. She is *a widow;* add not affliction to the afflicted; deprive her not of the great support and staff of her age. She hath given me kind entertainment; let her not fare the worse for her kindness to a prophet, whereby wicked men will take occasion to reproach both her and religion.

21 g And he †stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come †into him again.

g 2 Kings 4. 34, 35. †Heb. *measured.* †Heb. *into his inward parts.*

He stretched himself upon the child; not as if he thought this could contribute any warmth or life to the child; but partly to express, and withal to increase, his grief for the child's death, and his desire of its reviving; that thereby his prayers might be more fervent, and consequently more prevalent with God; and partly that it might appear that this miracle, though wrought by God alone, yet was done for the sake of Elijah, and in answer to his prayers. Compare 2 Kings iv. 34; John ix. 6; Acts xx. 10. *And cried unto the Lord:* first he stretched himself, then he prayed, and that for three times successively. *Let this child's soul come into him again;* by which it is evident that the soul was gone out of his body, and therefore doth subsist without it after death. Compare Gen. xxxv. 18. This was a great request; but Elijah was encouraged to make it; partly, by

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his zeal for God's honour, which he thought was concerned in it, and would be eclipsed by it; partly, by the experience which he had of his prevailing power with God in prayer; and partly, by a Divine impulse moving him to desire it.

22 And the LORD heard the voice of Elijah; and the soul of the child came
h Heb. 11.35. into him again, and he [h]revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah,
i 1 John 3. 2. & 16. 30. Now by this [i]I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

Now by this I know; now I am assured of that concerning which I began upon this sad occasion to doubt. *That the word of the Lord in thy mouth is truth;* that the God whom thou professest is the true God, and the doctrine and religion which thou teachest is the only true religion; and therefore henceforth I wholly renounce the worship of idols.

CHAP. XVIII.

Elijah in the extremity of famine is sent to Ahab; meeteth good Obadiah, 1—7; chargeth him to certify the king of his coming: he bringeth Ahab to him, 8—16. He reproveth Ahab and the congregation: by fire from heaven convinceth Baal's prophets: they are slain, 17—40. Elijah by prayer obtaineth rain; runs before Ahab to Jezreel, 41—46.

cir. 906. AND it came to pass *after* [a]many days,
a Luke 4. 25. Jam. 5. 17. that the word of the LORD came to Elijah in the third year, saying, Go, shew thy-
b Deut. 28. 12. self unto Ahab; and [b]I will send rain upon the earth.

In the third year; either, 1. From the time when he went to hide himself by the brook Cherith; six months before which time the famine might begin, though it was not yet come to extremity. And so this being in or towards the end of the third year, it makes up these three years and six months, James v. 17. Or, 2. From the time of his going to Sarepta, which probably was a year after the famine begun; see on chap. xvii. 7; and so this might be in the middle of the third year, which also makes up the three years and six months. *Show thyself unto Ahab;* to acquaint him with the cause of this judgment, ver. 18, and to advise him to remove it, and upon that condition to promise him rain. *I will send rain upon the earth,* according to thy word and prayer, which thou shalt make for it. Thus God takes care to maintain the honour and authority of his prophet, and in judgment remembers mercy to Israel for the sake of the holy seed yet left among them, who suffered in this common calamity.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

Elijah went to show himself unto Ahab; wherein he shows a strong faith, and resolute obedience, and invincible courage, that he durst at God's command run into the mouth of this raging lion; which was a degree of martyrdom.

† Heb. *Obadiahu.* † Heb. *over his house.* 3 And Ahab called †Obadiah, which *was* †the governor of *his* house. (Now Obadiah feared the LORD greatly:

Which was the governor of his house; being valued by Ahab for his great prudence and fidelity, and therefore indulged as to the worship of the calves and Baal. *Obadiah feared the Lord greatly. Quest.* How could he and some other Israelites be said to *fear the Lord,* when they did not go up to Jerusalem to worship, as God had commanded? *Answ.* Although they seem not to be wholly excusable in this neglect, because they should have preferred God's service before their worldly commodity, according to the good example of the priests and Levites, and the generality of the godly people who did so, 2 Chron. xi. 13, 16; yet because they worshipped God in spirit and truth, and performed all moral duties to God and their brethren, and abstained from idolatry, and being kept from Jerusalem by violence, they thought necessity and the apparent hazard of their lives would excuse them from ceremonial services; and God bare with their infirmity herein.

4 For it was *so,* when †Jezebel cut off † Heb. *Izebel.* the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

Prophets: this name is not only given to such as are endowed with an extraordinary spirit of prophecy, but to such ministers as devoted themselves to the service of God in preaching, praying, praising God, and the like, as 1 Sam. x. 10—12; and in this place compared with ver. 22, where Elijah saith, *I only remain a prophet of the Lord,* to wit, strictly so called; and Matt. x. 41; 1 Cor. xii. 28, 29; xiv. 29. *Fed them,* with the hazard of his own life, and against the king's command; as wisely considering that no command of an earthly prince could overrule the command of the supreme Lord, the King of kings, or discharge him from those acts of piety to God, and charity to men, which God's law indispensably required. *With bread and water;* either properly, which was a great kindness in those circumstances; or figuratively, i. e. with meat and drink.

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and † Heb. *that we cut not off* ourselves *from the beasts.* mules alive, †that we lose not all the beasts.

Unto all fountains of water, and unto all brooks; about which grass was most probably to be found in that great drought.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

Ahab went one way by himself; not daring to trust any other, Obadiah excepted, lest being bribed by such as had grass for their own use, they should not give him a true account.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

By this profound reverence showing his great respect and love to him.

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here.*

Tell thy lord, Ahab; whom, though a very wicked man, he owns for Obadiah's lord and king; thereby instructing him that he did well in owning him as such, and that the wickedness of kings doth not exempt their subjects from obedience to their lawful commands.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

What have I sinned? wherein have I so offended God and thee, that thou shouldst inflict this punishment upon me, and expose me to certain ruin by this means?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there:* he took an oath of the kingdom and nation, that they found thee not.

There is no nation or kingdom, to wit, near to his own, where he could in reason think that Elijah had hid himself. Nothing is more frequent than to understand general expressions with such limitations. *He took an oath of the kingdom and nation, that they found thee not;* not that he could force other kingdoms to take an oath, but that by his persuasions he prevailed with the chief persons in several kingdoms for his satisfaction to swear that they did not

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know of Elijah's being among them; which was not hard for him to obtain. For Ahab was a great prince, and had a great interest among the neighbouring kings: the king of Tyre was his father-in-law: the king of Moab tributary to him; Jehoshaphat his friend and relation, to whom the king of Edom was tributary. We read also of *all the kings of Arabia*, and of *all the kings of the Hittites*, and of *Syria*, 1 Kings x. 15, 29; which as they corresponded with Solomon, so how far they might be allied to or confederate with Ahab we know not; nor what articles or agreements were between him and them, among which this might be one, that they should deliver up to one another all their fugitive or banished subjects upon demand; which might give sufficient ground for his desire or expectation of this oath. *Quest.* How then could Elijah lie hid in the house of the widow of Sarepta? *Answ.* That might easily be, either because she herself, or at least others, did not know particularly who he was; or because she used all possible care to conceal him, her conscience and interest both obliging her so to do; or because God secured him there.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon* [c] *as* I am gone from thee, that [c] the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

c 2 Kings 2. 16. Ezek. 3. 12, 14. Matt. 4. 1. Acts 8. 39.

The Spirit of the Lord; the Holy Ghost, to whom the inspiration and conduct of the prophets is commonly ascribed in Holy Scripture, as Isa. xlviii. 16; lxi. 1; Matt. iv. 1; Acts xvi. 6, 7, who might do this either immediately by his own power, or by an angel, or by a strong wind. *Shall carry thee whither I know not*; such transportations of the prophets having doubtless been usual before this time, as they were after it. See 2 Kings ii. 16; Ezek. iii. 12, 14; Matt. iv. 1; Acts viii. 39. *He will slay me*; either as a cursed impostor that hath deluded him with vain hopes; or rather, because I did not forthwith seize upon thee, and bring thee to him to receive punishment. *I thy servant fear the Lord from my youth*: he speaks not these nor the following words in way of vain boasting, but only for his own necessary vindication and preservation, that he might move the prophet to pity and spare him, and not put him upon that hazardous action; which yet he was resolved to do, if the prophet peremptorily required it.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

As the Lord of hosts liveth; the Lord of all the creatures, which are called God's *hosts*, Gen. ii. 1; Deut. iv. 19; Psal. ciii. 21; cxlviii. 2, and are all subject to his command. He mentions this title as his shield, under the protection whereof he did and durst venture to come into Ahab's presence.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, [d] *Art* thou he that [e] troubleth Israel?

d ch. 21. 20. e Josh. 7. 25. Acts 16. 20.

Have I at last met with thee, O thou great disturber of my kingdom, the author of this famine, and of all our disquiets and calamities?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, [f] in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

f 2 Chr. 15. 2.

These calamities are not to be imputed to my passions, but thine and thy father's wickedness, which God punisheth by this means. He answered him thus boldly, because he spoke and acted in God's name, and for his honour and service, whose vassal Ahab was.

19 Now therefore send, *and* gather to me all Israel unto mount [g] Carmel, and the prophets of Baal four hundred and fifty, [h] and the prophets of the groves four hundred, which eat at Jezebel's table.

g Josh. 19. 26. h ch. 16. 33.

Now therefore send, to wit, messengers, that this controversy between thee and me may be decided, the true cause of these heavy judgments discovered and removed, that so this plague may be removed. *Gather to me all Israel*, by their deputies, or heads, or representatives, that they may be witnesses of all our transactions. *Unto Mount Carmel*; not that Carmel in Judah, 1 Sam. xv. 12, but another in Issachar by the midland sea, Josh. xix. 26; Jer. xlvi. 18; which he chose as a very convenient place, being not far from the centre of his kingdom, to which all the tribes might conveniently resort; and at some good distance from Samaria, that Jezebel might not hinder his design; and a very high mountain, Amos ix. 3, and that upon the sea, whence he might have the opportunity to discover the rain at its first approach, which he did, ver. 42, &c. *And the prophets of Baal*; which were dispersed in all the parts of the kingdom. *The prophets of the groves*; which attended upon those Baals or idols which were worshipped in the groves, which were near the royal city, and much valued and frequented by the king and the queen, 1 Kings xv. 13; xvi. 33; 2 Kings xiii. 6, and therefore were maintained at the queen's charges.

20 So Ahab sent unto all the children of Israel, and [i] gathered the prophets together unto mount Carmel.

i ch. 22. 6.

He complied with Elijah's motion; partly, because it was so fair and reasonable, that he could not refuse it with honour, nor without the discontent of all his people, this being proposed in order to their deliverance from this terrible famine; partly, because the urgency of the present distress made him willing to try all means to remove it; partly, from a curiosity of seeing some extraordinary events; and principally, because God inclined his heart to close with it.

21 And Elijah came unto all the people, and said, [k] How long halt ye between two ‖ opinions? if the LORD *be* God, follow him: but if Baal, [l] *then* follow him. And the people answered him not a word.

k 2 Kings 17. 41. Matt. 6. 24. ‖ Or, *thoughts*. l See Josh. 24. 15.

How long halt ye between two opinions? why do you not make straight paths with your feet? as the phrase is, Heb. xii. 13; why do you walk so lamely and unevenly, being so unsteady in your opinions and practices, and doubting whether it is better to worship God or Baal? *If the Lord be God*; whom you pretend to worship in the calves, 2 Kings x. 16, 31: compare Exod. xxxii. 4. *Follow him*; worship him, and him only, and that in such place and manner as he hath commanded you, and not by the calves. *But if Baal*; if Baal can prove himself to be the true God. *The people answered him not a word*, being convinced of the reasonableness of his proposition; taught by experience that Jehovah had sent this judgment, and that Baal could not remove it, which had staggered them in their opinion about Baal; yet not daring to disown Baal, for fear of the displeasure of the king, then present.

22 Then said Elijah unto the people, [m] I, *even* I only, remain a prophet of the LORD; [n] but Baal's prophets *are* four hundred and fifty men.

m ch. 19. 10, 14. n ver. 19.

I only remain, to wit, here present, publicly to own and plead the cause of God; for he opposeth himself only to Baal's four hundred and fifty prophets, because they only were present; the prophets of the groves being, it seems, not permitted by Jezebel (through her pride, or obstinacy, or care and kindness to them) to go thither. See chap.

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xxii. 6. As for the other prophets of the Lord, many of them were slain by Ahab or Jezebel, others banished, or hid in caves.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

He attempts the decision of this controversy, not by God's word, which was either rejected, or despised, or grossly neglected by the generality of that people; but by a miracle, to which all that had common sense must needs submit. *Let them choose one bullock for themselves,* which they judge best and fittest for their purpose.

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that °answereth by fire, let him be God. And all the people answered and said, † It is well spoken.

° ver. 38. 1 Chro. 21. 26. † Heb. *The word is good.*

That answereth by fire, i. e. that shall consume the sacrifice by fire sent from heaven; which the people knew the true God used to do, as Gen. iv. 4; Judg. vi. 21; xiii. 20. *All the people;* even the Baalites themselves; partly because they could not without great reproach to themselves and Baal refuse so equal a motion; and partly because they were confident of Baal's power and divinity, having probably had some experiments of supernatural and prodigious events done in the worship of Baal by God's just and wise permission, for the hardening of that apostatical and wicked people in their idolatry; as God hath in several ages for the like reason suffered lying wonders to be wrought by the devil, whom they worshipped in and by their idols.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

Ye are many, and I am willing to give you the precedency. This he did, partly because if he had first offered, and God had answered by fire, as he knew that he would do, Baal's priests would have been discouraged, and upon some excuse (which would easily be accepted in regard of the king's authority, and the favour which they had with the people) would have desisted from making the trial on their part; and partly because the disappointment of the priests of Baal, of which he was well assured, would notably prepare the way for the people's more diligent attention unto his words and actions, and cause them to entertain the prophet's good success with more admiration and affection; and this coming last, would leave the greater impression and relish upon their hearts. And this they accepted, because they might think, that if Baal did answer them first, which they presumed he would, the people would be so confirmed and heightened in their opinion of Baal, that they by the king's assistance might murder Elijah before he came to his experiment.

26 And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, ‖ hear us. But *there was* ᵖno voice, nor any that ‖ answered. And they ‖leaped upon the altar which was made.

‖ Or, *answer.* ᵖ Ps. 115. 5. Jer. 10. 5. 1 Cor. 8. 4. & 12. 2. ‖ Or, *heard.* ‖ Or, *leaped up and down at the altar.*

They took the bullock which was given them; which being chosen by them, ver. 25, was now put into their hands by those who had the beasts in their custody, till they were taken away for sacrifice. *They dressed it;* cut it in pieces, and laid the parts in or upon the wood. *From morning;* from the time of the morning sacrifice; which advantage Elijah suffered them to take for their sacrifice. *Upon the altar;* or, *over the altar;* which might easily be done, the altar being low, and suddenly made for the present use. Or rather, *beside* (as the Hebrew (al) oft signifies) *the altar;* or, *before it.* They used some superstitious, unusual, and disorderly gestures, either pretending to be acted by the spirit of their god, and to be in a kind of holy rage, and religious ecstasy; or in way of devotion to their god; which they might borrow from the practice of their progenitors, who, amongst other things, used dancing in God's service and presence, as Exod. xv. 20; xxxii. 19; Judg. xxi. 21; 2 Sam. vi. 14. *Which was made,* Heb. *which he made;* either, first, Elijah; which some think was already made, though the making of it be not mentioned till afterwards, ver. 31, and that it was their design, by leaping upon his altar, to overthrow it. Or rather, secondly, Ahab on their behalf; or any other person; that being only a Hebraism, the third person active being put for the passive verb, as our translators well render it.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry † aloud: for he *is* a god; either ‖ he is talking, or he † is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

† Heb. *with a great voice.* ‖ Or, *he meditateth.* † Heb. *hath a pursuit.*

At noon; when they had long tried all means in vain. *Elijah mocked them;* derided them and their gods, which were indeed, and had now proved themselves to be, ridiculous and contemptible things. By this example we see that all jesting is not unlawful, but only that which intrencheth upon piety and good manners. See on Eph. v. 4. *Either he is talking, or he is pursuing, or he is in a journey;* he is employed about some other business, and hath not leisure to mind you; for being a god of a small and narrow understanding, he cannot mind two things at once, and you are immodest and unreasonable to expect it from him.

28 And they cried aloud, and ᵠcut themselves after their manner with knives and lancets, till † the blood gushed out upon them.

ᵠ Lev. 19. 28. Deut. 14. 1. † Heb. *poured out blood upon them.*

They cried aloud; as if Elijah had spoken the truth, and their god needed rousing. *Cut themselves;* mingling their own blood with their sacrifices; as knowing by experience, that nothing was more acceptable to their Baal (which was indeed the devil) than human blood, and hoping hereby to move their god to pity and help them. And this indeed was the practice of divers heathens in the worship of their false gods, as is manifest both from Scripture, as Lev. xix. 28; Deut. xiv. 1; 1 Kings xviii. 28, and from the express testimonies of Plutarch, Lucian, Apuleius, and many others.

29 And it came to pass, when midday was past, ʳand they prophesied until the *time* of the † offering of the *evening* sacrifice, that *there was* ˢneither voice, nor any to answer, nor any † that regarded.

ʳ 1 Cor. 11. 4, 5. † Heb. *ascending.* ˢ ver. 26. † Heb. *attention.*

They prophesied, i. e. praised, and prayed unto, and worshipped their god; for so the word *prophesying* is used, 1 Sam. x. 10; xix. 20, &c; 1 Chron. xxv. 2, 3; Matt. vii. 22; 1 Cor. xi. 4; xiv. 5, 6, &c. *Of the evening sacrifice,* Heb. *of the sacrifice;* which being here opposed to the time of their offering, which was the morning, ver. 26, must needs be meant of the evening sacrifice; of which see Exod. xxix. 39, &c.; which is called *the sacrifice,* by way of eminency, because it was more solemn, and public, and frequented than the morning sacrifice; of which divers reasons may be given. See Exod. xii. 6; Psal. cxli. 2; Acts iii. 1. *Nor any that regarded,* Heb. *there was no attention;* either, first, Of their god, who was so far from answering, that he did not mind any of their words and actions. Or, secondly, Of the people, who were now tired out with so long attention and expectation; and therefore more readily deserted them, and approached to Elijah and his altar, at his call, ver. 30.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. ᵗAnd he repaired the altar of the LORD *that was* broken down.

ᵗ ch. 19. 10.

Come near unto me; come away from these impudent deceivers to me, and expect from me what satisfaction you desire. *He repaired the altar,* which by the people's help was quickly done; the materials being all ready, and very slightly put together, only for the present occasion. *The*

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altar of the Lord; which had been built there by some of their ancestors for the offering of sacrifice to the God of Israel, which was frequently done in high places, of which this was none of the least eminent ones; but being for some time neglected, it needed reparations. *That was broken down;* either, first, By the priests of Baal at this time, who leaped upon it to that end; of which see on ver. 26. Or rather, secondly, By some of the Baalites, out of their enmity to the true God, whose temple, because they could not reach, they showed their malignity in destroying his altars, chap. xix. 14.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of
u Gen. 32. 28. & 35. 10. 2 Kin. 17. 34. the LORD came, saying, [u] Israel shall be thy name:

This he did, partly, to renew the covenant between God and all the tribes, as Moses did, Exod. xxiv. 4; partly, to show that he prayed and acted in the name and for the service of the God of all the patriarchs, and of all the tribes of Israel, and for their good; and partly, to teach the people, that though the tribes were divided as to their civil government, they ought all to be united in the worship of the same God, and in the same religion. *Unto whom the word of the Lord came;* which Jacob was graciously answered by God when he prayed to him, and was honoured with the glorious title of Israel, which noted his prevalency with God and men. And I, calling upon the same God, doubt not of a like gracious answer; and if ever you mean to have your prayers granted, you must not seek to Baal for it, who, as you now see, neither hears nor regards his most devout worshippers; but unto the God of Jacob; and if you would recover the honour which was once conferred upon Jacob, and continued a long time to his posterity, you must return to that God from whom you are revolted.

32 And with the stones he built an
x Col. 3. 17. altar [x] in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

With the assistance of the people, who readily yielded their helping hand, *he built an altar;* which, though generally forbidden, he might do, because he did it by the command and suggestion of God, who can dispense with his own laws, and upon apparent and urgent necessity, and for a work of great mercy, (to which even by God's command the ceremonial laws must give place, Hos. vi. 6; Mark ii. 27,) even for the conversion of the Israelites, whom it was impossible to bring to the altar of Jerusalem at this time. *In the name of the Lord;* by the authority of God, and for his worship. *Two measures,* i. e. two third parts of an ephah; which shows that the trench was of a competent largeness.

y Lev. 1. 6, 7, 8. 33 And he [y] put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels
z See Judg. 6. 20. with water, and [z] pour *it* on the burnt sacrifice, and on the wood.

Fill four barrels with water; which they could quickly fetch, either from the river Kishon; or if that was dried up, from the sea; both which were at the foot of the mountain. See Jer. xlvi. 18. *Pour it on the burnt-sacrifice, and on the wood:* this he did, to make the miracle more glorious, and more unquestionable, and so more successful.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.
† Heb. went. 35 And the water † ran round about the
a ver. 32, 38. altar; and he filled [a] the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said,
b Ex. 3. 6. c ch. 8. 43. 2 Kin. 19. 19. Ps. 83. 18. LORD [b] God of Abraham, Isaac, and of Israel, [c] let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* [d] I have done all
d Num. 16. 28. these things at thy word.

At the time of the offering of the evening sacrifice; which time he chose, that he might unite his prayers with the prayers of the godly Jews at Jerusalem, who at that time assembled together to pray, Acts iii. 1. *That I have done all these things;* brought this famine, gathered the people hither, and done what I have done, or am doing here. *At thy word;* not in compliance with my own passions, but in obedience to thy command, as thy agent and minister. For that action of shutting up heaven, and that of killing the priests of Baal, must needs expose him to great envy and reproach; which made this public vindication necessary, as it was also effectual, being witnessed from heaven.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

That thou hast turned their heart; that they may feel so powerful and sudden a change in their hearts, that they may know it is thy work, and the effect of thy grace to them, and in them. Or, *when thou hast turned,* &c., or, *because thou,* &c. So the particle *vau* is oft used; and the sense is, That they may know thee to be the true God, by the effects of thy Divine power, in converting their hearts, and that in so miraculous a way, and in answer to my prayers. *Back again* unto thee, from whom they have revolted.

38 Then [e] the fire of the LORD fell, and
e Lev. 9. 24. Judg. 6. 21. 1 Chr. 21. 26. 2 Chro. 7. 1. consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it,* they fell on their faces: and they said,
f ver. 24. [f] The LORD, he *is* the God; the LORD, he *is* the God.

They fell on their faces, in way of acknowledgment and adoration of the true God. *He is the God;* he alone; and Baal is a dull and senseless idol. And they double the words, to note their abundant satisfaction and assurance of the truth of their assertion.

40 And Elijah said unto them, ‖ [g] Take
‖ Or, *Apprehend.* g 2 Kin. 10. 25. the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Ki-
h Deut. 13. 5. & 18. 20. shon, and [h] slew them there.

Elijah said unto them; he takes the opportunity, whilst the people's hearts were warm with the fresh sense of this great miracle. *Elijah brought them down to the brook Kishon,* that their blood might be poured into that river, and thence conveyed into the sea, and might not defile the holy land. *Slew them there. Quest.* How could Elijah do this, seeing he was but a private person? *Answ.* First, He had no doubt the consent of all the heads of the people, who were here assembled; and of the king too, who durst not resist the universal torrent, and could not deny that they were impostors, and worthy of death; and probably was by the prophet assured of rain when this was done. *Answ.* Secondly, As these idolatrous priests were manifestly under a sentence of death, passed upon such by the sovereign Lord of life and death, Deut. xiii., xvii.; so Elijah had sufficient authority to execute it, as being a prophet, and an extraordinary minister of God's vengeance against sinners, now especially when the magistrate so grossly neglected his duty therein.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* ‖ a
‖ Or, *a sound of a noise of rain.* sound of abundance of rain.

Get thee up from the river, where the king and he had been present at the slaughter of Baal's priests, to thy tent; which probably was pitched on the side of Carmel. *Eat and drink;* take comfort, and refresh thyself; for neither the king nor any of the people could have any leisure to eat, being wholly intent upon the decision of the great contro-

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versy. *There is a sound of abundance of rain;* the rain is as certainly and speedily coming, as if I did actually see it, or hear the noise which it makes. God's wrath is now appeased, and thou shalt have no cause to repent of this day's work.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; [i] and he cast himself down upon the earth, and put his face between his knees.

[i] James 5. 17, 18.

Elijah went up to the top of Carmel; where he might secretly and ardently pour out his prayers unto God; and whence he might look towards the sea, and discern when the rain was coming. *Put his face between his knees;* he either sat, or rather kneeled upon his knees, and then cast down his face to the ground between his knees; either in token of profound reverence and humility, or out of fervency of spirit, which oft disposeth men to uncouth gestures, which at other times, or in other men, would be ridiculous; but in them, and in that case, are usual and allowed: or, that turning away his eyes from all outward objects, he might be more intent and earnest upon his work, or pray to God without distraction.

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

Go up now, whilst I continue praying. *Look toward the sea;* whence clouds and vapours usually arise. Elijah desired to have timely notice of the very first appearance and signification of rain, not out of vanity or ambition, but that Ahab and the people might know that it was obtained from Jehovah by the prophet's prayers, and thereby be confirmed in the true religion. *Go again seven times;* let us not be dejected for some disappointments, but continue to wait upon God, who will answer me, and that speedily.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, † Prepare *thy chariot,* and get thee down, that the rain stop thee not.

† Heb. *Tie,* or, *Bind.*

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

Not that in Judah, Josh. xv. 56, but another city in the border of Issachar and Manasseh, Josh. xix. 18.

46 And the hand of the LORD was on Elijah; and he [k] girded up his loins, and ran before Ahab † to the entrance of Jezreel.

[k] 2 Kings 4. 29. & 9. 1.
† Heb. *till thou come to Jezreel.*

The hand of the Lord was on Elijah: God gave him more than natural and ordinary strength, whereby he was enabled to outrun Ahab's chariot, and that for so many miles together. *He girded up his loins,* that his garments, which were then long, might not hinder him. See 2 Kings iv. 29; ix. 1. *Ran before Ahab;* partly, to show how ready he was to honour and serve the king, if he did not exalt himself above or against God; partly, that by this humble and self-denying carriage it might appear that what he had done was not from envy, or ambition, or human passion, but only from a just zeal for God's glory; partly, that by his presence with the king, and his courtiers who attended upon him, he might animate and oblige them to proceed in the well-begun reformation of religion; and partly, to demonstrate that he was neither ashamed of, nor afraid for, what he had done, though he knew how Jezebel would resent it, but durst venture himself in the midst of his enemies, as being confident of the Divine power and protection.

CHAP. XIX.

Elijah, threatened by Jezebel, fleeth to Beer-sheba; is comforted by an angel, 1—8. *At Mount Horeb, complaining to God, he is strengthened by a special revelation,* 9—14; *is sent to anoint Hazael, Jehu, and Elisha,* 15—18. *Elisha followeth Elijah,* 19—21.

AND Ahab told Jezebel all that Elijah had done, and withal how he had [a] slain all the prophets with the sword.

[a] ch. 18. 40.

Ahab told Jezebel this for his vindication, and her satisfaction. *All the prophets,* to wit, of Baal; not of the groves, who were not present, as may be gathered from chap. xviii. 19, 22; xxii. 6.

2 Then Jezebel sent a messenger unto Elijah, saying, [b] So let the gods do *to me,* and more also, if I make not thy life as the life of one of them by to morrow about this time.

[b] Ruth 1. 17. ch. 20. 10. 2 Kin. 6. 31.

Jezebel sent a messenger unto Elijah; she gives him notice of it beforehand; partly, out of the height of her spirit, as scorning to kill him secretly and surreptitiously, and resolving to make him a public sacrifice; partly, out of her impatience, till she had breathed out her rage, which she could do speedily, when it required some time and preparation to seize him, who was now so much esteemed and favoured by all the people; partly, because she supposed that he who had the confidence to come thither, (where, it seems, she was at this time,) would still have the same confidence to stay there, and be obliged in honour to maintain his ground; and principally, from God's all-disposing providence, that so he might have an opportunity of escaping. *So let the gods do to me, and more also:* so far was she from being changed by that most evident miracle, that she persists in her former idolatry, and adds to it a mad and monstrous confidence, that in spite of God she would destroy his prophet.

3 And when he saw *that,* he arose; and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

Went for his life, i. e. to save his life; or, *according to his soul,* or *mind;* whereby it may be intimated, that he did not flee from *Jezreel by the hand* or direction *of the Lord,* by which he came thither, chap. xviii. 46, but because of his own fear and apprehension of danger; for this may seem to be an act of human frailty. For God had brought him hither, and his presence might seem very necessary here to encourage and engage the king and people to go on to destroy the priests of the groves, and to purge out idolatry; and his withdrawing, as we see, did discourage all the rest, and occasioned their return to idolatry again; and having had such a late and ample experience of God's all-sufficiency in protecting him against the king and four hundred and fifty of Baal's priests, and the current of the people incensed against him for the famine, he had little reason to fear the threats of an impotent woman, whom God could cut off in a moment. But *Elias was a man subject to like passions as we are,* James v. 17, which probably is said with respect to his fear and discontent, manifested here and ver. 4. And *lest he should be exalted above measure* (which was also Paul's case, 2 Cor. xii. 7) for his eminent gifts, and graces, and miraculous works, God saw fit to withdraw his grace, and to leave him to himself, that he might be sensible of his own impotency and sinfulness, and might not dare to take any part of God's honour to himself. *Which belonged to Judah;* either, first, To the tribe of Judah, according to the first division; for Simeon's part, in which Beer-sheba was, was afterwards taken out of it. Or, secondly, To the kingdom of Judah. *Left his servant there;* partly, that he might abide there in safety; and partly, that he should wait there till his return: partly, because he would not expose him to those perils and hardships which he expected; and partly, because he desired solitude, that he might more freely converse with God.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he [c] requested † for himself that he might die; and said, It is enough; now, O LORD, take

[c] Num. 11. 15. Jonah 4. 3, 8.
† Heb. *for his life.*

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away my life; for I *am* not better than my fathers.

Into the wilderness; the vast wilderness of Arabia. He durst not stay in Judah, though good Jehoshaphat reigned there, because he was allied to Ahab, and was a man of an easy temper, whom Ahab might circumvent, and either by force or art seize upon Elijah. *For himself*, Heb. *for his life*, or *his soul*, that it might be taken away from his body. Or, *with his soul*, as it is Isa. xxvi. 9, i. e. he desired it heartily or fervently. Which he did, not only for his own sake, that he might be freed from his great fears and troubles; but especially from his zeal for God's glory, which he saw was and would be dreadfully eclipsed by the relapse of the Israelites into idolatry, and by Elijah's death, if it should be procured by the hands of Jezebel, or of the worshippers of Baal; and therefore he wished to die in peace, and by the hand of God. *It is enough;* I have lived long enough for thy service, and am not like to do thee any more service; neither my words nor works are like to do any good upon these unstable and incorrigible people. *I am not better than my fathers*, that I should continue in life, when other prophets who have gone before me have lost their lives by Jezebel, or other persecutors.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his †head. And he did eat and drink, and laid him down again.

† Heb. bolster.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

i. e. Above thy strength, now especially when thou art faint, and weary, and fasting.

8 And he arose, and did eat and drink, and went in the strength of that meat [d] forty days and forty nights unto [e] Horeb the mount of God.

d So Ex. 34. 28. Deut. 9. 9. 18. Matt. 4. 2.
e Exod. 3. 1.

In the strength of that meat; God giving that food a far greater and more durable virtue than ordinary. *Unto Horeb:* he wandered hither and thither for forty days, till at last he came to Horeb, which in the direct road was not above three or four days' journey.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

A tacit reproof. This is not thy proper place, nor the station in which I set thee, which was in Israel, to turn that backsliding people, to which end I gave thee my help, and would have proceeded to assist thee further, if thou hadst continued there. Nor did I give thee those excellent gifts to lie idle in this wilderness, but to employ them for thy people's good, whom now thou hast deserted, and art come hither, not by my command, but through thy own fear and cowardice.

10 And he said, [f] I have been very [g] jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and [h] slain thy prophets with the sword; and [i] I, *even* I only, am left; and they seek my life, to take it away.

f Rom. 11. 3.
g Num. 25. 11, 13. Ps. 69. 9.
h ch. 18. 4.
i ch. 18. 22. Rom. 11. 3.

I have been very jealous for the Lord God of hosts; I have not been wholly wanting to my vocation, but have executed my office with zeal for God's honour and service, and with the hazard of my own life; and am fled hither, not being able to endure to see the dishonour done to thy name by their obstinate idolatry and wickedness. *Thrown down thine altars;* those which were erected for thy worship in high places, which they did not destroy because they were to be abolished by thy command, Deut. xii., but out of mere contempt and opposition against thee, and therefore they suffered the altars of Baal to stand. *I only am left*, to wit, of all thy prophets, I mean, which do boldly and publicly plead thy cause; for the rest of thy prophets who are not slain hide themselves, and dare not appear to do thee any service. *They seek my life to take it away:* I despair of doing them any good; for instead of receiving my testimony, they hunt for my life.

11 And he said, Go forth, and stand [k] upon the mount before the LORD. And, behold, the LORD passed by, and [l] a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

k Ex. 34. 12.
l Ezek. 1. 4. & 37. 7.

The Lord passed by; either, first, by his harbingers; for, as it follows, the *Lord was not* yet there; or, secondly, himself. And so this is a brief and general description of the thing, after which the manner of it is particularly explained. *Rent the mountains, and brake in pieces the rocks;* whereby he both prepares Elijah to receive this discovery of God with greatest humility, reverence, and godly fear; and signifies his almighty and irresistible power to break the hardest hearts of the Israelites, and to bear down all opposition that was or should be made against him in the discharge of his office. *The Lord was not in the wind;* the Lord did not vouchsafe his special and gracious presence to Elijah in that wind, where he confidently expected him; which possibly was, either, first, To qualify the excessive fervour and passion of Elijah, which mixed itself with his zeal for God, and to make him more mild in his censures, and more meek and patient in waiting for the conversion of Israel; wherein he might sooner expect God's presence and blessed success, than in the storm of anger or impatience. Or, secondly, To teach him not to wonder if God did not accompany his terrible administration at Mount Carmel with the presence of his grace, to turn the hearts of the Israelites to himself, as he desired, but God for wise and just reasons saw fit to deny.

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

Wherein it is implied that God was present; which peradventure was to insinuate, that God would do his work in and for Israel in his own time, *not by might or power, but by his* own *Spirit*, Zech. iv. 6, which moves with a powerful, but yet with a sweet and gentle gale.

13 And it was *so*, when Elijah heard *it*, that [m] he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. [n] And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

m So Ex. 3. 6. Is. 6. 2.
n ver. 9.

He wrapped his face in his mantle, through horror and dread of God's presence, being sensible that he was neither worthy nor able to endure the sight of God with open face. Compare Gen. xvi. 13, with Exod. iii. 6. *Stood in the entering in of the cave;* which God commanded him to do; and as he was going towards the mouth of the cave, he was affrighted and stopped in his course, by the dreadful wind, and earthquake, and fire; and when these were past, he prosecutes his journey, and goeth on to the mouth of the cave, and there stands still. Or the words may be rendered, *after* (as *vau* is elsewhere used) *he was gone out, and standing in the mouth of the cave;* which may be mentioned as the reason why he covered his face, because now he wanted the shelter of the cave. *What doest thou here, Elijah?* what before he spake by an angel, he now speaks to him again immediately.

14 [o] And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword;

o ver. 10.

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and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: [p] and when thou comest, anoint Hazael *to be* king over Syria:

p 2 Kings 8. 12, 13.

Return on thy way, by which thou camest; for so in part lay the way from Horeb to Damascus. *Anoint Hazael to be king over Syria: anoint;* either, first, Figuratively, i. e. appoint or declare him king; which was done, 2 Kings viii. 12; for this word is oft used of them who were never anointed with oil, Psal. xlv. 7: Isa. xlv. 1; lxi. 1; Zech. iv. 14; Dan. ix. 24. Or, secondly, Properly; which might be done, though it be not related. Again, *anoint*, either by thyself, or by another; for so he anointed Jehu by Elisha, 2 Kings ix. 1, 6.

16 And [q] Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and [r] Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

q 2 Kings 9. 1—3. Ecclus. 48. 8.

r Luke 4. 27, called *Eliseus*.

The son of Nimshi, i. e. his grandson, for he was *the son of Jehoshaphat*, 2 Kings ix. 2; he constituted *Elisha* prophet, by casting his mantle over him, here, ver. 19.

17 And [s] it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu [t] shall Elisha slay.

s 2 Kings 8. 12. & 9. 14, &c. & 10. 6, &c. & 13. 3.

t See Hos. 6. 5.

Here the order of times seems to be perverted; for Elisha was prophet before Jehu or Hazael were kings, and Hazael was king before Jehu. But that is of no moment as to the substance of the thing threatened, which is only this, that one or other of these should infalliby execute God's judgments upon the apostatical Israelites. Elisha is said to *slay* them, either because he slew those forty-two children, 2 Kings ii. 24, besides others whom upon like occasions he might destroy; or because he by God's appointment inflicted the famine, 2 Kings vi. 31; or rather, by the sword which came out of his mouth, as Isa. xlix. 2; Rev. i. 16; xix. 15, 21, by his cutting prophecies and threatenings of God's judgments; the prophets being said to *pull down and to destroy* what they only declare and foretell shall be pulled down, &c. Hazael began to slay them before Jehu was king, 2 Kings viii. 28, though his cruelty was much increased afterward, 2 Kings x. 32; xiii. 1—3; and Jehu destroyed those whom Hazael did not, as king Joram himself, and Ahaziah, and his forty-two brethren, 2 Kings ix. 24, 27; x. 14, all the near relations of wicked Ahab.

18 [u] Yet ‖I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, [x] and every mouth which hath not kissed him.

u Rom. 11. 4.

‖ Or, *I will leave.*

x See Hos. 13. 2.

I have left, or, *I have reserved* to myself; I have by my grace kept from the common contagion; therefore thou art mistaken to think that thou art left alone, or that the people are universally corrupted. Or, *I will reserve*, from the slaughters last mentioned, and from Jezebel's rage. *Seven thousand;* either definitely so many; or rather, indefinitely, for many thousands; the number of *seven* being oft used for a great number, as Lev. xxvi. 18; Psal. xii. 6; Micah v. 5; Zech. iii. 9; Luke xvii. 4. For it is altogether improbable that all the Israelites except seven thousand did worship Baal; except Baal be here synecdochically put for all their idols, and the calves among others. *All the knees which have not bowed unto Baal, and every mouth which hath not kissed him*, i. e. all those who have not worshipped Baal, nor professed reverence or subjection to him; which idolaters did to their idols, by bowing the knee, Rom. xi. 4; compare Rom. xiv. 11; Phil. ii. 10, and by kissing them, or by kissing their hand with their mouth before them, and in respect to them; of which mention is made both in Scripture, as Job xxxi. 26, 27; Hos. xiii. 2; compare Psal. ii. 12, and in Pliny, Apuleius, and other profane authors. And God chooseth these expressions here, to teach men that it is not sufficient to deny inward veneration of mind and heart to idols, unless they do also forbear all outward significations of worship or reverence to them; and that he will own none for his people that do otherwise.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

He with the twelfth; who had twelve ploughs going, whereof eleven were managed by his servants, and the last by himself; according to the simplicity and humility of those ancient times, in which men of good worth and estate submitted themselves to the meanest employments. *Cast his mantle upon him;* by that ceremony conferring upon him the office of a prophet, which God was pleased to accompany with the gifts and graces of his Spirit, wherewith he endowed and qualified him for it. The mantle was the usual habit of the prophets. See 2 Kings i. 8; Zech. xiii. 4. But whether he did also anoint him is uncertain. See the note on ver. 16.

20 And he left the oxen, and ran after Elijah, and said, [y] Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, †Go back again: for what have I done to thee?

y Matt. 8. 21, 22. Luke 9. 61, 62.

† Heb. *Go return.*

He ran after Elijah; being powerfully moved by God's Spirit to follow Elijah, and wholly to give up himself to his function. *And said;* or, *but he said;* or, *yet he said. Let me kiss my father and my mother*, i. e. bid them farewell, by the usual ceremony. See Gen. xxix. 11; xxxi. 28; Acts xx. 37. *Go back again*, and take thy leave of them, as thou desirest, and then return to me again. *What have I done to thee?* either, first, To hinder thee from performing that office. That employment to which I have called thee doth not require an alienation of thy heart from thy parents, nor the total neglect of them. Or, secondly, To make such a change in thee, that thou shouldst be willing to forsake thy parents, and lands, and all, and desire only this liberty to go and bid them farewell, that thou mayst follow me. Whence comes this marvellous change? It is not from me, who did only throw my mantle over thee; but from a higher power, even from God's Spirit, which hath changed thy heart, and consecrated thee to thy prophetical office; which therefore it concerns thee vigorously to execute, and wholly to devote thyself to it.

21 And he returned back from him, and took a yoke of oxen, and slew them, and [z] boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

z 2 Sam. 24. 22.

He returned back from him; from Elijah to his parents, whom when he had seen and kissed, he returned to the field where Elijah was. *With the instruments of the oxen*, i. e. with the wood belonging to the plough, &c., to which more was added, as occasion required; but that he burned, to show his total relinquishing of his former employment. *Gave unto the people*, i. e. he made thereof a feast for his servants who had been ploughing with him, and for him, and his other friends and neighbours who came to take their leave of him. Hereby he showed how willingly and joyfully he forsook all his friends, that he might serve God in that high and honourable employment.

CHAP. XX.

Ben-hadad, not content with Ahab's homage, besiegeth Samaria, 1—12. *By the direction of a prophet the Syrians are twice beaten, and Ben-hadad hides himself*, 13—30. *The Syrians submit themselves, and Ahab maketh a covenant with Ben-hadad*, 31—34. *The prophet by a parable reproveth Ahab, and denounceth judgments against him*, 35—43.

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901. AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

Ben-hadad; called *Adad* by Josephus, and *Ader* by the LXX., and *Adores* by Justin; such changes of names being usual in their translations into other languages, and by other authors. *Gathered all his host together*, to war against Israel; wherein his design was to amplify the conquests which his father had made, chap. xv. 20, but God's design was to punish Israel for their apostacy and idolatry. *Thirty and two kings;* petty kings, such as were in Canaan in Joshua's time, who indeed were no more than governors of cities or small territories. These were either subject or tributary to Ben-hadad, or hired by him.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

I challenge them as my own, and accordingly expect to have them forthwith delivered into my possession, if thou expectest peace with me.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

I do so far comply with thy demand, that I will own thee for my lord, and myself for thy vassal and tributary; and will hold my wives, and children, and estate as by thy favour, and with an acknowledgment. But it is not likely that he would deliver up his wives and children into the barbarian's hand, or that his proud and imperious wife Jezebel would permit him to do so.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

Although I did before demand not only the dominion of thy treasures, and wives, and children, as thou mayst seem to understand me, but also the propriety and actual possession of them, wherewith I would then have been contented;

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is †pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

† Heb. *desirable.*

Yet now I will not accept of those terms, but, together with thy royal treasures, I expect all the treasures of thy servants or subjects; nor will I wait till thou deliver them to me, but I will send my servants into the city, and they shall have free liberty and power to search out and take away all which they desire, and this to prevent fraud and delay; and then I will grant thee a peace.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and †I denied him not.

† Heb. *I kept not back from him.*

The elders of the land; whose counsel and concurrence he now desires in his distress. *See how this man seeketh mischief;* though he pretended peace, and a friendly agreement upon these terms propounded, it is apparent by those additional demands that he intends nothing less than our utter ruin. *I denied him not;* I granted his demands in the sense before mentioned.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

This thing I may not do; if I would do it, I cannot, because my people will not suffer it.

10 And Ben-hadad sent unto him, and said, [a] The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that †follow me.

a ch. 19. 2.

† Heb. are *at my feet:* So Ex. 11. 8. Judg. 4. 10.

If I do not assault thy city with so potent and numerous an army, that shall turn all thy city into a heap of dust, and shall be sufficient to carry it all away, though every soldier take but one handful of it: see the like boast 2 Sam. xvii. 13.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

Do not triumph before the fight and victory, for the events of war are uncertain.

12 And it came to pass, when *Ben-hadad* heard this †message, as he *was* [b] drinking, he and the kings in the ‖pavilions, that he said unto his servants, ‖Set *yourselves in array*. And they set *themselves in array* against the city.

† Heb. *word.*

b ver. 16.

‖ Or, *tents.* ‖ Or, *Place the engines:* *And they placed engines.*

Set yourselves in array; put yourselves and engines in order to make the assault.

13 ¶ And, behold, there †came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, [c] I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

† Heb. *approached.*

c ver. 28.

There came a prophet; who having hid himself before, now ventures to come to Ahab, having this welcome message in his mouth. *Thus saith the Lord:* God, though forsaken and neglected by Ahab, prevents him with his gracious promise of help; partly, that Ahab and the idolatrous Israelites might hereby be fully convinced, and won to God, or left without all excuse; and partly, that Ben-hadad's intolerable pride, and contempt of God, and of his people, might be repressed and punished; and partly, that the remnant of his prophets and people who were involved in the same calamity with the rest of the Israelites might be preserved and delivered. *Thou shalt know that I am the Lord*, and not Baal, because I will deliver thee, which he cannot do.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the ‖young men of the princes of the provinces. Then he said, Who shall †order the battle? And he answered, Thou.

‖ Or, *servants.* † Heb. *bind,* or, *tie.*

By the young men of the princes of the provinces; not by old and experienced soldiers, but by those young men; either the sons of the princes and great men of the land, who were generally fled thither for safety; or their pages or servants that used to attend upon them, who are bred up delicately, and seem unfit for the business. *He answered, Thou*, partly to encourage the young men to fight courageously, as being in the presence of their prince; and partly that it might appear that the victory was wholly due to God's gracious and powerful providence, and not to the valour or worthiness of the instruments.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered

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all the people, *even* all the children of Israel, *being* seven thousand.

All the children of Israel; either, 1. All the men; for they only went out to battle; and the rest of the men might be consumed with the sword or famine, or other judgments. Or rather, 2. All the men of war, or all that were fit to go out to war; all except those whom their age, or infirmity, or other sufficient causes excused. *Being seven thousand;* which number may possibly be noted with respect unto those seven thousand, commended chap. xix. 18, for whose sakes principally God gave this deliverance.

16 And they went out at noon. But Ben-hadad *was* [d]drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

[d] ver. 11. ch. 16. 9.

They went out at noon; when they were eating, and drinking, and secure from all fear and expectation of an assault.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

He bids them not fight; for he thought they needed not to strike one stroke, and that the Israelites could not stand the first brunt.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

They slew every one his man, i. e. him who came to fight with him, or to seize upon him, as Ben-hadad had commanded. *The Syrians fled;* being amazed at the unexpected and undaunted courage of the Israelites, and being struck with a Divine terror.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

Went out, i. e. proceeded further in his march, and fought against them. *The horses and chariots,* i. e. the men that fought from them, or belonged to them; for so *horses* and *chariots* are sometimes taken. See on 1 Sam. xiii. 5.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: [e]for at the return of the year the king of Syria will come up against thee.

[e] 2 Sam. 11. 1.

Mark, and see what thou doest; consider what is fit and necessary for thee to do by way of preparation, or prevention. *At the return of the year;* next year about this time, when the season comes of going forth to battle; of which see 2 Sam. xi. 1; 1 Chron. xx. 1; 2 Chron. xxxvi. 10.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

The servants of the king of Syria suppose that their gods were no better than the Syrian gods, (which the idolatry of the Israelites had given them too great cause to imagine,) and that there were many gods who had each his particular charge and jurisdiction; which was the opinion of all heathen nations, that some were gods of the woods, others of the rivers, and others of the mountains; and they fancied these to be the latter, because the land of Canaan was a mountainous land, Deut. xii. 2; and the great temple of their god at Jerusalem stood upon a hill, and so did Samaria, where they had received their last blow: or because the Israelites did generally chose high places for the worship of their gods. It is observable that they do not impute their ill success to their negligence, and drunkenness, and bad conduct, or cowardice, of which they were really guilty; nor to the valour of the Israelites; but to a Divine power, which indeed was visible in it. *Let us fight against them in the plain;* wherein there was not only superstition, but policy, because the Syrians most excelled the Israelites in horses, which are most serviceable in plain ground.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

The kings being of softer education, and less experienced in military matters, were less fit for his service; and being many of them but mercenaries, and therefore less concerned in his good success, would be more negligent and cautious in venturing themselves for his good. *Captains,* i. e. experienced soldiers of his own subjects, who will faithfully obey the commands of the general, (to which the kings would not so readily yield,) and use their utmost skill and valour for their own interest and advancement.

25 And number thee an army, like the army †that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

† Heb. *that was fallen.*

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to [f]Aphek, †to fight against Israel.

900.

[f] Josh. 13. 4. † Heb. *to the war with Israel.*

Not that *Aphek* in Judah, of which Josh. xiii. 4; xv. 53; but that in Asher, of which Josh. xix. 30; Judg. i. 31, nigh unto which was the great plain of Galilee. And this seems to be one of those cities which Ben-hadad's father had taken from Israel, ver. 34. Here also the Syrians might retreat, if they should be worsted.

27 And the children of Israel were numbered, and ‖ were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

‖ Or, *were victualled.*

Were all present, i. e. all the forces of the Israelites were here gathered together to oppose the Syrians; so if those had been conquered, all had been lost. *Went against them;* being persuaded and encouraged so to do; partly to prevent the mischiefs of a siege in Samaria, and the waste of all the rest of their country; and partly by the remembrance of their former success, and an expectation of the same assistance from God again. *Pitched before them;* probably upon some hilly ground, where they might secure themselves, and watch for advantage against their enemies; which may be the reason why the Syrians durst not assault them before the seventh day, ver. 29. *Like two little flocks of kids,* i. e. few, and weak, and heartless; being also for conveniency of fighting, and that they might seem to be more than they were, divided into two bodies.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the vallies, therefore [g]will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

[g] ver. 13.

Because the Syrians have said; which he knew, either by common report, strengthened by their present choice of a plain ground for the battle; or rather, by revelation from God, who discovered their secret counsels, 2 Kings vi. 12. *I am the Lord,* to wit, the universal Lord of all places, and persons, and things.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh

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day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, ‖† into an inner chamber.

‖ Or, *from chamber to chamber.* † Heb. *into a chamber within a chamber.* ch. 22. 25.

The wall, or, *the walls*, (the singular number for the plural, than which nothing more frequent,) of the city; or of some great castle or fort in or near the city, in which they were now fortifying themselves; or of some part of the city where they lay. Which might possibly happen through natural causes; but most probably was effected by the mighty power of God, then sending some sudden earthquake, or violent storm of wind, which threw down the wall, or walls, upon them; or doing this by the ministry of angels; which cannot be incredible to any man, except to him that denies the truth of all the miracles recorded in the Old and New Testament; which being attested, many of them, by Jews and heathens, it is the height of folly and impudence to deny. For if ever miracle was to be wrought, now seems to have been the proper time and season for it; when the blasphemous Syrians denied the sovereign and infinite power of God, and thereby in some sort obliged him, for his own honour, to give a proof of it; and to show that he was the God of the plains as well as of the mountains, and that he could as effectually destroy them in their strongest holds as in the open fields, and make the very walls, to whose strength they trusted for their defence, to be the instruments of their ruin. But it may be further observed, that it is not said that all these were killed by the fall of this wall; but only that *the wall fell upon* them, killing some, and wounding others, as is usual in those cases. Nor is it necessary that the wall should fall upon every individual person; but it is sufficient to justify this phrase, if it fell upon the main body of them; for the words in the Hebrew run thus, *the wall fell upon twenty-seven thousand* (not *of the men that are left*, as we render it, but) *which were left* of that great army. *Into the city*; either, 1. Out of the fields, as the rest of his army did; which is distinctly and particularly noted of him, because he was the most eminent person in it, and the head of it. Compare the title of Psal. xviii. Or, 2. At and from the noise and report of that terrible fall of the wall, or walls; which possibly might be in the outside or suburbs of the city; from whence he fled further into the city. *Into an inner chamber*; or, *a chamber within a chamber*; where he supposed he might lie hid, till he had an opportunity of making an escape, or of obtaining mercy.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, [h]put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

h Gen. 37. 34.

Merciful kings; more merciful than others, because that religion which they had professed taught them humanity, and obliged them to show mercy. *Sackcloth on our loins, and ropes upon our heads*; as a testimony of our sorrow for undertaking this war; and that we have justly forfeited our lives for it, which we submit to their mercy.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

I do not only freely pardon him, but honour and love him as my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it*: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

Did hastily catch it; or, *they took that* word *for a good token, and made haste and snatched it* (i. e. that word) *from him*, i. e. from his mouth; they repeated the word again, to try whether the king would own it, or it only dropped casually from him: or *made haste to know whether it was from him*, i. e. whether he spoke this from his heart, or only in dissimulation or design; for it seemed too good news to be true. *Thy brother Ben-hadad*; understand, *liveth*; for that he inquired after, ver. 32.

34 And *Ben-hadad* said unto him, [i]The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

i ch. 15. 20.

The cities which my father took from thy father; either, 1. From Baasha, chap. xv. 20, whom he calls Ahab's *father*, because he was his legal father, i. e. his predecessor. Or, 2. From Omri; in whose time, it seems, he made a successful invasion into the land of Israel, and took some more of the cities, and Aphek amongst the rest, though it be not elsewhere recorded in Scripture. *Thou shalt make streets*, or *markets*, &c., places where thou mayst either receive the tribute which I promise to pay thee, or exercise judicature upon my subjects in case of their refusal; or *outlets* (as the LXX. render it) *in* or *into Damascus*, i. e. some strong fort near Damascus, which might curb the kings of Damascus, and keep them from attempting any other invasion into the land of Israel. *With this covenant*: he takes no notice of his blasphemy against God, nor of the vast injuries which his people had suffered from him; but only minds his own grandeur, and the advancement of his power.

35 ¶ And a certain man of [k]the sons of the prophets said unto his neighbour [l]in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

k 2 Kings 2. 3, 5, 7, 15.
l ch. 13. 17, 18.

Unto his neighbour, or brother; another son of the prophets. *In the word of the Lord*; in the name and by the command of God, whereof doubtless he had informed him. *Smite me*, so as to wound me, ver. 37. He speaks what God commanded him, though it was to his own hurt; by which obedience to God he secretly reproacheth Ahab's disobedience in a far easier matter. And this the prophet by God's appointment desires, that looking like a wounded soldier, he might have the more free access to the king, and discourse with him; which it was very hard for a prophet to obtain, that sort of men being hateful to Ahab, chap. xxii. 8, and to his courtiers. *The man refused to smite him*; not out of contempt of God's command, but most probably in tenderness and compassion to his brother.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, [m]a lion found him, and slew him.

m ch. 13. 24.

If the punishment seem too severe for so small a fault, let it be considered, 1. That disobedience to God's express command, especially when it is delivered by a prophet, is a great sin, and no less than capital, Deut. xviii. 19. 2. This fault was much worse in a prophet, who very well knew the authority of God's commands, and this way or manner of publishing them. 3. We cannot judge of the case, because this man might be guilty of many other heinous sins unknown to us, but known to God; for which God might justly cut him off; which God chose to do upon this occasion, that by the severity of this punishment of a prophet's disobedience, proceeding from pity to his brother, he might teach Ahab the greatness of his sin, in sparing him through foolish pity, whom by the laws of religion, and justice,

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and prudence, and common safety, he should have cut off, and what punishment he might expect for it.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, †so that in smiting he wounded *him*.

† Heb. *smiting and wounding.*

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

That he might sooner gain access to the king, and audience from him. See on ver. 35. *With ashes;* whereby he changed the colour of it. Or, *with a veil*, or *cloth*, or *band*, (as the Hebrew doctors understand the word,) whereby he might seem to have bound up his wound, which probably was in his face; for it was to be made in a very conspicuous place, that it might be visible to Ahab and others.

n See 2 Sam. 12. 1, &c.

39 And [n] as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then [o] shall thy life be for his life, or else thou shalt † pay a talent of silver.

o 2 Kings 10. 24.

† Heb. *weigh.*

Thy servant went out: this following relation is not an untruth, but a parable; a usual way of instruction in the eastern parts, and ancient times, and most fit for this occasion, wherein an obscure prophet was to speak to a great king; whose ears were tender, and impatient of a downright reproof, and exceeding partial in his own cause; who by this artifice is made to condemn himself before he was aware of it, and so forced to receive the prophet's just sentence with more patience and moderation: compare 1 Sam. xii., xiv. *A man turned aside;* my commander or superior, as the manner of his expression here following showeth. *Then shall thy life be for his life;* thou shalt die in his stead; as below, ver. 42: compare Exod. xxi. 23.

40 And as thy servant was busy here and there, † he was gone. And the king of Israel said unto him, So *shall* thy judgment *be;* thyself hast decided *it*.

† Heb. *he was not.*

i. e. Thy sentence; or the sentence against thee: thou must perform the condition to which thou didst submit; either suffer the one, or do the other.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

Either, 1. By his face, which was known either to the king, or to some of his courtiers there present. Or, 2. By the change of the manner of his address to him, which now was such as the prophets used.

42 And he said unto him, Thus saith the LORD, [p] Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

p ch. 22. 31,—37.

Quest. What was the great sin of Ahab in this action for which God so severely punisheth him? *Answ.* The great dishonour hereby done to God in suffering so horrid a blasphemer, ver. 23, to go unpunished, which was contrary to an express law, Lev. xxiv. 16. *Object.* What is this to Ben-hadad, seeing that law concerned Israelites only? *Answ.* It reached both to them that were *born in the land*, and (as is there expressed) *unto strangers* that were among them, and in their power, which was Ben-hadad's case; for God had delivered him into Ahab's hand for his blasphemy, as he promised to do, ver. 28, by which act of his providence, especially compared with that law, it was most evident that this man was appointed by God to destruction, as is here said. But Ahab was so far from punishing this blasphemer, that he doth not so much as rebuke him, but treats him like a friend and a brother; dismisseth him upon easy terms, and takes his word for the performance, and takes not the least care for the reparation of God's honour, but only for the amplification of his own power. *Thy people for his people. Quest.* Why were the people punished for Ahab's sin? *Answ.* 1. Because Ahab was punished in the loss of his people. 2. The people were punished for their own sins, which were many and great; though God took this occasion to inflict it. 3. The great injury and mischief was hereby done to his own people, who by this most foolish and wicked act were exposed to all those rapines and slaughters which Ben-hadad either did commit, or might have committed, against them afterwards; of which consequently Ahab was guilty. And it must be considered that all the Israelites were the Lord's peculiar people; nor did their apostacy from God deprive God of his right; and the kings of Israel and Judah had these committed to them, in way of trust, to be governed and protected by them. And therefore Ahab for this gross breach of his trust was justly liable, though not to the censures of his people, yet to the hand of God, who was his King and Governor.

43 And the king of Israel [q] went to his house heavy and displeased, and came to Samaria.

q ch. 21. 4.

Heavy and displeased; not for his sin, but for the sad effects of it upon himself and people; which he might confidently expect, having had many experiences that God did not suffer the words of his prophets to fall to the ground.

CHAP. XXI.

Ahab coveteth to buy Naboth's vineyard; which is denied him, and he is grieved, 1—4. Jezebel writeth letters against Naboth; he is condemned of blasphemy, and stoned, 5—14. Ahab possesseth the vineyard, 15, 16. Elijah denounceth judgment against Ahab and Jezebel, 17—26. He repenting, God deferreth the judgment, 27—29.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

In Jezreel; where one of Ahab's palaces was, as the other was in Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy [a] vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it † seem good to thee, I will give thee the worth of it in money.

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a 1 Sam. 8. 14.

† Heb. *be good in thine eyes.*

3 And Naboth said to Ahab, The LORD forbid it me, [b] that I should give the inheritance of my fathers unto thee.

b Lev. 25. 23. Num. 36. 7. Ezek. 46. 18.

For God hath expressly, and for divers weighty reasons, forbidden the alienation of lands from the tribes and families to which they were allotted, Lev. xxv. 15, 23, 25; Numb. xxxvi. 7; Ezek. xlvi. 18. And although these might have been alienated till the jubilee, yet he durst not sell it to the king for that time: because he supposed that if once it came into the king's hand, especially to be made a garden of pleasure, and affixed to his palace, neither he nor his posterity could ever recover it again; and so he should both offend God, and wrong his posterity; which being, as it seems, a pious man, he durst not do.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

Turned away his face from the light, and company which either then were with him, or might come to him to the wall, as Hezekiah did under a like dejection of spirit, Isa. xxxviii. 2. *Would eat no bread;* refused to eat meat in his usual time.

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5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

Dost thou now govern the kingdom of Israel? art thou fit to be king, that canst put up such affronts from thy subjects, and hast not the courage to use thy absolute power to dispose of them and theirs as seemeth good unto thee?

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

Whom she very well knew to be fit for her purpose. *In his city*, i. e. in Jezreel. So she seeks to destroy him with a pretence of justice, and with as little reflection upon Ahab as might be.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth † on high among the people:

† Heb. *in the top of the people.*

Proclaim a fast, to remove all suspicion of hatred or evil design in Ahab, and to beget a good opinion of him amongst his people, as if his afflictions had done him good, and as if he were grown zealous for God's honour, and careful of his people's welfare, and therefore desirous to prevent the further displeasure of God against his city and kingdom; and in order thereunto, to inquire into all those sins which provoked God against them, and effectually to purge them out. *Set Naboth on high*; in a scaffold, or some other high place, where malefactors were usually and fitly placed, that they might be seen, and their defence heard by all the people.

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst [c]blaspheme God and the king. And *then* carry him out, and [d]stone him, that he may die.

c Ex. 22. 28. Lev. 24. 15, 16. Acts 6. 11.
d Lev. 24. 14.

Thou didst blaspheme, Heb. *bless*. *Blessing* is put for *cursing* and *blaspheming*, as Job i. 5; ii. 9, so also here, as is apparent, because his *blessing God and the king* had been no crime. It is a figure called *euphemismus*. God would have blasphemy so much abhorred, that it should not easily and unnecessarily be named by its proper name. Compare Psal. xvi. 4. *Carry him out*, to the place where malefactors were punished, which was out of the city, Lev. xxiv. 23; Josh. vii. 24; Mark xv. 20; Heb. xiii. 12, partly to show that they were unworthy of all human society, and abhorred by all the people; and partly because the place where they were killed was thereby ceremonially polluted. *Stone him*; the proper punishment of blasphemers, Lev. xxiv. 15, 16. *That he may die*; as one that cursed his God, and his political father, his king. See Exod. xxi. 17; xxii. 28.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

The elders and the nobles did as Jezebel had sent unto them; which is not at all strange in them who had for a long time cast off the fear and sense of God, and prostituted their consciences and religion to please their king, and sold themselves to all manner of wickedness, and could not now make a safe and honourable retreat, and durst not disobey Jezebel's command, by whom they knew the king was wholly governed, and who could easily have taken away their lives in the same manner, if they had refused to kill Naboth.

12 [e]They proclaimed a fast, and set Naboth on high among the people.

e Is. 58. 4.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. [f]Then they carried him forth out of the city, and stoned him with stones, that he died.

f See 2 Kings 9. 26.

And his sons with him, as may be thought from 2 Kings ix. 26, that so the king might have an undisturbed possession; for which they might pretend those examples, Numb. xvi. 32; Josh. vii. 24. But these were examples of extraordinary vengeance, and by special warrant from God; and the law of God was positively contrary to it, Deut. xxiv. 16.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead. 899.

They sent to Jezebel; by whom they knew the affairs of the kingdom were managed, and this design contrived.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

Take possession of the vineyard of Naboth; either, first, By right of confiscation, to repair the injury which he did to the king by blaspheming him. Or, secondly, By tyrannical usurpation. Or, thirdly, By right of inheritance; for some say that Ahab was his next kinsman, his sons being dead; which they judge more likely, because his land was next to the king's.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ [g]And the word of the LORD came to Elijah the Tishbite, saying,

g Ps. 9. 12.

18 Arise, go down to meet Ahab king of Israel, [h]which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

h ch. 13. 32. 2 Chro. 22. 9.

Which is in Samaria; either who now is there, and about to depart thence to Jezreel; or who commonly dwells there. *He is in the vineyard*, or rather, *he will be*; by that time that thou comest thither thou shalt find him there.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, [i]In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

i ch. 22. 38.

Hast thou killed, and also taken possession? Thou hast murdered an innocent and righteous man; and instead of repenting for it, thou hast added another piece of injustice and violence to it, and art going confidently and cheerfully to reap the fruit of thy wickedness. He ascribes Jezebel's fact to Ahab, because Jezebel did it by his connivance, and consent, and authority, and for the satisfaction of his inordinate appetite.

Quest. How was this prophecy fulfilled, when Ahab's blood was not licked in Jezreel, which was in the tribe of Issachar, but in the pool of Samaria, chap. xxii. 38, which was in the tribe of Ephraim? *Answ.* First, This was done, though not in the same individual place, yet in the same general place, i. e. in the territory of Samaria, within which Jezreel was; and in a place of the same nature, a public and common place; for such was both the place of Naboth's execution, and the pool of Samaria. Secondly, This was particularly accomplished in his son Joram, as is affirmed, 2 Kings ix. 25, 26; whose blood is not improperly called

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Ahab's *blood*, because children are said to be born of their parents' blood. See John i. 13; Acts xvii. 26. *Object.* These words, *thy blood, even thine*, show that it is meant of Ahab's person. *Answ.* True, the threatening was so directed and designed at first; but afterwards, upon his humiliation, the punishment was transferred from him to his son, as is expressed, ver. 29. *Object.* This is said to be fulfilled in Ahab's person, chap. xxii. 38. *Answ.* Either that may be referred to some other prediction or commination not elsewhere mentioned; or rather, it intimates that it was in part and in some sort fulfilled in him, though not so severely and opprobriously, nor with such characters of the curse, as it was in his son; whence he there mentions only the thing, without any regard unto the place here designed. But it may further be observed, that although upon Ahab's humiliation the curse here threatened might seem to be wholly translated from his person to his posterity; yet upon Ahab's return to sin, in the next chapter, he brings back the curse upon himself, and so it is no wonder if it be in some sort fulfilled in him also. Thirdly, The Hebrew word, rendered *in the place where*, may be, and is by some learned men, otherwise rendered; either thus, *instead of this that*; that being frequently said to be done in another's *place* which was only done in his *stead*; or, *like as*; or, *because that.* So it doth not design the place, but the cause and reason of this judgment. And in this sense the same word is used Zech. ii. 1.

k ch. 18. 17. 20 And Ahab said to Elijah, [k]Hast thou found me, O mine enemy? And he answered, I have found *thee*: because

l 2 Kings 17. 17. Rom. 7. 14. [l]thou hast sold thyself to work evil in the sight of the LORD.

Ahab said to Elijah; upon and after his delivery of the message last mentioned, which it was needless to repeat. *Hast thou found me?* Dost thou pursue me from place to place? Wilt thou never let me rest? Art thou come after me hither with thy unwelcome messages? *O mine enemy*; that art always disturbing, threatening, and opposing me, and expressing not so much God's mind as thy own hatred and enmity against me. Compare chap. xxii. 8. *I have found thee*; the hand of God hath found and overtaken thee in the very act of thy sin. *Thou hast sold thyself*; thou hast wilfully and wholly resigned up thyself to be the bond-slave of the devil, or Baal, and of wicked Jezebel, to do whatsoever they persuade thee to do; as a man that sells himself to another is totally in his master's power, and must employ all his time and strength for his service. Compare 2 Kings xvii. 17: see on Rom. vii. 14. *In the sight*, i. e. impudently and contemptuously. Withal he minds him, that although his sin was in a great measure hid from the eyes of men by Jezebel's cunning contrivance, yet it was evident and known to God, who would require it at his hands.

m ch. 14. 10. 2 Kings 9. 8. 21 Behold, [m]I will bring evil upon thee, and will take away thy posterity,

n 1 Sam. 25. 22. and will cut off from Ahab [n]him that

o ch. 14. 10. pisseth against the wall, and [o]him that is shut up and left in Israel,

Of which see on chap. xiv. 10.

p ch. 15. 29. 22 And will make thine house like the house of [p]Jeroboam the son of Nebat,

q ch. 16. 3, 11. and like the house of [q]Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

r 2 Kings 9. 36. 23 And [r]of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel

‖ Or, *ditch.* by the ‖wall of Jezreel.

Or, *by the ditch*, or *fort*; or, *in the portion*, as it is explained 2 Kings ix. 36; the Hebrew *chel* here being put for *chelek*, used there by an apocope of the last Hebrew letter, which is not unusual in the Hebrew tongue.

s ch. 14. 11. & 16. 4. 24 [s]Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

t ch. 16. 30, &c. 25 ¶ But [t]there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD,

u ch. 16. 31. ‖ Or, *incited.* [u]whom Jezebel his wife ‖stirred up.

There was none like unto Ahab; *none* among all the kings of Israel which had been before him. *Whom Jezebel his wife stirred up*: this is added to show that temptations to sin are no excuse to the sinner.

x Gen. 15. 16. 2 Kings 21. 11. 26 And he did very abominably in following idols, according to all *things* [x]as did the Amorites, whom the LORD cast out before the children of Israel.

The Amorites, i. e. the seven nations of Canaan, all called by this name, as Gen. xv. 16; xlviii. 22; Amos ii. 9, 10.

y Gen. 37. 34. 27 And it came to pass, when Ahab heard those words, that he rent his clothes, and [y]put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

i. e. Slowly and silently, after the manner of mourners, or those who are under a great consternation, and in deep consideration.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* [z]in his son's days will I bring the evil upon his house.

z 2 Kings 9. 25.

Before me, i. e. in my presence, and upon my threatening. But this humiliation or repentance of Ahab's was only external and superficial, arising from the terror of God's judgments; and not sincere and serious, proceeding from the love of God, or a true sense of his sin, or a solemn purpose of amendment of his life, as appears, because all the particulars of his repentance here, ver. 27, are external and ritual only; nor is there the least intimation of any one sign or fruit of his true repentance, as that he restored Naboth's land, or reproved his infamous wife; but in the very next chapter you find him returning to his former vomit, hating and threatening the Lord's prophets, &c. *The evil*, i. e. the judgment threatened, both that ver. 19, which was not inflicted upon Ahab with so much ignominy, and with that particular signature of God's vengeance, that it was to be done in the same place, as it was upon his son Joram; and especially that ver. 21, 22, which was wholly suspended until his son's days.

CHAP. XXII.

Ahab, intending war against the Syrians, is advised by Jehoshaphat first to ask counsel of God: Ahab's prophets advise him to it, especially Zedekiah, 1—12. Micaiah, a prophet of the Lord, dissuadeth him from it; and is put in prison by Ahab, 13—28. Ahab goeth to the battle; is slain; the dogs lick his blood; and Ahaziah succeedeth him, 29—40. Jehoshaphat's good reign over Judah: his acts and death: Jehoram succeedeth him, 41—50. Ahaziah's evil reign, 51—53.

AND they continued three years without war between Syria and Israel. 897.

They continued; the Syrians and Israelites, designed in the following words. *Three years*; computed from the last war and league wherewith it was concluded; because both Ahab and Benhadad were so weakened and broken by the late wars, that they needed and desired peace to recruit themselves, and repair their former losses.

a 2 Chron. 18. 2, &c. 2 And it came to pass in the third year, that [a]Jehoshaphat the king of Judah came down to the king of Israel.

Having now, as he supposed, made a firm peace with Ahab by the alliance contracted between Jehoram his son, and Athaliah, Ahab's daughter; of which see 2 Kings viii. 18; 2 Chron. xviii. 1.

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3 And the king of Israel said unto his
b Deu. 4. 43. servants, Know ye that [b]Ramoth in Gilead
† Heb. silent from taking it. *is* our's, and we *be* † still, *and* take it not out of the hand of the king of Syria?

Is ours, i. e. belongeth to us by right, both by God's donation, and designation of it for a city of refuge, Josh. xxi. 38, and by our last agreement with Ben-hadad, 1 Kings xx. 34, which he refuseth to deliver up to us upon our demand.

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the
c 2 Kin. 3. 7. king of Israel, [c]I *am* as thou *art*, my people as thy people, my horses as thy horses.

I will heartily and effectually join with thee, and my forces shall be at thy service, as much as thy own.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

By some prophet; that we may know the mind of God in it, and what success we may expect. This was the practice of the godly. See Judg. i. 1; xx. 28; 1 Sam. xxiii. 2.

d ch. 18. 19. 6 Then the king of Israel [d]gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

The prophets doubtless were his own false prophets, or the priests of Baal; probably those very four hundred men whom Jezebel preserved from that great slaughter, chap. xviii., who yet gave in their answer in the name of Jehovah, not of Baal; either in compliance with Jehoshaphat; or rather, by Ahab's direction, that good Jehoshaphat might be deceived by them into a good opinion of the war.

e 2 Kin. 3. 11. 7 And [e]Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

Besides these, who may seem to be such by your opinion, and their own profession; but I desire further satisfaction from some other prophet.

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

There is yet one, to wit, in this place, for whom I can speedily send; for there were also other prophets elsewhere in the kingdom, as Elijah, Elisha, and others; but these were not at hand for the present occasion. *Micaiah;* not one of the twelve prophets, who lived about one hundred and fifty years after this time, but another of that name. *He doth not prophesy good concerning me, but evil;* he is always a messenger of evil tidings; which was true, but no sufficient reason why he should hate him, because Micaiah was purely God's instrument in all his messages; and whatsoever evil he threatened, Ahab himself was the cause and procurer of it. *Let not the king say so;* do not presage evil to our enterprise: let us neither hate his person, nor despise his message; but first hear it, and then do as we see cause.

9 Then the king of Israel called an
‖ Or, eunuch. ‖ officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a
† Heb. *floor.* † void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

Their robes; their royal robes, and ensigns of majesty. *In a void place;* in the place of judicature, which was in or nigh the gate of the city, and in the front of some void place, where either people stood to hear and see justice administered, or soldiers were placed for the defence of the city in time of war.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

Horns of iron; fit emblems of the power and victory of these two kings. The devil is God's ape, and the false prophets sometimes imitating the true, who when they declared God's mind by words, did also oftentimes confirm it by sensible signs. See Isa. xx. 2; Jer. xxvii. 2. *Thus saith the Lord*, Heb. *Jehovah;* whose name he pretends, to gain the more credit and countenance to his words. See on ver. 7.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

This he designs, not out of any love to Micaiah, (whom he persuades to debauch his conscience,) but merely out of a desire to gratify his king's humour.

14 And Micaiah said, *As* the LORD liveth, [f]what the LORD saith unto me, that
f Num. 22. 38. will I speak.

What answer God shall put into my mind and mouth; which, it seems, was not yet done.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

He answered him; not seriously, but ironically, using the very words of the false prophets, in way of derision; as appears, first, From his omission of that solemn preface, *Thus saith the Lord*, or, This is *the word of the Lord*, which the prophets generally used, and which himself useth when he comes to his serious answer, ver. 19. Secondly, From Ahab's reply, ver. 16, which shows that he suspected Micaiah's sincerity in that answer, and gathered by his gesture or manner of speaking that he spake only mimically, as representing and traducing the false prophets for their answer. See the like ironical passages Gen. iii. 22; Judg. x. 14; 1 Kings xviii. 27; Eccles. xi. 9; Ezek. xx. 39; Amos iv. 4, 5; all which expressions are not used to lead men into mistakes, but to bring them to the sight of their sin and duty, which may be done sometimes most efficaciously in this way. So Micaiah's meaning is plainly this, Because thou dost not seek to know the truth, but only to please thyself, go to the battle, as all thy prophets advise thee, and expect the success which they promise thee, and try the truth of their prediction by thy own costly experience.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

How many times shall I adjure thee? I adjure thee again and again, that thou give over this mockery, and seriously tell me the mind of God in this matter.

17 And he said, I saw all Israel [g]scat-
g Matt. 9. 36. tered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

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I saw; in the spirit, or in a vision. *Upon the hills;* upon the mountains of Gilead, nigh Ramoth; either where they lay encamped by Ahab's order, or to which they fled from the enemy, esteeming that the safest place. See Matt. xxiv. 16. *As sheep that have not a shepherd;* as people who have lost their king. See Numb. xxvii. 17; Isa. xl. 11; xliv. 28; Ezek. xxxiv. 23. *Every man to his house in peace;* discharged from the war; which was fulfilled, ver. 36.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

Now thou seest my words verified, and this man showing his hatred by this malignant and treasonable prophecy, and how little heed is to be given to his words: which cra ty insinuation seems to have had too great an influence upon good Jehoshaphat; otherwise he would never have gone to the battle.

h Is. 6. 1. Dan. 7. 9. i Job 1. 6. & 2. 1. Ps. 103. 20. 21. Dan. 7. 10. Zech. 1. 10. Matt. 18. 10. Heb. 1. 7, 14.

19 And he said, Hear thou therefore the word of the LORD: [h]I saw the LORD sitting on his throne, [i]and all the host of heaven standing by him on his right hand and on his left.

Because thou givest credit to thy false prophets, and distrustest my words, as if they were but the suggestions of my own fancy, and hatred of thy person, I will give thee a distinct and true account of the whole matter, in God's name and presence. *I saw the Lord*, by the eyes of my mind; for he could not see the Lord with bodily eyes. *The host of heaven*, i. e. the angels, who are oft called God's *host* or *hosts*, because of their great number, excellent order, and constant readiness to attend upon God, and to execute his commands. See Gen. ii. 1; Psal. ciii. 21; cxlviii. 2. These angels were both good and bad; the one possibly on his right, the other on his left hand. Nor is it strange that the devils are called *the host of heaven*, if you consider, first, That their original seat was in heaven, and men in Scripture are oft called by the name of the place from whence they came. Secondly, That the name of *heaven* is oft given to all that part of the world which is above the earth, and among the rest to the air, as Gen. i. 20; vii. 11; viii. 2; xxvii. 28; Deut. iv. 11; xi. 11, where the devil's residence and dominion lies, Eph. ii. 2; and that both *Michael and his angels*, and *the dragon and his angels*, are said to be and to wage *war in heaven*, Rev. xii. 7, i. e. either the air, or the church. And this place is not to be understood as if Micaiah had seen with his bodily eyes the Lord and his angels sitting in the third heaven; but that he saw a representation of the Divine presence in the air, attended with good and bad angels. *Standing by him*, in the posture of ministers, to receive and execute his commands.

‖ Or, *deceive.*

20 And the LORD said, Who shall ‖ persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

This is not to be grossly understood, as if God did ask and take counsel from his creatures, or were at a loss to find out an expedient to accomplish his own will; did consider several ways, and then close with that which upon debate appeared to be best; all which it is ridiculous to imagine concerning a God of perfect and infinite knowledge; but only to bring down Divine things to our shallow capacities, and to express the various means which God hath to execute his own designs.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

An evil spirit came out of the knot or company of them, standing possibly on the left hand, and presented himself before the throne, as having something to say to the Lord.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, [k]Thou shalt persuade *him*, and prevail also: go forth, and do so.

k Judg. 9. 23. Job 12. 16. Ezek. 14. 9. 2 Thes. 2. 11.

I will be a lying spirit in the mouth of all his prophets; I will inspire a lie into the minds and mouths of his prophets. *Thou shalt persuade him, and prevail also:* I will give them up into thy hands, and blind their minds, and leave them to their own ignorance and wickedness, which will certainly lead them into dreadful mistakes. *Go forth, and do so:* this is not a command, but only a permission; which is oft expressed in the imperative mood; as 1 Sam. xvi. 10; Matt. viii. 22; John xiii. 27. I will not hinder thee from tempting them, nor give them grace to withstand their temptation; whereby thou mayst be assured of success.

23 [l]Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

l Ezek. 14. 9.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, [m]Which way went the Spirit of the LORD from me to speak unto thee?

m 2 Chron. 18. 23.

Zedekiah the son of Chenaanah; the chief of the false prophets, who was much in the king's favour, upon which he now presumed. *Smote Micaiah on the cheek*, in way of contempt and scorn, Job xvi. 10; Jer. xx. 2; Lam. iii. 30; Mark xiv. 65. *Which way went the Spirit of the Lord*, i. e. in what manner went it? Forasmuch as I and my brethren have consulted the Lord, and answered in his name, and have the same Spirit which thou pretendest to have, and not a lying spirit, as thou dost falsely and maliciously affirm, how is it possible that the same Spirit should tell us one thing, and thee the quite contrary?

‖ Or, *from chamber to chamber.* † Heb. *a chamber in a chamber.* ch. 20. 30.

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go ‖ into †an inner chamber to hide thyself.

Out of a just fear and expectation of the deserved punishment of a false prophet, and of the great author and abettor of this pernicious war, and of Ahab's destruction.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

Carry him back, to wit, into prison; where it seems he was before shut up; for so the Lord's prophets were used by Ahab. And some think he was the deliverer of that unwelcome message, chap. xx. 41, 42.

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

i. e. With a very coarse and sparing diet, whereby he may be only supported to endure his torment. See Deut. xvi. 3; 2 Chron. xviii. 26; Isa. xxx. 20. *Until I come in peace;* until I return in triumph, which I doubt not I shall do in spite of all his malicious suggestions to the contrary, and then I shall call him to an account for all his lies and impudence.

28 And Micaiah said, If thou return at all in peace, [n]the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

n Num. 16. 29. Deut. 18. 20, 21. 22.

The Lord hath not spoken by me; I acknowledge myself to be an impostor, and to deserve death. *He said*, i. e. Micaiah, the person last named, being assured of the truth of his prophecy, calls all the people to be witnesses of it.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

Jehoshaphat, though a good man, yet was easily deceived in this matter; partly because Micaiah was a person unknown to him, and both he and the other prophets pretending to give their answer in the name of the Lord, it seemed hard to him to determine the controversy, which only the event could decide; and therefore it is no wonder if he was overborne by the vast disproportion of four hundred prophets to one, and by his relation, and obligation, and affection to Ahab: and partly because the war was just and lawful, to

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recover his own rights, which the Syrian king unjustly detained from him.

‖ Or, *when he was to disguise himself, and enter into the battle.*
o 2 Chron. 35. 22.

30 And the king of Israel said unto Jehoshaphat, ‖I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel °disguised himself, and went into the battle.

I will disguise myself, i. e. put off my imperial habit, that the Syrians may not know me, and direct their main force against me; which they will assuredly endeavour, as knowing that this war proceedeth from me, and is likely to die with me; and then thou shalt see that this man is a false prophet, and I shall have the success which I desire and expect, notwithstanding all his presages. *Thy robes;* thy royal robes; which thou mayst do without any danger, because thou art not the object either of the Syrians' rage, or of this false prophecy.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

His thirty and two captains that had rule over his chariots; and the men that fought from them, or with them, i. e. his whole army. Possibly the chariots and the whole army were distributed into thirty-two several parts, and each captain ruled those chariots and soldiers attending upon them, which fell to his share. *Save only with the king of Israel:* this he ordered either in policy, truly supposing this to be the best way to put an end to the war; or with design to take him prisoner, that thereby he might wipe out the stain of his own captivity, and recover the honour and advantage which then he lost; or rather by the power and providence of God, which disposeth the hearts of kings as he pleaseth, and inclined them to this course, that they might, though ignorantly, accomplish his word and counsel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat ᵖcried out.

p 2 Chron. 18. 31. Prov. 18. 10.

They turned aside; they drew their forces from their several quarters towards Jehoshaphat. *Jehoshaphat cried out* to the Lord for help, 2 Chron. xviii. 31.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

When the captains perceived that it was not the king of Israel; which they easily perceived, either by the words uttered to God or them, or by the difference of his shape and countenance from that of Ahab, which probably many of them very well knew.

† Heb. *in his simplicity.* 2 Sam. 15. 11.

34 And a *certain* man drew a bow †at a venture, and smote the king of Israel

† Heb. *joints and the breastplate.*

between the †joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me

† Heb. *made sick.*

out of the host; for I am †wounded.

At a venture, Heb. *in his simplicity*, i. e. ignorantly, without care, or choice, or any design, or thought of reaching Ahab. Or, *according to his perfection*, i. e. with his perfect or utmost strength; which is mentioned as the reason why it pierced through the joints of his armour. *Between the joints of the harness;* where the several parts of his armour are joined together; which possibly were not then joined with so much art and closeness as now they are. *Out of the host;* out of the midst of the host, where the heat of the battle was, into a safer part of the army. See the next verse.

† Heb. *ascended.*

35 And the battle †increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into

† Heb. *issue.*

the †midst of the chariot.

The battle increased, i. e. grew hot and violent. *Was stayed up;* was supported by cordials, or by his servants, that by his presence he might encourage his soldiers to fight more courageously, and that he might see the event of the battle.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

There went a proclamation; probably by Jehoshaphat's order, with the consent of the chief captains of Israel; and possibly with the permission of the king of Syria, upon notice of Ahab's death, which was the only thing at which he aimed, ver. 31. *Every man to his own country:* the king is dead, and the battle ended; and therefore every man hath liberty to return to his own house and private occasions.

37 ¶ So the king died, and †was brought to Samaria; and they buried the king in Samaria.

† Heb. *came.*

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according ᵠunto the word of the LORD which he spake.

q ch. 21. 19.

The dogs licked up his blood, together with the water wherewith it was mixed. *According unto the word of the Lord;* of which see the note on chap. xxi. 19.

39 Now the rest of the acts of Ahab, and all that he did, and ʳthe ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

r Amos 3. 15.

The ivory house, Heb. *the house of the tooth* or *teeth*, to wit, of elephants: see chap. x. 18. Not that it was made wholly of solid ivory, but because the other materials were covered, or intermixed, or adorned with ivory. Compare Amos iii. 15.

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead. 897.

41 ¶ And ˢJehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. 914. Began to reign alone, ver. 31. s 2 Chron. 20. 31.

Who reigned twenty-two years; therefore he reigned about eighteen years with Ahab.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

He reigned twenty and five years; part by himself, and partly with his sons, whom he took into the fellowship of his kingdom; of which see more on 2 Kings i. 17.

43 And ᵗhe walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless ᵘthe high places were not taken away; *for* the people offered and burnt incense yet in the high places.

t 2 Chron. 17. 3.

u ch. 14. 23. & 15. 14. 2 Kin. 12. 3.

He walked in all the ways of Asa his father; he took the same care for the government of his kingdom, and especially for the reformation of religion, that Asa did; of whom see chap. xv. 11. *The high places were not taken away. Object.* It is said *he did take them away*, 2 Chron. xvii. 6. *Answ.* He took away those which were erected to idols; of which he seems to speak there, because *the high places* are there joined with *groves*, which were generally erected to *idols*, and not to the true God, as will appear to any one that shall compare all the scriptures where *groves* are mentioned; but he could not take away those which were erected to the true God, of which this place manifestly speaks; as also that parallel place 1 Kings xv. 14, where see the notes. Or he took them away, but not fully; or not in the very beginning of his reign.

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x 2 Chron. 19. 2. 2 Cor. 6. 14.

44 And [x] Jehoshaphat made peace with the king of Israel.

With Ahab first, and then with his son. This is noted as a blemish in his government, 2 Chron. xix. 2, and proved of most mischievous consequence to Jehoshaphat's posterity; as we shall see, 2 Kings ix., x.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

Whence the most memorable passages were translated into that canonical book of the Chronicles.

y ch. 14. 24. & 15. 12.

46 [y] And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

The sodomites; of whom see Deut. xxiii. 17; 1 Kings xiv. 24; xv. 12.

913.

z Gen. 25. 23. 2 Sam. 8. 14. 2 Kings 3. 9. & 8. 20.

47 [z] *There was* then no king in Edom: a deputy *was* king.

Sent and set over them by the kings of Judah, from the time of David, 2 Sam. viii. 14, until the days of Jehoram, 2 Chron. xxi. 8.

a 2 Chron. 20. 35, &c. ‖ Or, had *ten ships.* b ch. 10. 22. c 2 Chron. 20. 37. d ch. 9. 26.

48 [a] Jehoshaphat ‖ [b] made ships of Tharshish to go to Ophir for gold: [c] but they went not; for the ships were broken at [d] Ezion-geber.

See 2 Chron. xx. 36. Or, there were to *Jehoshaphat ten ships;* the ellipsis of the verb substantive, and of the prefix *lamed,* being frequent in the Hebrew language. Some render the words, *he made ten ships;* so joining both texts together, and out of both completing the sense. *Of Tharshish;* either, 1. Of the sea, as this word is thought sometimes to be used. Or rather, 2. *To go to Tharshish,* (as it is expressed, 2 Chron. xx. 36,) and thence *to Ophir,* as it here follows. See more on 1 Kings x. 22. *To Ophir;* of which see 1 Kings ix. 28. *Ezion-geber* was in Edom, and consequently in Jehoshaphat's territories.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

Object. It is said that he did join with Ahaziah herein, 2 Chron. xx. 35, 36. *Answ.* That was before this time, and before the ships were broken; for the breaking of the ships, mentioned here, ver. 48, is noted to be the effect of his sin, in joining with Ahaziah, and of the prophecy consequent upon it, 2 Chron xx. 37. And good Jehoshaphat being warned and chastised by God for this sin, *would* not be persuaded to repeat it; whereby he showed the sincerity of his repentance.

e 2 Chr. 21. 1. 889. Now he begins to reign alone.

50 ¶ And [e] Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

f ver. 40. 898.

51 ¶ [f] Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

By comparing this verse with ver. 41, it appears that Ahaziah was made king by his father, and reigned in conjunction with him, a year or two before Ahab's death, and as long after it; even as Jehoram the son of Jehoshaphat was made king by his father in his lifetime, as we shall see hereafter; which possibly was done in compliance with Ahab's desire upon marriage of his daughter to Jehoshaphat's son; and it may be Ahab, to induce and encourage him to do so, gave him an example of it, and made his son his partner in the kingdom. *Reigned two years;* either after his father's death; or one before it, and another after it.

g ch. 15. 26.

52 And he did evil in the sight of the LORD, and [g] walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

Which clause seems here added, to show how little the authority and example of parents or ancestors is to be valued where it is opposed to the will and word of God.

h Judg. 2. 11. ch. 16. 31.

53 For [h] he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED,

THE FOURTH BOOK OF THE KINGS

CHAP. I.

Moab rebelleth against Israel, 1. *Ahaziah being sick sendeth to Baal-zebub; Elijah foretelleth his death,* 2—4. *Ahaziah hearing it, sendeth twice captains of fifty, to bring Elijah to him; upon whom he bringeth fire from heaven,* 5—12. *The third captain entreateth Elijah; who, encouraged by an angel, goeth and telleth the king of his death,* 13—16. *Jehoram succeedeth him,* 17, 18.

B. C. cir. 896. a 2 Sam. 8. 2. b ch. 3. 5.

THEN Moab [a] rebelled against Israel [b] after the death of Ahab.

Moab; which had been subdued by David, 2 Sam. viii. 2, as Edom was; and upon the division of this kingdom into two Moab was adjoined to that of Israel, and Edom to that of Judah, each to that kingdom upon which it bordered. And when the kingdoms of Israel and Judah were weak and forsaken by God, they took that opportunity to revolt from them; Moab here, and Edom a little after it.

c 1 Sam. 5. 10.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of [c] Ekron whether I shall recover of this disease.

In his upper chamber; in which the lattice might be left to convey light into the lower room; which if it now seem to be absurd in a king's palace, we must not think it was so then, when the world was not arrived to that height of curi-

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osity and art in which now it is. But the words may be, and are by some, rendered, *through the battlements* (or *through the lattice* in the battlements) *of the roof of the house;* where being first walking, after the manner, and then standing and looking through, and leaning upon this lattice, which was grown infirm, it broke, and he fell down into the court or garden belonging to the house. *Baal-zebub;* properly, *the god of flies;* an idol so called, because it was falsely supposed to deliver those people from flies, which were both vexatious and hurtful to them; as Jupiter and Hercules were called by a like name among the Grecians for the same reason. And it is evident, both from sacred and profane histories, that the idol gods, being consulted by the heathens, did sometimes through God's permission and just judgment give them answers, though they were generally observed, even by the heathens themselves, to be dark and doubtful.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baal-zebub the god of Ekron?

Is it not because there is not a God in Israel? Dost thou not by this action cast contempt upon the God of Israel, as if he were either ignorant of the event of thy disease, or unable to give thee any relief, and as if Baal-zebub had more skill and power than he?

† Heb. *The bed whither thou art gone up, thou shalt not come down from it.*

4 Now therefore thus saith the LORD, †Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

Now therefore; for this was a very heinous crime, to deny the perfections of God, and to transfer them to an idol. See Lev. xix. 31; xx. 6, 27; Deut. xviii. 10. *Elijah departed;* the messengers not daring to apprehend him, as suspecting him to be more than man, because he knew the secret message which the king delivered to them in his bedchamber.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

Before you have been at Ekron; which he easily knew by their quick return.

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

† Heb. *What was the manner of the man?*

7 And he said unto them, †What manner of man *was he* which came up to meet you, and told you these words?

d See Zech. 13. 4. Matt. 3. 4.

8 And they answered him, *He was* [d] an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

An hairy man; either, 1. As to his body; the hair of his head and beard being through neglect grown long, and spread over much of his face. Or rather, 2. As to his outward garment, which was rough and hairy, such as were sometimes worn by eminent persons in Greece in ancient times, and were the proper habit of the prophets. See Isa. xx. 2; Zech. xiii. 4; Matt. iii. 4; Heb. xi. 37. *With a girdle of leather about his loins;* as John the Baptist also had, Matt. iii. 4, that by his very outward habit he might represent Elias, in whose spirit and power he came.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

Thou man of God; so he calls him in way of scorn and contempt: q. d. Thou that vauntest as if thou wast more than a mere man. *The king hath said, Come down;* the king commands thee to come to him; which if thou refusest, I am here to carry thee to him by force

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then [e]let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

e Luke 9. 54.

Elijah's desire did not proceed from a carnal and malicious passion; but from a pure zeal to vindicate God's name and honour, which was so horribly abused; and from the motion of God's Spirit, as is evident from God's miraculous answer to his desire. And therefore Christ doth not condemn this fact of Elias, but only reproves his disciples for their perverse imitation of it from another spirit and principle, and in a more unseasonable time, Luke ix. 54, 55.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

Wherein he discovers more petulancy and impudence than the former, and shows how little he was moved or affrighted by the former example.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and †fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, [f]be precious in thy sight.

† Heb. *bowed.*

f 1 Sam. 26. 21. Ps. 72. 14.

Fell on his knees, and besought him; expressing both reverence to his person, and a belief of his power, and a dread of God's judgments.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

Not fearing the rage of the king, nor of Jezebel, nor of all their forces; wherein he gives an eminent example of his faith and obedience; and withal, of his growth in grace since that time that he fled for fear of Jezebel, 1 Kings xix. 3.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

And he said unto him; to his very face. Nor durst the king lay hands upon him, being daunted with the prophet's presence, and great courage, and confidence; and affrighted by the late dreadful evidence of his power with God and over men; and withal, struck with a Divine and extraordinary terror.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And ‖Jehoram reigned in his stead in the second year of Jehoram the son of Je-

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‖ The second year that *Jehoram* was *Prover*, and

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the eighteenth of Jehoshaphat, ch. 3. 1.

hoshaphat king of Judah; because he had no son.

Jehoram; Ahaziah's brother, chap. iii. 1, for *he had no son* to succeed him, as it here follows. *In the second year of Jehoram the son of Jehoshaphat:* other passages of Scripture seem to clash with this, as that *Ahaziah*, who *reigned* but *two years*, begun his reign *in Jehoshaphat's seventeenth year*, 1 Kings xxii. 51; and therefore this Jehoram must begin his reign in Jehoshaphat's nineteenth year; and therefore before the reign of Jehoram, Jehoshaphat's son; and that *Jehoram the son of Jehoshaphat began to reign in the fifth year of Joram, Ahab's son*, 2 Kings viii. 16. *Answ.* These difficulties are easily resolved by this consideration, that it was a usual practice among kings in former ages, to make their sons sometimes their viceroys and deputies in the administration of the kingdom; and sometimes formally kings in conjunction with themselves, and whilst they lived; whereof there are instances, both in profane history, among the Persians, Greeks, and Romans, and in the sacred Scripture, as in David, 1 Chron. xxiii. 1; xxix. 22, in Uzziah, 2 Chron. xxvi. 21, and (to come close to the point) in Jehoshaphat, 2 Kings viii. 16; who in his seventeenth year, when he went to Ahab, and with him to Ramoth-gilead, appointed his son Jehoram his viceroy, and (in case of his death) his successor. In the second year from that time, when Jehoram was thus made vice-king in his father's stead and absence, this Jehoram, Ahab's son, began to reign; and *in the fifth year of the reign of* this *Joram, son of Ahab*, which was about the twenty-fourth year of Jehoshaphat's reign, *Jehoram the son of Jehoshaphat* was formally made *king of Judah*, together with his father; or *whilst Jehoshaphat* lived, and was *king of Judah* also. And so all the places agree. To which some add, that this verse, or this part of it, wherein the difficulty consists, is wanting in some ancient copies, and is omitted by the LXX. interpreters; which is far more prudent and pious to grant, than upon such chronological difficulties to question the truth and divinity of the Holy Scriptures.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

CHAP. II.

Elijah, taking his leave of Elisha, with his mantle divideth Jordan, 1—8; *and granting Elisha his request on condition, is taken up by a fiery chariot into heaven,* 9—11. *Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor,* 12—18. *He with salt healeth the waters at Jericho,* 19—22. *Children mock him; he curseth them, and they are devoured by two bears,* 23—25.

AND it came to pass, when the LORD would [a] take up Elijah into heaven by a whirlwind, that Elijah went with [b] Elisha from Gilgal.

a Gen. 5. 24.
b 1 Kings 19. 21.

2 And Elijah said unto Elisha, [c] Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him, As* the LORD liveth, and [d] *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

c See Ruth 1. 15, 16.
d 1 Sam. 1. 26. ver. 4, 6. ch. 4. 30.

Elijah said unto Elisha: this he desires, either, 1. That he, being left alone, might better prepare himself for his great change. Or, 2. Out of his humility and modesty; he desired no witnesses of his glorious removal, and no fame and glory from it. Or, 3. Out of indulgence to Elisha, that he might not be overwhelmed with grief at so sad a sight. Or, 4. That he might try his love, and whet his desire to accompany him; it being highly convenient for God's honour, and the church's good, (which Elijah sought above all things,) that there should be witnesses of so glorious a translation. *The Lord hath sent me to Beth-el;* which was truth, but not the whole truth; for he was to go a far longer journey. But he was first to go to Beth-el, as also to Jericho, to the schools of the prophets there, that he might comfort and strengthen their hearts in God's work, and give them his last and dying counsels.

3 And [e] the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it;* hold ye your peace.

e 1 Kings 20. 35. ver. 5, 7, 15. ch. 4. 1, 38. & 9. 1.

The Lord will take away thy master: this was revealed to some of the sons of the prophets, and by them to the whole college. *From thy head*, Heb. *from above thy head;* which phrase may respect, either, 1. The manner of sitting in schools, where the scholar sat at his master's feet, Deut. xxxiii. 3; Acts xxii. 3. Or, 2. The manner of Elijah's translation, which was to be by a power sent from heaven, to take him up thither. *Hold ye your peace;* do not aggravate my grief, nor divert me with any unseasonable discourses; that I may digest my sorrow, and prepare myself for so great a stroke, and diligently attend all my master's steps, lest he be snatched away from me whilst I am talking with you; and that I may beg and obtain some great blessing from him before his departure.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood † to view afar off: and they two stood by Jordan.

† Heb. *in sight*, or, *over against.*

Stood to view; to observe this great event, Elijah's translation to heaven, which they expected every moment, now when he had taken his last farewell of all the prophets; and whereof they desired to be spectators, not so much to satisfy their own curosity, as that they might be witnesses of it to others.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and [f] they were divided hither and thither, so that they two went over on dry ground.

f So Ex. 14. 21. Josh. 3. 16. ver. 14.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

Either, 1. Double to what is in thee; which it seems not probable that he had confidence either to ask, or to expect. Or rather, 2. Double to what the rest of the sons of the prophets may receive at thy request upon this occasion. He alludes to the double portion of the first-born, Deut. xxi. 17. But though Elisha desired no more, yet God gave him more than he desired or expected; and he seems to have had a greater portion of the prophetical and miraculous gifts of God's Spirit than Elijah had.

10 And he said, † Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*

† Heb. *Thou hast done hard in asking.*

A hard thing, i. e. a rare and singular blessing, which I cannot promise thee, which only God can give; and he

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gives it only when and to whom he pleaseth. *If not, it shall not be so:* this sign he proposed not without the instinct and direction of God's Spirit, that hereby he might engage him more earnestly to wait, and more fervently to pray, for this mercy.

11 And it came to pass, as they still went on, and talked, that, behold, *there*
g ch. 6. 17. Ps. 104. 4. *appeared* [g] a chariot of fire, and horses of fire, and parted them both asunder; and
h Ecclus. 48. 9. 1 Mac. 2. 58. [h] Elijah went up by a whirlwind into heaven.

A chariot of fire, and horses of fire; a bright cloud formed into such a likeness, managed by holy and blessed angels sent from heaven to conduct him thither. *Into heaven;* into the third heaven, being in the way so transformed and changed, as might make him meet to be admitted into those blessed mansions.

12 ¶ And Elisha saw *it*, and he cried,
1 ch. 13. 14. [1] My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

My father, my father; so he calls him for his fatherly affection to him, and for his fatherly authority which by his office he had over him, in which respect the scholars of the prophets are called their *sons*, as 1 Kings xx. 35. *The chariot of Israel, and the horsemen thereof;* who by thy example, and counsels, and prayers, and power with God, didst more for the defence and preservation of Israel, than all their chariots and horses, or other warlike provisions. The expression alludes to the form of chariots and horses which he had seen.

13 He took up also the mantle of Elijah that fell from him, and went back, and
† Heb. *lip.* stood by the † bank of Jordan;

God so ordering it for Elisha's comfort, and the strengthening of his faith, as a pledge that, together with Elijah's mantle, his office and spirit should rest upon him.

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the
k ver. 8. waters, [k] they parted hither and thither: and Elisha went over.

Where is the Lord God of Elijah? who at Elijah's request divided these waters, and is as able to do it again; and hath given me his spirit and office; and therefore I humbly beg, and confidently expect, his assistance in this matter. *They parted;* but these words after [*Where is the God of Elijah?*] are by many rendered otherwise, and that agreeably to the Hebrew, *even himself?* or, *even the same?* (which words they join with the former, as an emphatical addition, or repetition, which is usual in fervent prayers. But they may be rendered without an interrogation, thus, *Surely he* is, to wit, here present, and ready to help me. Or, *Surely* he is the same, to wit, to me, that he was to Elijah, as able and willing to work for me as for Elijah. Then the following words they render, as they are in the Hebrew,) *and he smote the water, and it was divided.* By which repetition it may seem that he smote it twice, and that at the first smiting the success did not answer his desire and expectation; which God so ordered, partly to keep him in a modest and humble sense of his own insufficiency, that he might not be puffed up with the great gifts which he had now received; compare 2 Cor. xii. 7; and partly to stir him up to a more lively exercise of faith and prayer, which followed God's denial or suspension of his help, as it is here expressed; which also was attended with desired success.

15 And when the sons of the prophets
1 ver. 7. which *were* [1] to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

Or, as it is in the Hebrew, *And the sons of the prophets who* lived *in Jericho saw him over against* them, from some hill where they stood at a convenient distance to observe the event, ver. 7. *They said,* Heb. *and they said,* either by revelation; or rather, by the visible effects of it which they saw. *They bowed themselves to the ground;* thereby testifying their reverence and subjection to him as Elijah's successor, and their master and teacher.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty † strong men; let them go, we pray thee, and seek thy master: [m] lest peradventure the Spirit of the LORD hath taken him up, and cast him upon † some mountain, or into some valley. And he said, Ye shall not send.

† Heb. *sons of strength.* m See 1 Sam. 18. 12. Ezek. 8. 3. Bel and Dragon 36. Acts 8. 39.
† Heb. *one of the mountains.*

Strong men; able to take such a journey. They thought, either, 1. That God had not finally taken him away from them, but only for a time; compare 1 Kings xviii. 12; which they heartily desired, and therefore easily believed; or that God had only taken away his soul, and that his body was cast down into some place, which they desired to seek, that they might give it an honourable burial.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

Till he was ashamed, i. e. to wit, to deny them any longer, lest they should think his denial proceeded from a neglect of his master, or a contempt of the sons of the prophets, or a secret content he took in his master's loss, that he might have his honour and power. Or, *till they were ashamed,* because he did so oft and so obstinately deny their request.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground † barren.

† Heb. *causing to miscarry.*

Either it was so originally, at least as to that part of the city where the college of the prophets was, for it is not necessary to understand this of the whole territory; or it became so from the curse of God inflicted upon it, either when Joshua first took it, or afterwards when Hiel rebuilt it. Howsoever, upon the prophet's care, it grew exceeding fruitful, and therefore is commended for its fertility by later writers.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

A new cruse; partly that there might be no ground of suspicion that the cure was wrought by any natural virtue of any thing which was or had been in the cruse before, but only by God's power; and partly that there might be no legal pollution in it which might offend God, and hinder his miraculous operation by it. *Put salt therein;* a most improper remedy; for salt naturally makes waters brackish, and lands barren. Hereby therefore he would show that this was effected solely by the Divine power, which could work either without means, or against them.

21 And he went forth unto the spring of the waters, and [n] cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land.*

n See Ex. 15. 25. ch. 4. 41. & 6. 6. John 9. 6.

Cast the salt in there; which was in itself idle and ineffectual, considering both the quality of salt, and the small quantity of it, and the place where it was put, the fountain, which quickly works out any thing which is put into it; see Lev. xi. 36; but was only used as a sign of God's presence and power, which did the thing: compare Exod.

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xv. 25; 2 Kings iv. 41; vi. 6. *Any more death*, i. e. hurt or danger, as *death* is oft used, (as 2 Cor. xi. 23,) to men or beasts, by drinking of it, as formerly.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

He went up from thence unto Beth-el, to the other school or college of prophets, to inform them of Elijah's translation, and his succession into the same office; and to direct, and comfort, and stablish them, as he saw occasion. *Little children*; or, *children*, or *young men*; as this Hebrew word oft signifies, as Gen. xxii. 5, 12; xli. 12; 2 Chron. xiii. 7; Isa. xi. 6. It is more than probable they were old enough to discern between good and evil, as their expression showeth. *Out of the city*; *Beth-el*, which was the mother city of idolatry, 1 Kings xii. 28, 29; Hos. iv. 15; v. 8, where the prophets planted themselves, that they might bear witness against it, and dissuade the people from it; though, it seems, they had but small success there. *Mocked him*, with great petulancy and vehemency, as the conjugation of the Hebrew verb signifies; deriding both his person and ministry, and that from a profane contempt of the true religion, and a passionate love to that idolatry which they knew he opposed. *Go up; go up* into heaven, whither thou pretendest that Elijah is gone. Why didst not thou accompany thy friend and master to heaven? Oh that the same Spirit would take thee up also, that thou mightest not trouble us nor our Israel, as Elijah did! *Thou bald-head*; so they mock his natural infirmity, which is a great sin. *Go up, thou bald-head*: the repetition shows their heartiness and earnestness, that it was no sudden nor rash slip of their tongue, but a scoff proceeding from a rooted impiety and hatred of God and his prophets.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

Cursed them; nor was this punishment too great for the offence, if it be considered that these children were grown up to some maturity; (see on ver. 23;) that their mocking proceeded from a great malignity of mind against God; that they mocked not only a man, and an ancient man, whose very age commanded reverence, and a prophet; but even God himself, and that most admirable and glorious work of God, the assumption of Elijah into heaven, which makes it in some degree resemble the sin against the Holy Ghost; that they might be guilty of many other heinous crimes, which God and the prophet knew; and were guilty of idolatry, which by God's law deserved death; that the idolatrous parents were punished in their children; and that if any of these children were more innocent and ignorant of what they said, God might have mercy upon their souls, and then this death was not a misery, but a real blessing to them, that they were taken away from that wicked and idolatrous education, which was most likely to expose them not only to temporal, but to an eternal destruction. *In the name of the Lord*; not from any carnal or revengeful passion, but by the motion of God's Spirit, and by God's command and commission, as appears by God's concurrence with him; which God did, partly for the terror and caution of all other idolaters and profane persons, who abounded in that place; partly to vindicate the honour and maintain the authority of his prophets, and particularly of Elisha, now especially in the beginning of his sacred ministry. And this did beget such a confidence in Elisha, that he durst venture to go into Beth-el after this was done; and such a terror in the Beth-elites, that they durst not avenge themselves of him. *Two she-bears*; possibly robbed of their whelps, and therefore more fierce, Prov. xvii. 12; Hos. xiii. 8; but certainly acted by an extraordinary fury, which God raised in them for this purpose. *Forty and two children*: this Hebrew word signifies not only young children, but those also who are grown up to maturity, as Gen. xxxii. 22; xxxiv. 4; xxxvii. 30; Ruth i. 5.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

He went from thence; partly, to decline the fury of the people of Beth-el; partly, that he might retire himself from men, and converse more freely with God, and so fit himself more for the discharge of his employment; and partly, that he might visit the sons of the prophets who lived in that place, or near it. *He returned to Samaria*, by the direction of God's Spirit, for the service which he did, chap. iii. 11, &c.

CHAP. III.

Jehoram followeth the sin of Jeroboam; he, with Jehoshaphat and the king of Edom, goeth to battle against Moab, 1—8. They, in distress for water, obtain it by Elisha, and a promise of victory, 9—20. The Moabites, deceived by the colour of the water, coming to spoil, are overcome, 21—25. The king of Moab, by sacrificing his eldest son, raiseth the siege, 26, 27.

NOW [a]Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. [a] ch. 1. 17.

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The eighteenth year of Jehoshaphat. Quest. How can this be true, when Ahaziah, Jehoram's predecessor, who reigned two years, began his reign in Jehoshaphat's seventeenth year, 1 Kings xxii. 51? *Answ.* Either Ahaziah reigned the greatest part of two years, to wit, of the seventeenth and eighteenth years of Jehoshaphat, (parts of years being oft called *years* in the computation of times, both in Scripture and other authors,) and Jehoram began his reign towards the end of his eighteenth year; or Ahaziah reigned part of this two years with his father, and the rest after him.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the †image of Baal [b] that his father had made. † Heb. *statue*. [b] 1 Kings 16. 31, 32.

He put away the image of Baal; not from any principle of conscience (for that would have reached the calves also); but either because he was startled at the dreadful judgments of God inflicted upon his father and brother for Baal worship; or because he needed God's help to subdue the Moabites, which he knew Baal could not do; or to gratify Jehoshaphat, whose help he meant to crave, which he knew he should never obtain without this; and for this reason, it seems, Jezebel was willing to connive at it, as a trick of state.

3 Nevertheless he cleaved unto [c]the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. [c] 1 Kin. 12. 28, 31, 32.

The sins of Jeroboam, i. e. the worship of the calves; which all the kings of Israel kept up as a wall of partition between their subjects and those of Judah. Thus he shows that his religion was overruled by his interest and policy.

4 ¶ And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand [d]lambs, and an hundred thousand rams, with the wool. [d] See Isaiah 16. 1.

A sheep-master; a man of great wealth, (which in those times and places consisted much in cattle,) which enabled and imboldened him to rebel against his sovereign lord.

5 But it came to pass, when [e]Ahab was dead, that the king of Moab rebelled against the king of Israel. [e] ch. 1. 1.

See of this chap. i. 1. It is here repeated to make way for the following story. Ahaziah did not attempt the recovery of Moab, either because he was a man of a low spirit and courage; or because his sickness, or the shortness of his reign, gave not opportunity for it.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

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Out of Samaria, to some place appointed for the rendezvous of his people. *All Israel*, to wit, such as were fit for war.

895. 7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And
f 1 Kings 22. 4. he said, I will go up: [f]*I am* as thou *art*, my people as thy people, *and* my horses as thy horses.

Of which see on 1 Kings xxii. 4. He joins with him in this war, partly because the war was very just in itself, and convenient for Jehoshaphat, both in the general, that rebels and revolters should be chastised and suppressed, lest the example should pass into his dominions, and the Edomites should be hereby encouraged to revolt from him, as they did from his son; and in particular, that the Moabites should be humbled, who had with others invaded his land before this time, 2 Chron. xx. 1, and might do so again if they were not brought low, for which a fair opportunity was now offered to him; and partly because Jehoram had reformed some things, and Jehoshaphat hoped by this means to engage him to proceed further in that work.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

He said; either Jehoshaphat; or rather, Jehoram; for the following answer may seem to be Jehoshaphat's. *Through the wilderness of Edom;* which though it was much the longer way, yet they thought it best; partly to secure the king or viceroy of Edom, of whom they might have some suspicion, from that passage, 2 Chron. xx. 22, and to carry both him and his soldiers along with them into the war, both to get their assistance, and to prevent them from making a war of diversion against Judah, whilst Jehoshaphat was engaged against Moab; and partly that they might invade Moab on their weakest side, and where they least expected them. God also thus disposed their hearts to make way for the following miracle.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the
† Heb. *at their feet.* See Ex. 11. 8. host, and for the cattle † that followed them.

The king of Edom, i. e. the viceroy under Jehoshaphat, 1 Kings xxii. 47, here called *king;* either because he was so called and accounted by his own people, or because that word is sometimes used for any prince or chief ruler. See Deut. xxxiii. 5; Judg. xviii. 1; xxi. 25; 1 Kings xx. 1. *They fetched a compass*, because they made a great army, which could move but slowly; and they fetched a greater compass than was usual, for some advantage which they expected by it. *There was no water;* a frequent want in those hot and desert parts; and now, as it seems, increased by the extraordinary heat and dryness of the season.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

So he chargeth his calamity upon God; and not upon himself, whose sins were the true and proper causes of it.

g 1 Kings 22. 7. 11 But [g]Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.

Is there not here a prophet? this he should have asked before, when they first undertook the expedition, as he did in a like case, 1 Kings xxii. 5, and for that neglect he now suffers; but better late than never. His affliction brings him to the remembrance of his former sin and present duty. *Which poured water on the hands of Elijah*, i. e. who was his servant; this being one office of a servant; and this office was the more necessary among the Israelites, because of the frequent washings which their law required.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom [h]went down to him.

h ch. 2. 25.

The word of the Lord is with him; we may inquire the mind of God by him, for he is a true prophet; which Jehoshaphat might easily understand, because being a good man, and a great favourer of the Lord's prophets, he would diligently inquire, and many persons would be ready to inform him, of all things of that nature, and, amongst others, of Elijah's calling of Elisha by casting his prophetical mantle over him, 1 Kings xix. 19, and of Elijah's translation, and Elisha's substitution in his place, and of the proof of it, 2 Kings ii. 8, 14. *Down to him;* to his tent; which was either in the camp, or not far from it; for he went along with the army by the impulse of God's Spirit for this very occasion. They did not send for him, but went to him, that by giving him this honour they might more effectually engage him to give them his utmost assistance; and because they had heard that he was a man of a rugged temper and carriage, who therefore was to be sweetened, and so disposed to pity and relieve them.

13 And Elisha said unto the king of Israel, [i]What have I to do with thee? [k]get thee to [l]the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

i Ezek. 14. 3. k So Judg. 10. 14. Ruth 1. 15. l 1 Kings 18. 19.

What have I to do with thee? I desire to have no discourse nor converse with thee. *To the prophets of thy father, and to the prophets of thy mother*, i. e. to the calves, which thou after thy father's example dost worship; and to the Baals which thy mother yet worshippeth by thy permission, and to which thy heart is yet inclined, though thou hast destroyed one of his images for politic reasons. Let these idols whom thou worshippest in thy prosperity now help thee in thy distress. *Nay*, I renounce those false prophets and Baals, and will seek to none but God for help. *These three kings:* if thou hast no respect for me, yet pity this innocent king of Edom, and good Jehoshaphat, who are involved in the same danger with myself.

14 And Elisha said, [m]*As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

m 1 Kin. 17. 1. ch. 5. 16.

Jehoshaphat the king of Judah, whom I reverence and love for his virtue and piety.

15 But now bring me [n]a minstrel. And it came to pass, when the minstrel played, that [o]the hand of the LORD came upon him.

n See 1 Sam. 10. 5. o Ezek. 1. 3. & 3. 14, 22. & 8. 1.

A minstrel; one that can sing and play upon a musical instrument. This he requires, that his mind, which had been disturbed and inflamed with holy anger at the sight of wicked Jehoram, might be composed, and cheered, and united within itself, and that he might be excited to the more fervent prayer to God, and joyfully praising him; whereby he was prepared to receive the prophetical inspiration. For although prophecy be the gift of God, yet men might do something either to hinder or further the reception of it; for which cause Paul bids Christians study to get the gift of prophecy, 1 Cor. xiv. 1. And for this very end the colleges of the prophets were erected, wherein the sons of the prophets did use divers means to procure this gift, which also they did sometimes receive, as we see 2 Kings ii. 3, 5; and, amongst other means, they used instruments of music to exhilarate their spirits, &c., 1 Sam. x. 5. Of the great power of music upon the affections, see the notes on 1 Sam. xvi. 16. *The hand of the Lord*, i. e. the Spirit of prophecy; so called, to note that it was not from Elisha's temper of body or mind; that it was no natural nor acquired virtue

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inherent in him; but a singular gift of God, given to whom and when he pleased. This phrase is used also Ezek. i. 3; iii. 14, 22; viii. 1.

16 And he said, Thus saith the LORD,
p ch. 4. 3. p Make this valley full of ditches.

Which may receive the water, and hold it for the use of men and beasts.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

Ye shall not see wind; any of those winds which commonly produce rain. And *seeing* is here put for perceiving or feeling, one sense for another, or for all, as Gen. xlii. 1: compare Acts vii. 12; Exod. xx. 18, and elsewhere.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

This is but a small favour in comparison of what he intends to you for Jehoshaphat's sake. He will give you more than you ask or expect. For they were so weakened and discouraged with the great drought, that they had no hopes of proceeding in the offensive war, and thought it sufficient, if it were possible, to defend themselves from the Moabites, ver. 13.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and † mar every good piece of land with stones.

† Heb. *grieve.*

This is either, first, A command; and then the last clause is an exception from that law, Deut. xx. 19, which being delivered by a prophet, might be obeyed. And if this command seem severe, it must be considered that the Moabites were a very wicked people, perfidious, cruel, implacable enemies to God's people upon all occasions, and now in a state of rebellion. Or rather, secondly, A prediction of their success, that they should have so full and complete a victory, that they should be able to do all which is here expressed.

20 And it came to pass in the morning, when q the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

q Exod. 29. 39, 40.

When the meat-offering was offered, i. e. the morning sacrifice; of which Exod. xxix. 39, 40, which doubtless was attended with the solemn prayers of God's people, as the evening sacrifice unquestionably was, Acts iii. 1, there being the same reason for substance for both times. At this time Elisha joined his prayers with the prayers of God's people, especially those at Jerusalem, as Elijah had done at a like time, 1 Kings xviii. 29; and this time God chose to answer his and their prayers, and to work this miracle, that thereby he might determine the controversy between the Israelites and the Jews, about the place and manner of worship, and give a public testimony from heaven for the Jews, and against the Israelites. *There came water;* miraculously produced out of some rock or vein of the earth. *By the way of Edom;* from those parts which were towards Edom.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they † gathered all that were able to † put on armour, and upward, and stood in the border.

† Heb. *were cried together.*
† Heb. *gird himself with a girdle.*

To put on armour, Heb. *to gird on a girdle,* i. e. a military girdle, to which the sword was fastened, 2 Sam. xx. 8; 1 Kings ii. 5. *In the border,* or, *in that border,* to wit, of their country, which was towards Edom, which way they understood the kings came. Here they stood probably to defend the passages into their country.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

Because of the morning sun, which meeting with the vapours that arose from the earth, and shining them upon the water, gave it a reddish tincture. God also so ordered things, that their senses and fancies were disturbed, or the air so disposed, that it might seem of this colour. And they might more easily mistake this for blood, because they knew that that ground was generally dry, and without any trenches or streams of water, now especially in this dry season, there being no noise of wind and rain, ver. 17. And they might justly think that the three kings being divided in their religion and interests, and discontented for want of water, might fall into dissensions, and heats, and mutual slaughters, of which they had a late example, 2 Chron. xx. 22, 23.

23 And they said, This *is* blood: the kings are surely † slain, and they have smitten one another: now therefore, Moab, to the spoil.

† Heb. *destroyed.*

They were so highly confident, that they send no scouts, but march thither with their whole army, and that in great disorder; wherein there was also a Divine hand, strengthening them in their mistakes, and hardening them to their destruction.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but ‖ they went forward smiting the Moabites, even in *their* country.

‖ Or, *they smote in it even smiting.*

They pursued them to their own country, and entered it with and after them; the passes, which before the Moabites defended, being now open for them.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: † only in r Kir-haraseth left they the stones thereof; howbeit the slingers went about *it,* and smote it.

† Heb. *until he left the stones thereof in Kir-haraseth.*
r Isaiah 16. 7, 11.

Cast every man his stone: the stones which haply had been with great care and pains picked out of the land, and laid in heaps after the manner, they dispersed again, and slew the people, who should have cleansed them again. *Kir-haraseth* was the royal and strongest city of the Moabites, Isa. xvi. 7, 11, into which the remnant of the Moabites were gathered, where also their king was with them. *The stones thereof:* the walls and buildings of this city only were left; other cities, and in a manner their whole country, being utterly destroyed. *The slingers;* either, first, such as slung small stones against those that stood upon the wall to defend it; or rather, secondly, Such as slung great stones against the walls to break them down, according to the manner of those times. *Smote it,* i. e. made breaches in the walls, by which they might enter into the city, and take it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

That being unable to defend the city longer, he might make an escape; which he chose to do on the king of Edom's quarter, because he thought either that his was the weakest side, or that he would more willingly suffer him to escape, because he was not so hearty in the war as the rest, but only forced to it, and he might hereafter have some occasion of the king of Moab to join with him, as before he had, 2 Chron. xx. 22.

27 Then s he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: t and they departed from him, and returned to *their own* land.

s Amos 2. 1.
t ch. 8. 20.

His eldest son; either, first, The king of Edom's son; whom in this eruption he took, and then sacrificed. Com-

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pare Amos ii. 1. But, first, That place speaks of the *king*, not of the *king's son;* and of the *burning of his bones*, not of the offering of a living man for a burnt-offering. Secondly, This would not have made the besiegers to raise their siege, but to have followed it more warmly to revenge so barbarous an action. Thirdly, The following clause, *that should have reigned in his stead*, agrees not so well to the Edomites, whose king was only Jehoshaphat's viceroy, and therefore his son had no right to succeed him; as it doth to the Moabites, whose king was revolted from Israel, and intended to keep that kingdom to himself and children. Or rather, secondly, His own son; whom he sacrificed, partly to obtain the favour of his god, according to the manner of the Phœnicians and other people in grievous and public calamities; whereof we have manifest testimonies, both in Scripture, as Psal. cvi. 37; Ezek. xx. 31, and in heathen authors, as Porphyrius, Plutarch, and others; and partly to oblige the Israelites to quit the siege out of compassion, or as despairing to conquer (at least without greater loss of men than it was worth) him who was resolved to defend himself and city to the utmost extremity. *Offered him for a burnt-offering upon the wall*, that the besiegers might see it, and be moved by it. *Great indignation against Israel*, or, *great trouble* or *repentance upon Israel;* i. e. the Israelitish king and people (who was the first cause of the war, and had brought the rest into confederacy with him) were greatly afflicted and grieved for this barbarous action, and resolved to prosecute the war no further, and so withdrew their forces, as also did their allies, and returned to their several homes; which they were the more willing to do, because the kingdom and country of Moab were so ruinated, both as to their men, and cities or villages, and lands, that they were all secure of any great annoyance from him.

CHAP. IV.

Elisha multiplieth the widow's oil, 1—7. *He is lodged by a Shunammite woman, who is barren: he promiseth her a son; which is born*, 8—17; *dieth, and is raised by Elisha*, 18—37. *At Gilgal he healeth the deadly pottage*, 38—41; *and feedeth one hundred men with twenty loaves and ears of corn*, 42—44.

NOW there cried a certain woman of the wives of [a]the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come [b]to take unto him my two sons to be bondmen.

[a] 1 Kings 20. 35.

[b] See Lev. 25. 39. Matt. 18. 25.

The sons of the prophets, though they were wholly devoted to sacred employment, were not excluded from marriage, no more than the priests and Levites. *Thy servant did fear the Lord;* his poverty therefore was not procured by his idleness, or prodigality, or rather, wickedness; but by his piety, because he would not comply with the king's way of worship, and therefore lost all worldly advantages. *To be bond-men;* either to use them as his slaves, or to sell them to others, according to the law; of which see Exod. xxi. 2; Lev. xxv. 39; Isa. l. 1; Matt. xviii. 25.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

What shall I do for thee? how shall I relieve thee, who am myself poor? *What hast thou in the house*, which may contribute to the payment of thy debts, or, at least, to the satisfaction of thy creditors, who may perchance deal favourably with thee through my persuasion? *Save a pot of oil;* which was useful for divers things about the service of God, and health, or delight, or ornament, and other uses of men. See Judg. ix. 9.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; [c]‖ borrow not a few.

[c] See ch. 3. 16. ‖ Or, *scant not.*

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

Shut the door upon thee; partly, that none may hinder thee from minding thy work of filling and removing the vessels, which will require attention and diligence; partly, that thou alone mayst enjoy the benefit of it; partly, lest any of thy creditors should break in upon thee, and seize upon thy borrowed vessels before they are filled; partly, that thy mind being freed from distraction, may be wholly employed in prayer and praising of God; and partly, that it may be manifest that this is the work of God alone. *Pour out;* out of the pot, in which God multiplied the oil from time to time.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

Unto her son; to one of them, for she had two, ver. 1. *The oil stayed*, to teach us, that we should not waste any of God's good creatures, and that God would not work miracles unnecessarily.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy ‖ debt, and live thou and thy children of the rest.

‖ Or, *creditor*

First do justice to others, and then take care of thyself and children.

8 ¶ And † it fell on a day, that Elisha passed to [d]Shunem, where *was* a great woman; and she † constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

† Heb. *there was a day.*

[d] Josh. 19. 18.

† Heb. *laid hold on him.*

To Shunem; a city in Issachar, near Mount Carmel, Josh. xix. 17, 18, whither the prophet frequently went. *Was a great woman;* for estate, or birth and quality. See Gen. xxiv. 35; 1 Sam. xxv. 2. *She constrained him*, by her importunate desire. *To eat bread;* to take his repast there.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

An holy man of God; a prophet, as Judg. xiii. 6, and that of eminent holiness, by our kindness to whom we shall procure a blessing to ourselves.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

Let us make a little chamber on the wall, that he may be free from the noise of family business, and enjoy that privacy which, I perceive, he desireth for his prayers and meditations. He will not be troublesome or chargeable to us; he cares not for rich furniture or costly entertainment, and is content with bare necessaries.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

i. e. Before the prophet, *in the door* of his chamber, as it is said, ver. 15. The relation seems to be a little perplexed, but may be thus conceived. It is in this verse recorded, in the general, that the prophet sent Gehazi to call her, and that she came to him upon that call; then follows a particular description of the whole business, with all the circumstances, first, of the message with which Gehazi was sent when he went to call her, and of her answer to that message, ver. 13, and of Gehazi's conjecture thereupon, ver. 14,

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and then of her coming to the prophet at his call; which is there repeated to make way for the following passages.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

What is to be done for thee? wherewith shall I recompense all thy care and kindness to me and my servant? *To the king, or to the captain of the host;* with whom he justly had great power for his eminent service, chap. iii. *I dwell among mine own people;* I live in love and peace among my kindred and friends; nor have I any cause to complain of them, or to seek relief from higher powers.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

What then is to be done for her? hast thou observed any thing which she wants or desires? For the prophet kept himself much in his chamber, whilst Gehazi went more freely about the house, as his occasions led him.

15 And he said, Call her. And when he had called her, she stood in the door.

Out of reverence, humility, and modesty, waiting till he came to her, or called her further in to him.

e Gen. 18. 10, 14. † Heb. *set time.*

16 And he said, eAbout this † season, according to the time of life, thou shalt embrace a son. And she said, Nay, my

f ver. 28.

lord, *thou* man of God, fdo not lie unto thine handmaid.

According to the time of life; of which phrase see on Gen. xviii. 10. *Do not lie unto thine handmaid;* do not delude me with vain hopes. She could not believe it for joy, and supposed the prophet might say thus either for her trial, or from his own private judgment and affection, and not by warrant from God.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

His head was grievously pained; which possibly came from the heat of the harvest season, to which he was exposed in the field.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

Shut the door upon him; partly in hopes that this might contribute something to the child's restitution to life, she having in all probability had an account of the like miracle done by Elijah, 1 Kings xvii. 21; and partly that she might for the present conceal the death of the child; which if it had been known, would have filled her husband with grief, and hindered her journey, and opened the mouths of the enemies of God and his prophets to blaspheme; whereas she had a confidence put into her by God, that the prophet could and would restore her son.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be*

† Heb. *peace*

† well.

New moon and *sabbath* were the chief and usual times in which they resorted to the prophets for instruction, for which he supposed she now went, not suspecting but that the child was well by this time. *It shall be well;* my going will not be troublesome to him, nor prejudicial to thee or me. Heb. *peace*, i. e. peace be to thee, farewell; or, be contented, let me go.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; † slack not *thy* riding for me, except I bid thee.

† Heb. *restrain not for me to ride.*

25 So she went and came unto the man of God g to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

g ch. 2. 25.

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

So it was in some respects, because it was the will of a wise and good God, and therefore best for her. Or, it shall be *well:* though the child be dead, I doubt not by God's blessing upon thy endeavours it shall live again, and do well. But she answers ambiguously, and briefly too, that she might sooner come to the prophet, and more fully open her mind to him.

27 And when she came to the man of God to the hill, she caught † him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* † vexed within her: and the LORD hath hid *it* from me, and hath not told me.

† Heb. *by his feet.* Matt. 28. 9.

† Heb. *bitter.* 1 Sam. 1. 10.

She caught him by the feet; she fell at his feet, and touched them, as a most humble and earnest suppliant. Compare 1 Sam. xxv. 24; Matt. xxviii. 9. Withal, she intimated, what she durst not presume to express in words, that she desired him to go along with her. *Gehazi came near to thrust her away;* judging this posture indecent for her, and offensive to his master. *Let her alone, for her soul is vexed within her;* disturb her not, for this uncouth gesture is a sign of some extraordinary grief. *The Lord hath hid it from me, and hath not told me;* whereby he signifies that what he knew or did was not by any virtue inherent and abiding in himself, but only from God, who revealed to him only what and when he pleased. Compare 2 Sam. vii. 3.

28 Then she said, Did I desire a son of my lord? hdid I not say, Do not deceive me?

h ver. 16.

This child was not given to me upon my immoderate desire, for which I might have justly been thus chastised, as Rachel was, Gen. xxx. 1, compared with xxxv. 18; but was freely promised to me by thee in God's name, and from his special grace and favour; and therefore I trust both thou didst pray for it, and God design it as a blessing, and not as an affliction, as now it proves, unless thou dost obtain the child for me a second time, which I know thou canst do, and I humbly beg thee to do. *Do not deceive me,* with vain hopes of a comfort that I should never have? And I had been much happier if I had never had it, than to lose it so quickly. Therefore thou art in some measure concerned to revive my dead hopes, and to continue to me the great blessing which thou hast procured.

29 Then he said to Gehazi, iGird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, ksalute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

i 1 Kings 18. 46. ch. 9. 1.

k Luke 10 4. l See Ex. 7. 19. & 14. 16. ch. 2. 8, 14. Acts 19. 12.

Gird up thy loins; tie up thy long garments about thy loins for expedition. See 1 Kings xviii. 46. Make no delays nor stops by the way, neither by words nor actions,

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but go with all possible speed. Compare Luke x. 4. He requires this haste, that the miracle might be done secretly and speedily, before the child's death was divulged, which might cause many inconveniencies. See on ver. 21. *Lay my staff upon the face of the child;* for God can work a miracle by the most unlikely and contemptible means, as he did by a rod, Exod. xiv. 16, and a mantle, 2 Kings ii. 8.

30 And the mother of the child said, [m] *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

m ch. 2. 2.

I will not leave thee, until thou goest home with me. For she had no great confidence in Gehazi, nor was her faith so strong as to think that the prophet could work so great a miracle at this distance, and by his staff; which possibly was one reason why this did no good. Compare Matt. ix. 18; xiii. 58; xvii. 20.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor †hearing. Wherefore he went again to meet him, and told him, saying, The child is [n] not awaked.

† Heb. attention.

n John 11. 11.

Neither voice, nor hearing, i. e. neither speech nor sense, nor any sign of life, to wit, in the child; which disappointment might proceed from hence, that Elisha having changed his mind, and yielded to her importunity to go with her, did alter his course, and not join his fervent prayers with Gehazi's action, but reserved them till he came thither. *Not awaked,* i. e. not revived; death being oft and fitly compared to a sleep, as Psal. lxxvi. 5; Dan. xii. 2, because of the resurrection which will in due time follow it, and here followed speedily, which makes the expression most proper in this place.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He [o] went in therefore, and shut the door upon them twain, [p] and prayed unto the LORD.

o ver. 4. Matt. 6. 6.
p 1 Kings 17. 20.

Upon them twain; upon himself and the dead child, that he might pray to God without distraction, and might more freely use all those gestures and means which he thought fit.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and [q] he stretched himself upon the child; and the flesh of the child waxed warm.

q 1 Kings 17. 21. Acts 20. 10.

He went up, and lay upon the child; and although some ceremonial uncleanness might seem to be contracted by the touch of this dead body, yet that was justly to give place to a moral duty, and to an action of so great piety and charity as this was, especially when done by a prophet, and by the instinct of God's Spirit, who can dispense with his own laws. *His mouth upon his mouth, &c.;* one part upon another successively; for the disproportion of the bodies would not permit it to be done together. Compare 1 Kings xvii. 21; Acts xx. 10. *The flesh of the child waxed warm;* not by any external heat, which could not be transmitted to the child's body by such slight touches of the prophet's body; but by a natural heat, proceeding from a principle of life, which was already infused into the child, and by degrees enlivened all the parts of his body.

35 Then he returned, and walked in the house †to and fro; and went up, [r] and stretched himself upon him: and [s] the child sneezed seven times, and the child opened his eyes.

† Heb. once hither, and once thither.
r 1 Kings 17. 21.
s ch. 8. 1, 5.

Walked in the house to and fro: he changeth his postures for his own necessary refreshment, and walked to and fro, exercising his mind in prayer to God, and faith, for the accomplishment of this work. *Went up, and stretched himself upon him;* repeating his former actions, to teach us not to be discouraged in our prayers, if we be not speedily answered, but to wait with patience, and continue, and be instant in prayer, till we obtain what we seek for. *The child opened his eyes;* so the work begun in the former verse is here perfected. Although miracles were for the most part done in an instant, yet sometimes they were done by degrees, as here, and 1 Kings xviii. 44, 45; Mark viii. 24, 25.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

Come in unto him, Heb. *come to him,* to wit, to the door of his chamber; where probably he met her with this joyful message.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and [t] took up her son, and went out.

t 1 Kings 17. 23. Heb. 11. 35.

She went in; into his chamber, and, after she had done him honour, to the bed where the child lay, whence she took him, and went her way.

38 ¶ And Elisha came again to [u] Gilgal: and *there was* a [x] dearth in the land; and the sons of the prophets *were* [y] sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

cir. 891.
u ch. 2. 1.
x ch. 8. 1.
y ch. 2. 3. Luke 10. 39. Acts 22. 3.

Elisha came again to Gilgal; where he came with Elijah, chap. ii. 1; where was a school of the prophets, whom he designed to comfort concerning the present dearth and their other discouragements, and to confirm in the profession and practice of religion, and to instruct in the duties of the present season. *Sitting before him;* at his feet, as scholars to be taught by him. See chap. ii. 3; Acts xxii. 3. *Seethe pottage:* he provides no delicious meats, but mere necessaries, to teach them the contempt of worldly delights.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

A wild vine; a plant called *coloquintida,* whose gourds or leaves resemble the leaves of a vine, and are very bitter and pernicious to the eater.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* [z] death in the pot. And they could not eat *thereof.*

z Ex. 10. 17.

There is death in the pot, i. e. some deadly thing; which they gathered from its excessive bitterness, by which possibly some of them might discern what it was.

41 But he said, Then bring meal. And [a] he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no †harm in the pot.

a See Ex. 15. 25. ch. 2. 21. & 5. 10. John 9. 6.
† Heb. evil thing.

He cast it into the pot, together with the pottage which they had taken out of it. *There was no harm in the pot:* the meal took away that hurtful quality, not by its natural power, which could do little in so short a time, but by the supernatural blessing of God upon it.

42 ¶ And there came a man from [b] Baal-shalisha, [c] and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn ‖in the husk thereof. And he said, Give unto the people, that they may eat.

b 1 Sam. 9. 4.
c 1 Sam. 9. 7. 1 Cor. 9. 11. Gal. 6. 6.
‖ Or, in his scrip, or, garment.

Bread of the first-fruits, which were the priest's due, Numb. xviii. 12; but these, and probably the rest of the priest's dues, were usually brought by the pious Israelites, according to their ability and opportunity, to the Lord's prophets; partly because they did a great part of the priest's office, and partly because they were not permitted to carry them to Jerusalem; and they might reasonably think that their circumstances, being extraordinary, would warrant their giving of them to extraordinary persons; and that those

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ceremonial institutions ought to give place to the greater laws of necessity and mercy to the Lord's prophets. And this passage seems to be noted here, not only on occasion of the following miracle; but also that by this one instance we might understand how so many schools of the prophets were supported. *Twenty loaves;* small loaves, as appears, both because one man brought them all so far, and because otherwise there had been no miracle here. *Give unto the people,* to wit, the sons of the prophets, who were then present with him, ver. 38.

d Luke 9. 13. John 6. 9.

43 And his servitor said, [d] What, should I set this before an hundred men? He said again, Give the people, that they

e Luke 9. 17. John 6. 11.

may eat: for thus saith the LORD, [e] They shall eat, and shall leave *thereof.*

f Matt. 14. 20. & 15. 37. John 6. 13.

44 So he set *it* before them, and they did eat, [f] and left *thereof,* according to the word of the LORD.

CHAP. V.

Naaman, by his captive maid's report, goeth to Elisha to be cured of his leprosy, 1—9. *Elisha sends to him a command to wash in Jordan: he is angry, and disdaineth it: his servants' advice: he doth it, and is healed,* 10—14. *He returneth with gifts to Elisha, who refuseth them: he departs,* 15—19. *Gehazi, Elisha's servant, abusing his master's name unto Naaman, taketh gifts from him: is smitten with leprosy,* 20—27.

cir. 894.

NOW [a] Naaman, captain of the host of the king of Syria, was [b] a great man † with his master, and ‖ † honourable, because by him the LORD had given ‖ deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

a Luke 4. 27.
b Ex. 11. 3.
† Heb. *before.*
‖ Or, *gracious.*
† Heb. *lifted up,* or, *accepted in countenance.*
‖ Or, *victory.*

A great man with his master; in great power and favour with the king of Syria. *Honourable;* highly esteemed, both for his quality and success. *By him the Lord had given deliverance unto Syria;* which expression he useth, partly to mind the Israelites that all the hurt they had from the Tyrians was from the Lord, who used them as his rod, and gave them the successes against Israel, which are recorded; and partly to check that proud conceit which then was working, and afterwards more fully discovered itself, in the Israelitish nation, as if the care, and providence, and goodness of God were wholly confined to themselves, and not imparted to any other people.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she † waited on Naaman's wife.

† Heb. *was before.*

Gone out by companies; making inroads into the land of Israel to rob and plunder, after the manner of those times. See 1 Sam. xxx. 8; 2 Kings xiii. 21; xxiv. 2. *She waited on,* Heb. *was before,* i. e. stood before her, or ministered to her. Compare Deut. i. 38.

3 And she said unto her mistress, Would God my lord *were* † with the prophet that *is* in Samaria! for he would † recover him of his leprosy.

† Heb. *before.*
† Heb. *gather in.*

In Samaria; either, first, In the kingdom of Samaria. Or, secondly, In the city of Samaria; where he was when she was taken; or where he commonly resided, though he went to other places, as need required. *He would recover him of his leprosy;* or, *take him away* (as this Hebrew verb is used, Gen. xxx. 23; Zeph. i. 2) *from his leprosy,* i. e. take away his leprosy from him.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

One of Naaman's servants hearing this, went in and told it to Naaman, and he to the king of Syria, which is implied. Or, *And* he *went in,* &c., i. e. Naaman, mentioned ver. 1, hearing this from his wife, told it to the king of Syria, as the next words intimate.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and [c] took † with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

c 1 Sam. 9. 8. ch. 8. 8, 9.
† Heb. *in his hand.*

The king of Israel; Jehoram the son of Ahab, chap. iii. 1. *I will send a letter unto the king of Israel,* desiring him to obtain this favour from the prophet. *Ten talents of silver, and six thousand pieces of gold;* partly for the charges of his journey; and partly for presents to the prophet, or others, as he saw fit.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

i. e. Procure his recovery by the means of Elisha, ver. 3, 4, whom thou mayst command to use his utmost skill and power herein.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I [d] God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

d Gen. 30. 2. Deut. 32. 39. 1 Sam. 2. 6.

He rent his clothes; either in detestation of his blasphemy, in giving God's perfections to him; or rather, for grief arising from a suspicion and fear that the Syrian made this only a pretence for the war which he designed against him. *Am I God, to kill and to make alive?* he expresseth it thus, because leprosy is a kind or degree of death, Numb. xii. 12, and he thought it as impossible to cure it as to raise the dead. *See how he seeketh a quarrel against me,* for not doing what he requires, which he knows impossible for me to do.

8 ¶ And it was *so,* when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

Jehoram had not advised with Elisha, either because the sudden surprisal made him forget it, or because he hated him, and scorned to beg any thing from him. *Wherefore hast thou rent thy clothes?* there was no just occasion for thee to do so.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

Waiting for Elisha's coming to him.

10 And Elisha sent a messenger unto him, saying, Go and [e] wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

e See ch. 4. 41. John 9. 7.

Elisha sent a messenger; partly, to try and exercise Naaman's faith and obedience; partly, for the honour of his religion and ministry, that it might appear he sought not his own glory and profit in his miraculous performances, but only God's honour, and the good of men; and partly, for the discovery of the almighty power of God, that could by such slight means cure so desperate a disease. *Thy flesh shall come again;* which was in great part consumed by the leprosy. See Numb. xii. 12.

11 But Naaman was wroth, and went away, and said, Behold, † ‖ I thought, He will surely come out to me, and stand, and call on the name of the LORD his

† Heb. *I said.*
‖ Or, *I said with myself, He will surely come out, &c.*

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† Heb. move up and down.

God, and † strike his hand over the place, and recover the leper.

Naaman was wroth; supposing himself despised and mocked by the prophet. Herein he gives an example of the perverseness of mankind, who are apt to prefer their own fancies before God's appointments. *Over the place;* over or upon the affected part where the leprosy is, without which it seemed to him ridiculous to expect a cure.

‖ Or, *Amana.*

12 *Are* not ‖ Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

Is there not as great a virtue in them to this purpose? But he should have considered that the cure was not to be wrought by the water, but by the power of God, who might use what means and methods of cure he pleased.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

My father; or, *our father;* so they call him, both to show their reverence and affection to him, and to mitigate his exasperated mind.

f Job 33. 25. g Luke 4. 27.

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and f his flesh came again like unto the flesh of a little child, and g he was clean.

Like unto the flesh of a little child, i. e. fresh and pure, free from the least mixture or mark of the disease.

h Dan. 2. 47. & 3. 29. & 6. 26, 27. i Gen. 33. 11.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* h no God in all the earth, but in Israel: now therefore, I pray thee, take i a blessing of thy servant.

He returned to the man of God, to give him thanks, and a recompence for his great kindness. *I know that there is no God in all the earth, but in Israel;* by this wonderful work I am fully convinced that the God of Israel is the only true God, and that other gods are but impotent idols. *A blessing;* a thankful acknowledgment. See on Gen. xxxiii. 11.

k ch. 3. 14. l Gen. 14. 23. See Matt. 10. 8. Acts 8. 18, 20.

16 But he said, k *As* the LORD liveth, before whom I stand, l I will receive none. And he urged him to take *it;* but he refused.

Not that he thought it simply unlawful to receive gifts or presents, which he did receive from others, chap. iv. 42, but because of the special circumstances of the present case; this being much for the honour of the true God and religion, that the Syrians should see the generous piety, and charity, and kindness of his ministers and servants, and how much they despised all that worldly wealth and glory which the priests or prophets of the Gentiles so greedily sought after; and that hereby Naaman might be much confirmed in that good religion which he had embraced, and others might be brought to a love and liking of it.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

Two mules' burden of earth; wherewith I may make an altar of earth, as was usual, Exod. xx. 24. He desires the earth of this land, because he thought it more holy and acceptable to God, and proper for his service; or because he would by this token profess and declare his conjunction with the Israelites in the worship of God, and constantly put himself in mind of his great obligations to that God from whose land this was taken. And though he might freely have taken this earth without asking any leave, yet he rather desires it from the prophet's gift, as believing that he who had put so great a virtue into the waters of Israel, could put as much into the earth of Israel, and make it as useful and beneficial to him in a better way. And these thoughts, though extravagant and groundless, yet were excusable in a heathen and a novice, who was not yet thoroughly instructed in the true religion.

m ch. 7. 2, 17.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and m he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

Rimmon; a Syrian idol, called here by the LXX. *Remman,* and Acts vii. 43, *Remphan. On my hand;* or, *arm,* as that word sometimes signifies, both in Scripture and other authors; or, *shoulder;* upon which the king leaned, either for state or for support. Compare chap. vii. 2. *When I bow down myself in the house of Rimmon;* not in honour to the idol, which I do here, and shall there, openly renounce; but only in compliance with the king's infirmity and conveniency, who cannot well bow if I stand upright. *The Lord pardon thy servant in this thing:* because there seemed to be an appearance of evil in this action, though done with an honest mind, he desires the prophet's prayers that God would not charge it upon him as idolatry, nor be displeased with him for that practice.

† Heb. a little piece of ground, as Gen. 35. 16.

19 And he said unto him, Go in peace. So he departed from him † a little way.

Go in peace: these words may contain an answer, either, first, To his last petition, ver. 18; and so the sense may be this, Be not too solicitous about this matter; go, and the peace or blessing of God go along with thee. So the prophet both prays to God to bless and direct him in this and all other things, and intimates that God would do so. Or, secondly, To the former, ver. 17; Trouble not thyself about any of our earth, but *go* to thy own land, and I wish thee from God, and doubt not but God will give thee, *peace,* i. e. his favour and other blessings, which are oft contained in this word, if thou dost persist in this religion which thou hast now received. Or rather, this is only a farewell salutation, wherewith the prophet dismisseth him without any further answer to his requests, or instruction about his doubt; which he forbore by the motion of God's Spirit, which sometimes gives and sometimes denies instructions to persons or people, as he thinks fit. See Acts xvi. 6, 7. And the prophet by the Spirit's direction might forbear to give him particular answers, partly because these matters were not of such importance as to concern the essence or foundation of religion; and partly because he was yet but a novice, and not able to bear all truths, which was for a time the condition of the apostles, John xvi. 12, nor fit to be pressed to the practice of the hardest duties, which Christ himself thought not convenient for his disciples, Matt. ix. 14—17. And therefore he at present accepts of his profession of the true, and his renunciation of the false religion; and of this declaration, that what he did in the temple of Rimmon should not now be (as he had formerly intended and practised it) a religious action towards the idol, but only a civil respect to his master. And what was necessary for him to know further about the lawfulness or sinfulness of that action, the prophet might take another and a more convenient time to inform him.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.

Naaman this Syrian; a stranger, and one of that nation who are the implacable enemies of God's people; whom therefore my master should not have had so much regard to as to the Lord's prophets, who better deserved and more needed the money which he offered than Naaman him-

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self did. *As the Lord liveth;* he swears, that he might have some pretence for the action to which he had bound himself by his oath, not considering that to swear to do any wicked action is so far from excusing it, that it makes it much worse.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, † *Is* all well?

† Heb. Is there *peace?*

He lighted down from the chariot to meet him; thereby testifying his great respect to the prophet his master.

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

This was a very unlikely story; but Naaman was not willing to question it, but glad of the opportunity of showing his gratitude to the prophet.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

He urged him, who at first refused it upon a pretence of modesty and obedience to his master's command.

‖ Or, *secret place.*

24 And when he came to the ‖ tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

The tower; a safe and private place which he chose for that purpose, and where possibly he hid and kept other things which he had got by such-like frauds and artifices. *He let the men go* before they came within sight of his master.

25 But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou,* Gehazi? And he said, Thy servant went † no whither.

† Heb. *not hither or thither.*

26 And he said unto him, Went not mine heart *with thee,* when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

Went not mine heart with thee? did not my mind, being enlightened by God's Spirit, discern what thou saidst and didst? *Is it a time?* was this a fit season for this action? I had but newly and obstinately refused his gifts, for great reasons; of which see on ver. 16; and now thou hast given him cause to think that I was a cursed and wicked impostor, who vain-gloriously refused in public what I inwardly and greedily desired, and sought only a fitter place and opportunity to take; and that all our religion is but an imposture; and that the God who owns such a vile wretch for his prophet, as thou hast represented me to him, is not so holy and righteous as we pretend. *Garments, and oliveyards, &c.;* which Gehazi intended to purchase with this money; and therefore the prophet names them, to inform him that he exactly knew by Divine inspiration, not only Gehazi's outward actions, but even his most secret intentions.

27 The leprosy therefore of Naaman [n] shall cleave unto thee, and unto thy seed for ever. And he went out from his presence [o] a leper *as white* as snow.

n 1 Tim. 6. 10.
o Exod. 4. 6. Num. 12. 10. ch. 15. 5.

And unto thy seed for ever, i. e. for some generations; or for a long time, as that word is oft used, and as may be thought by comparing this with Exod. xx. 5; xxxiv. 7. *He went out from his presence;* being confounded with the sense of his guilt, and shame, and misery, and banished from the company of others by God's law, Lev. xiii. and xiv. *A leper as white as snow;* which is the worst kind of leprosy, and noted by physicians to be incurable. See Exod. iv. 6; Numb. xii. 10; 2 Chron. xxvi. 19, 20. Nor was this punishment too severe for Gehazi's wickedness, which was great and various; horrid covetousness, which is idolatry; the profanation of God's name by a wicked oath; downright theft; deliberate and impudent lying, and that to a prophet, which was in a manner *a lying to the Holy Ghost,* like theirs, Acts v. 3; a desperate contempt of God's omniscience, justice, and holiness; a horrible reproach fastened upon the prophet, and his religion; and a mischievous scandal given to Naaman and all other Syrians that might hear of it.

CHAP. VI.

Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim, 1—7. *He discloseth the king of Syria's counsel,* 8—12; *who sendeth Syrians to apprehend him: he is preserved by angels: they are smitten with blindness; are brought into Samaria, and dismissed in peace,* 13—23. *Samaria is besieged, and brought to such extreme want and famine, that women eat their own children,* 24—29. *The king sendeth to slay Elisha,* 30—33.

AND [a] the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

cir. 893.
a ch. 4. 38.

The sons of the prophets; either at Beth-el, or Jericho; or rather, at Gilgal; as may seem from its nearness to the river of Jordan, ver. 2. *With thee,* or, *before thy face,* i. e. under thy inspection and direction; where thou dost frequently dwell with us. Or, *to thy face;* which may be joined with the following words; and so the sense may be this, It is apparent to thy view that this *place is too strait for us. Is too strait for us;* the number of the prophets increasing by the gracious providence of God, and by the ministry and miracles of Elijah and Elisha.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

Unto Jordan, i. e. to the woods near Jordan, which were near to them. See on ver. 1. *A beam,* i. e. a piece of timber for the building. Hence it may be gathered, that although the sons of the prophets principally devoted themselves to religious exercises, such as prayer, and praising of God, and the studying of God's word, and instructing of others, and waiting for Divine revelations; yet they did sometimes employ themselves about manual arts; which now they might be forced to, through the iniquity of the times.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the † ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

† Heb. iron.

The ax head fell into the water; the iron fell from the wood. *Alas, master! for it was borrowed:* he was the more concerned, partly because he was now forced to be idle and useless to them in the common work; and partly because it was his friend's loss, who now was likely to suffer for his kindness; and as justice obliged him to restore it, so his poverty disenabled him from it.

6 And the man of God said, Where fell it? And he shewed him the place. And [b] he cut down a stick, and cast *it* in thither; and the iron did swim.

b ch. 2. 21.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

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8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place
‖ Or, encamping. *shall be* my ‖ camp.

Thither I will send my forces, to surprise some place; or to lie in ambush where the king or his people were to pass, ver. 9.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

Sent to the place, either spies, to try whether the prophet spake truth; or rather, soldiers, to secure the place and passage designed. *Saved himself;* either his person when he was to pass that way; or his people, or places of importance. *Not once nor twice*, but much more frequently.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

† Heb. *No.* 12 And one of his servants said, †None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 ¶ And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he*
c Gen. 37. 17. *is* in [c]Dothan.

That I may send and fetch him; for though I cannot conceal my designs from him, yet I may possibly take him by force; his power being, I doubt not, much inferior to his knowledge. *Dothan;* a city near Shechem, Gen. xxxvii. 17, and not far from Samaria.

14 Therefore sent he thither horses, and chariots, and a † great host: and they came by night, and compassed the city about.

† Heb. *heavy.*

‖ Or, *minister.* 15 And when the ‖ servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

The servant having been with him but a little time, even since Gehazi's dismission, had not yet seen any experiments of his great power; or if he had, his faith might easily be shaken upon so great and sudden a danger. *Gone forth;* either out of the gates of the city, where he might see them; or out of his house into the streets of the city, where he might learn this by the common fame and tumult of the people.

16 And he answered, Fear not: for
d 2 Chro. 32. 7. Ps. 34. 7. & 55. 18. Rom. 8. 31. [d]they that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of
e ch. 2. 11. Ps. 34. 7. & 68. 17. Zech. 1. 8. & 6. 1.—7. the young man; and he saw: and, behold, the mountain *was* full of [e]horses and chariots of fire round about Elisha.

That he may see; that by some visible appearance he may see the invisible guard of angels which encompass and defend us. *Chariots of fire;* which is useful, both for defence to those that are surrounded by it, and offence to the enemies who shall attempt to break through it. *Round about Elisha:* either the mountains were round about the city, and therefore round about Elisha, who was within it; or he saw in a vision Elisha upon the mountain encompassed with fiery horses and chariots.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And [f]he smote them with
f Gen. 19. 11. blindness according to the word of Elisha.

When they came down to him; either in the city, into which they easily got admission, when they declared that the only end of their coming was to take Elisha; or in the field without the city, whither he went to meet them. *He smote them with blindness;* not with a total blindness, that they could see nothing, for then they would not have followed him; but with a partial blindness, that they could not distinctly discern the man they sought; which might be by some alteration made by God in their brain, or in the air. See the notes on Gen. xix. 11.

19 ¶ And Elisha said unto them, This *is* not the way, neither *is* this the city: † follow me, and I will bring you to the
† Heb. *come ye after me.* man whom ye seek. But he led them to Samaria.

This is not the way, neither is this the city, to wit, where you will find the man for whom you seek; which was very true, because he was now come out of the city; and if they had gone on in that way into the city, they had found that Elisha was gone thence. There is indeed some ambiguity in his speech, and an intention to deceive them, which hath ever been esteemed lawful in the state of war, as appears from the use of stratagems. *I will bring you to the man whom ye seek;* and so he did, though not in such manner as they expected and desired. *He led them to Samaria;* which seemed to them to be some small and ordinary city; their senses being still deluded by a Divine operation.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?*

Elisha had doubtless sent notice of his intentions to *the king of Israel*, that he might accordingly prepare himself. *My father:* now he gives him this title of reverence and affection, because of a great and present benefit he received from him; though otherwise he hated him, and would not hearken to his counsel. *Shall I smite them?* the repetition of the question shows his great desire to smite them, and that with utter destruction.

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? [g]set bread and
g Rom. 12. 20. water before them, that they may eat and drink, and go to their master.

It is against the laws of humanity, and custom of war, to kill captives, though thou thyself hast taken them with thy own sword and bow, which may seem to give thee some colour of right to destroy them; but much more unworthy will it be in cold blood to kill these, whom not thy arms, but God's miraculous providence, hath put into thy hands. *Set bread and water before them,* i. e. give them meat and drink, which may refresh and strengthen them for their journey; which was an action of singular piety and charity, in doing good to their enemies, which was much to the honour of the true religion; and of no less prudence, that hereby the hearts of the Syrians might be both mollified towards the Israelites, and afraid to oppose that people who had such an invincible Protector.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So

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h ch. 5. 2 ver. 8, 9.

h the bands of Syria came no more into the land of Israel.

He sent them away, refreshed, but disarmed, as is most probable. *The bands of Syria came no more;* either, 1. In such a manner, to wit, in small bands, or companies, which might be entrapped, as these had been; but their next attempt was by an open and solemn war, and a conjunction of all their forces, which they still ridiculously conceited would be too hard for the king, and prophet, and God of Israel, notwithstanding their multiplied experiences to the contrary. Or, 2. For some considerable time, until the terror of these examples was got out of their minds.

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24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

He whom Ahab wickedly and foolishly spared, 1 Kings xx. 42, who now comes to requite Ahab's kindness, and to fulfil that Divine prediction. *Ben-hadad* was a name very frequent among the kings of Syria, 1 Kings xv. 18, &c.; 2 Kings xiii. 3, 24, if not common to them all. See Jer. xlix. 27; Amos i. 4.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

Pieces of silver, supposed to be shekels; and the common shekel being valued at fifteen pence of English money, this amounts to five pounds; a vast price, especially for that which had on it so little meat, and that unwholesome, and unclean by law, Lev. xi. 3; though necessity might seem to excuse their violation of that law. *A cab;* a measure containing twenty-four eggs. *Dove's dung;* which they used not for fire, (for he is speaking here only of the scarcity of food,) but for food; which, if it seem incredible, it must be considered, first, That famine hath constrained people to eat things as improper and unfit for nourishment as this, as dry leather, and man's dung, as is implied Isa. xxxvi. 12, and affirmed by grave historians. Secondly, That some creatures do usually eat the dung of others. Thirdly, That doves' dung, though it be hotter than ordinary, might in other respects be fitter for nourishment than other, as being made of the best and purest grains, and having some moisture in it, &c. Fourthly, That this Hebrew word being of an obscure and doubtful signification, and no where else used, may be, and is by learned men, otherwise rendered and understood; either, first, of the corn which is found in the crops of doves; or, secondly, of the guts and other inwards of doves; or rather, thirdly, of a sort of *cicer* or *pease*, which in the Arabic language (which is near akin to the Hebrew, and from which many words are explained) is called *dove's dung;* for this was a food much in use amongst the poorer Israelites, and was by all esteemed a very coarse food, and therefore fit to be joined with an ass's head; and a *cab* was the usual measure of all sorts of grains and fruits of that sort.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

Passing by upon the wall, to give necessary order for the defence of the city against assaults, and to see if the several guards were watchful and diligent, and if his directions were executed, and to observe the motions of the enemy.

‖ Or, *Let not the LORD save thee.*

27 And he said, ‖ If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

If the Lord do not help thee, or, *let not God help thee*, as some both ancient and late interpreters render the words. So they are words of impatience, and rage, and a formal curse, wishing that God would not help her, as he could not, as Josephus, amongst others, understand it; which agrees too well with the character of the man, an infidel, and an idolater, and a wicked man, and at this time in a great rage, as appears from ver. 31. Or they may be rendered thus, No; (as this Hebrew particle is sometimes used, as Job xx. 17; Psal. xxxiv. 5; xli. 2; l. 3; Prov. iii. 3, 25; xxxi. 4;) *let the Lord help thee.* So it may be taken, either, first, As a direction: No; do not cry to me, but to God, for help: God help thee, for I cannot. Or rather, secondly, As a profane scoff: No; come not to me, but go to him to whom Elisha directs you; pray to the Lord: you see how ready he is to help you, by his suffering you to come to this extremity; wait upon God for relief, as Elisha adviseth me; but I will wait no longer for him, ver. 33, and I will take a course with Elisha for thus abusing both me and my people with vain hopes. Or thus, *The Lord* (on whom forsooth thou and I are commanded to wait for help) *will not help thee*, as he could easily do, and would do, if he were so good as Elisha pretends; *whence* then *shall I help thee? Out of the barn-floor, or out of the wine-press?* Dost thou ask of me corn or wine, which I want for myself?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So i we boiled my son, and did eat him: and I said unto her on the † next day, Give thy son, that we may eat him: and she hath hid her son.

i Lev. 26. 29. Deut. 28. 53, 57.
† Heb. *other.*

We boiled my son, and did eat him; a dreadful judgment, threatened to them in case of their apostacy, Deut. xxviii. 56, 57, in which they were now deeply plunged. Compare Ezek. v. 10. *She hath hid her son;* either that she might eat him alone; or rather, that she might save him from death; her bowels yearning towards him, and her hunger being in great measure satisfied.

30 ¶ And it came to pass, when the king heard the words of the woman, that he k rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

k 1 Kings 21. 27.

He rent his clothes; partly in grief for such a horrid fact, and partly through indignation at the prophet, ver. 31. *The people* were in great numbers upon the wall, either to defend the city, or rather to seek relief from the soldiers, for whose provisions the king doubtless took special care, as it was necessary, for the preservation of the place. *Within upon his flesh;* under his inner garments, in token of his sorrow, and with a pretence of humiliation, which he would show by outward signs, as his father Ahab had done, not without some advantage to himself, 1 Kings xxi. 27—29.

31 Then he said, l God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

l Ruth i. 17. 1 Kin. 19. 2.

If I do not this day take his head and life. This wretched and partial prince overlooks his own great and various sins, and, amongst others, his obstinate cleaving to the idolatry of the calves, and the whoredoms and witchcrafts of his mother Jezebel, 2 Kings ix. 22, and the wickedness of his people, which was the true and proper cause of this and all their calamities; and lays the blame of all upon Elisha; either supposing that he who had the spirit of Elijah resting upon him, had brought this famine by his prayers, as Elijah had formerly done, 1 Kings xvii. 1; or because he had encouraged them to withstand the Syrians, by promising them help from God in due time; or because he would not, by his intercession to God and the working of a miracle, deliver them from these calamities, as he easily could have done. But he did not consider that the prophets could not work what miracles and when they pleased, but only as far as God saw fit, whose time was not yet come; otherwise it was Elisha's interest as well as theirs to be freed from this distress.

32 But Elisha sat in his house, and m the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, n See ye how this son of o a murderer hath sent to take away mine head?

m Ezek. 8. 1. & 20. 1.
n Luke 13. 32.
o 1 Kin. 18. 4.

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look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

In his house; in the house where he lodged; for he had no house of his own, having forsaken all when he followed Elijah, 1 Kings xix. 20, 21. *The elders;* so they might be called, either, first, from their age; or rather, secondly, from their office, which was either ecclesiastical or civil: so they were either the sons of the prophets; or rather, some godly men who were then in some power and office, either in the court, or army, or city, as may seem probable from what he requires of them. And though Jehoram was a wicked king, and most of his officers probably like himself; yet there were some of them, whom Elisha's holy life, and powerful ministry, and glorious miracles, and the great and public benefits procured by him, had won to God, and to the true religion, at least to the profession of it, among which Jehu might be one: and these were here sitting with him, either to receive comfort and counsel from him in this distressed time, or rather to solicit him to use his power with God for their relief; which accordingly he doth, and in compliance with them, not out of any fear of the king, (from which he very well knew by frequent experience, and certain assurance, that God both could and would deliver him,) he gives the following answer, chap. vii. 1. *A man from before him,* or, *one* of them who stood *before his face,* one of his guard, or some other officer, *to take away his head,* as it follows. *He said to the elders;* being admonished by God of his danger. *This son of a murderer;* the genuine son of that wicked Ahab the murderer of the Lord's prophets, 1 Kings xviii. 4; xxi. 9; whose *son* he is not by birth only, but also by his manners and bloody disposition. Compare John viii. 44. This expression may seem very harsh and unfit; nor is it to be drawn into imitation by others; but it must be considered that he was an extraordinary prophet, intrusted with a power in some sort superior to that of Jehoram, and had authority to control and rebuke him in the name of the King of kings. *To take away mine head;* to kill me, before he hear what I have to say. *Hold him fast;* not the king, but the messenger, who was last mentioned; that he may not break in upon me, and take away my life, before the king comes. *Is not the sound of his master's feet behind him?* you shall not need to hold him long, for the king is just at his heels, coming, as is probable, either to recall his rash and furious sentence, or at least to debate the matter with the prophet, and to procure relief.

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; [p] what should I wait for the LORD any longer?

p Job 2. 9.

Unto him, to wit, to the door, where also we are to understand that he was held fast, that he could not come at the prophet till the king came, as the prophet had commanded them to do. *He said;* either, first, The messenger, in the king's name and words. Or, secondly, The king himself, who, though not here named, may be presumed to be present, both by the prophet's prediction of his speedy coming, and by the presence of the *lord on whose hand the king leaned,* chap. vii. 2. *This evil;* this dreadful famine, which is now so extreme that women are forced to eat their own children. *Is of the Lord;* he hath inflicted it, and (for aught that I see) he will not remove it. Thus he lays all the blame upon God, not, as he ought, upon his own and his mother's wickedness, which provoked God, who doth not willingly afflict, to send this heavy judgment upon him. *What should I wait for the Lord any longer?* thou biddest me wait upon God for help; but I perceive I may wait long enough before deliverance comes; I am weary with waiting, I can wait no longer.

CHAP. VII.

Elisha prophesieth incredible plenty in Samaria; and the death of a great lord, who would not believe the prophecy, 1, 2. *Four lepers visit the camp of the Syrians, and bring tidings of their flight, being hasted away by God,* 3—11 *The king sendeth spies, who confirm this report; and he spoileth their tents. Great plenty. The lord on whose hand the king leaned is trodden upon by the people, and dieth,* 12—20.

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, [a] To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

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a ver. 18. 19.

Elisha said; either to the messenger, to be reported to the king; or rather, to the king, being then come to him, as it is expressed, ver. 18; and to his courtiers, who were come with him, ver. 2. *Thus saith the Lord:* the Lord, whom you have so highly offended, and at present despise and refuse to wait upon, of his own mere grace and bounty hath sent you the glad tidings of your deliverance. *A measure,* Heb. *seah;* a measure containing 6 cabs, or 144 egg-shells, or about a peck and a pottle of our measure. *Be sold for a shekel:* compare this with chap. vi. 25.

2 [b] Then † a lord on whose hand the king leaned answered the man of God, and said, Behold, [c] *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

b ver. 17, 19, 20.
† Heb. *a lord which he* leaned *to the king leaning upon his hand,* ch. 5. 18.
c Mal. 3. 10.

On whose hand the king leaned, when he walked. See chap. v. 18. *If the Lord would make windows,* through which he could rain down corn, as once he did *manna. Shalt see it with thine eyes, but shalt not eat thereof;* a just punishment for such peremptory unbelief, whereby he made not only the prophet, but even God himself, (in whose name it was evident Elisha said and did this and other things,) a liar.

3 ¶ And there were four leprous men [d] at the entering in of the gate: and they said one to another, Why sit we here until we die?

d Lev. 13. 46.

At the entering in of the gate, to wit, of the city, out of which they were shut by virtue of God's law, Lev. xiii. 46; xiv. 3: either the dwelling-place of the lepers was near the gate, or they were come very near the gate, for fear of the Syrians.

4 If we say, we will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

In the twilight; in the evening twilight, as appears from ver. 9, 12.

6 For the LORD had made the host of the Syrians [e] to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us [f] the kings of the Hittites, and the kings of the Egyptians, to come upon us.

e 2 Sam. 5. 24. ch. 19. 7. Job 15. 21.

f 1 Kings 10. 29.

To hear a noise; either in the air; or rather, in their ears; otherwise the Samaritans had heard it. *The Hittites;* under which name (as elsewhere under the name of the Amorites) he seems to understand all or any of the people of Canaan. For though the greatest number of that people were destroyed, yet very many of them were spared, and many of them upon Joshua's coming fled away, some to more remote parts, (which that famous and ancient inscription upon a pillar in Africa testifies,) and others to the lands bordering upon Canaan, where by reason of the scarcity of inhabitants there was in that age room enough

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for them; and there they seated themselves, and grew numerous and powerful, and had (after their ancient and constant manner) kings over them. The kings also of Tyrus or Sidon may be here included. *The kings of the Egyptians;* by which they may understand either the king of Egypt, the plural number being put for the singular, as it is elsewhere; or the princes and governors of the several *nomi* or provinces in Egypt, such being oft called *kings* in Scripture.

g Ps. 48. 4, 5, 6. Prov. 28. 1.

7 Wherefore they [g] arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

To save their lives; which they fancied to be in such present and extreme danger, that they durst not stay to take away any of their goods, but every man fled the next way before him.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, † some mischief will come upon us: now therefore come, that we may go and tell the king's household.

† Heb. we shall find punishment.

We do not well; not well for our brethren, whom we should pity and help; nor well for ourselves; for we may suffer for this neglect; either from the Syrians, who may lie lurking hereabouts; or from our king and people; or from God's immediate hand.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

They told them, to wit, the porter and his companies.

11 And he called the porters; and they told *it* to the king's house within.

The porters; either his fellow porters of the city; or rather, the porters or guards of the gate of the king's house.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left † in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

† Heb. in it.

So the sense is, We may well venture these horses, though we have no more, because both they and we are ready to perish through hunger; and therefore let us use them whilst we may for our common good, or to make the discovery. But the repetition of the phrase seems to imply something more emphatical and significant than the saving of four or five horses, for which it is not probable they would be so much concerned in their circumstances. The words therefore may be rendered otherwise, *Behold, they* are *of a truth* (the Hebrew prefix *caph* being not here a note of similitude, as the other translations make it, and as it is commonly used; but an affirmation of the truth and certainty of the things, as it is taken Numb. xi. 1; Deut. ix. 10; Hos. iv. 4; v. 10; John i. 14) *all the multitude of* the horses of *Israel that are left in it* (to wit, in the city); *behold*, I say, *they* are *even all the multitude of* the horses of *the Israelites which* (i. e. which multitude) *are consumed*, i. e. reduced to this small number, all consumed except these five. And thus the vulgar Latin, and some others, understand it. And this was indeed a memorable passage, and worthy of a double *behold*, to show what mischief the famine had done both upon men and beasts, and to what a low ebb the king of Israel was come, that all his troops of horses, to which he had trusted, were shrunk to so small a number.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

Two chariot horses, or, *two chariots of horses;* or rather, *two chariot horses*, as divers render the words, i. e. horses which belonged to the king's chariots. For single horses seem much more proper for this service than chariots and horses. And whereas it was moved by the king's servant, that all the five horses should be sent, it seems it was thought by the king and others that two were sufficient for that purpose.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

In their haste, or, *in their fear*, or *consternation*, wherewith God struck them.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, [h] according to the word of the LORD.

h ver. 1.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, [i] as the man of God had said, who spake when the king came down to him.

i ch. 6. 32. ver. 2.

To have the charge of the gate; partly to prevent tumults and disorders and mischiefs amongst the people; and partly to take order about the shutting of the gates, if need were, and if the Syrians should happen to return upon them.

18 And it came to pass as the man of God had spoken to the king, saying, [k] Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

k ver. 1.

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

The Shunammite having, by Elisha's advice, left the land because of the famine, returneth home; and hath her whole estate restored to her for Elisha's sake, 1—6. He cometh to Damascus. Ben-hadad is sick, and sendeth Hazael to him with presents. Elisha foretelleth Ben-hadad's violent death, and Hazael's cruel reign, with tears. Hazael's answer: he killeth his master, and succeedeth him, 7—15. Jehoram's wicked reign in Judah: Edom and Libnah revolt, 16—23. He dieth, and Ahaziah his son succeedeth him: his wicked reign: he entertaineth friendship with Joram king of Israel, 24—29.

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cir. 891. THEN spake Elisha unto the woman,
a ch. 4. 35. [a]whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst
b Ps. 105. 16. Hag. 1. 11. sojourn: for the LORD [b]hath called for a famine; and it shall also come upon the land seven years.

Then: this particle of time may be understood either particularly and definitely of the time next following the former history, or more generally and indefinitely (as it is frequently used) of the time in which Elisha and this Shunammitish woman lived. Possibly this might happen before the history of Naaman, chap. v., or at least before the siege of Samaria, chap. vi.; but this is not certain. *Unto the woman;* expressing his gratitude for her former kindnesses, by taking special care for her preservation. *Wheresoever thou canst sojourn;* in any convenient place out of the land of Israel. *Hath called for a famine,* i. e. hath appointed to bring a famine, or a great scarcity of provisions. This expression intimates that all afflictions are sent by God, and come at his call or command. *Seven years;* a double time to the former famine under Elijah, James v. 17, which is but just and reasonable, because they were still obstinate and incorrigible under all the severe and succeeding judgments of God, and under the powerful ministry of Elisha, who confirmed his doctrine by glorious miracles. See Lev. xxvi. 21, 24, 28.

2 And the woman arose, and did after the saying of the man of God: and she went with her houshold, and sojourned in the land of the Philistines seven years.

Either because that was near her lands and dwelling, which she thought she might have an eye to, when occasion required; or because there was more plenty than in Judah; or because she knew that her going to dwell in Judah would be very displeasing to the king of Israel, whose favour she was like to need hereafter. Nor was there now that danger of idolatry from the Philistines as there had been formerly, because their power and influence was now grown inconsiderable, and probably many of the Jews and Israelites lived among them. And this land, though bordering upon Israel, was free from this famine, that it might appear that this was a special hand and judgment of God upon the Israelites for their idolatry, and for their unprofitableness under all the means of grace which now they plentifully enjoyed by Elisha and many other prophets; which the Philistines not enjoying, their sin was much less, and therefore their present condition was better.

cir. 885. 3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

Which having been forsaken by her, were possessed by her kindred, or others, who had obtained them from the king, and now intended to keep the possession of them.

c ch. 5. 27. 4 And the king talked with [c]Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

Quest. How could the king speak with Gehazi, who was a leper? *Answ.* Either the king might speak with him at a convenient distance, it being usual for others to discourse with lepers, as 2 Kings vii. 8; Matt. viii. 2; Luke xvii. 12; or his leprosy might be of that sort which was not infectious; or, if his leprosy was such as made him yet to be unclean, the king's great curiosity might easily prevail with him to break a ceremonial law, who made no scruple of violating God's moral law.

5 And it came to pass, as he was telling
d ch. 4. 35. the king how he had [d]restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

The woman was by God's wonderful and gracious providence brought thither in the most advantageous season.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain ‖officer, saying, Restore all that *was* her's, and all the fruits of the field since the day that she left the land, even until now.
‖ Or, eunuch

The king asked the woman concerning the truth of Gehazi's relation.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. 885.

To Damascus; either to the city, or rather to the kingdom, of Damascus, by comparing ver. 9; as Samaria, which properly was the name of the city, is sometimes the name of the kingdom; of which see on 1 Kings xiii. 32. Hither he came by the special direction of the Spirit, and under God's protection, upon the errand here following.

8 And the king said unto [e]Hazael, [f]Take a present in thine hand, and go, meet the man of God, and [g]enquire of the LORD by him, saying, Shall I recover of this disease?
e 1 Kings 19. 15.
f 1 Sam. 9. 7. 1 Kin. 14. 3.
g ch. 3. 5. ch. 1. 2.

Take a present in thine hand; by which he thought to purchase his favour, and the healing of his disease.

9 So Hazael went to meet him, and took a present † with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?
† Heb. in his hand.

Forty camels' burden. Hazael carried the more noble present, hoping, as his master did, to get some interest in the prophet and advantage to himself by it. Whether the prophet received it or not, is not here mentioned; but it is most probable he did not, from his former practice, chap. v., and because the reasons which then swayed him were still of the same force. *Son Ben-hadad:* he who before persecuted him as an enemy, chap. vi. 13, 14, now in his extremity honours him like a father.

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that [h]he shall surely die.
h ver. 15.

Here is no contradiction; for the first words contain an answer to Ben-hadad's question, ver. 8, *Shall I recover of this disease?* To which the answer is, *Thou mayest* or *shalt recover,* i. e. notwithstanding thy disease, which is not mortal, and shall not take away thy life. The latter words contain the prophet's explication of or addition to that answer, which is, that he should die, not by the power of his disease, but by some other cause. But it is observable, that in the Hebrew text it is *lo,* the adverb. which signifies *not;* which though most affirm to be put for *lo,* the pronoun, signifying *to him;* yet others take it as it lies, and translate the words thus, *Say, Thou shalt not recover; for the Lord hath showed me that he shall surely die.* Or, according to the former reading, the first words may be taken interrogatively, *Say unto him, Shalt thou indeed recover?* (as thou dost flatter thyself:) no; (which negation is implied in the very question, and gathered from the following words;) *for the Lord hath showed me that he shall surely die.*

11 And he settled his countenance † stedfastly, until he was ashamed: and the man of God [i]wept.
† Heb. and set it.
i Luke 19. 41.

He settled his countenance stedfastly; the prophet fixed his eyes upon Hazael. *Until he was ashamed;* either till

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the prophet was ashamed to look any longer upon him; or till Hazael was ashamed, as apprehending that the prophet suspected or discerned something extraordinary and of an evil and shameful nature in him. The Hebrew words are ambiguous, and may indifferently be referred to either of them; but they seem more properly to belong to Hazael, because it follows, by way of distinction, *the man of God wept*.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know [k] the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and [l] wilt dash their children, and rip up their women with child.

k ch. 10. 32. & 12. 17. & 13. 3, 7. Amos 1. 3.

l ch. 15. 16. Hos. 13. 16. Amos 1. 13.

So here was a double cause of his grief and tears, the evil of sin in Hazael, and the evil of suffering upon Israel.

13 And Hazael said, But what, [m] *is* thy servant a dog, that he should do this great thing? And Elisha answered, [n] The LORD hath shewed me that thou *shalt be* king over Syria.

m 1 Sam. 17. 43.

n 1 Kings 19. 15.

Is thy servant a dog? either so vile and unworthy, as this expression is used, 2 Sam. iii. 8; ix. 8; or so impudent, for which dogs are noted; or so fierce, and barbarous, and inhuman. Compare Psal. xxii. 16, 20; lix. 6. *Thou shalt be king over Syria;* and when thou shalt have power in thy hand, thou wilt discover that bloody disposition, and that hatred against God's people, which now lies hid from others, and possibly from thyself; and therefore with the kingdom thou wilt inherit their cruel dispositions.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

He represents the prophet's answer by halves, that by his master's security he might have the fitter opportunity to execute his treasonable design.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

Spread it on his face; pretending, it may be, to cool his immoderate heat with it; but applying it so closely, that he choked him therewith; by which artifice his death seemed to be natural, there being no signs of a violent death upon his body. And this he the more boldly attempted, because the prophet's prediction made him confident of the success. *Hazael reigned in his stead;* having the favour of the people, and of the men of war.

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16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, [o] Jehoram the son of Jehoshaphat king of Judah † began to reign.

o 2 Chron. 21. 3, 4.

† Heb. *reigned.* Began to reign in consort with his father.

Jehoram was first made king or viceroy by his father divers years before this time, to wit, at his expedition to Ramoth-gilead, as was noted before; which dominion of his ended at his father's return. But now Jehoshaphat, being not far from his death, and having divers sons, and fearing some competition and dissension among them, makes Jehoram king the second time, as David did Solomon upon the like occasion, 1 Chron. xxix. 22, which is the thing here related. But of this see more in the notes on 2 Kings i. 17; iii. 1.

17 [p] Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

p 2 Chron. 21. 5, &c.

Part with his father, and part by himself alone.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for [q] the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

q ver. 26.

He walked in the way of the kings of Israel, after his father's death. *The daughter of Ahab;* Athaliah, ver. 26. This unequal marriage, though Jehoshaphat possibly designed it as a mean of uniting the two kingdoms under one head, and in the true religion, is here and elsewhere noted as the cause both of the great wickedness of his posterity, and of those sore calamities which befell them.

19 Yet the LORD would not destroy Judah for David his servant's sake, [r] as he promised him to give him alway a † light, *and* to his children.

r 2 Sam. 7. 13. 1 Kings 11. 36. & 15. 4. 2 Chron. 21. 7.

† Heb. *candle,* or, *lamp.*

Alway, Heb. *all days,* until the coming of the Messiah, as it is elsewhere limited and explained; for so long, and not longer, this succession might seem necessary for the making good of God's promise and covenant made with David. But when the Messiah was once come, there was no more need of any succession, and the sceptre might and did without any inconvenience depart from Judah, and from all the succeeding branches of David's family, because the Messiah was to hold the kingdom for ever in his own person, though not in so gross a way as the carnal Jews imagined, but in a spiritual manner. *A light,* i. e. a son and successor. Of this phrase, see on 1 Kings xi. 36.

20 ¶ In his days [s] Edom revolted from under the hand of Judah, [t] and made a king over themselves.

s Gen. 27. 40. ch. 3. 27. 2 Chron. 21. 8, 9, 10.

t 1 Kings 22. 47.

From under the hand of Judah; under which they had been from David's time, 2 Sam. viii. 14. Compare 1 Kings xxii. 47.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

i. e. The common soldiers of the Edomites, herein following the example of their captains.

22 ‖ Yet Edom revolted from under the hand of Judah unto this day. [u] Then Libnah revolted at the same time.

‖ And so fulfilled, Gen. 27. 40.

u 2 Chron. 21. 10.

Edom revolted; for though Joram had given them a defeat, yet it may seem to have been no great slaughter, but only a putting them to flight; and therefore they might easily rally again. And Joram could not pursue the victory, because he was recalled by the revolt of his own subjects, which had taken the occasion of his absence, and probably feared that others would follow their example, if they had the like occasion. *Libnah;* a considerable city in Judah, belonging to the priests, Josh. xv. 42; xxi. 13. Why *Libnah revolted,* see 2 Chron. xxi. 10, 11. It is probable they returned to their obedience, because those words, *unto this day,* which are added to the former clause, are omitted here.

23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

Of which see on 1 Kings xiv. 19.

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and [x] ‖ Ahaziah his son reigned in his stead.

x 2 Chron. 22. 1. 885.

‖ Called, *Azariah,* 2 Chron. 22. 6. and *Jehoahaz,* 2 Chron. 21. 17. & 25. 23.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

In the twelfth year of Joram. Object. It was *in the eleventh year of Joram,* chap. ix. 29. *Answ.* Either, first, He began to reign in the confines of Joram's eleventh and twelfth year, in the very end of his eleventh year, or towards the beginning of the twelfth, whence it is indifferently ascribed to the one or the other. Or, secondly, The one year of Ahaziah did concur with the latter half of Joram's eleventh year, and the former half of his twelfth year: and if he could not be said to *begin to reign* in both these years, yet he might unquestionably be said to *reign* in both of them; and the Hebrew word, both here and chap. ix. 29, properly

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signifies *he reigned*, and not he *began to reign*, as it is translated. Or, thirdly, Ahaziah began to reign with his father, and during his life, according to the late examples both in Judah and Israel, there being also special occasion for it, by reason of Joram's cruel and long sickness, 2 Chron. xxi. 18, &c.; and this was in Joram's eleventh year, and then his father died, and he began his single reign in Joram's twelfth year. *Ahaziah*, called also *Jehoahaz*, 2 Chron. xxi. 17, and *Azariah*, 2 Chron. xxii. 6.

y See 2 Chr. 22. 2.

26 [y]Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the ‖daughter of Omri king of Israel.

‖ Or, *granddaughter*; See ver. 18.

How this agrees with 2 Chron. xxii. 2, see on that place. *The daughter of Omri*, i. e. his granddaughter. See above on ver. 18.

a 2 Chron. 22. 3, 4.

27 [a]And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

He was the proper son of Athaliah, daughter of Ahab, and the grandson-in-law of Ahab, because his father was Ahab's son-in-law, ver. 18.

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a 2 Chron. 22. 5.

28 ¶ And he went [a]with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

b ch. 9. 15.

† Heb. *wherewith the Syrians had wounded.*

‖ Called, *Ramoth*, ver. 28.

c ch. 9. 16. 2 Chron. 22. 6, 7.

† Heb. *wounded.*

29 And [b]king Joram went back to be healed in Jezreel of the wounds † which the Syrians had given him at ‖Ramah, when he fought against Hazael king of Syria. [c]And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was † sick.

The same place with Ramoth, or Ramoth-gilead.

CHAP. IX.

Elisha sendeth a young prophet with instructions to anoint Jehu king over Israel; whom he chargeth to destroy the house of Ahab, and fleeth, 1—10. *Jehu is made king by the soldiers; killeth Joram in the field of Naboth,* 11—26; *killeth also Ahaziah king of Judah,* 27—29; *causeth Jezebel to be thrown out of a window; who is devoured by dogs,* 30—37.

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a 1 Kings 20. 35.

b ch. 4. 29. Jer. 1. 17.

c ch. 8. 28, 29.

AND Elisha the prophet called one of [a]the children of the prophets, and said unto him, [b]Gird up thy loins, and take this box of oil in thine hand, [c]and go to Ramoth-gilead:

Gird up thy loins; for haste, to take this opportunity when the kings of Israel and Judah were both absent, chap. viii. 29, and Jehu, as it seems, was left in chief command.

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among [d]his brethren, and carry him to an † inner chamber;

d ver. 5, 11.

† Heb. *chamber in a chamber.*

Partly that the work may not be hindered, and partly for the security of thy own person. See ver. 3.

e 1 Kings 19. 16.

3 Then [e]take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

I have anointed thee king over Israel: this was not his whole message; but the rest of it is particularly declared ver. 7—10, and is to be understood here.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

Which is here noted as an eminent act of obedience, whereby he run into a manifest hazard of his life.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, [f]Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

f 1 Kings 19. 16. 2 Chr. 22. 7.

Into the house, i. e. into an inner chamber in the house, ver. 2. *He poured the oil on his head*; thereby in God's name letting him into the actual possession of the kingdom. For if Elijah did before this time anoint him, as some think, from 1 Kings xix. 16, that unction did only confer a remote right to the kingdom, as Samuel's unction did to David, 1 Sam. xvi. 13. Though others think Elijah did perform that command by Elisha, to whom he left it in charge, and Elisha waited God's time and command for the actual execution of it, which he received at this time.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, [g]at the hand of Jezebel.

g 1 Kings 18. 4. & 21. 15.

Smite, i. e. kill and destroy, as that word is used, Gen. viii. 21, and elsewhere. *Thy master*; thy former lord and king.

8 For the whole house of Ahab shall perish: and [h]I will cut off from Ahab [i]him that pisseth against the wall, and [k]him that is shut up and left in Israel:

h 1 Kings 14. 10. & 21. 21.

i 1 Sam. 25. 22.

k Deu. 32. 36.

9 And I will make the house of Ahab like the house of [l]Jeroboam the son of Nebat, and like the house of [m]Baasha the son of Ahijah:

l 1 Kings 14. 10. & 15. 29. & 21. 22.

m 1 Kings 16. 3, 11.

10 [n]And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

n 1 Kings 21. 23 ver. 35, 36.

In the portion of Jezreel; in that part of land in or near the city, which belonged to Naboth.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came [o]this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

o Jer. 29. 26. John 10. 20. Acts 26. 24. 1 Cor. 4. 10.

To the servants of his lord; to the rest of the commanders and officers there present. *Is all well?* is not this unlucky messenger come with some ill tidings? *Wherefore came this mad fellow?* they perceived him to be a prophet by his habit, and gestures, and manner of speech. And these profane soldiers esteemed the Lord's prophets madmen; partly, because of their neglect of themselves, and contempt of all worldly wealth and honour, which the wise men of this world so greedily seek, and of their strange and uncouth manner of living; partly, because of their holy exercises to which they devoted themselves, which they esteemed nothing but a religious frenzy; and partly, because of those unusual and seemingly ridiculous gestures and actions which the prophets sometimes used in raptures of spirit, or in the fervours of devotion. Compare Jer. xxix. 26; John x. 20; Acts xxvi. 24. *Ye know the man, and his communication*; you rightly guess that he was a madman, and so it appears by his discourse with me, which was, after the manner of that sort of men, vain and impertinent, to tell me of my sins, or of my duty, or such things as are not worth my speaking, or your hearing.

12 And they said, *It is* false; tell us now.

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And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

It is false: there is something extraordinary and of great importance in his message, as we plainly perceive by his calling thee into an inner chamber, by his great expedition, and by his gesture and carriage. *Tell us now:* his concealment of the thing made them more greedy to know it.

p Matt.21.7. 13 Then they hasted, and [p]took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu †is king.

† Heb. reigneth.

Then they hasted; being well-pleased with the thing; partly, from the advantage which hereby they expected; partly, from that desire of change which is in most men's natures; and principally, by God's providence inclining their hearts to Jehu. *Took every man his garment, and put it under him;* a ceremony used in the eastern parts towards superiors, in token of great reverence to his person, that they would not have his feet to touch the ground, and that they put themselves and their concerns under his feet, and into his disposal. See on Matt. xxi. 7. *On the top of the stairs;* in some high and eminent place, whence he might be seen and owned by all the soldiers, who were called together upon this great occasion.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

Joram had kept Ramoth-gilead; which interpreters conclude to have been taken by Joram before this time, though the taking of it be not mentioned. This they gather, first, from the mention of the *inner chamber*, ver. 2, and of the *top of the stairs* here; secondly, from ver. 15, *Let none go forth out of the city.* But these arguments seem not to be cogent. Not the former, because there might be some suburbs or outbuildings belonging to the city, or not far from it, which the Israelites might have in their possession. Nor the latter, as we shall there see. And if it was taken, why should *all Israel* be there to keep it, for which a strong garrison was sufficient? The words therefore may be otherwise rendered, exactly according to the Hebrew, *Joram had kept*, or *did keep*, (to wit, by his army left there,) or *put guards*, or *laid siege at*, or *to*, (for so the particle *beth* is oft used,) *Ramoth-gilead.* And therefore he had *all Israel*, i. e. all the military force of Israel, with him, that he might both maintain the siege, and withal oppose Hazael, who sought to relieve it.

q ch. 8. 29. † Heb. Jehoram. 15 But [q]king †Joram was returned to be healed in Jezreel of the wounds which †Heb. smote. the Syrians †had given him, when he fought with Hazael king of Syria.) And † Heb. Let no escaper go, &c. Jehu said, If it be your minds, *then* †let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

When he fought with Hazael; when he came with an army, either to retake the city taken by Joram, or to raise the siege. *Out of the city;* or, *from the city;* either from within the city, or from before it, from the siege or army. *To go to tell it in Jezreel;* that we may surprise him, and so more easily subdue him.

16 So Jehu rode in a chariot, and went r ch. 8. 29. to Jezreel; for Joram lay there. [r]And Ahaziah king of Judah was come down to see Joram.

Went to Jezreel, accompanied with the horsemen of his army.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace?

Inquire who it is comes, and if he come upon peaceable terms. For he feared, lest either the Syrians had prevailed there, or some sedition or rebellion was raised against him; which the example of Libnah, and his own guilty conscience, made him fear.

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

What hast thou to do with peace? what right hast thou, or thy master that sent thee, to peace?

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the ‖driving *is* like the driving of Jehu the son of Nimshi; for he driveth †furiously.

‖ Or, marching.

† Heb. in madness.

As his temper is hasty and fierce, so is his march.

21 And Joram said, †Make ready. And his chariot was made ready. And [s]Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and †met him in the portion of Naboth the Jezreelite.

† Heb. Bind.

s 2 Chron. 22. 7.

† Heb. found.

Against Jehu, or, *to meet Jehu,* to know his intentions, and by his presence to repress any seditious inclinations which might be in Jehu or his followers. *In the portion of Naboth the Jezreelite;* in that field which formerly belonged to Naboth, part whereof was enclosed by Ahab, and made a garden.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many?

Is it peace? dost thou come to me with a peaceable mind, or in a way of hostility? For now, when it was too late, he began to suspect some treachery; which God hid from him before, to prepare him for destruction. *What peace?* what cause hast thou to expect peace, when thou hast so long abetted, and dost still abet, and allow thy mother in her abominable practices? *The whoredoms of thy mother Jezebel, and her witchcrafts;* which are to be understood, either, literally; spiritual whoredom, which is idolatry, being oft punished with corporal; see ver. 30; and *witchcraft* there was oft practised by idolaters. Or rather, mystically and spiritually of her idolatry, which is oft called *whoredom*, because it is a departing from God, to whom we are all tied by many obligations; and *witchcraft*, either because it doth so powerfully bewitch and deceive men's minds, or because it is a manifest entering into covenant with the devil. For idolatry being her chief sin, and the cause of all the rest, it seems improbable that Jehu would omit that in the indictment which he drew against her. He mentions not Joram's, but his mother's sins; partly, because they were more notorious and infamous; partly, because they were the principal cause why God inflicted, and he was come to execute, these judgments; partly, because by his connivance he had made them his own; and partly, because he could find no gross and odious matter wherewith to charge him, except about the worship of the calves; which he forbore to mention, both lest it should lose his interest amongst his officers and soldiers, who were devoted to that worship; and because he himself intended to keep it up.

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

Joram turned his hands; either that therewith he might turn the reins of the chariot, or that by this motion he might direct his charioteer to turn it from Jehu.

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† Heb. *filled his hand with a bow.*
† Heb. *bowed.*

24 And Jehu †drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he †sunk down in his chariot.

Between his arms; between his shoulders, when he was turned or turning back, the chariot being probably open behind, as many times they were.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou
t 1 Kings 21. 29. rode together after Ahab his father, †the LORD laid this burden upon him;

When I and thou rode together after Ahab his father; which might be when Ahab went in his chariot, attended with his nobles or chief officers, (of which these were two,) to take a formal and solemn possession of Naboth's land; for then the prophet Elijah met him, and denounced this judgment against him, 1 Kings xxi. 17, &c. *This burden,* i. e. this grievous prophecy; for such are oft and truly called *burdens,* as Isa. xiii. 1; xv. 1; Jer. xxiii. 33, 34; Nah. i. 1.

† Heb. *bloods.*
u 1 Kings 21. 19.
‖ Or, *portion.*

26 Surely I have seen yesterday the †blood of Naboth, and the blood of his sons, saith the LORD; and u I will requite thee in this ‖plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground,* according to the word of the LORD.

The blood of his sons; who, as it seems, were killed with their father by Jezebel's advice, to make the possession of the vineyard more sure to Ahab, though it be not mentioned in its proper place, 1 Kings xxi. 13; for it is not unusual to bring in such fragments of history in succeeding writings which were neglected in the history of those matters. Thus we read of the *earthquake in the days of Uzziah,* Amos i. 1, which was not recorded in his history, in the Books of the Kings or Chronicles. Although he might well be charged with taking away the lives of his sons, because he took away the necessary supports of their lives. *I will requite thee in this plat;* of which see the notes on 1 Kings xxi. 19. *Cast him into the plat of ground;* where he shall lie unburied, and be a prey to the dogs or fowls, according to the prediction, 1 Kings xxi. 24.

27 ¶ But when Ahaziah the king of Judah saw *this,* he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going
x In the kingdom of *Samaria,* 2 Chr. 22. 9. up to Gur, which *is* by Ibleam. And he fled to x Megiddo, and died there.

By the way of the garden-house; by some secret way, hoping to escape whilst they were busy about Joram. *Smite him also,* as you have done Joram; for he also is of the house of Ahab, chap. viii. 18. *They did so;* they smote or wounded him, but not mortally; either supposing that the wound was mortal; or being more remiss in executing Jehu's sentence against him, because they were not so much concerned in his as in Joram's death; or because they had some kindness for him, either for his own or for Jehoshaphat's sake. *He fled to Megiddo, and died there. Quest.* How doth this agree with 2 Chron. xxii. 9, *He sought Ahaziah: and they caught him, for he was hid in Samaria, and brought him to Jehu: and when they had slain him,* &c. *Answ.* Either, first, Samaria is there to be understood, not of the city, but of the kingdom or territory so called, 1 Kings xiii. 32, and elsewhere, in which Megiddo was; and so that may be noted to show that he could not flee into his own kingdom, where he might have been safe; but was forced to take up in another part of the kingdom of Israel, in the territory of Samaria, and there to hide himself. Or, secondly, If Samaria be the city, then the history is briefly and imperfectly described here, and the defects supplied there; (the Book of Chronicles being in great part written for that end, to supply things omitted in the Book of Kings;) and out of both the history may be thus completed: He fled first to Megiddo, and thence to Samaria, where he was caught, and thence brought to Jehu, and by his sentence was put to death at Megiddo, either because Jehu was there at that time upon some occasion, or for some other reason, which at this distance of time we cannot understand.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

Which they did by Jehu's permission for Jehoshaphat's sake, 2 Chron. xxii. 9.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

cir. 886. Then he began to reign as Viceroy to his Father in his sickness, 2 Chron. 21. 18, 19. But in Joram's 12th Year he began to reign alone, ch. 8. 25.

Of this see the note on chap. viii. 25.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it;* y and she †painted her face, and tired her head, and looked out at a window.

cir. 884.
y Ezek. 23. 40.
† Heb. *put her eyes in painting.*

Either hoping that by her majestic dress and carriage she might strike Jehu or his followers with such an awe, that they should not offer any injury to her person; or rather, because perceiving her case to be desperate, and that she could not live, was resolved to die with honour and gallantry.

31 And as Jehu entered in at the gate, she said, z *Had* Zimri peace, who slew his master?

z 1 Kings 16. 9, —20.

At the gate of the king's palace. *Had Zimri peace, who slew his master?* remember that thy brother traitor Zimri had but a very short enjoyment of the benefit of his treason, and was speedily and severely punished for it by my grandfather, Omri, 1 Kings xvi. 9, 16, and do thou expect the same from some of my posterity.

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three ‖ eunuchs.

‖ Or, *chamberlains.*

For such used to attend upon queens in their chambers.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

They threw her down; being mercenary creatures, they quickly comply with Jehu's command, sacrificing her life to save their own.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman,* and bury her: for a she *is* a king's daughter.

a 1 Kings 16. 31.

This he suddenly commanded, either because he had forgot the charge given him above, ver. 10, or because having done his own business, he was careless about God's work, and the fulfilling of his threatening. *For she is a king's daughter:* see 1 Kings xvi. 31. He doth not say, *because she was a king's wife,* lest he should seem to show any respect to that wicked and cursed house of Ahab, which God had devoted to ignominy and utter destruction.

35 And they went to bury her: but they found no more of her than the scull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake †by his servant Elijah the Tishbite, saying, b In the portion of Jezreel shall dogs eat the flesh of Jezebel:

† Heb. *by the hand of.*
b 1 Kings 21. 23.

This is the word of the Lord: this strange providence brings that to his mind which he had forgotten, or did not regard.

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37 And the carcase of Jezebel shall
[c] Ps. 83. 10. be [c]as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

These words are not extant in the place where this prophecy is first mentioned, 1 Kings xxi. 23, but are here added, either by Jehu, by way of explication and amplification; or rather, because Elijah spoke them, though they be not there recorded, as being for the substance of them contained in the former words; it being usual to insert some passages in following writings which had been omitted in the former.

CHAP. X.

Jehu by his letters causeth seventy of Ahab's sons to be slain: the fact is excused by Elijah's prophecy, 1—11. Also forty-two of king Ahaziah's brethren, 12—14. By subtlety he slayeth all the priests and prophets of Ahab; breaketh down his images and temple, 18—28. He followeth the sin of Jeroboam, 29—31. Hazael oppresseth Israel: Jehoahaz succeedeth Jehu, 32—36.

884. AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the
† Heb. nourishers. elders, and to †them that brought up Ahab's *children*, saying,

Ahab had seventy sons; either, first, properly sons by several wives; or rather, secondly, grandsons are comprehended, who are oft called *sons*, and grandfathers *fathers*, in Scripture. *In Samaria;* either because they were bred up there, that being the chief city of the kingdom; or because upon the tidings of Joram's slaughter they fled thither, or were by their friends conveyed from several parts thither, as to the strongest place; in which it may seem by Jehu's message they intended to defend themselves and Ahab's children, and to set up one as king in Joram's stead; or rather, because they were left there by Joram when he went to Ramoth-gilead, that if the Syrians had prevailed against him, they might have safety in that very strong and great city, and he by their means succour from it. *Unto the rulers of Jezreel*, Heb. *the princes of Jezreel*, i. e. the great persons and officers of the court, which then was and had been for some time at Jezreel, who either had fled thither with Ahab's sons, upon the news of Jehu's actions and successes; or rather, had been sent by Joram with his sons to Samaria, to take care of them there. *To the elders;* either by age, or rather by office; the rulers or senators of Samaria. *To them that brought up Ahab's children;* that had a more particular care of the several children under the inspection of the *princes* or *rulers* here mentioned.

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

Thus he speaks, either because he had some notice of their intentions thus to do; or to make trial of them, whether they would do so, or would be true to him and his designs; or to signify to them his intentions of fighting against them, if they did so, that by the terror hereof he might bring them to a compliance with him.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

All their power and interest, either in Jezreel, or in the army before or in Ramoth-gilead, could not hinder him from executing his design from killing the two kings, and from invading one of their kingdoms. It is true, he surprised the kings, which a little weakens their argument; but fear and self-love made them easily yield to it.

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

He that was over the house; the chief governor of the king's palace or castle there. *He that was over the city;* the chief magistrate or military governor. *We will do all that thou shalt bid us;* they make no delays or conditions, but submit all to his mercy.

6 Then he wrote a letter the second time to them, saying, If ye *be* †mine, † Heb. *for me.* and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

Then he wrote a letter: thus Jezebel is requited for her letter directed in like manner to the elders of Naboth's city, whereby his life was wickedly taken away, 1 Kings xxi. 8. And it is probable that some of these elders were concerned in that very business, which makes the judgment of God more remarkable. *Take ye the heads of the men;* which word seems to imply that some of them were grown up, who doubtless trod in their parents' steps; and those that were younger were justly cut off for their parents' sin; of which see on Exod. xx. 5; Deut. v. 9.

7 And it came to pass, when the letter came to them, that they took the king's sons, and [a] slew seventy persons, and put [a] 1 Kings 21. 21. their heads in baskets, and sent him *them* to Jezreel.

Slew seventy persons: Jehu justly required this, because the sovereign and most righteous Lord of all men's lives commanded it; but the Samaritans wickedly obeyed it, because they destroyed persons in a great measure innocent, merely out of slavish fear, and without any knowledge of or regard to God's command.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

At the entering in of the gate; the place of judicature, to signify that this was an act of justice, and of God's righteous judgment; and the place of greatest concourse, where people went out of the city, and came into it, and whither they resorted for judgment and other occasions; that all men might behold this dreadful spectacle of Divine vengeance upon Ahab's family, and thereby might justify Jehu's cause and proceedings.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, [b] I conspired against my master, and slew [b] ch. 9. 14, 24. him: but who slew all these?

To all the people; either, first, To the promiscuous multitude met there to gaze upon this sad and strange spectacle. So the sense is, Be not ye troubled nor affrighted with these unusual and dismal occurrences: if any thing be amiss in these actions, I do here publicly and solemnly acquit you as righteous and innocent; do not you therefore fear any vengeance from God or men for it: if there be any guilt, it is in me, and in those who cut off these heads. Or, secondly, To those who cut off and brought the heads; for the same persons did both, and were here present, as Jehu commanded them, ver. 6: to them he speaks in the audience of all the people; or by *all the people* may be meant all those who brought the heads, and were there waiting for Jehu, according to his order. So the speech is in part ironical, to this purpose, *You are righteous* in your own eyes, and you look upon me as a traitor, and rebel, and murderer,

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because I have risen against and slain my master, which I acknowledge I have done. But if I am guilty, you are not innocent, and therefore cannot accuse me; for I have killed one, but you a great number. This explication seems probable; only the Hebrew word *ham* being generally used of the common people, may seem not so fitly to agree to these rulers and great men, who had brought the heads; and that expression, *to all the people*, implies that Jehu did not direct his speech to some particular persons, but to the whole body of the people then present, whom he clears from all blame, and to whom he appeals as witnesses between him and these persons.

c 1 Sam. 3. 19.

10 Know now that there shall [c] fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done

d 1 Kings 21. 19, 21, 29. + Heb. *by the hand of.*

that which he spake [d] † by his servant Elijah.

But the truth is, neither I nor they are to be blamed; nor you that assisted and encouraged me herein; for this is not man's work, but God's, and done by his command. He mentions *Elijah* rather than Elisha; partly because Elijah was now dead, and therefore his name and memory was more sacred than Elisha's, who was yet alive; this being the common humour and folly of mankind, to value and honour those that are dead, whom they contemned whilst they lived; and partly because Elijah's prophecy was known, and public, and famous; when Elisha's was delivered in a corner, and that not from his own mouth, but by one of the sons of the prophets.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his ‖kinsfolks, and his priests, until he left him none remaining.

‖ Or, *acquaintance.*

All his great men; whom he had advanced and made great in wealth, or honour, and quality; who had been partners with him in his sins, and who were likely to be avenged of his death. *His priests;* his domestic priests, which had waited upon Ahab and Jezebel in their idolatrous services, and were fed at the king's table. Compare 1 Kings xviii. 19. Or, *his chief officers* of state, as that word is sometimes used; of which see 2 Sam. viii. 18, compared with 1 Chron. xviii. 17. *Object.* These were included in *his great men* mentioned before. *Answ.* Yet may they well be mentioned apart, as a distinct and the most eminent sort of them. *He left him none remaining*, to wit, in that place and kingdom; for he did leave some of the royal seed of Judah, chap. xi. 1, 2.

12 ¶ And he arose and departed, and came to Samaria. *And* as he *was* at the

+ Heb. *house of shepherds binding sheep.*

† shearing house in the way,

Where they used to shear sheep, and then to feast, after their manner, 1 Sam. xxv. 36; 2 Sam. xiii. 23. Or this may be the name of a place, *Beth-heked of the shepherds;* or, *Beth-hoked-rohim.*

e ch. 8. 29. 2 Chro. 22. 8. + Heb. *found.*

13 [e] Jehu † met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go

+ Heb. *to the peace of, &c.*

down † to salute the children of the king and the children of the queen.

The brethren; not strictly so, for they were killed before this, 2 Chron. xxi. 17; but his *brethren's sons*, as they are called, 2 Chron. xxii. 8, or others of his near kinsmen, such being oft called *brethren* in Scripture; as Gen. xiii. 8.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

They took them alive, and slew them; partly in compliance with God's command, chap. ix. 8, for these were of the house of Ahab by the mother's side, chap. viii. 18; and partly that they might neither claim the kingdom of Israel in right of their grandmother; as they might well have done, if God had not given it to Jehu; nor revenge the deaths of their near relations. *At the pit of the shearing-house*, where he intended to bury them.

15 ¶ And when he was departed thence, he † lighted on [f] Jehonadab the son of [g] Rechab *coming* to meet him: and he † saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, [h] give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

+ Heb. *found.* f Jer. 35. 6, &c. g 1 Chr. 2. 55. + Heb. *blessed.* h Ezra 10. 19.

Jehonadab the son of Rechab; a Kenite, 1 Chron. ii. 55, and a man of singular prudence and piety; as appears from this history, and from Jer. xxxv. 6. *Coming to meet him*, to congratulate with him for the destruction of that wicked family, and to encourage and advise him to proceed in fulfilling the will of God revealed to him. *He saluted him;* Jehu saluted Jehonadab. *Is thine heart right, as my heart is with thy heart?* dost thou heartily approve of and affect me, and my present proceedings, as my heart doth as sincerely cleave to thee as thine own heart doth? *Give me thine hand*, as a sign of friendship and consent. See Gal. ii. 9. These may be the words, either, 1. Of Jehu; and so here is an ellipsis, *If it be*, for *And Jehu said, If it be.* Compare 1 Kings xx. 34. Or, 2. Of Jehonadab, who having said, *It is*, adds, *If it be*, i. e. if thine heart be with mine, as thou sayest it is, *give me thine hand.* But this the ellipsis is larger than the former. And it seems not so decent and proper for Jehonadab, a stranger and subject, to speak thus to the king, as for the king to say so to him.

16 And he said, Come with me, and see my [i] zeal for the LORD. So they made him ride in his chariot.

i 1 Kings 19. 10.

My zeal for the Lord, i. e. for the vindication of his honour and quarrel, and for the execution of his commands. Do not believe my words, but mine actions, which thine eyes shall behold. *They*, i. e. Jehu's servants, opened the door of his chariot, and lifted up Jehonadab into it.

17 And when he came to Samaria, [k] he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, [l] which he spake to Elijah.

k ch. 9. 8. 2 Chr. 22. 8. l 1 Kings 21. 21.

All that remained unto Ahab; either all his household; or rather, all his kindred and relations, though more remote from him.

18 ¶ And Jehu gathered all the people together, and said unto them, [m] Ahab served Baal a little; *but* Jehu shall serve him much.

m 1 Kings 16. 31, 22.

Jehu gathered all the people together; by their representatives, their elders or rulers, as was usual; to whom he imparts his mind; and they being generally corrupt, and time-servers, and such as had no sense of religion in them, durst not oppose his resolution, but seemed to comply with it. *Jehu shall serve him much:* as if he had said, My quarrel is only with Ahab's family, and not with Baal; which my actions shall manifest; which words being manifestly false, and spoken with a design to deceive, cannot be excused from sin, though they were uttered with a pious intention; this being an unmovable principle, that we must not *do* the least *evil* of sin, that the greatest *good may come*, Rom. iii. 8. And if Jehonadab did concur with Jehu herein, it was a human infirmity.

19 Now therefore call unto me all the [n] prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

n 1 Kings 22. 6.

All his servants; either, 1. All his ministers; of whom there may seem to have been several sorts, whereof two are

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here distinctly mentioned, *his prophets* and *priests;* and the rest of the inferior sort may be comprehended under this general title of *servants*, because they were to attend upon the others in their sacred ministrations. And these being once destroyed, Jehu rightly concluded that the rest would fall of course. And this sense may seem to be favoured by ver. 22, wherein *vestments* were brought forth *for all* these *worshippers of Baal;* which were not commonly used by the people in the worship either of God or of Baal, but only by the priests or ministers. Or, 2. All his *worshippers*, as the same word is translated in the close of this verse. *Quest.* How could all these be contained in one house of Baal? *Answ.* Well enough, for the number of Baal's worshippers had been vastly diminished by the ministry of Elijah and Elisha, and the rest of the prophets, and by Joram's neglect and disuse of that worship. For the generality of the Israelites had too much knowledge to have any real and religious respect to such senseless idols; only they practised it in compliance with the humour of their king and queen, and for worldly or wicked ends; and therefore when the king deserted it, they generally forsook it, some few silly and besotted persons excepted, who are here gathered together. Besides, this house or temple of Baal might be very large and capacious, and probably was so, because it was the chief of that sort, as being in the king's city, and nigh his palace, and for the use of the king and queen, and the whole court, and for great and high solemnities. Moreover, as the name of the *house* or *temple* of God at Jerusalem oft signifies not only the principal building, but all the other buildings and courts belonging to it, in which all the worshippers stood when they worshipped; so it might be here; and so there was space sufficient for all the worshippers of Baal which can reasonably be thought to have been at this time in all Israel. *I have a great sacrifice to do to Baal;* I will offer to him a noble and acceptable sacrifice; not of sheep, or oxen, &c., as they understood it, but of his own beloved priests, and prophets, and servants, as he meant it. *In subtlety;* with another design, that he might both certainly discover and utterly destroy them all, without any further trouble, or danger of sedition or tumult in his kingdom.

† Heb. *Sanctify.*

20 And Jehu said, †Proclaim a solemn assembly for Baal. And they proclaimed *it*.

Proclaim, Heb. *sanctify*. Prepare yourselves and all things necessary for this solemn day, and sacrifice, and feast, which I intend to keep.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the °house of Baal; and the house of Baal was ‖ full from one end to another.

° 1 Kings 16. 32. ‖ Or, *so full, that they stood mouth to mouth.*

There was not a man left that came not; either, 1. Because they thought Jehu was serious and sincere in his professions; it being natural and usual for men too easily to believe what they wish to be true. And for the *priests* which Jehu destroyed before, ver. 11, they might think that was done only because of their nearness and relation to Ahab and his family. Or, 2. For fear of their lives; for certain death was threatened to all that did not come, ver. 19, which considering Jehu's fierce and bloody temper, they knew would be executed; whereas, if they did come, there was more than a possibility of the sparing of their lives; for Jehu was known to be indifferent and unconcerned in matters of religion, one that had served Baal when his prince Ahab lived and did so, and forsook it when the next prince Joram did; and therefore it was doubtful whether Jehu had not in good earnest returned to his first love, to that religion which he had formerly embraced, and only deserted in complacency to others. Or, 3. By God's just providence, deceiving their minds and inclining their hearts to come to their own destruction. *Into the house*, i. e. the temple.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

Vestments; sacred garments; such as were used by the priests and others of the Lord's ministry in God's worship; and from thence the devil borrowed this custom in his worship.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

The Baalites possibly did not know *Jehonadab*, and therefore suspected nothing; or if any of the more crafty sort suspected any thing, it was now too late to amend their error. *Look that there be here with you none of the servants of the Lord;* because their presence will offend Baal, and deride or pollute his worship; whence profane persons have been oft excluded from solemn acts of worship, both by Jews and heathens. So this did not raise their suspicion.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, Phis life *shall be* for the life of him.

p 1 Kings 20. 39.

When they went in; when some in the name of the rest went to the altar to offer sacrifice. *Jehu appointed fourscore men;* far greater numbers being doubtless in readiness to assist them, in case of any opposition.

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with †the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

† Heb. *the mouth.*

As soon as he, i. e. the chief priest of Baal: see 2 Chron. xxiii. 17. *Made an end of offering the burnt-offerings;* so far he suffered them to proceed; either because till then they were not all come into the house; or because having been taken in the very act of gross idolatry, their destruction was more just and reasonable. *To the guard, and to the captains*, i. e. to the fourscore men and their officers. *Cast them out*, i. e. cast their carcasses out of the city. But that was not proper work for the guard; nor could they so soon have done it; nor would they stay to do it, when they were going in haste to other work; nor indeed was it necessary to be done, because they intended to pull down the house, and bury them in its ruins, and turn it into a draught house, as it follows. This word therefore is and may be joined with the next, and both rendered, *they went hastily and eagerly;* properly, *they flung* themselves *out*, (*hiphil* for *hithpahel*, which is not unusual in the Hebrew language,) *and went.* The like expression is used Esth. vi. 12, *hasted*, Heb. *pushed* himself *on*, or *flung* himself, i. e. went with great haste; and in the Greek text, Mark xiv. 72. *To the city of the house of Baal;* either, 1. To some city near to Samaria, where another eminent temple of Baal was erected. But this seems not to agree with the context, there being but one house or temple of Baal mentioned, both in the foregoing and following verses. Or rather, 2. To some buildings belonging to this house of Baal, which may be here called the city, either for some particular reason now unknown, or because they were very numerous and capacious. For as there were divers chambers and rooms built without the temple, belonging to it, for the use of the priests and Levites, &c.; so it may properly be conceived that this famous temple of Baal had many such buildings, in some of which the priests of Baal, or of the groves, (whereof there were great numbers belonging to the king's court, 1 Kings xviii. 19.) peradventure might dwell; and others of them might be for divers uses belonging to the house and service of Baal. And into these buildings the guard might go, and that hastily, to surprise and kill those inferior ministers of Baal, who were there employed in preparing things for the sacrifices which were to be offered,

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or in other services belonging to that house, or that solemnity.

† Heb. *statues.* q 1 Kings 14. 23.

26 And they brought forth the †[q]images out of the house of Baal, and burned them.

Heb. *it*, i. e. the collection of the images, or each of them.

27 And they brake down the image of Baal, and brake down the house of Baal, r Ezra 6. 11. Dan. 2. 5. & 3. 29. [r]and made it a draught house unto this day.

The image of Baal; the chief image, which they worshipped more than the rest. *Brake down the house of Baal;* and the like they did with the rest of the houses of Baal in Israel; as may be gathered both from the nature and reason of the thing, and from ver. 28.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, s 1 Kings 12. 28, 29. *to wit*, [s]the golden calves that *were* in Beth-el, and that *were* in Dan.

Jehu departed not from after them: herein he discovers his hypocrisy, that he follows God as far as his interest would permit; namely, in destroying the house of Ahab, and the worship of Baal, but no further; for he still resolves to keep up the worship of the calves; partly lest he should disoblige and irritate his own nobles and subjects, who had been long inured, and were heartily affected to it; and partly lest he should open a door for his people to return to their obedience to the house of David. And his sin and folly is the more inexcusable, both because he durst not trust that God with the keeping of his kingdom, of whose power, and faithfulness, and kindness to him he had such ample experience in his giving him the kingdom; and because he had so great and uncontrollable a power in the matters of religion; having first pretended, and seemed to set up, the worship of Baal with all his might, and then destroying it with no less vehemency, none daring to mutter against him in either case; and because the house of David, and kingdom of Judah, his competitor, now was, and was likely to be, in a feeble and declining condition, and much more likely to fall into his hands, than that his kingdom should come into theirs.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab accord- t See ver. 35. ch. 13. 1, 10. & 14. 23. & 15. 8, 12. ing to all that *was* in mine heart, [t]thy children of the fourth *generation* shall sit on the throne of Israel.

The Lord said unto Jehu; by some prophet, as above, chap. ix. 7. *Executing that which is right in mine eyes,* i. e. in part, and so far as is here expressed, these actions were good and right, though his heart was not so. *Thy children of the fourth generation shall sit on the throne of Israel;* and so they did; namely, Jehoahaz, below, ver. 35; Joash, chap. xiii. 10; Jeroboam, chap. xiv. 24; and Zachariah, chap. xv. 8.

† Heb. *observed not.* 31 But Jehu †took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from u 1 Kings 14. 16. [u]the sins of Jeroboam, which made Israel to sin.

With all his heart: his obedience wanted three necessary properties, care or heedfulness, universality, and sincerity. *He departed not from the sins of Jeroboam:* his resolved continuance in one single course is justly alleged as an argument of his false-heartedness in all his other actions.

cir. 860. † Heb. *to cut off the ends.* x ch. 8. 12. 32 ¶ In those days the LORD began †to cut Israel short: and [x]Hazael smote them in all the coasts of Israel;

In those days; in the time of Jehu's life and reign, as may be gathered by comparing ver. 34. *To cut Israel short;* either to diminish the number of the people, by cutting them off; or to straiten their borders. *In all the coasts of Israel,* i. e. in their borders, or the uttermost part of their land beyond Jordan, as it is explained, ver. 33. And at this time possibly he executed those cruelties mentioned chap. viii. 12.

† Heb. *toward the rising of the sun.* ‖ Or, *even to Gilead and Bashan.* y Amos 1. 3. 33 From Jordan †eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, ‖even [y]Gilead and Bashan.

From Jordan eastward, to wit, from the land of Canaan.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

† Heb. *the days were.* 36 And †the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

CHAP. XI.

Athaliah destroyeth all the royal family: only Joash escapeth; is hid six years in the house of God, 1—3. *Jehoiada, giving order to the captains, in the seventh year anointeth him king,* 4—12. *Athaliah is slain,* 13—16. *The covenant is renewed between God, the king, and the people; and Baal's worship is destroyed: the king is set on his throne,* 17—21.

884. AND when [a]Athaliah [b]the mother of Ahaziah saw that her son was dead, she arose and destroyed all the †seed royal. a 2 Chron. 22. 10. b ch. 8. 26. † Heb. *seed of the kingdom.*

i. e. All of the royal family left after those slaughters, 2 Chron. xxi. 2, 4; xxii. 1; 2 Kings x. 13, 14, except one, as the next verse limits and explains it. This she did, partly, out of rage at the extirpation of her family, resolving that David's family should not outlive hers; partly, from ambition and desire of rule, for which many persons have destroyed their nearest relations; partly, from the zeal which she had for idolatry, and the worship of Baal, which she intended to establish, to which she knew the house of David were implacable enemies; and partly, in her own defence, that she might secure herself from Jehu's fury, who was commanded by God, and resolved in himself, utterly to destroy all the branches of Ahab's family, whereof she was one, chap. viii. 18, 26; for had she not done this, she suspected that either the king or people of Judah would have delivered her up to Jehu upon his demand. Possibly those whom she slew were Joram's children by another wife; of which see on the next verse. And this was the fruit of Jehoshaphat's marrying his son to a daughter of that idolatrous and wicked house of Ahab, even the extirpation of all his posterity but one. And this dreadful judgment God permitted, and inflicted upon him and his, to show how much he abhors all such sinful and unequal affinities.

‖ 2 Chro. 22. 11. *Jehoshabeath.* ‖ Or, *Jehoash.* 2 But ‖Jehosheba, the daughter of king Joram, sister of Ahaziah, took ‖Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

Jehosheba, called *Jehoshabeath,* 2 Chron. xxii. 11. *The daughter of king Joram,* to wit, by another wife, and not by this Athaliah; for it is not likely Jehoiada, who married her, 2 Chron. xxii. 11, would have married one of that wicked and cursed house, except he were married very young, and therein overruled by his parents. *Joash the son of Ahaziah:* either, 1. His adopted and legal son, who was to succeed him, though he was of another house, and of

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Nathan's family, as many think; such persons being sometimes called the *sons* of their predecessors, as we shall see hereafter. Or rather, 2. His proper and natural son; for not only he, but the rest who were slain, are here called *the king's* (i. e. Joram's) *sons*. *From among the king's sons which were slain;* either, 1. From amidst of the carcasses, where this infant was laid, and supposed by her to be killed, though it was not quite dead, either through the compassion or connivance of the instruments of this execution, or by some other artifice which his nurse used. Or, 2. Out of that apartment of the palace which was allotted for the king's children. *They hid him;* Jehosheba and her husband Jehoiada. *In the bed-chamber;* which *was in the house of the Lord*, as is affirmed in the next verse. So that it was one of those chambers adjoining or near to the temple, which were for the uses of the priests and Levites, and for them only; which made it more proper for this purpose.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

Either Athaliah thought they were all dead; or if she suspected that Joash was preserved, she thought an infant could do her no great harm; and that she could so well assure the kingdom to herself within a few years, that she need not fear any such weak competitor: or she was willing to smother up the business, lest if she had made a strict and diligent search for it, the people should thereby learn that there was yet a son of David's family left, and so be unquiet under her government, and desirous of a change. *Athaliah did reign over the land;* which she had an opportunity to do, because she was not only the late king's wife, but also was probably made queen-regent upon Joram's going to Ramoth-gilead.

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4 ¶ And [c] the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

[c] 2 Chro. 23. 1, &c.

If this action of Jehoiada's seem strange and irregular, this was no ordinary case, but there were divers peculiar things in it, as, that Athaliah was a mere usurper, having no pretence of right to the crown, and one of that wicked house which God had particularly, and by name, devoted to destruction: that Jehoiada's wife was nearer allied, and had more right to the crown, than Athaliah: that the crown of Judah was by Divine appointment appropriated to the sons of David; and therefore the right of the crown was inherently in him whom Jehoiada set up, which right her usurpation could not exclude: that Jehoiada was not a mere private person, but the husband of the king's aunt; and probably the high priest, to whom it belonged in great part to see the laws of God executed: that Jehoiada did not act alone in the business, but had the consent and concurrence of the chief rulers, both civil and ecclesiastical: and besides all this, that it is conceived that he had a special motion of God's Spirit, or the direction and encouragement of the prophets of that time. So that this action cannot be drawn into a precedent for succeeding times, and for other kingdoms. *The rulers over hundreds;* of whom see Exod. xviii. 25. Of these there were five which are named, 2 Chron. xxiii. 1. And these were either, 1. Civil or military officers. But then such small officers could not have stood him in much stead. And why did he not rather engage captains of thousands, or greater persons, whom doubtless he might easily have brought into this confederacy? Or rather, 2. Priests or Levites of eminency, as their work showeth, ver. 5—7; 2 Chron. xxiii. 1, 2, and their distinction from the *captains* and *guard*. *The captains*, or *princes*, or *nobles*, or *commanders;* such as he knew were weary of her idolatrous and tyrannical government, and faithful to their king. *The guard;* possibly those who had been the former king's guard, who had been displaced by Athaliah, as persons whose fidelity she suspected. *Into the house of the Lord*, i. e. into the courts of that house, which oft come under the name of the *house*, or *temple of the Lord;* for into the house none but the priests or Levites might enter. *Made a covenant with them*, to restore the king to his kingdom, and religion to its purity. *Took an oath of them*, for their secrecy and fidelity in the present design.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in [d] on the sabbath shall even be keepers of the watch of the king's house;

[d] 1 Chron. 9. 25.

A third part of you; either, 1. *A third part of you*, (i. e. of the whole number, including those *that come in* and those *that go out on the sabbath*,) even *they that enter in on the sabbath;* and so the two other third parts were to consist of those that went out on the sabbath, as some gather from ver. 6, 7. Or rather, 2. *A third part* only of *those that enter in on the sabbath*, who seem to be plainly divided into three thirds here, and ver. 6, as *those that went forth on the sabbath* are expressly distributed into *two parts*, ver. 7. *That enter in on the sabbath*, i. e. that come into the temple on the sabbath day. For the understanding of this matter, you must know that the Levites were, in and from David's time, distributed into twenty-four courses, which were to do the work of the temple successively, and by turns; each course consisting of about a thousand men for his week; of which see 1 Chron. xxiii., xxiv. *The watch of the king's house;* either, 1. Of that bed-chamber where the king now was. But it is unlikely, and without example, either that one bed-chamber, or the temple, or any part of it, should be called *the king's house*. And besides, the king's person is secured by other persons, ver. 7. Or rather, 2. Of that part which leadeth to the king's palace, which Athaliah now possessed, and whence they might expect opposition.

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, ‖ that it be not broken down.

‖ Or, *from breaking up.*

At the gate of Sur; the chief gate of the temple, called *the high gate*, 2 Kings xv. 35, and *the foundation gate*, 2 Chron. xxiii. 5, and *the east gate*, Jer. xix. 2, and *the middle gate*, Jer. xxxix. 3, and *the gate of the entrance*, Ezek. xl. 15. *Behind the guard;* either, 1. The king's guard; or, 2. The guard of the temple; for such a guard there was, and a captain of the guard, called *the captain of the temple*, Acts iv. 1; v. 24. This gate was in the south side: and, as some think, is that which is called *sippim*, or *the threshold gate*, 2 Chron. xxiii. 4. *So shall ye keep the watch of the house, that it be not broken down*, i. e. so you shall guard all the gates or entrances into the house or temple of God, that neither Athaliah nor any of her soldiers may break into the temple, and defile it, or destroy it; as she will doubtless endeavour to do. Or, *and ye shall keep the watch of the house Massach*, as the LXX. and other interpreters render it; who think this was the name of a house not far from the temple; in which, or against which, they were to keep a guard.

7 And two ‖ † parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

‖ Or, *companies*
† Heb. *hands.*

You that go forth on the sabbath, i. e. who having finished their course and week, should have gone home, but were detained, 2 Chron. xxiii. 8. *They shall keep the watch of the house of the Lord about the king;* whilst the rest guard the doors and entrances into the temple, these shall have a special care of the king's person, part on his right, and part on his left hand.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

When you have set your watches and guards, all the rest of you shall draw near to the king to preserve his royal person from all assaults and dangers. *The ranges*, or *fences*, i. e. the walls wherewith the courts of the temple were environed: see ver. 15. Or, your *ranks*, or *order*. If any of Athaliah's guards shall attempt to break in upon you, or within your bounds. *Be ye with the king as he goeth*

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out and as he cometh in; whether the king shall go out of the temple, to offend or subdue his enemies, or retire hither to defend himself, do you always accompany him.

c 2 Chron. 23. 8. 9 [c] And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

Spears and shields; offensive and defensive weapons, which he gave to the captains, both for themselves, and for all their soldiers; for they all came into the temple unarmed, to prevent suspicion. These are called *David's*, either because they were such as he had taken from his enemies, which he had dedicated to God, and laid up in the temple as monuments of God's goodness to him; see 1 Sam. xxi. 9; 2 Sam. viii. 7, 11; 1 Kings vii. 51; or because David had made a sacred armory in the temple, whence arms might be taken upon extraordinary occasions, for the defence of the temple or city of God.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right † corner of the temple to the left corner of the temple, *along* by the altar and the temple.

† Heb. shoulder.

From the right corner of the temple to the left corner of the temple; from the south-east to the north-east side. *By the altar;* the altar of burnt-offerings, which was by the great and eastern gate of the temple. *And the temple*, i. e. by and towards the other parts of the temple, which they defended on all sides.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, † [f] God save the king.

† Heb. *Let the king live.*
f 1 Sam. 10. 24.

The testimony, i. e. the book of the law, which he put into the king's hand, to mind him of his duty at his entrance upon his kingdom, which was to read and write out that holy book, Deut. xvii. 18, and to govern himself and his kingdom by it; the law of God being frequently and most properly called *a testimony*, as Psal. lxxviii. 5; cxxxii. 12; Isa. viii. 16, 20; see also Deut. vi. 17, 20; 2 Kings xxiii. 3, because it is a witness of God's will, and man's duty. *Anointed him;* as they used to do in doubtful cases, when there was any competition or question about the crown, as now there was.

g 2 Chro. 23. 12, &c. 13 ¶ [g] And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

The noise of the people, who came thither upon the hearing of the noise and tidings of what was done. *She came to the people*, to inquire into the cause of this great noise; being hitherto kept in deep ignorance; partly because it was managed with so much secrecy, and in the temple; and partly because the people universally hated her, and wished her downfal. *Into the temple of the Lord*, i. e. into the courts; whither by Jehoiada's direction she was permitted to enter, though contrary to his general order, ver. 8, that so he might draw her into his net.

h ch. 23. 3. 2 Chr. 34. 31. 14 And when she looked, behold, the king stood by [h] a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

By a pillar; possibly by one of the two famous pillars of the temple; of which see 1 Kings vii. 21; nigh unto which the throne was erected. If it be said, that none but priests might come thither; I answer, ordinarily they might not; but the king being a sacred person, especially upon such extraordinary occasions, might be there. Or, *upon a scaffold;* possibly that brazen scaffold which Solomon erected, 2 Chron. vi. 13, and left there for such purposes. See 2 Kings xxiii. 3.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

The officers of the host; of these companies of Levites, who are elsewhere called the Lord's *host*, and now were the king's *host*. *Without the ranges;* of which see above, ver. 8. If she will not go out of them of her own accord, force her out of them. *Him that followeth her;* if any of the people, come hither upon this occasion, shall stand up for her help. *In the house of the Lord*, i. e. in the court of the temple, lest it be polluted with her blood.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

They laid hands on her, or, *they gave her space or room*, to wit, to go out of the court of the temple, and did not keep her within it, as they could have done. Or, *they appointed bands for her;* they ordered two bands of the Levites to follow her, and kill her. *By the way by the which the horses came into the king's house;* by the great and public road in which horses and chariots went to the palace. *There was she slain;* in an ignominious place and manner, as her mother Jezebel had been.

i 2 Chron. 23. 16. 17 ¶ [i] And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; [k] between the king also and the people.

k 2 Sam. 5. 3.

Between the Lord and the king and the people; a sacred covenant, whereby he solemnly engaged both the king and people, as it here follows, *that they should be the Lord's people*, i. e. that they should renounce and root out all idolatry, and set up and maintain God's true worship. Compare 2 Kings xxiii. 10. *Between the king also and the people:* this was a civil covenant, whereby the king engaged himself to rule them justly, and in the fear of God; and the people obliged themselves to defend and obey him. Compare 2 Sam. v. 3.

18 And all the people of the land went into the [l] house of Baal, and brake it down; his altars and his images [m] brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And [n] the priest appointed † officers over the house of the LORD.

l ch. 10. 26. m Deut. 12. 3. 2 Chron. 12. 17. n 2 Chro. 23. 18, &c. † Heb. *officers.*

Before the altar; to which possibly he fled for refuge; or rather, he was brought thither as a fit sacrifice to his God. *Officers over the house of the Lord;* of which see more particularly, 2 Chron. xxiii. 18, 19.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

By the way of the gate of the guard, i. e. by the gate of the royal palace, where the king's guard stood.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

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21 [o] Seven years old *was* Jehoash when he began to reign.

[o] 2 Chron. 24. 1.

CHAP. XII.

Jehoash reigneth well all the days of Jehoiada: he giveth order for the repair of the temple, 1—16. He diverteth Hazael from Jerusalem by a present of the hallowed treasures: he is slain by his servants: Amaziah succeedeth him, 17—21.

[a] 2 Chron. 24. 1. IN the seventh year of Jehu [a] Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

To wit, for the matter of it, though not with an honest and sincere mind, but only by the influence of his good tutor and restorer, as the words here following plainly imply.

[b] 1 Kin. 15. 14. & 22. 43. ch. 14. 4. 3 But [b] the high places were not taken away: the people still sacrificed and burnt incense in the high places.

The people were so fondly and strangely addicted to *the high places*, that the foregoing kings, though men of riper years, and great power and courage, and finally settled in their thrones, could not take them away; and therefore it is not strange if Jehoiada could not now remove them, when the king was very young and tender, and not well settled in his kingdom, and when the people were more corrupt and disorderly through Athaliah's maladministration. *Sacrificed and burnt incense in the high places* to God.

[c] ch. 22. 4. ‖ Or, *holy things.* † Heb. *holinesses.* [d] Lev. 30. 13. † Heb. *the money of the souls of his estimation,* Lev. 27. 2. † Heb. *ascendeth upon the heart of a man.*

4 ¶ And Jehoash said to the priests, [c] All the money of the ‖ †dedicated things that is brought into the house of the LORD, *even* [d] the money of every one that passeth *the account*, †the money that †[e] cometh into any man's heart to bring into the house of the LORD,

[e] Ex. 35. 5. 1 Chron. 29. 9.

Remembering that he owed his preservation and restoration to the temple, and that he was made by God the guardian of his temple and worship, and that he had covenanted to be so, Jehoash now takes care to repair it. *All the money of the dedicated things:* this may be, either, first, The general designation of the money, the particulars whereof here follow. Or rather, secondly, A special branch of it, the money which had been either formerly or lately vowed or dedicated to the use and service of God and of his house, either by the former kings; of which see below, ver. 18, and compare 1 Kings vii. 51; xv. 15; 2 Kings xii. 18; 2 Chron. xv. 18; or by this king or his people. *That is brought*, or rather, *that shall be brought;* for though the people might vow to bring it thither in convenient time, yet it is not likely they would bring much money thither in the tyrannical and idolatrous reign of Athaliah; or if they did, that Athaliah would not seize it for her own use. *The money of every one that passeth the account*, i. e. the half shekel, which was paid for every one that was numbered from twenty years old and upward; of which the very same phrase is used Exod. xxx. 13: compare 2 Chron. xxiv. 5, 6, 9. *The money that every man is set at*, Heb. *the money of souls*, or *persons*, according *to his taxing*, i. e. the money which every man that had vowed his person to God paid according to the rate which the priest put upon him; of which see Lev. xxvii. 2, &c. *All the money that cometh into any man's heart;* all that shall be freely offered. See Exod. xxv. 2; xxxv. 5.

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

Let the priests take it to them; let them go abroad through all the parts of the land, as they have acquaintance and interest, and gather up the money, and bring it to Jerusalem. *Wheresoever any breach shall be found;* either through decay, or by ill accidents, or by the malice of Athaliah or her relations; of which see 2 Chron. xxiv. 7.

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6 But it was *so, that* † in the three and twentieth year of king Jehoash [f] the priests had not repaired the breaches of the house.

† Heb. *in the twentieth year and third year.* [f] 2 Chron. 24. 5.

Either because the people were generally corrupt and backward to the worship of God, especially where it cost them any thing; or because the persons employed in making the collections were negligent, or unfaithful, perverting the money received to their own uses, as may seem probable from the contrary character of other persons, of whom it is noted that *they dealt faithfully*, below, ver. 15; or because the people did not like this way of collection, and had no good opinion of the collectors' faithfulness.

[g] 2 Chron. 24. 6. 7 [g] Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

i. e. The money which you have already received.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

Nor to take the charge of that work which the king had committed unto them, but freely to resign it to whom the king should appoint.

[h] 2 Chron. 24. 8, &c. 9 But Jehoiada the priest took [h] a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the † door put therein all the money *that was* brought into the house of the LORD.

† Heb. *threshold.*

Jehoiada the priest, by the king's consent, 2 Chron. xxiv. 8. *Beside the altar*, in the priests' court. *Object.* It was placed *without at the gate of the house of the Lord*, 2 Chron. xxiv. 8. *Answ.* Either, first, It was first placed by the altar, and afterwards thence removed to the gate of the court, for the people's greater satisfaction, that they might come thither, and put in their money with their own hands. Or, secondly, That place 2 Chron. speaks of the gate of the temple strictly so called, nigh unto which the altar of burnt-offerings was. Or, thirdly, It was placed near the entrance into the priests' court, which was over against the altar, and not far from it; so as the people standing in their own court might either put their money into it, or see when the priests put it in. *The priests that kept the door;* the door of the priests' court, which, together with the temple and all its utensils, was committed to the charge of the priests and Levites, Numb. xviii. 4; 1 Chron. ix. 26, &c.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's ‖ scribe and the high priest came up, and they † put up in bags, and told the money that was found in the house of the LORD.

‖ Or, *secretary.* † Heb. *bound up.*

The king's scribe, who kept an exact account hereof in writing. See 2 Kings xix. 2; xxii. 3.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they † laid it out to the carpenters and builders, that wrought upon the house of the LORD,

† Heb. *brought it forth.*

Them that did the work, that had the oversight of the house of the Lord; who were chosen out of the people, not

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without a reflection upon the priests for their neglect or unfaithfulness.

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that † was laid out for the house to repair *it*.

† Heb. *went forth.*

And for all other things which were necessary for the reparation of the house.

i See 2 Chro. 24. 14.

13 Howbeit ⁱthere were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

There were not made, to wit, until all the breaches of the house were repaired; but when that was done, they laid it out for these things, as is noted, 2 Chron. xxiv. 14.

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

k ch. 22. 7.

15 Moreover ᵏthey reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

For they perceived by many experiments that they were faithful.

l Lev. 5. 15, 18.

16 ˡThe trespass money and sin money was not brought into the house of the

m Lev. 7. 7. Num. 18. 9.

LORD: ᵐit was the priests'.

i. e. It was not employed towards the reparation of the house, because, as it follows, *it was the priests'*; it was given to them for their private use and maintenance. *Quest.* If this reason was weighty, how could *the money of them that passed* the account, or *the money that every man was set at*, be thus employed, as they were, ver. 4, for these also may seem to have been the priests'? *Answ.* They were not appropriated to the priests, but *for the service of the tabernacle of the congregation*, as is said of the former, Exod. xxx. 16; or, *for the Lord*, Lev. xxvii. 2, 9, 14, 23.

cir. 840.

17 ¶ Then ⁿHazael king of Syria went

n ch. 8. 12.

up, and fought against Gath, and took it:

o See 2 Chro. 24. 23.

and ᵒHazael set his face to go up to Jerusalem.

Then, i. e. in this king's days, when Jehoiada was dead, and Joash revolted from God; of which see 2 Chron. xxiv. 17, &c. *Gath*; once a city of the Philistines, but taken by David, 1 Chron. xviii. 1, and now a part of the kingdom of Judah. *Set his face*, i. e. directed his march, and led his forces. Or, undertook in good earnest. So the same phrase is used 2 Chron. xx. 3; Jer. xxi. 10; Ezek. xxxv. 2.

p 1 Kings 15. 18. ch. 18. 15, 16.

18 And Jehoash king of Judah ᵖtook all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he

† Heb. *went up.*

† went away from Jerusalem.

Took all the hallowed things: that necessity of saving his kingdom and people by this means, which otherwise might seem to excuse the fact, was brought upon himself by his apostacy from God. See on 1 Kings xv. 18.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

q ch. 14. 5. 2 Chr. 24. 25.

20 And ᵍhis servants arose, and made a conspiracy, and slew Joash in

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‖ Or, *Beth-millo.*

‖ the house of Millo, which goeth down to Silla.

Made a conspiracy; of which see 2 Chron. xxiv. 25. *In the house of Millo*; either in that strong and famous place in Jerusalem called *Millo*; of which see 2 Sam. v. 9; 1 Kings ix. 15, 24; xi. 27; into which he possibly retired for his security, being afraid even of his own subjects and servants; or in some other place called by the same name, for some resemblance it had with it. *Which goeth down to Silla*, i. e. which standeth upon the descent to Silla, or upon that descending *causeway* which leadeth from Millo to the king's house. Some refer this to Joash, and render the place thus, they *slew him at or near the house of Millo, descending*, or *as he was going down to Silla*, to escape their hands.

r 2 Chro. 24. 26, *Zabad.*

21 For ʳJozachar the son of Shimeath,

i Or, *Shimrith.*

and Jehozabad the son of ‖ Shomer, his servants, smote him, and he died; and they buried him with his fathers in the

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city of David: and ˢAmaziah his son

s 2 Chron. 24. 27.

reigned in his stead.

Jozachar, called also *Zabad*, 2 Chron. xxiv. 26. *Shomer*, called *Shimrith*, 2 Chron. xxiv. 26; except Shomer be the father's name, and Shimrith the mother's. *With his fathers*, i. e. in the same city, but not in the same royal sepulchre, 2 Chron. xxiv. 25.

CHAP. XIII

Jehoahaz king of Israel followeth the sin of Jeroboam; is oppressed by Hazael; and relieved by prayer, 1—9. *Joash his son succeedeth him in the kingdom, and in his idolatry*, 10—13. *Elisha prophesieth to Joash three victories over the Syrians, and dieth: Joash's lamentation*, 14—19. *A year after the Moabites invading the land, a dead man being cast into Elisha's sepulchre, is restored to life*, 20, 21. *Hazael dieth, and Joash recovereth the cities which had been taken from his father*, 22—25.

856.

IN † the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

† Heb. *the twentieth year and third year.*

Began to reign, Heb. *reigned*; which is put for *began to reign*, 2 Kings iii. 1; viii. 16. 25; xii. 1.

2 And he did *that which was* evil in the sight of the LORD, and † followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

† Heb. *walked after.*

cir. 849.

3 ¶ And ᵃthe anger of the LORD was

a Judg. 2. 14.

kindled against Israel, and he delivered

b ch. 8. 12.

them into the hand of ᵇHazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

Or rather, *all* his *days*, as it is explained, ver. 22.

cir. 842.

4 And Jehoahaz ᶜbesought the LORD,

c Ps. 78. 34.

and the LORD hearkened unto him: for

d Ex. 3. 7. ch. 14. 26.

ᵈhe saw the oppression of Israel, because the king of Syria oppressed them.

The Lord hearkened unto him; not for his sake, for God regards not the prayers of the wicked and impenitent, Psal. lxvi. 18; Prov. i. 28; xv. 8; but for other reasons, expressed below, ver. 23. *He saw*, i. e. he observed it with care and compassion. *The oppression of Israel*; his chosen and once beloved people. He now helps them, because of his former and ancient kindness to them. *The king of Syria oppressed them*, to wit, very grievously, as it is expressed, ver. 7. So that he helped them not for their own sakes, but because of the rage of their enemies, and their blasphemies, which doubtless accompanied it. See Deut. xxxii. 27; Psal. xii. 4.

e See ver. 25. & ch. 14. 25, 27.

5 (ᵉAnd the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, † as beforetime.

† Heb. *as yesterday and third day*

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A saviour; either Elisha, below, ver. 14; or rather, Jehoash, the son of this Jehoahaz, below, ver. 25, and Jeroboam his son, 2 Kings xiv. 25. *In their tents, as beforetime;* in peace and security, not only in their strong cities, but even in their tents in the fields.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* †walked therein: [f]and there †remained the grove also in Samaria.)

† Heb. *he walked.*
[f] 1 Kings 16. 33.
† Heb. *stood.*

Which Ahab had planted for the worship of Baal, 1 Kings xvi. 32, and which should have been destroyed, Deut. vii. 5.

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, [g]and had made them like the dust by threshing.

[g] Amos 1. 3.

Neither did he, i. e. the king of Syria, ver. 4, with which this verse is to be joined; ver. 5 and 6 being put within a parenthesis, as it is in our translation. But this verse may be translated otherwise, *Although he* (either the king of Syria, ver. 4, or the Lord, ver. 5, to whom judgments are oft ascribed, even when wicked men are the instruments of executing it) *had not left,* &c. And so it may be joined with the next foregoing verse, as a great aggravation of their impenitency, and obstinate continuance in their idolatry, notwithstanding such terrible judgments, which in all reason should have driven them from it. *Leave of the people,* i. e. of his army, or men of war, as the following words evince. *Had made them like the dust by threshing,* i. e. had broken and ground them to dust, or powder, as the corn is many times broken by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

His might; for though his success was not good, he showed much personal valour and courage; which is noted to intimate that the Israelites were not conquered, because of the baseness and cowardice of their king, but merely from the righteous and dreadful judgment of God, who was now resolved to reckon with them for their filthy apostacy.

839. 9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and ‖ Joash his son reigned in his stead*.

‖ ver. 10, *Jehoash.*
* Alone.

841. 10 ¶ In the thirty and seventh year of Joash king of Judah began ‖ Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

‖ In consort with his father, ch. 14. 1.

By which, compared with ver. 1, it may be gathered that Jehoahaz had two or three years before his death made his son Jehoash king with him; which is very probable, because he was perpetually in the state of war, and consequently in danger of an untimely death, and because he was a man of valour, as is implied here, ver. 12, and declared 2 Chron. xxv.

11 And he did *that which was* evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 [h]And the rest of the acts of Joash, and [i]all that he did, and [k]his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

h ch. 14. 15.
i See ver. 14. & 25.
k ch. 14. 9. &c. 2 Chron. 25. 17, &c.

825. 13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, [l]the chariot of Israel, and the horsemen thereof.

l 2 Kgs. 2. 12.

Wept over his face; not for any true love and respect to him, for then he would have followed his counsel, in forsaking the calves, and returning to the Lord; but for his own and the kingdom's inestimable loss in him. *The chariot of Israel, and the horsemen thereof:* see 2 Kings ii. 12.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, † Put thine hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.

† Heb. *Make thine hand to ride.*

17 And he said, Open the window eastward. And he opened *it.* Then Elisha said, Shoot. And he shot. [m]And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in [n]Aphek, till thou have consumed *them.*

m Ecclus. 48. 13.
n 1 Kings 20. 26.

Eastward; either towards Syria, which lay north-eastward from the land of Israel; or towards the Israelites' land beyond Jordan, which lay eastward from Canaan, and which was now possessed by the Syrians. Either way this arrow is shot against the Syrians, as a token what God intended to do against them. *In Aphek;* not in the city, but in the territory of it, where it seems there was a great battle to be fought between the Israelites and Syrians. Of Aphek, see 1 Sam. iv. 1; xxix. 1; 1 Kings xx. 30, though it is possible there might be several cities of that name. Or, as *in Aphek,* i. e. thou shalt smite them as they were smitten in the city and territory of Aphek, i. e. utterly destroy them; see 1 Kings xx. 26, 29, 30; the particle *as* being oft understood, as hath been formerly and frequently proved. *Till thou have consumed them,* i. e. the Syrians; not all that people, but their armies, or at least that which was to be at Aphek, where a dreadful battle was to be fought. Or if this be meant of all the Syrian armies, this is to be understood conditionally, if he did not hinder it by his unbelief or neglect, signified in the following verses.

18 And he said, Take the arrows. And he took *them.* And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

Smite upon the ground: the former sign portended victory, and this was to declare the number of the victories.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* [o]whereas now thou shalt smite Syria *but* thrice.

o ver. 25.

Quest. Wherein was Jehoash's fault, or why was the prophet angry with him? *Answ.* The prophet himself did not yet know how many victories Jehoash should obtain against the Syrians, but God had signified to him that he should learn that by the number of the king's strokes. And he was angry with him, not simply because *he smote* only *thrice,* but because by his unbelief and idolatry he provoked God so to overrule his heart and hand that he should smite but thrice, which was a token that God would assist him no further; although his smiting but thrice might proceed either from his unbelief or negligence. For by the former sign, and the prophet's comment upon it, he might clearly perceive that this also was intended as a sign of his success against the Syrians, and therefore he ought to have done it frequently and vehemently.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

cir. 838.

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They buried him, in or near Samaria. *At the coming in of the year;* in the spring, when the fruits of the earth grew ripe.

21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man †was let down, and touched the bones of Elisha, [p] he revived, and stood up on his feet.

† Heb. went down.
p Ecclus. 48. 14.

As they were burying, or, *were about to bury*, as that particle is oft used in the Hebrew tongue. *They spied a band of men* coming towards them, but at some distance. *They cast the man into the sepulchre of Elisha;* not daring to carry the dead corpse further to the place appointed for his burial, they made use of the next burying-place, where Elisha was buried, and there they removed some stone, or opened some door, and hastily flung down their dead corpse there. *The man*, i. e. the man's dead body, or the coffin in which he was put. *Touched the bones of Elisha;* which might easily be, the coffin and linen in which Elisha's body was put, and the flesh of his body, being now consumed; for this was some considerable time after his death. *He revived, and stood up on his feet;* which miracle God wrought there, partly, to do honour to that great prophet, and that by this seal he might confirm his doctrine, and thereby confute the false doctrine and worship of the Israelites; partly, to strengthen the faith of Joash, and of the Israelites, in his promise of their success against the Syrians; and partly, in the midst of all their calamities, to comfort such Israelites as were Elisha's followers with the hopes of that eternal life whereof this was a manifest pledge, and to awaken the rest of that people to a due care and preparation for it.

22 ¶ But [q] Hazael king of Syria oppressed Israel all the days of Jehoahaz.

q ch. 8. 12.

23 [r] And the LORD was gracious unto them, and had compassion on them, and [s] had respect unto them, [t] because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his ‡ presence as yet.

r ch. 14. 27.
s Ex. 2. 24, 25.
t Ex. 32. 13.
† Heb. face.

From his presence, i. e. from the land of Canaan, to which the presence and public and solemn worship of God was confined.

cir. 839. 24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz †took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. [u] Three times did Joash beat him, and recovered the cities of Israel.

† Heb. returned and took.
cir. 836.
u ver. 18, 19.

According to the prediction above, ver. 19.

CHAP. XIV.

Amaziah's good reign: his justice on the murderers of his father: his victory over Edom: warreth against Jehoash king of Israel; is overcome by him, and slain by his own people: Azariah succeedeth him, 1—22. *Jehoash dieth; and Jeroboam his son is king over Israel; his acts and death: Zachariah his son succeedeth him*, 23—29.

839. IN [a] the second year of Joash son of Jehoahaz king of Israel reigned [b] Amaziah the son of Joash king of Judah.

a ch. 13. 10.
b 2 Chron. 25. 1.

In the second year of Joash, i. e. after he began to reign alone; for he reigned two or three years with his father; of which see on chap. xiii. 10.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

Reigned twenty and nine years, to wit, fourteen years with Joash king of Israel, who reigned only sixteen years, chap. xiii. 10; and fifteen years after the death of Joash, or with Jeroboam the son of Joash, as is affirmed here, ver. 17; 2 Chron. xxv. 25.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

Right in the sight of the Lord; that which was in some sort agreeable to God's will. *Not like David his father;* not sincerely, 2 Chron. xxv. 2. *He did according to all things as Joash his father did*, i. e. for a time served God aright, but afterwards fell to idolatry, 2 Chron. xxv. 14, as Joash had done, 2 Kings xii. 3.

4 [c] Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

c ch. 12. 3.

Howbeit; though he did right, &c., for this particle is to be joined with those words, the rest being to be closed with a parenthesis.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants [d] which had slain the king his father.

d ch. 12. 20.

Whereby it is implied that his father's murderers had powerful friends and abettors, and that their fact was in some sort approved by the generality of the people, to whom Joash had made himself hateful by his apostacy to idolatry, and by his ingratitude to the house of Jehoiada.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, [e] The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

e Deut. 24. 16. Ezek. 18. 4, 20.

The children of the murderer he slew not; wherein he showed some faith and courage, that he would obey this command of God, though it was very hazardous to himself, such persons being likely to seek revenge for their father's death.

7 [f] He slew of Edom in [g] the valley of salt ten thousand, and took ‖ Selah by war, [h] and called the name of it Joktheel unto this day.

cir. 827.
f 2 Chron. 25. 11.
g 2 Sam. 8. 13. Ps. 60, title.
‖ Or, *the rock.*
h Josh. 15. 38.

Of Edom, i. e. of the Edomites, or *the children of Seir*, as they are called, 2 Chron. xxv. 11; either because they dwelt in Seir; see Gen. xxxvi. 8; or because these people were confederates. And he invaded these people because they were subjects to his kingdom, from which they had revolted in Joram's days, 2 Kings viii. 20. *The valley of salt;* which was the land of Edom; of which see 2 Sam. viii. 13; Psal. lx. title. *Selah*, or, *the rock;* the chief city of that part of Arabia, called by other authors *Petra*, which signifies a *rock*, because it was built upon a rock, 2 Chron. xxv. 12. *Joktheel*, which signifies *the obedience of God*, i. e. given him by God as a reward of his obedience to God's message by the prophet, 2 Chron. xxv. 8, 9.

8 ¶ [i] Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

cir. 828. *Joseph.* Ant. IX.
i 2 Chro. 25. 17, 18, &c.

Let us fight personally, and with our armies. This challenge he sent, partly upon the late and great injuries done by the Israelites to his people, 2 Chron. xxv. 10, 13, and partly from self-confidence, and a desire of advancing his glory and empire by his arms.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, [k] The

k See Judg. 9. 8.

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thistle that *was* in Lebanon sent to the
1 1 Kings 4. 33. [1]cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

By the *thistle*, a low and contemptible, yet troublesome shrub, he understands Amaziah; and by the *cedar*, himself, whom he intimates to be far stronger than he, and out of his reach. *Give thy daughter to my son to wife;* let us make a match, i. e. let us fight; only he expresseth this bloody work in a civil manner, as Amaziah had done, ver. 8, and as Abner did, 2 Sam. ii. 14. Or, let thy kingdom and mine be united under one king, as formerly they were: and let us decide it by a pitched battle, whether thou or I shall be that king. Or, as some expound it, by affirming that it was great arrogancy and presumption for him to desire a friendly league or affinity with him, he leaves him to guess how intolerable it was that he should undertake to wage war against him. *Trod down the thistle;* and with no less ease shall my soldiers tread down thee and thy forces.

10 Thou hast indeed smitten Edom,
m Deut. 8. 14. 2 Chr. 32. 25. Ezek. 28. 2, 5, 17. Hab. 2. 4. † Heb. *at thy house.* and [m]thine heart hath lifted thee up: glory *of this*, and tarry †at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

Glory of this; content thyself with that glory and success, and let not thine ambition betray thee to ruin.

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah
n Josh. 19. 38 & 21. 16. looked one another in the face at [n]Beth-shemesh, which *belongeth* to Judah.

Amaziah would not hear, because God blinded and hardened him to his destruction, for his abominable and ridiculous idolatry, 2 Chron. xxv. 20. *Jehoash went up*, to wit, into the kingdom of Judah, carrying the war into his enemy's country. *Which belongeth to Judah;* which is added to distinguish it from that Beth-shemesh in Issachar, and another in Naphtali, Josh. xix. 22, 38.

† Heb. *was smitten.* 12 And Judah †was put to the worse before Israel; and they fled every man to their tents.

Being unsatisfied in the ground and manner of the quarrel, and discouraged by their king's idolatry, and smitten by God with a spirit of fear.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down
o Neh. 8. 16. & 12. 39. p Jer. 31. 38. Zech. 14. 10. the wall of Jerusalem from [o]the gate of Ephraim unto [p]the corner gate, four hundred cubits.

Came to Jerusalem; commanding entrance in Amaziah's name, and with his consent, which he durst not deny. *The gate of Ephraim;* which led to Ephraim. *Four hundred cubits;* which was done, partly in scorn and contempt, and partly that he might re-enter and retake it, if they should attempt to renew the war.

q 1 Kings 7. 51. 14 And he took all [q]the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and
cir. 825. returned to Samaria.

Hostages; to assure their peaceable carriage towards him. *Returned to Samaria:* he did not keep Jerusalem, nor seek to gain the possession and dominion of that kingdom; partly because he thought he could not keep it, considering the difficulty he found in keeping his own from such potent and near enemies as the Syrians were, and the great affection which all Judah bare to David's house; and partly because God so inclined his heart, that he might make good his promise to David and his family.

15 ¶ [r]Now the rest of the acts of Je- r ch. 13. 12. hoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ [s]And Amaziah the son of Joash s 2 Chron. 25. 25, &c. king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now [t]they made a conspiracy t 2 Chron. 25. 27. against him in Jerusalem: and he fled to [u]Lachish; but they sent after him to La- u Josh. 10. 31. 810. chish, and slew him there.

They, i. e. the people, or the princes and chief men among them, possibly those whose sons he had delivered up as hostages to Jehoash, with the connivance, if not approbation, of the people; as appears, because the design was carried on openly, and steadily, and irresistibly, as the following words show. *Lachish;* a strong city in Judah, towards the Philistines; of which see Josh. x. 31; xv. 39; 2 Kings xix. 8. *They sent after him;* either secret murderers; or rather, bands of soldiers; for this rebellion was carried on by strong hand and open force. Compare 2 Kings xii. 20; xv. 10, 15.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

On horses, or, *with horses*, to wit, in a chariot.

21 ¶ And all the people of Judah took
x ch. 15. 13. & 2 Chr. 26. 1, he is called *Uzziah.* [x]Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

Which they did, either in opposition to the conspirators, or to show their affection to the house of David, and that their quarrel was only personal against Amaziah, whom they looked upon as the author of all their late calamities. This Azariah is called *Uzziah*. 2 Kings xv. 30; 2 Chron. xxvi. 1, both names signifying the same thing for substance; that *God's help*, and this *God's strength*.

22 He built [y]Elath, and restored it to y ch. 16. 6. 2 Chr. 26. 2. Judah, after that the king slept with his fathers.

He built Elath, i. e. repaired and fortified it; for it was built before, Deut. ii. 8. *Restored it to Judah;* from whom it had revolted with the rest of Edom, in which land this place was upon the Red Sea. *The king*, i. e. his father Amaziah; who did not perfect his conquest of Edom, but left some work for his son.

23 ¶ In the fifteenth year of Amaziah 825. Now he begins to reign alone. the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel [z]from the entering of Hamath unto [a]the z Num. 13. 21. & 34. 8. a Deu. 3. 17. sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant [b]Jonah, the b Jonah 1. 1. Matt. 12. 39, 40. called *Jonas.* son of Amittai, the prophet, which *was* of [c]Gath-hepher. c Josh. 19. 13.

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The entering of Hamath was the northern border of the kingdom of Israel, Numb. xiii. 21; xxxiv. 8. *Unto the sea of the plain*, i. e. unto the Dead Sea, which once was a goodly plain, Gen. xiii. 10, which was their southern border. *Jonah*, or *Jonas*, one of the small prophets; though this prophecy of his be not recorded there; and therefore it is remembered here.

822. 26 For the LORD [d] saw the affliction of Israel, *that it was* very bitter: for [e] *there was* not any shut up, nor any left, nor any helper for Israel.

d ch. 13. 4.
e Deut. 32. 36.

It was very bitter; whereby he was moved to pity and help them, though they were an unworthy people. *There was not any shut up, nor any left*: see of this phrase on Deut. xxxii. 36; 1 Kings xiv. 10; xxi. 21.

f ch. 13. 5. 27 [f] And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

The Lord said not, i. e. not yet; he had not yet declared this, as afterwards he did by the succeeding prophets, though not in those words. See Hos. i. 5, 6, 9.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered

g 2 Sam. 8. 6. 1 Kin. 11. 24. 2 Chro. 8. 3. Damascus, and Hamath, [g] *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

Damascus and Hamath were cities of Syria, but were taken from the Syrians by David and Solomon, 2 Sam. viii. 6; 2 Chron. viii. 3, and probably by them incorporated with and added to the possessions of their own tribe, to which from that time they belonged; but afterwards they were retaken by the Syrians, and were now recovered by this Jeroboam.

h After an Interregnum of 11 years, ch. 15. 8. 784. 29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and [h] Zachariah his son reigned in his stead.

CHAP. XV.

Azariah, his good reign, but is punished with leprosy, and dieth, 1—7. *Zachariah reigneth ill; is slain by Shallum; who reigneth a month, and is slain by Menahem*, 8—15. *He is strengthened by Pul king of Assyria: Pekahiah his son succeedeth him*, 16—22. *He is slain by Pekah*, 23—26. *A part of the Israelites is carried away captive to Assyria by Tiglath-pileser*, 27—29. *Hoshea slayeth Pekah, and succeedeth him. Jotham's good reign over Judah: Ahaz succeedeth him*, 30—38.

cir. 810. This is the 27th year of Jeroboam's Partnership in the Kingdom with his Father, who made him consort at his going to the Syrian Wars. It is the sixteenth year of Jeroboam's Monarchy. a ch. 14. 21. 2 Chron. 26. 1, 3, & b Called *Uzziah*, ver. 13, 30, &c. & 2 Chr. 26. 1. IN the twenty and seventh year of Jeroboam king of Israel [a] began [b] Azariah son of Amaziah king of Judah to reign.

Quest. How can this be true, seeing Amaziah, the father of this Azariah, lived only till the fifteenth year of Jeroboam's reign, chap. xiv. 2, 23? *Answ.* This might be either, first, Because Jeroboam was made king by and reigned with his father eleven or twelve years, and afterwards reigned alone; and so there is a twofold beginning of his kingdom; by the former this was his twenty-seventh year, and by the latter his fifteenth year. Or, secondly, Because there was an interreign for eleven or twelve years in the kingdom of Judah; either through the prevalency of that faction which cut off Amaziah the father, and kept the son out of his kingdom; or because Azariah was very young when his father was slain, and the people were not agreed to restore him to his right till his sixteenth year, chap. xiv. 21; 2 Chron. xxvi. 1. And yet these eleven or twelve years of interreign, in which he was excluded from the exercise of his regal office, some think to be included in those fifty-two years which are here ascribed to Azariah's reign, ver. 2, which may well be doubted. *Azariah*, called also *Uzziah* here, ver. 13, 30. *Began Azariah to reign*; solely and fully to exercise his regal power.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

Besides the sixteen years of his minority last mentioned.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

i. e. In the same manner, unsincerely, and but for a time.

4 [c] Save that the high places were not removed: the people sacrificed and burnt incense still on the high places. c ver. 35. ch. 12. 3. & 14. 4.

Save that; understand this as *howbeit*, chap. xiv. 4.

5 ¶ And the LORD [d] smote the king, so that he was a leper unto the day of his death, and [e] dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land. cir. 765. d 2 Chron. 26. 19,—21. e Lev. 13. 46.

He was a leper; the cause whereof see 2 Chron. xxvi. 16. *Dwelt in a several house*; separated from conversation with others by virtue of that law, Lev. xiii. 46, which being the law of the King of kings, bound kings no less than subjects. *Over the house, judging the people of the land*, i. e. he governed the king's court and whole kingdom, in his name, and as his vicegerent.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and [f] they buried him with his fathers in the city of David: and Jotham his son reigned in his stead. cir. 758. f 2 Chron. 26. 23.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. cir. 773. There having been an Interregnum for 11 years.

The thirty and eighth year of Azariah; of which see the note on ver. 2.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and [g] smote him before the people, and slew him, and reigned in his stead. cir. 772. g As prophesied, Amos 7. 9.

Shallum the son of Jabesh; one of his chief captains. *Before the people*; openly and impudently; which he presumed to do, either because he remembered that the promise of the kingdom made to Jehu was confined to the fourth generation, chap. x. 30, which he observed to be now expired; or because he perceived that the people were generally disaffected to their king, and favourable to his attempt.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* [h] the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass. h ch. 10. 30.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of [i] Uzziah king of Judah; and he reigned † a full month in Samaria. cir. 772. i Mat. 1. 8, 9, called *Ozias*, and ver. 1, *Azarias*. † Heb. *a month of days*

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14 For Menahem the son of Gadi went
k 1 Kings 14. 17. up from [k] Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

l 1 Kings 4. 24. 16 ¶ Then Menahem smote [l] Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it*; *and*
m ch. 8. 12. all [m] the women therein that were with child he ripped up.

Tiphsah; either that *Tiphsah* mentioned 1 Kings iv. 24, or another city of that name. *The coasts thereof from Tirzah*, i. e. all the people dwelling between Tirzah and Tiphsah. *Because they opened not to him*; because they refused to open the gates of their city to him, and to submit to him as conqueror. *The women he ripped up*; that by this example of severity he might affright all the rest of the people into obedience.

772. 17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

771. 19 *And* [n] Pul the king of Assyria came
n 1 Chro. 5. 26. Is. 9. 1. Hos. 8. 9. against the land: and Menahem gave Pul a thousand talents of silver, that his hand
o ch. 14. 5. might be with him to [o] confirm the kingdom in his hand.

Pul the king of Assyria; called by heathen authors *Pulbelochus*, who by the help of Arbaces the Mede vanquished Sardanapalus the last monarch of Assyria, and translated the kingdom to Chaldea, and was the first king of Babylon and Assyria; Arbaces being made king of the Medes and Persians. *Against the land*, to wit, of Israel, as the context shows. *Menahem gave*, i. e. agreed or promised to give, as the next verse explains it. *That his hand might be with him, to confirm the kingdom in his hand*; that he might assist him against all that did or should oppose him. By which it appears that his cruelty to Tiphsah was so far from establishing him, as he expected, that it weakened and endangered him so far, that he was forced to call in a foreign prince to his aid.

† Heb. caused to come forth. 20 And Menahem † exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

Of each man, i. e. of each of those wealthy Israelites. But as each of these were not equally wealthy, so it is not probable that he taxed them equally. Others therefore render it *to* or *for each man*, i. e. for every Assyrian soldier; which interpretation is favoured by the placing of the words in the Hebrew text, which differs from that in our translation.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

761. 23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a 759. captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

Argob and Arieh might be either Pekah's partners in this treason, or the king's courtiers or officers, who were now slain with him. *Fifty men of the Gileadites*; who assisted him in the execution of his treason.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of 759. Azariah king of Judah [p] Pekah the son of p Is. 7. 1. Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel 740. [q] came Tiglath-pileser king of Assyria, q 1 Chro. 5. 26. Is. 9. 1. and took [r] Ijon, and Abel-beth-maachah, r 1 Kings 15. 20. and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

Tiglath-pileser, or, *Tilgath-pilneser*, 2 Chron. xxviii. 20, called in heathen authors *Phulasar*, or *Phul-assur*, the son of that Pul or Phul above, ver. 19. *Abel-beth-maachah*; of which see 1 Kings xv. 20. *Janoah*; a city of Ephraim, Josh. xvi. 6. *Kedesh and Hazor*; two cities of Naphtali, Josh. xii. 22; xix. 36. *Gilead*; all the land beyond Jordan, which was nigher to the Assyrian than the rest. *Galilee*, to wit, the Upper Galilee, as may be gathered from the following words, *all* (or, even *all*) *the land of Naphtali*; which seem to be added by way of explication or restriction, to show what Galilee he meant, even the Upper, in which Naphtali's lot fell. See the notes on Isa. ix. 1.

30 And Hoshea the son of Elah made 739. a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and [s] reigned in his stead, [t] in the twentieth year of Jotham the son of Uzziah.

s After an Anarchy for some Years, ch. 17. 1. Hos. 10. 3, 7, 15.
t In the Fourth Year of Ahaz, in the Twentieth Year after Jotham had begun to reign: *Usb.*

Smote him, and slew him; which he did more easily effect, because the people were enraged against Pekah, as the man who by his murder of king Pekahiah the son of Menahem, whom the Assyrian monarch set up and favoured, and by his unnecessary war with Ahaz, had brought the Assyrian upon them, and caused the loss of one half of that kingdom. *In the twentieth year of Jotham the son of Uzziah. Quest.* How could this be, when Jotham reigned only sixteen years, below, ver. 33? *Answ.* The meaning is, that he began his reign in the twentieth year after the beginning of Jotham's reign; or, which is the same thing, in the fourth year of Ahaz, son of Jotham, as appears from chap. xvi. 2. But the sacred writer, having not yet made mention of Ahaz, thought it more proper to number Hoshea's years by Jotham, of whom he had spoken, than by Ahaz. Besides, as Jotham did reign divers years in his father's life, so might Ahaz in Jotham's life, and Jotham might for divers reasons (which it is needless here to inquire) resign up the administration of the kingdom wholly into Ahaz's hands some years before his death, and therefore might be said to reign but sixteen years, though he lived longer.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the 758. son of Remaliah king of Israel began

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u 2 Chron. 27. 1. [u]Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

When he began to reign, to wit, properly and alone; for he had reigned before this, as his father's deputy and viceroy.

34 And he did *that which was* right x ver. 3. in the sight of the LORD: he did [x]according to all that his father Uzziah had done.

y ver. 4. 35 ¶ [y]Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. z 2 Chron. 27. 3, &c. [z]He built the higher gate of the house of the LORD.

Not of the temple, properly so called; but of one of the courts of the temple, probably that which led to the king's palace, 2 Chron. xxiii. 20; called also *the new gate*, Jer. xxvi. 10; xxxvi. 10.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

cir. 742. At the end of Jotham's reign. 37 In those days the LORD began to send against Judah [a]Rezin the king of Syria, and [b]Pekah the son of Remaliah.

a ch. 16. 5. Is. 7. 1. b ver. 27.

In those days i. e. towards the end of Jotham's reign. *The Lord began to send*, i. e. disposed their hearts to unite their forces together, and to make preparation for a war against Judah; which yet they did not execute till Ahaz's reign.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his 742. son reigned in his stead.

CHAP. XVI.

Ahaz's idolatry, 1—4. *Rezin king of Syria, and Pekah king of Israel, war against him: he hireth Tiglath-pileser against them*, 5—9. *Ahaz goeth to Damascus to meet the king of Assyria; seeth an altar; the pattern whereof he sends to Urijah, who maketh one like it at Jerusalem: Ahaz sacrificeth on it*, 10—16. *He spoileth the temple: Hezekiah succeedeth him*, 17—20.

cir. 742. IN the seventeenth year of Pekah the son a 2 Chron. 28. 1, &c. of Remaliah [a]Ahaz the son of Jotham king of Judah began to reign.

In the seventeenth year of Pekah; of which see on chap. xv. 30.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

Twenty years old was Ahaz when he began to reign: of the difficulty hence arising, see the notes on chap. xviii. 2, to which it more properly belongs.

3 But he walked in the way of the b Lev. 18. 21. 2 Chron. 28. 3. Ps. 106. 37, 38. kings of Israel, yea, [b]and made his son to pass through the fire, according to the c Deut. 12. 31. [c]abominations of the heathen, whom the LORD cast out from before the children of Israel.

Made his son to pass through the fire; either, 1. By way of lustration, to pass hastily through it, so as to be scorched, and, as it were, baptized with it. Or, 2. By way of oblation, so as to be utterly consumed, and offered for a burnt-offering, which was the practice of heathens, and of some Israelites, in imitation of them; of which see 2 Kings xxi. 6; Psal. cv. 36; Jer. vii. 31; which seems best to agree with 2 Chron. xxviii. 3, where it is said *he burnt his children*, i. e. some of them; **first one, as is** here noted; and afterwards others of them, as is there observed. Of these practices, see more on Lev. xviii. 21; Deut. xviii. 10.

4 And he sacrificed and burnt incense in the high places, and [d]on the hills, and under every green tree. d Deut. 12. 2. 1 Kings 14. 23.

After the manner of the heathens: see on Deut. xii. 2; Jer. ii. 20; Hos. iv. 13.

5 ¶ [e]Then Rezin king of Syria and 742. Pekah son of Remaliah king of Israel e Is. 7. 1, 4, &c. came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

Because God of his own mere grace undertook their protection, as he promised to do, and disappointed the hopes and design of their enemies; of which see on Isa. vii.

6 At that time Rezin king of Syria f recovered Elath to Syria, and drave f ch. 14. 22. the Jews from †Elath: and the Syrians † Heb. Eloth. came to Elath, and dwelt there unto this day.

Recovered Elath, i. e. took it from the Jews, who had not long since taken it, chap. xiv. 22. It lay in the land of Edom, upon the Red Sea, very conveniently for navigation; of which see on 1 Kings ix. 26.

7 So Ahaz sent messengers [g]to †Tig- g ch. 15. 29. † Heb. *Tilgath-pileser.* 1 Chr. 5. 26. & 2 Chr. 28. 20. *Tilgath-pilneser.* lath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

I am thy servant and thy son; I yield myself to thee, as thy vassal, to serve and obey thee, and pay thee tribute, upon condition thou dost assist me against my enemies. *Out of the hand of the king of Syria, and out of the hand of the king of Israel*; for though they were now gone from Jerusalem, yet he justly concluded they would return again, and from time to time molest and vex him.

8 And Ahaz [h]took the silver and gold 740. that was found in the house of the LORD, h ch. 12. 18. See 2 Chron. 28. 21. and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against † Damascus, and [i]took it, and † Heb. *Damascek.* i Or, took it, Amos 1. 5. carried *the people of* it captive to Kir, and slew Rezin.

Against Damascus, the metropolis of the Syrians, and the head of that kingdom, Isa. vii. 8; as was prophesied, Amos i. 5. *Kir*; not Kir of Moab, Isa. xv. 1, but a part of Media, which then was subject to the king of Assyria.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

To meet Tiglath-pileser king of Assyria; to congratulate his victory, and acknowledge his favour and help, and to beg the continuance of it. *Saw an altar* of an excellent structure, upon which the Syrians used to offer to their idols: see 2 Chron. xxviii. 23.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

So he complied with the king's command against his own conscience, and against the express command of that great God, to whom the king and he both were subject. He made haste, and delayed not to do it, to please the king, and advance himself.

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12 And when the king was come from Damascus, the king saw the altar: and [k] the king approached to the altar, and offered thereon.

[k] 2 Chron. 28. 16, 19.

To wit, a sacrifice, and that not unto God, but unto the Syrian idols, as appears from 2 Chron. xxviii. 23, 24, to whom that altar was appropriated. Whether he offered this by himself, or by a priest, is not certain.

13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of † his peace offerings, upon the altar.

† Heb. which were his.

For the heathens, and Ahaz, in imitation of them, offered the same sorts of offerings to their false gods which the Israelites did to the true, the devil being noted to be God's ape in his worship.

14 And he brought also [l] the brasen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

[l] 2 Chron. 4. 1.

The brazen altar of burnt-offerings, made by Solomon, and placed there by God's appointment. *Which was before the Lord*, i. e. from before the Lord's house: see on Lev. i. 3. *From between the altar and the house of the Lord;* or rather, *from between* his *altar*, &c., or, *that altar*, &c. His new altar was at first set below the brazen altar, and at a further distance from the temple. This he took for a disparagement to his altar; and therefore most impiously and audaciously takes that away, and puts his in its place. *On the north side of the altar;* or, *of that altar;* or, *of* his *altar;* as before. So he put God's altar out of its place and use.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn [m] the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*.

[m] Ex. 29. 39, 40, 41.

Upon the great altar, i. e. this new altar; which was greater than Solomon's, either in quantity, or in his estimation. Whatsoever is offered to the true God, either in my name, (for possibly he did not yet utterly forsake God, but worshipped idols with him,) or on the behalf of the people, shall be offered upon this new altar; which he seems to prescribe not only to gratify his own humour, but also in design to discourage, and by degrees to extinguish, the worship of the true God; for he concluded that the worshippers of God would never be willing to offer their sacrifices upon his altar. *The brazen altar shall be for me to inquire by;* that shall be reserved for my proper use, *to inquire* by, i. e. at which I may *seek* God, or his favour, or *inquire* of his will, to wit, by sacrifices joined with prayer, when I shall see fit. He saith only *to seek*, or *to inquire;* not *seek the Lord*, or *to inquire of the Lord*, as the phrase is more largely expressed elsewhere; but he would not vouchsafe to mention the name of the Lord, whom he had so grossly forsaken and despised.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

Having once began to debauch his conscience, he could not now make an honourable retreat; and therefore proceeds to execute all the king's commands.

739. 17 ¶ [n] and king Ahaz cut off [o] the borders of the bases, and removed the laver from off them; and took down [p] the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

[n] 2 Chron. 28. 24.
[o] 1 Kings 7. 27, 28.
[p] 1 Kings 7. 23, 25.

Which he did, either to express his contempt of them, or to render them inconvenient for the uses to which they had been designed; or to dispose of them, or of the brass of them, in some other place and way, as best suited with his fancy; or *for the king of Assyria*, as it follows in the next verse.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

The covert for the sabbath; the form and use whereof is now unknown. It is generally understood of some building or covert; either that where the priests, after their weekly course was ended, abode until the next course came and relieved them, which was done upon the sabbath day; see 2 Kings xi. 5, 7; or that in which the guard or watchmen of the temple kept their station; or that under which the king used to sit to hear God's word, and see the sacrifices; which is called *the covert of the sabbath*, because the chief times in which the king used it for those ends was the weekly sabbath, and other solemn days of feasting, or fasting, (which all come under the name of *sabbaths* in the Old Testament,) upon which the king used more certainly and solemnly to present himself before the Lord than at other times. *The king's entry without;* by which the king used to go from his palace to the temple: see on 1 Kings x. 5, 12. *For the king of Assyria*, i. e. that he might ingratiate himself with the king of Assyria, by his public contempt and rejection of that religion which had been the only partition-wall between the kings of Judah and other kings; and which possibly the present king of Assyria did vehemently dislike and hate, and therefore required these things from Ahaz.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and [q] was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

738.

[q] 2 Chron. 28. 27.

CHAP. XVII.

Hoshea king of Israel; his wicked reign: being subdued by Shalmaneser king of Assyria, he conspireth against him with So king of Egypt: he is besieged; taken prisoner; and with all the people carried captive to Assyria for their sins, 1—23. *The strange nations transplanted into Samaria are plagued with lions: an Israelitish priest is sent to them; whence followeth a mixture of religions*, 24—41.

IN the twelfth year of Ahaz king of Judah began [a] Hoshea the son of Elah to reign in Samaria over Israel nine years.

730. [a] After an Interregnum, ch. 15. 30.

Quest. How can this be true, seeing it is said that he *reigned*, or *began to reign*, in *Israel in the twentieth year of Jotham*, chap. xv. 30, which was the fourth year of Ahaz, as was there noted? *Answ.* He usurped the kingdom in Ahaz's fourth year; but either was not owned as king by the generality of the people, or was not accepted and established in his kingdom by the Assyrian, till Ahaz's twelfth year; or in his eight first years he was only a tributary prince, and the king of Assyria's viceroy; and after that time he set up for himself, which drew the Assyrian upon him. *Nine years*, to wit, after his confirmation and peaceable possession of his kingdom; for in all he reigned seventeen or eighteen years, to wit, twelve with Ahaz, who reigned sixteen years, and six with Hezekiah, 2 Kings xviii. 10.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

For he neither worshipped Baal, as many of his predecessors did; nor compelled the people to worship the calves; one of them, that of Dan, being destroyed, or carried away before, as the Hebrew writers affirm; nor, as some add, hindered those by force who were minded to go

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to Jerusalem to worship; and yet, the measure of the Israelites' sins being now full, vengeance comes upon them without remedy: compare 2 Kings xxiii. 26.

b ch. 18. 9. + Heb. *rendered.* 2 Sam. 8. 2. ‖ Or, *tribute.*

3 ¶ Against him came up [b]Shalmaneser king of Assyria; and Hoshea became his servant, and [+] gave him [‖] presents.

Shalmaneser; the son or successor of Tiglath-pileser. The ancient Hebrew writers make him the same with Sennacherib, who eight years after this time invaded the kingdom of Judah; see chap. xviii. 10, 13; it being very frequent in the eastern parts for one man to be called by several names, especially by the people of several countries. Josephus affirms that he met with his name in the Annals of the Tyrians, which were extant in his days. He came against him, either because he denied the tribute which he had promised to pay, or that he might make him tributary. *Gave him presents;* swore fealty to him, and engaged to pay him a tribute.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the
725. king of Assyria shut him up, and bound him in prison.

So king of Egypt; by heathen writers called *Sua* or *Sabachus;* that by his assistance he might shake off the yoke of the king of Assyria; who now was, and for many years had been, the king of Egypt's rival: see 2 Kings xviii. 21; Jer. xxxvii. 5. *Shut him up, and bound him in prison,* to wit, after he had come up against him, and taken him, with Samaria; the particular relation whereof here follows.

723. c ch. 18. 9.

5 ¶ Then [c]the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

721. d ch. 18. 10, 11. Hos. 13. 16, foretold. e Lev. 26. 32, 33. Deut. 28. 36, 64. & 29. 27, 28. f 1 Chr. 5. 26.

6 ¶ [d]In the ninth year of Hoshea the king of Assyria took Samaria, and [e]carried Israel away into Assyria, [f]and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

This is added to distinguish this place from the former, which was either in Assyria, or in the mountainous and less inhabited parts of Media. Hither he carried them, partly to replenish his own country; and partly because these places were at so great a distance from Canaan, that this would cut off all hopes and thoughts of returning to their own country.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

g Lev. 18. 3. Deut. 18. 9. ch. 16. 3.

8 And [g]walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

In the statutes of the heathen, i. e. according to the laws and customs of the heathen, in the worship of their Baals, and other of their sins. *Which they had made,* i. e. which the kings of Israel had ordained concerning the worship of the calves, and against their going up to Jerusalem to worship.

9 And the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities,
h ch. 18. 8. [h]from the tower of the watchmen to the fenced city.

Things that were not right against the Lord: this belongs, either, 1. To their gross idolatries, and other abominable practices, which they were ashamed to own before others: compare Ezek. viii. 12. Or, 2. To the worship of calves; and so the words are otherwise rendered, and that agreeably to the Hebrew text, *they cloaked,* or *disguised,* or *covered things that were not right against,* or *before,* or *towards the Lord,* i. e. they covered their idolatrous worship of the calves with fair pretences of necessity, the two kingdoms being now divided, and at enmity; and of their honest intention of serving the true God, and retaining the substance of the Jewish religion, from which they alleged that they differed only in circumstances of worship. *From the tower of the watchmen to the fenced city;* in all parts and places, both in cities and in the country; yea, in the most uninhabited and neglected parts, where few or none dwell beside the watchmen, who are left there in towers, to preserve the cattle and fruits of the earth, or to give notice of the approach of enemies.

i 1 Kings 14. 23. k ver. 29. & + Heb. *statues.* k Ex. 34. 13. Deut. 16. 21. Mic. 5. 14. l Deut. 12. 2. ch. 16. 4.

10 [i]And they set them up [+] images and [k]groves [l]in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

As did the heathen; not only to the Lord, which was practised and tolerated sometimes in the kingdom of Judah; but also to the idols or Baals of the heathen. *Whom the Lord carried away before them* for the same sins; by whose example they should have taken warning. *To provoke the Lord to anger,* i. e. in despite and contempt of God, and his authority and command, as the next verse shows.

m Ex. 20. 3, 4. Lev. 26. 1. Deut. 5. 7, 8. n Deut. 4. 19.

12 For they served idols, [m]whereof the LORD had said unto them, [n]Ye shall not do this thing.

+ Heb. *by the hand of all.* o 1 Sam. 9. 9. p Jer. 18. 11. & 25. 5. & 35. 15.

13 Yet the LORD testified against Israel, and against Judah, [+] by all the prophets, *and by* all [o]the seers, saying, [p]Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

Testified against Israel; disowned, and gave testimony against their false worship, which they would fasten upon him, and against all their impieties. *By all the prophets, and by all the seers;* to whom he declared his mind by extraordinary revelations and visions, and by whom he published it to you, bearing witness from heaven to their doctrine by eminent and glorious miracles. *According to all the law which I commanded your fathers;* whereby he accuseth them of partiality, that they observed only those laws of God which they might safely keep, and lived in the constant breach of others, which their kings forbade them to observe.

14 Notwithstanding they would not hear, but [q]hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

q Deu. 31. 27. Prov. 29. 1.

Hardened their necks, i. e. refused to submit their neck to the yoke of God's precepts; a metaphor from stubborn oxen, that make their necks hard, or stiff, and will not bow to the yoke: see on Deut. xxxi. 27.

15 And they rejected his statutes, [r]and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed [s]vanity, and [t]became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should [u]not do like them.

r Deu. 29. 25. s Deu. 32. 21. 1 Kin. 16. 13. 1 Cor. 8. 4. t Ps. 115. 8. Rom. 1. 21. u Deut. 12. 30, 31.

They followed vanity, i. e. idols; oft so called, because of their nothingness, impotency, and unprofitableness; and to show the folly and madness of idolaters. *Became vain:* by the long worship of idols, they were made like them, vain, sottish, and senseless creatures.

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16 And they left all the commandments of the LORD their God, and [x]made them molten images, *even* two calves, [y]and made a grove, and worshipped all the host of heaven, [z]and served Baal.

x Ex. 32. 8. 1 Kin. 12. 28. y 1 Kings 14. 15, 23. & 15. 13. & 16. 33. z 1 Kings 16. 31. & 22. 53. ch. 11. 18.

They left all the commandments of the Lord; they grew worse and worse; from a partial disobedience to some of God's laws, they fell by degrees to a total apostacy from all of them. *The host of heaven;* the stars, as Saturn, Jupiter, Mars, Venus, &c. See Deut. iv. 19.

17 [a]And they caused their sons and their daughters to pass through the fire, and [b]used divination and enchantments, and [c]sold themselves to do evil in the sight of the LORD, to provoke him to anger.

a Lev. 18. 21. ch. 16. 3. Ezek. 23. 37. b Deu. 18. 10. c 1 Kings 21. 20.

Sold themselves to do evil; of which phrase see on 1 Kings xxi. 20.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left [d]but the tribe of Judah only.

d 1 Kings 11. 13, 32.

Out of his sight, i. e. out of Canaan, the only place of God's solemn worship and gracious presence; or, out of his church. *The tribe of Judah only;* and the greatest part of the tribe of Benjamin, and those of the tribes of Simeon and Levi, who adhered to them, and were incorporated with them; and therefore very fitly denominated from them: see of this phrase on 1 Kings xi. 13.

19 Also [e]Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

e Jer. 3. 8.

Judah's idolatry and wickedness is here remembered, as an aggravation of the sin of the Israelites, which was not only evil in itself, but scandalous and mischievous to their neighbour, who by their examples were instructed in their wicked arts, and provoked to an imitation of them: see Hos. iv. 15, and compare Matt. xviii. 7.

20 And the LORD rejected all the seed of Israel, and afflicted them, and [f]delivered them into the hand of spoilers, until he had cast them out of his sight.

f ch. 13. 3. & 15. 29.

All the seed of Israel, i. e. all the kingdom or tribes of Israel; first one part of them, chap. xv. 29, and now the rest. But this extends not to every individual person of these tribes; for many of them removed into the kingdom of Judah, and were associated with them, as appears from 2 Chron. xi. 16, and many other places.

21 For [g]he rent Israel from the house of David; and [h]they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

g 1 Kings 11. 11, 31. h 1 Kings 12. 20, 28.

They made Jeroboam king; which action is here ascribed to the people, because they would not tarry till God, by his providence, had invested Jeroboam with the kingdom which he had promised him; but rashly, and unthankfully, and rebelliously rose up against the house of David, to which they had such great obligations, and set him upon the throne without God's leave or advice. *Jeroboam drave Israel from following the Lord;* he not only dissuaded, but kept them by force from God's worship at Jerusalem, the only place appointed for it. *A great sin;* so the worship of the calves is called, to meet with that idle conceit of the Israelites, who esteemed it a small sin, especially when they were forced to it by severe penalties; which yet he shows did not excuse it from being a sin, and a *great sin* too.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

But willingly and resolutely followed the wicked examples and commands of their kings, though contrary to God's express commands.

23 Until the LORD removed Israel out of his sight, [i]as he had said by all his servants the prophets. [k]So was Israel carried away out of their own land to Assyria unto this day.

i 1 Kings 14. 16. k ver. 6.

The Lord removed Israel out of his sight: they continued to the last obstinate and incorrigible under all the instructions and corrections which God sent to them; and therefore were most justly given up by God into this dreadful captivity; which all this foregoing discourse was designed to prove.

24 ¶ [l]And the king of Assyria brought *men* [m]from Babylon, and from Cuthah, and from [n]Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

cir. 678. l Ezra 4. 2, 10. m See ver. 30. n ch. 18. 34, Isa. 8.

The king of Assyria; either Shalmaneser, or rather his son and successor, Esar-haddon, Ezra iv. 2, because this was a work of some time; and as his father had projected, and possibly begun this, so he executed or finished it; whence it is ascribed to him, rather than to his father. *Babylon* then was subject to the Assyrian monarch; but a few years after revolted from him, and set up another king; as appears both from sacred and profane histories. *Cuthah, Ava, Hamath, and Sepharvaim;* several places then in his dominion.

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them.

They feared not the Lord; they did not acknowledge nor worship God in any sort. *Therefore;* for this gross neglect and contempt of God, which was contrary to the principles and practices of the heathens, who used to worship the gods of the nations where they lived, and gave that honour to their false gods which here they denied to the true. Hereby also God asserted his own right and sovereignty over that land, and made them to understand that neither the Israelites were cast out nor they brought into that land by their valour or strength, but by God's providence, who as he had cast the Israelites out for their neglect of God's service, so both could and would in his due time turn them out also, if they were guilty of the same sins.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

They spake, i. e. they wrote, or sent messengers to him for relief. *Know not the manner of the God of the land;* they supposed the true God to be like one of their topical deities, who had their particular countries and provinces allotted to them.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

One of the priests, i. e. one of the chief of the priests, with others, to be under his inspection and direction, as may be gathered from the following words; where it is said of the same person, or persons, *let them go,* &c., and then, *let him teach,* &c. Nor is it probable that one priest could suffice for the instruction of the inhabitants of so many and distant parts.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in

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Beth-el, and taught them how they should fear the LORD.

i. e. The manner of God's worship, as it was practised in Israel; as may be gathered both from the quality of this person, who was an Israelitish priest; and from the place of his residence, Beth-el, a place infamous for the worship of the calves, and from the manner of their making priests by this man's direction, ver. 32.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

Made gods of their own. or, *worshipped*, (as that verb is sometimes used; of which see Exod. xxxii. 35,) i. e. those whom they worshipped in the places from whence they came, whose names here follow. *The Samaritans*, i. e. the former people, or inhabitants, not of the city, but of the kingdom of Samaria.

o ver. 24. 30 And the men of °Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

p Ezra 4. 9. 31 ᵖAnd the Avites made Nibhaz and

q Lev. 18. 21. Deut. 12. 31. Tartak, and the Sepharvites ᵠburnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

r 1 Kings 12. 31. 32 So they feared the LORD, ʳand made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

Of the lowest of them priests of the high places: see the notes on 1 Kings xii. 31. *Which sacrificed for them*, to wit, unto the true God; for as to the worship of their own gods, they needed no instruction, and would not permit a person of another religion to minister therein.

s Zeph. 1. 5. 33 ˢThey feared the LORD, and served their own gods, after the manner of the

‖ Or, *who carried them away from thence.* nations ‖ whom they carried away from thence.

They feared the Lord; they worshipped God externally in that way which the Israelites used. *Served their own gods, after the manner of the nations whom they carried away from thence:* these words belong, either, 1. To both the foregoing branches, and to the Israelites; and then the sense is, they trod in the steps of their predecessors, the Israelites, (who, in regard of their several tribes, are both here and elsewhere called nations,) who did, many of them, worship both God in their calves, and Baal too. Or, 2. To the last branch only; but then the words must be otherwise rendered, *they served their own gods, after the manner of the nations from which they brought*, or *carried them*, or *from whence they* (these new inhabitants) *were* brought, i. e. each of them served the god of the country or place whence he was brought, as is related above, ver. 30, 31. But these nations could not so properly be said to be *carried away*, or to be *carried away captive*, (as this Hebrew word signifies,) as the Israelites; and therefore the former interpretation seems more proper.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD com-

t Gen. 32. 28. & 35. 10. 1 Kin. 11. 31. manded the children of Jacob, ᵗwhom he named Israel;

Unto this day they do; either, 1. The Samaritans, whose religion he hath hitherto been describing, and to the description whereof he returns, ver. 41. So the following verses are a digression, wherein he designs only to take an occasion to compare them with the Israelites, and to aggravate the sins of the Israelites above theirs, which he doth, ver. 35, &c., and then returns to the former description, ver. 41. Or rather, 2. The Israelites, who are the principal subjects of this whole discourse; and of whom he unquestionably speaks, ver. 35, and thence to ver. 41, of whom also the last words of ver. 33 are to be understood; and from thence he takes an occasion to return to his main business, to relate and aggravate the sins of Israel, and thereby to justify his severe proceedings against them to all the world. So the sense of the place is this, As the Israelites before their captivity gave these nations an ill example, in serving the Lord and Baal together; so, or *after their former manner, they do unto this day*, in the land of their captivity. *They fear not the Lord;* though they pretended to fear and serve both the Lord and idols, yet in truth they did not, and do not fear or worship the Lord, but their own calves, or other vain inventions; and God will not accept that mongrel and false worship, which they pretend to give to the true God. Or this may intimate that the Israelites were worse than their successors, because these feared the Lord and idols too; but they did quite cast off the fear and worship of God in their captivity, and wholly degenerate into heathenish idolatry. *Their statutes*, i. e. God's law delivered to their fathers, and to them, as their inheritance, Psal. cxix. 111. This is alleged as an evidence that they did not fear the Lord, whatsoever they pretended, because they lived in the constant breach of his statutes. *The children of Jacob*, i. e. themselves; the noun put for the pronoun; which is usual among the Hebrews. *Israel;* a name signifying his special interest in God, and power with him, which was given to him, not only for himself, but for his posterity also, whom God frequently honours with that name. And by this great favour he aggravates their sin.

35 With whom the LORD had made a covenant, and charged them, saying, ᵘYe u Judg. 6. 10. shall not fear other gods, nor ˣbow your- x Ex. 20. 5. selves to them, nor serve them, nor sacrifice to them:

A covenant, containing many precious promises, upon the condition here following; see Gen. xvii. 7; Exod. xix. 5; xxiv. 7.

36 But the LORD, who brought you up out of the land of Egypt with great power and ʸa stretched out arm, ᶻhim y Exod. 6. 6. z Deut. 10. 20. shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ᵃye shall observe a Deu. 5. 32. to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ᵇye shall not forget; neither b Deu. 4. 23. shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

The Lord your God, i. e. God alone, as the whole context shows. *He shall deliver you out of the hand of all your enemies;* and therefore you have no pretence of need to go to other gods for relief.

40 Howbeit they did not hearken, but they did after their former manner.

41 ᶜSo these nations feared the LORD, c ver. 32, 33. and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

So, i. e. in like manner, and after their example. *These nations*, who came in their stead.

CHAP. XVIII.

Hezekiah king over Judah, his good reign: he is not afraid of the king of Assyria, and overcometh the Philistines, 1—8. *Samaria is carried away captive by Shalmaneser king of*

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Assyria for their sins, 9—12. *Sennacherib invadeth Judah; and Hezekiah payeth him tribute*, 13—16. *Rabshakeh sent by Sennacherib, revileth Hezekiah; blasphemeth God; and stirreth up the people to mutiny; which is told the king*, 17—37.

cir. 726. NOW it came to pass in the third year of
a 2 Chro. 28. 27. & 29. 1. He is called *Ezekias*, Matt. 1. 9. Hoshea son of Elah king of Israel, *that* [a]Hezekiah the son of Ahaz king of Judah began to reign.

In the third year; in the third of those nine years mentioned chap. xvii. 1, of which see there. See below, ver. 10.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His
b 2 Chro. 29. 1, *Abijah.* mother's name also *was* [b]Abi, the daughter of Zachariah.

Twenty and five years old was he when he began to reign. How is this credible? For then Ahaz, who lived but six and thirty years, chap. xvi. 2, must beget Hezekiah at the eleventh year of his age. *Answ.* 1. There are some like instances mentioned by credible authors; which these very men will not deny, who are so ready to quarrel with the Holy Scriptures for such matters. 2. This being the confessed custom of sacred and other writers, in the numbering of years, sometimes to omit, and sometimes to add, those which are imperfect or unfinished; and so Ahaz might be near one and twenty years old when he began to reign, and near seventeen years older when he died. And on the other side, Hezekiah, when he began to reign, might be only four and twenty years old complete, and but entered into his five and twentieth year.—And thus Ahaz might be between thirteen and fourteen years old when he got Hezekiah; which is not at all strange, especially in that nation, to which God had promised a singular degree of fruitfulness, and in that house of David, to which God had made so many and such great promises. 3. It is not certain that Ahaz lived only thirty-six years; for those sixteen years which he reigned, chap. xvi. 2, may be computed, not from the first beginning of his reign, when he reigned with his father, (of which see the notes on chap. xv. 30,) which was at the twentieth year of his age, but from the beginning of his reign alone. 4. Some affirm that Hezekiah was not the natural, but only the legal son and successor of Ahaz; for the name of *son* is given in Scripture to such persons; as 1 Chron. iii. 16, compared with 2 Kings xxiv. 17; Matt. i. 12, compared with Jer. xxii. 30; and to adopted sons, Acts vii. 21; Heb. xi. 24; and to sons-in-law, 1 Sam. xxiv. 16; xxvi. 17; Luke iii. 23. Any of these solutions are far more credible to any man of common prudence, than that these sacred books, whose Divine original hath been so fully evidenced both by God and men, are but the fictions and contrivances of a base impostor. And if none of these solutions were sufficient, it is absurd to conclude that a true resolution cannot be found because it is not yet found; because it is manifest, that many difficulties, both in Scripture and in the arts, which were formerly judged insoluble, have been cleared in later times; and therefore we may justly expect the resolution of other difficulties, which may be thought not yet fully explained. *Abi*, or Abijah, 2 Chron. xxix. 1.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

c 2 Chron. 31. 1. + Heb. *statues.* d Num. 21. 9. 4 ¶ [c]He removed the high places, and brake the † images, and cut down the groves, and brake in pieces the [d]brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it ‖ Nehushtan.

‖ That is, *a piece of brass.*

He removed the high places, i. e. the most of them, or such as the people most frequented; for all were not taken away, chap. xxiii. 13, 14. And this he attempted to do, notwithstanding the people's great and constant affection to them; partly because he had more zeal and courage than his predecessors; and partly because the dreadful judgments of God upon the kingdom of Israel for their superstition and idolatry had made the people of Judah more pliable to the commands of God, and of their good king. *The brazen serpent that Moses had made*, by God's command, to be an ordinance or mean for the conveyance of God's blessing to the people; which therefore had been hitherto kept as a memorial of God's mercy; but being now commonly abused to superstition, was destroyed. *The children of Israel did burn incense to it;* not doubtless as to a god, but only as to an instrument and token of God's mercy, by and through which their adoration was directed to God, and given to that only for God's sake. *He called it Nehushtan*, i. e. he said, This serpent, howsoever formerly honoured, and used by God as a sign of his grace, yet now it is nothing but a piece of brass, which can do you neither good nor hurt; and therefore is no fit object for your worship.

5 He [e]trusted in the LORD God of Israel; [f]so that after him was none like him among all the kings of Judah, nor *any* that were before him.

e ch. 19. 10. Job 13. 15. Ps. 13. 5. f ch. 23. 25.

He trusted in the Lord God of Israel, without calling in foreign and heathenish succours to stablish or help him; which his father Ahaz did, chap. xvi. 7; Isa. vii.; and before him Asa, 1 Kings xv. 18, 19, with reflection upon whom this seems to be noted. *Nor any that were before him*, to wit, of the kings of Judah only; for David and Solomon were kings of all Israel. *Object.* The like is said of Josiah, chap. xxiii. 25. *Answ.* Each of them excelled the other in several qualities or actions: Hezekiah in this, that he fell upon this work with great expedition, even in the beginning of his reign, which Josiah did not, chap. xxii. 1, 3; and with no less resolution, undertaking to do that which none of his predecessors durst do, even to remove the high places, wherein Josiah did only follow his example, chap. xxiii.

6 For he [g]clave to the LORD, *and* departed not † from following him, but kept his commandments, which the LORD commanded Moses.

g Deut. 10. 20. Josh. 23. 8. + Heb. *from after him.*

Departed not from following him, in the general course of his life, and especially in the matters of God's worship.

7 And the LORD [h]was with him; *and* he [i]prospered whithersoever he went forth: and he [k]rebelled against the king of Assyria, and served him not.

h 2 Chron. 15. 2. i 1 Sam. 18. 5, 14. Ps. 60. 12. k ch. 16. 7.

He shook off that yoke of subjection and tribute to which his father had wickedly submitted, chap. xvi. 7, and reassumed that full and independent sovereignty which God had settled in the house of David, which Ahaz could not alienate further than for his own time. And Hezekiah's case differs much from that of Zedekiah, who is blamed for rebellion against the king of Babylon, both because he had engaged himself to him by a solemn oath and covenant, which we do not read of Ahaz; and because he broke the covenant which he himself had made; and because God had actually given the dominion of his own land and people to the king of Babylon, and commanded both Zedekiah and his people to submit to him. And whereas Hezekiah is here said to *rebel*, that word implies only a defection from that subjection which had been professed and performed to another; which sometimes may be justly done, and sometimes may not; and therefore that word doth not necessarily prove this action to be a sin. And these words, *he rebelled*, &c., are explained by the next following words, *and he served him not.* And that it was not a sin in him seems most probable, because God did own and assist him therein; and did not at all reprove him for it in that message which he sent to him by Isaiah about this matter, chap. xix. 20, &c., nor afterwards, though he did particularly reprove him for that which might seem a less fault, for his vain-glory and ostentation, 2 Chron. xxxii. 25, 26. For what he saith, *I have offended*, see on ver. 14.

8 [l]He smote the Philistines, *even* unto † Gaza, and the borders thereof, [m]from the tower of the watchmen to the fenced city.

l 1 Chron. 4. 41. Is. 14. 29. + Heb. *Azzah.* m ch. 17. 9.

He smote the Philistines, and recovered from them what his father had lost, 2 Chron. xxviii. 18, and more. *From*

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the tower of the watchmen to the fenced city; of which phrase see on chap. xvii. 9.

n ch. 17. 3. 9 ¶ And [n] it came to pass in the fourth year of king Hezekiah, which *was* the cir. 723. seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

The seventh year of Hoshea; the seventh of those nine years expressed chap. xvii. 1.

cir. 721. 10 And at the end of three years they took it: *even* in the sixth year of Hezeo ch. 17. 6. kiah, that *is* [o] the ninth year of Hoshea king of Israel, Samaria was taken.

At the end of three years, to wit, of the siege, i. e. in the third year, as this phrase is used, Deut. xiv. 28; Josh. ix. 16, 17; Jer. xxxiv. 14, compared with Exod. xxi. 2.

p ch. 17. 6. 11 [p] And the king of Assyria did carry away Israel unto Assyria, and put them q 1 Chron. 5. 26. [q] in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

Of which see above on chap. xvii. 6.

r ch. 17. 7. Dan. 9. 6, 10. 12 [r] Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

All that Moses the servant of the Lord commanded: they began with one sin, the worship of the calves; but from thence they were led by degrees into the violation of all the other commands; although indeed that one sin made them in some sort guilty of the breach of the whole law, James ii. 10.

cir. 713. s 2 Chron. 32. 1, &c. Is. 36. 1, &c. Ecclus. 48. 18. + Heb. *Sanherib.* 13 ¶ Now [s] in the fourteenth year of king Hezekiah did †Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

Sennacherib, the son or successor of Shalmaneser. *Come up against all the fenced cities of Judah, and took them,* i. e. against many of them; universal particles being frequently so used, both in Scripture and other authors; for that all were not taken appears from chap. xix. 8. And this success God gave him, partly, to lift him up to his own greater and more shameful destruction; partly, to humble and chastise his own people for their manifold sins, and afterwards to raise them up with more comfort and glory; and partly, to gain an eminent opportunity to advance his own honour and service by that miraculous deliverance which he designed for his people.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

I have offended, to wit, against thee, i. e. I have given thee occasion of warring against me, whereof I now repent. Or his ill success might make him think that he had sinned against God in this action, and might make him willing to submit to him, though God graciously prevented it. Of a talent of gold see on Exod. xxv. 39.

t ch. 16. 8. 15 And Hezekiah [t] gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and † Heb. *them.* gave † it to the king of Assyria.

Which Hezekiah king of Judah had overlaid; so repairing the injury which his father had done to them, and putting them into the same condition in which Solomon left them, 1 Kings vi. 32.

17 ¶ And the king of Assyria sent cir. 710. Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a † great host against Jerusalem. And they + Heb. heavy. went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, u which *is* in the highway of the fuller's u Is. 7. 3. field.

The king of Assyria sent; having received the money, upon which he agreed to depart from Hezekiah and his land, ver. 16. He breaks his faith with Hezekiah, thereby justifying Hezekiah's rebellion, and preparing the way for his own approaching destruction.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the ‖scribe, and ‖ Or, secretary. Joah the son of Asaph the recorder.

When they had called the king, i. e. sent a message to him to come or send to treat with them. *Eliakim the son of Hilkiah;* of whom see Isa. xxii. 20, &c. *Over the household,* Heb. *over the house;* either of God; or rather, of the king here mentioned; as appears from Isa. xxii. *Shebna the scribe;* so called to distinguish him from another *Shebna* who *was over the house,* Isa. xxii. 15.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, x What confidence *is* this wherein thou x 2 Chron. 32. 10, &c. trustest?

20 Thou ‖ sayest, (but *they are but* † vain ‖ Or, talkest. + Heb. word of the lips. words,) ‖ *I have* counsel and strength for ‖ Or, But counsel and strength are for the war. the war. Now on whom dost thou trust, that thou rebellest against me?

Thou sayest; either to thy people, to encourage them; or rather, within thyself. *But they are but vain words,* or, *surely,* or, *only, words of the lips,* i. e. vain, unprofitable, idle talk, without any effect; or they come not from thy heart; thou speakest this against thy own knowledge. *Counsel and strength for the war; counsel* to contrive, *strength* or *courage* to execute; which two things are of greatest necessity and use for war. But the words are and may be rendered otherwise; either thus, *Thou speakest surely words of the lips,* i. e. thou encouragest thyself and thy people with talk and words; *but counsel and strength* are *for war,* are necessary for thy defence; neither of which thou hast within thyself, but must seek them from others; and where wilt thou find them? *on whom* (as it follows) *dost thou trust?* Or thus, *Thou sayest,* I have *the word of my lips,* (either, 1. Words wherewith to pray to God for help; or, 2. Eloquence to encourage my soldiers and people,) *counsel* and *strength for war,* i. e. I am furnished with all things necessary for my defence. *On whom dost thou trust?* seeing it is apparent thou hast not strength of thy own, from whom dost thou expect succours?

21 [y] Now, behold, thou † trustest upon y Ezek. 29. 6, 7. + Heb. trustest thee. the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

This bruised reed; he calls Egypt a *reed,* with allusion to the reeds wherewith the banks of Nilus were full; and *bruised,* to note their weakness and insufficiency to support him. Compare Ezek. xxix. 6, 7. *It will go into his hand, and pierce it,* by some of the fragments into which it will be broken. *Unto all that trust on him;* doing them no good, but much hurt.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he, z ver. 4. 2 Chron. 31. 1. & 32. 12. [z] whose high places and whose altars He-

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zekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

Whose high places and whose altars Hezekiah hath taken away; thereby robbing him of that worship and service which he had in those places. Thus boldly he speaks of these things which he understood not, judging of the great God by their false and petty gods; and judging of God's worship according to the vain fancies of the heathens, who measured piety by the multitude of altars.

23 Now therefore, I pray thee, give ‖ pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

‖ Or, *hostages.*

Give pledges to my lord, i. e. give him hostages to secure him from thy future rebellion, and he will depart from thee. Or rather, *contend with my lord in battle;* seeing thou hast counsel and strength for war, do not lie lurking in thy strong hold, but come out into the open field, and let us try for mastery; and whereas thou mayst pretend thou wantest horses to fight with me, if thou wilt accept of my challenge, I will furnish thee with two thousand horses, if thou hast riders for them; as it here follows.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

How wilt thou force him to turn his back to thee, and flee away from thee?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

Without the Lord; without his consent and commission. *The Lord said unto me,* to wit, by secret inspiration, or by his providence. But indeed he neither owned God's word, nor regarded his providence; but he forged this, to strike a terror into Hezekiah and the people.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

Upon which these officers stood; not being willing to put themselves into the power of such a barbarous and perfidious enemy, by going out of the city.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink † their own piss with you?

† Heb. *the water of their feet.*

To tell them to what extremities and miseries he will force them.

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

In the Jews' language, that he might affright the people into a compliance with him, which he perceived Eliakim and his brethren endeavour to prevent.

29 Thus saith the king, [a] Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

a 2 Chron. 32. 15.

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

‖ Or, *Seek my favour.* † Heb. *Make with me a blessing,* Gen. 32. 20. & 33. 11. Prov. 18. 16.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, ‖ † Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his ‖ cistern:

‖ Or, *pit.*

Make an agreement with me by a present, to redeem yourselves from all the calamities of a close siege, and that death which certainly will follow on them. Or, *procure,* or *purchase* a *blessing from me,* i. e. a blessed peace; whereby you may be delivered out of your distressed and cursed condition, and receive from me the blessings of protection and provision, which your king cannot give you. *Then eat ye every man of his own vine;* upon these terms I will give you no disturbance, but quietly suffer each of you to enjoy his own possessions.

32 Until I come and take you away to a land like your own land, [b] a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he ‖ persuadeth you, saying, The LORD will deliver us.

b Deut. 8. 7, 8.

‖ Or, *deceiveth.*

Like your own land, i. e. a fruitful and pleasant land. Because he could not conceal from them his intentions of transplanting them into another land, which he had already discovered in his dealing with the Israelites, and other nations, he assures them they shall be no losers by it; and shall only change their place, but not their condition and comforts; which they should enjoy in that land, no less than in their own.

33 [c] Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

c ch. 19. 12. 2 Chr. 32. 14. Is. 10. 10, 11.

34 [d] Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and [e] Ivah? have they delivered Samaria out of mine hand?

d ch. 19. 13.

e ch. 17. 24, *Ava.*

Hamath and Arpad; of which see Jer. xlix. 23. *Sepharvaim;* of which see chap. xvii. 24. *Hena and Ivah;* the names, either, 1. Of idol gods. But why should only these two be named, and not the gods of the other places here mentioned? Or rather, 2. Of cities or countries, as is manifest from chap. xix. 13, where those words are repeated among other places, whose kings are there mentioned, and where they are rendered, *of Hena and Ivah,* as they should be here also, the words in the Hebrew being the very same. *Have they delivered Samaria?* i. e. 1. Either the gods here mentioned, which, together with other idols, were worshipped in Samaria. Or, 2. Their gods; which is easily understood from the foregoing words.

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, [f] that the LORD should deliver Jerusalem out of mine hand?

f Dan. 3. 15.

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

The people, i. e. either these three men, this word being sometimes used of a very few men, as 1 Sam. ix. 24. Or rather, *the people* that were with them *upon the wall,* ver. 26, to whom he spake, and from whom he expected an answer. *Answer him not;* which was wisely ordered, partly lest by their words they should either betray their fears, or provoke their enemies to greater injuries or blasphemies, or give them some advantage or direction for their further proceedings; and partly that by this instance of obedience and calmness he might see the resolution of the people to cleave unto their king, and the vanity of his attempts to seduce them to a defection from him.

37 Then came Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah [g] with

g Is. 33. 7

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their clothes rent, and told him the words of Rab-shakeh.

CHAP. XIX.

Hezekiah acquainteth Isaiah the prophet with the blasphemies of Rab-shakeh: he promiseth deliverance from the Lord, 1—7. Sennacherib is forced to march against the Moors; sendeth blasphemous letters to Hezekiah, 8—13. His prayer, 14—19. Isaiah prophesieth the destruction of Sennacherib, and good of Zion, 20—34. The same night an angel slayeth the Assyrians: Sennacherib is murdered at Nineveh by his own sons, 35—37.

a Is. 37. 1, &c. AND [a]it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the houshold, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to [b]Isaiah the prophet the son of Amoz.

b Luke 3. 4, called *Esaias.*

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and ‖ blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

‖ Or, *provocation.*

A day of trouble and of rebuke; either, 1. From God, wherein God rebukes and chastens us sorely. Or rather, 2. From the Assyrian, who reviles and reproacheth us; for his business here is to complain, not of God, but of the Assyrian. We are like a poor travailing woman in great extremity, and having no strength left to help herself, and to bring forth her infant into the world. We have attempted to deliver ourselves from the Assyrian yoke; and had carried on that work to some maturity, and, as we thought, brought it to the birth; but now we have no might to finish, unless thou assist us. We have begun a happy reformation, and are hindered by this insolent Assyrian from bringing it to perfection. See 2 Chron. xxxii. 1.

c 2 Sam. 16. 12. d ch. 18. 35. e Ps. 50. 21. † Heb. *found.*

4 [c]It may be the LORD thy God will hear all the words of Rab-shakeh, [d]whom the king of Assyria his master hath sent to reproach the living God; and will [e]reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are †left.

It may be; he speaks doubtfully, because he knew not whether God would not deliver them all up into the Assyrian's hand, as he and his people deserved. But sometimes this is not a word of doubt, but of good hope; as Numb. xxii. 33; Josh. xiv. 12. *The Lord thy God,* to whom thou art dear and precious. He saith not *our God,* because he seemed to have forsaken and rejected them; and they by their designs had forfeited all their interest in him. *Will hear,* i. e. will show by his actions that he hath heard them with just indignation. *Will reprove the words,* or rather, *will reprove* him (an ellipsis of the pronoun, which is frequent in the Hebrew tongue) *for the words,* as the Syriac, and Arabic, and Chaldee render it. *Lift up thy prayer for the remnant:* this he mentions as an argument to stir up Isaiah to pray, and to move God's compassion towards them; that they were but a small remnant, either of God's people, of whom ten tribes were now lost; or of the kingdom of Judah, which had been greatly wasted and depopulated in the days of Ahaz, and now lately by this Assyrian, ver. 13.

5 So the servants of king Hezekiah came to Isaiah.

f Is. 37. 6, &c. g ch. 18. 17

6 ¶ [f]And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the [g]servants of the king of Assyria have blasphemed me.

h ver. 35, 36, 37. Jer. 51. 1.

7 Behold, I will send [h]a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

I will send a blast upon him, Heb. *a wind,* a storm or tempest, by which name God's judgments are oft called, i. e. a violent, and sudden, and terrible stroke; namely, that miraculous destruction of his army, of which ver. 35. Although the place may be rendered thus, *I will put a spirit within him, so that he shall hear a rumour, and return,* &c. For by *spirit* is many times understood an imagination, or inclination, or affection; in which sense we read of *the spirit of fear,* 2 Tim. i. 7; of *the spirit of jealousy,* Numb. v. 14; of *the spirit of slumber,* Rom. xi. 8. Or, *a spirit against* (for so the Hebrew preposition *beth* is oft used, as hath been noted before) *him;* of whom this word is elsewhere used, as Judg. ix. 23; 1 Sam. xvi. 14, 23; 1 Kings xxii. 23; as it is also given to man's soul, Job xii. 10; Eccles. xii. 7, which is a spiritual substance, as the angels are. And this interpretation seems most agreeable to the design of this verse, which is in brief to represent all the judgments of God which were to befall him, and which are related in the following history; and therefore all the other particulars being contained in the following branches of this verse; the tidings of Tirhakah, ver. 9, in these words, *he shall hear a rumour;* his returning to his own land, and being slain there, ver. 36, 37, in the next words; it seems most probable that the chiefest of all the judgments, to wit, the destruction of 185,000 soldiers in one night, ver. 35, is not omitted here, but expressed in the first branch of the verse; and the *spirit* here is the same thing which is there called an *angel;* this latter word being there used to limit and explain the former, which otherwise was of a doubtful signification.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed [i]from Lachish.

i ch. 18. 14.

Rab-shakeh returned to the king, to give him an account of the treaty, and to advise with him what was further to be done; leaving behind him the army under the other commanders, mentioned chap. xviii. 17, as is most probable from the other threatening message here following; which would have been very unsuitable, if his siege had been raised. *He was departed from Lachish;* not being able to take it.

9 And [k]when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

710. k See 1 Sam. 23. 27.

King of Ethiopia, Heb. *of Cush,* i. e. either, 1. Of Arabia, as that word is most commonly meant; of which see the notes, and especially my Latin Synopsis, upon Numb. xii. 1. Or rather, 2. Of Ethiopia beyond Egypt. Nor was there any need that he should force his passage through Egypt, which is objected against this opinion by a very learned man; because the Egyptians (against whom this Sennacherib warred, as heathen historians, Herodotus and Berosus, relate) and the Ethiopians were confederates in this expedition, as Josephus expressly affirms; who lived above 1600 years nearer the time when this was done than we, and therefore was more likely to understand it.

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God [l]in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

l ch. 18. 5.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

No, certainly, never expect it: such questions oft imply a denial, as Gen. xviii. 17.

12 [m]Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and

m ch. 18. 33.

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[a] Ezek. 27. 23. Rezeph, and the children of [a] Eden which *were* in Thelasar?

Several places about or beyond Euphrates. See Gen. xi. 31; Ezek. xxvii. 23.

[o] ch. 18. 34. 13 [o] Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

Where is the king of Hamath? either, 1. Their god, whom he here calls their king, because they looked upon him as their protector and governor, which kings are or should be to their people. Or rather, 2. Their king properly so called. And as before he compared their gods with the God of Jerusalem, so now he compares their kings with king Hezekiah; and by both intends to persuade them, that neither their God nor their king was able to save them out of his hand. *Of Sepharvaim, of Hena, and Ivah;* of which see the notes on chap. xviii. 34.

[p] Is. 37. 14, &c. 14 ¶ [p] And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

Into the house of the Lord, i. e. into the court of the temple; for farther he might not enter. *Before the Lord*, i. e. before the ark or temple; which he did, not to acquaint God, but to strengthen his own faith, and quicken himself to prayer.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel,

[q] 1 Sam. 4. 4. Ps. 80. 1. [r] 1 Kings 18. 39. Is. 44. 6. Jer. 10. 10, 11, 12. [q] which dwellest *between* the cherubims, [r] thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

[s] Ps. 31. 2. 16 LORD, [s] bow down thine ear, and

[t] 2 Chron. 6. 40. hear: [t] open, LORD, thine eyes, and see: and hear the words of Sennacherib,

[u] ver. 4. [u] which hath sent him to reproach the living God.

Which hath sent him, i. e. the messenger who brought this railing letter, ver. 14; or Rab-shakeh, who was easily understood out of the former chapter, although he would not do him the honour to name him; or, *sent it*, to wit, this letter.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

† Heb. *given.* 18 And have † cast their gods into the

[x] Ps. 115. 4. Jer. 10. 3. fire: for they *were* no gods, but [x] the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his

[y] Ps. 83. 18. hand, [y] that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD

[z] Is. 37. 21, &c. God of Israel, [z] *That* which thou hast prayed to me against Sennacherib king

[a] Ps. 65. 2. of Assyria [a] I have heard.

i. e. Accepted it, and will answer it; a common synecdoche.

21 This *is* the word that the LORD hath spoken concerning him; The virgin

[b] Lam. 2. 13. [b] the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter

[c] Job 16. 4. Ps. 22. 7, 8. Lam. 2. 15. of Jerusalem [c] hath shaken her head at thee.

The virgin; so he calls Zion, or Jerusalem; partly, because she was pure in good measure from that gross idolatry wherewith other people were defiled, which is called spiritual whoredom; partly, to signify that God would defend her from that rape which Sennacherib intended to commit upon her, with no less care and zeal than parents do their virgin daughters from those who seek to force and deflour them; and partly, to intimate, that as she had not yet been forced and taken by her barbarous enemies, so she should still retain her virginity, in spite of his attempts against her. *The daughter of Zion*, i. e. the people of Zion, i. e. as it follows, *of Jerusalem;* so called synecdochically from the mountain and city of Zion, which was an eminent part of it. Cities and countries are oft called *mothers*, as 2 Sam. xx. 19; and their inhabitants daughters, as Numb. xxi. 25; Josh. xvii. 16; Judg. i. 27; Psal. xlv. 13; cxxxvii. 8. *Hath shaken her head at thee;* laughed at all thy proud and impotent threatenings. This is a gesture of contempt and derision; of which see Psal. xxii. 7; xliv. 14; Jer. xviii. 16; Matt. xxvii. 39.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against [d] the Holy *One* of Israel.

[d] Ps. 71. 22. Is. 5. 24. Jer. 51. 5.

Exalted thy voice; by Rab-shakeh, who *cried with a loud voice*, chap. xviii. 28. *Lifted up thine eyes on high;* a gesture of pride and scornfulness, Prov. xxi. 4. *Against the Holy One of Israel:* not against man, but against the holy God, who will not suffer thy impious blasphemies to go unpunished; and against *the Holy* One *of Israel*, who hath a special relation and kindness to Israel, having as it were set himself apart for them, and set them apart for himself, as being at this time the God of the Jews only, and not the God of the Gentiles; whom, as yet, *he suffered to walk in their own* evil *ways*, Acts xiv. 16. And therefore he will plead their cause against thee.

† Heb. *By the hand of.* [e] ch. 18. 17. [f] Ps. 20. 7. 23 † [e] By thy messengers thou hast reproached the LORD, and hast said, [f] With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down † the

† Heb. *the tallness, &c.* tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter, into

‖ Or, *the forest* and *his fruitful field.* Is. 10. 18. the lodgings of his borders, *and into* ‖ the forest of his Carmel.

By thy messengers; so thou hast advanced thy very servants above me. *I am come up to the height of the mountains;* I have brought up my very chariots to those mountains which were thought inaccessible by my army. *Lebanon;* a high hill, famous for cedars and fir trees, here following. *Will cut down the tall cedars thereof, and the choice fir trees thereof:* this may be understood, either, 1. Mystically, I will destroy the princes and nobles of Judah, (which are sometimes compared to *cedars*, &c.,) or their strongest cities. Or rather, 2. Literally, I will cut down the trees that hinder my march, and plain and prepare the way for all my numerous army and chariots. And by this one instance he intimates that nothing should stand in his way; no, not the highest and strongest places. *The lodgings of his borders*, i. e. those towns and cities (which he calls *lodgings* in way of contempt) which are in his utmost borders, and most remote from me. I am come into the land of Canaan at one border, Lebanon, and I resolve to march on to the other *extreme border*, and so to destroy the whole country, from one border to another; the *borders* of a land being oft put for the whole land within its borders; as Exod. viii. 2; Psal. lxxiv. 17; cxlvii. 14; Isa. liv. 12. Or, as it is in the Hebrew, *into the lodging of his border;* for which, in the parallel place, Isa. xxxvii. 24, it is *into the height of his border.* And so this may be understood of Jerusalem; which it is not probable that in all his brags he would omit; and against which his chief design now lay; which he here calleth a *lodging* for its contemptible smallness, if compared with his great and vast city of Nineveh: or, as it is in Isa. xxxvii., *the height*, for its two famous mountains, Zion and Moriah; or for the mountains which were *round about Jerusalem*, Psal. cxxv. 2; and he adds, *of his border*, because this city was in the border of Judah; as being part of it in the tribe of Benjamin, and near the kingdom of the ten tribes, which was now in the Assyrians' hands. *The forest of his Carmel*, i. e. the forest

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of Mount Carmel, which may seem to be another inaccessible place, like Lebanon. Or, *into* his *forest*, and *his fruitful field;* for Carmel, though properly it was a pleasant and fruitful mountain in the tribe of Issachar, of which see Josh. xii. 22; yet it is oft used to signify any *fruitful place*, as is manifest from Isa. x. 18; xvi. 10; Jer. ii. 7. And thus all the parts of the land are here enumerated; the mountains, the cities, the woods, and the fruitful fields. Or, *his fruitful forest*, to wit, Jerusalem; which is thought by many interpreters to be called a *forest*, Jer. xxi. 14; Ezek. xx. 46, a name which agrees well enough to cities, where buildings are very numerous, and close, and high, like trees in a forest. And if Jerusalem might be called a *forest*, it might well be called Hezekiah's *Carmel*, or *fruitful place*, because his chief strength, and treasure, and fruit was now in it; and this last word may seem to be added here, to intimate that this was not like other forests, unfruitful and barren. And so both this and the foregoing words are understood of the same place, even of Jerusalem; the last branch being joined to the former by way of apposition; *into the lodging of his border, the forest of his Carmel*, or *his fruitful forest;* there being no more words in the Hebrew text.

24 I have digged and drunk strange waters, and with the sole of my feet have
‖ Or, *fenced.* I dried up all the rivers of ‖ besieged places.

Strange waters; such as were never discovered nor used by others. And therefore all thy endeavours to deprive me of water for my army, 2 Chron. xxxii. 3, are idle and fruitless. *With the sole of my feet have I dried up all the rivers of besieged places;* and as I can furnish my army with water digged out of the earth, by their labour, and my art; so I can deprive my enemies of their water, and can *dry up their rivers*, and that *with the sole of my feet*, i. e. with the march of my vast and numerous army, who will easily do this, either by marching through them, and each carrying part away with them; or by drinking every one a little of them; or by their pains making many new channels, and driving the waters of the river into them, as Cyrus dried up Euphrates, *and thereby took Babylon.*

‖ Or, *Hast thou not heard* how *I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste,* and *fenced cities* to be *ruinous heaps?*

25 ‖ Hast thou not heard long ago *how* [g] I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that [h] thou shouldest be to lay waste fenced cities *into* ruinous heaps.

g Is. 45. 7. h Is. 10. 5.

Hast thou not long since learned that which some of thy philosophers could and did teach thee, that there is a supreme and powerful God, by whose decree and providence all these wars and calamities were sent and ordered, whose mere instrument thou art, so that thou hast no cause for these vain boastings? This work is mine, more than thine. Or, as it is in the margin of our Bibles, *Hast thou not heard* that (a particle oft understood) *I have made* (i. e. constituted, or purchased, or adorned, for all these ways is this Hebrew verb used) *it* (either Jerusalem, which he now threatened; or rather, the Jewish nation, which he endeavoured to root out; the relative pronoun being put without the antecedent, which is to be gathered out of the context; of which I have formerly given instances) *long ago, and formed it of ancient times?* i. e. didst thou not hear what I did for this people many ages since, that I carried them out of Egypt in spite of Pharaoh and all his host; and through the Red Sea, where I overthrew the Egyptians; and through the vast howling *wilderness;* and then brought them into this *land* by a strong hand, by which I destroyed all their enemies, and planted them in their stead? By which thou mayst understand how dear this people are to me, and how easily I could destroy thee before them, if I saw it fit; and that the places which thou hast taken, and the conquest which thou hast made here, are not to be imputed to thy valour or numbers, but unto my providence, who for wise and just reasons have given them up into thy hands, as it here follows. This may seem to be the truest sense, because that barbarous prince and people were much more likely to hear the tidings of what God did for the Israelites in Egypt, and at the Red Sea, and in Canaan, the fame of which was spread in all those parts, than to hear of or be instructed in the doctrine of God's particular providence in the government of several nations, and all their counsels and actions of state and war. For though *the Assyrian* was indeed *the rod in God's hand*, &c., Isa. x. 5, yet he did not so understand it, nor was God in all his thoughts; but he minded only the enlargement of his own empire by the destruction of other kingdoms, as it there follows, ver. 7, 13—15.

Now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps: this translation seems better to agree both with the foregoing branch of this verse, and with the following verse, than the other interrogative translation in the margin; and the plain sense seems to be this: Great things I have done for this people, which thou canst not be ignorant of; but now I have changed my course towards them, resolved to punish them severely for their sins; and therefore *now I have brought it to pass*, i. e. I have so disposed of things by my providence, that thou shouldst be a great and victorious prince, and that thou shouldst employ thy forces against them to do my work upon them, *that thou shouldst be* (to wit, a person raised up and fitted and strengthened for this very purpose) *to lay waste fenced cities* (and to turn them) *into ruinous heaps*, i. e. that thou shouldst be so successful as thou hast hitherto been, first against the kingdom of Israel, and now against Judah.

26 Therefore their inhabitants were
† Heb. *short of hand.* † of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* [i] the grass on the house tops, and *as corn* blasted before it be grown up.

i Ps. 129. 6.

Therefore; because I had armed thee with my commission and strength, and taken away their spirit and courage, and withdrew my help from them to give it to thee. *Their inhabitants;* the people of Israel, and Judah, and other places which thou hast conquered. *As the grass of the field;* which is weak and quickly fading, and unable to resist any hand or instrument which offers violence to it. *As corn blasted before it be grown up*, i. e. all their designs and hopes were disappointed before they could come to any perfection or success.

27 But [k] I know thy ‖ abode, and thy going out, and thy coming in, and thy rage against me.

k Ps. 139. 1, &c.
‖ Or, *sitting.*

Though thou dost not know me, yet I thoroughly know thee, and all thy designs and actions, all thy secret and subtle contrivances in the place of *thy abode*, in thy own kingdom and court, and the execution of thy designs abroad, what thou intendest in *thy going out*, and with what successes or further thoughts thou *comest in*, or returnest to thy own land. For the phrase, compare Deut. xxxi. 2; Psal. cxxxix. 2, 3. *And thy rage against me*, i. e. against my servant Hezekiah, and my people, against whom he was engaged, because they would not deliver up Jerusalem to him, which he demanded. Things are frequently said to be done against God, which are only done against his people, because of that near union and relation which is between them. See Zech. ii. 8; Acts ix. 4, 5. But the words may well be rendered, *and thy rage* is *with me*, or *before me*, as the Syriac hath it; or, *is manifest to me*, as the Chaldee renders it. And so this branch of the verse answers to the former, *I know*, &c., and it is *before me.*

28 Because thy rage against me and thy tumult is come up into mine ears, therefore [l] I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back [m] by the way by which thou camest.

l Job 41. 2. Ezek. 29. 4. & 38. 4. Amos 4. 2.
m ver. 33, 36, 37.

Thy tumult, i. e. thy tumultuous noise, thy clamours and blasphemies which Rab-shakeh in thy name belched forth against me with *a loud voice*, chap. xviii. 28. *My hook in thy nose, and my bridle in thy lips;* a metaphor from wild and furious beasts, that must be thus managed. *I will turn*

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thee back by the way by which thou camest; I will cause thee to return to thy home with shame and loss.

n 1 Sam. 2. 34. ch. 20. 8, 9. Is. 7. 11, 14. Luke 2. 12.

29 And this *shall be* [n]a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

A sign unto thee, to wit, of the certain accomplishment of the promises here made to thee; that Zion should triumph over this insulting enemy, ver. 21; that God would not only preserve the city from his present fury, ver. 34, but also that God would bless his people with a durable prosperity, and a happy increase, ver. 30, 31. And thus it is not only a sign of a short deliverance, which would be past before this sign was fulfilled, (though there are instances of such signs as followed the thing done; as Exod. iii. 12; Isa. vii. 14,) but of a future mercy, which was to continue long after that sign. And this sign was the more necessary, because otherwise Hezekiah and his people had cause to fear that the Assyrians would be greatly enraged for their shameful repulse, and the destruction of their army, and would quickly recruit their army, and return against them with far greater force and violence. But some affirm that Sennacherib, when he heard of Tirhakah's march against him, of which ver. 9, went with his army to meet him, and overthrew him, and the Egyptian who was joined with him, as was noted before; and prosecuted his victory by following them into Egypt and Ethiopia; in the conquest of which he spent two years, in which space the people did eat such things as grew of themselves; and in the third year returned to Jerusalem, intending to besiege it. It is true, it is said, and so the sign went before the thing, (which may be objected against the truth of this relation,) ver. 9, that *when he heard of Tirhakah, he sent messengers to Hezekiah,* pretending as if he would forthwith come against him; but it is not said that he did so, nor is it set down what he did with Tirhakah, because the design of the sacred writer was only to write the history of the Jewish nation; not of others, but only with respect to them. *In the third year:* this was an excellent sign, for it was miraculous; especially considering the waste and havoc which the Assyrians had made in the land; and that the Jews had been forced to retire into their strong hold, and consequently to neglect their tilling, and sowing, and reaping; and yet this year they should have sufficient provision from those fruits of the earth which the Assyrian left; and the second year, which probably was the year of release, in which they might neither sow, nor reap from such fruits as the earth brought forth of its own accord; and so in the third year. *Sow ye, and reap, and plant vineyards, and eat the fruits thereof;* you shall not sow, and another reap, as lately you did; but you shall enjoy the fruit of your own labours.

o 2 Chron. 32. 22, 23. † Heb. *the escaping of the house of Judah that remaineth.*

30 [o] And † the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

I. e. Shall increase and multiply greatly; a metaphor from plants. Compare Job xxix. 19.

‡ Heb. *the escaping.* p Is. 9. 7.

31 For out of Jerusalem shall go forth a remnant, and ‡ they that escape out of mount Zion: [p] the zeal of the LORD *of hosts* shall do this.

A remnant; that handful of Jews who now were gathered together, and shut up in Jerusalem, shall go out to their several habitations, and by my singular blessing increase exceedingly. *They that escape out of Mount Zion;* the same thing expressed in other words, which is usual in the Hebrew language. *The zeal of the Lord of hosts shall do this:* although when you reflect upon yourselves, and consider either your present fewness and weakness, or your great unworthiness, this may seem too great a blessing for you to expect or believe; yet God will do it from the zeal which he hath, both for his own name, to vindicate it from the blasphemous reproaches of the Assyrians, and for the good of his undeserving people.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

Which was true, though he sent Rab-shakeh and others with a great host against Jerusalem, chap. xviii. 17; either because that host went away with Rab-shakeh to Libnah, above, ver. 8; or rather, because that army did not form a close siege against it, but only marched towards it, and disposed themselves so as to block it up at some distance; possibly waiting till the king of Assyria had taken Libnah and Lachish, (which they presumed he would speedily do,) and should come up with the rest of his forces, when they intended to fall more vigorously to their work.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

Whereas he expected to devour the kingdom of Judah at one morsel, and then to proceed further, and to conquer Egypt or other neighbouring countries; and as it is said of him, and concerning this very time and design, Isa. x. 7, *to cut off nations not a few,* he shall meet with so sad a disappointment and rebuke here, that he shall make haste to return with shame to his own country.

q ch. 20. 6. r 1 Kings 11. 12, 13.

34 For [q] I will defend this city, to save it, for mine own sake, and [r] for my servant David's sake.

For my promise and covenant's sake, made with David concerning the stability and eternity of his kingdom. See 1 Kings xi. 12, 13.

s 2 Chron. 32. 21. Is. 37. 36. Ecclus. 48. 21. 1 Mac. 7. 41. 2 Mac. 8. 19.

35 ¶ And [s] it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

That night; either, 1. In the night following this message of the prophet to Hezekiah; or, 2. In that famous night when God destroyed the Assyrians, it was done in this manner. For such expressions are oft used of an indefinite and uncertain time, as *that day* is frequently taken, as Isa. iv. 1; xxvi. 1; xxvii. 1, &c. *Smote in the camp,* with pestilence, or some other sudden and mortal stroke. *The camp of the Assyrians;* either before Libnah, or in some other place near Jerusalem, where they were encamped.

t Gen. 10. 11.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at [t] Nineveh.

God spared *Sennacherib,* not in mercy, but in wrath, reserving him to a more dreadful and shameful death by the hands of his own children.

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u 2 Chron. 32. 21. x Tob. 1. 21. y ver. 7. † Heb. *Ararat.* z Ezra 4. 2.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that [u] Adrammelech and Sharezer [x] his sons [y] smote him with the sword: and they escaped into the land of † Armenia. And [z] Esarhaddon his son reigned in his stead.

The land of Armenia was a place most fit for their purpose, because it was near to that part of Assyria, and was very mountainous and inaccessible by armies, and the people more stout and warlike, and constant enemies to the Assyrians. *Esarhaddon;* who sent great supplies to his new colony in Samaria, Ezra iv. 2, fearing, it seems, lest Hezekiah should improve the last great advantage to disturb his new conquests there.

CHAP. XX.

Hezekiah receiving a message of death, by prayer hath his life lengthened; for a sign the sun goeth backward, 1—11. *The king of Babylon's ambassadors come to Hezekiah with letters and a present; he showeth them all his treasures,* 12—15; *whereupon Isaiah foretelleth him the Babylonish captivity: he dieth; and Manasseh is king,* 16—21.

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713. a 2 Chron. 32. 24, &c. Is. 38. 1, &c.

IN a those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, † Set thine house in order; for thou shalt die, and not live.

† Heb. *Give charge concerning thine house.* 2 Sam. 17. 23.

In those days, i. e. in that year of the Assyrian invasion, as is manifest from hence, that that was in Hezekiah's fourteenth year, chap. xviii. 13, and God now added fifteen years more to him, chap. xx. 6; and yet Hezekiah reigned only twenty-nine years in all, chap. xviii. 2. And this happened either, first, After the destruction of Sennacherib's army. Or, secondly, Before it, as may be thought from ver. 6, where he speaks of his deliverance from the king of Assyria as a future thing. It is true, that when Hezekiah received that insolent message from the Assyrian, he was in health, and went into the temple to pray, chap. xix. 14; but there might be time more than enough for this sickness and recovery between that threatening and this destruction of the Assyrian. *Set thine house in order;* take care to make thy will, and to settle the affairs of thy family and kingdom; which he the rather presseth upon him, because the state of his kingdom required it; for it is plain that Hezekiah had not as yet any son, Manasseh his heir and successor not being born till three years after this time, by comparing this chap. xx. 6, with chap. xxi. 1. *For thou shalt die, and not live;* according to the course of nature, and of thy disease, which is mortal in its kind, and will be so in effect, if God doth not miraculously prevent it. Such threatenings, though absolutely expressed, have ofttimes secret conditions, which God reserves in his own breast: see Jonah iii. 4.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

He turned his face to the wall; either because the temple lay that way; or rather, that by turning his face from the company he might intimate his desire of privacy, and so might with more freedom and fervency pour out his soul to God.

b Neh. 13. 22. c Gen. 17. 1. 1 Kings 3. 6.

3 I beseech thee, O LORD, b remember now how I have c walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept † sore.

† Heb. *with a great weeping.*

In truth, i. e. sincerely, with an honest mind, as the following words explain it. I have in some measure (human frailty excepted) kept the condition which thou didst require, 1 Kings viii. 25, and therefore do humbly beg of thee that the promise made to David and to his posterity upon that condition may not fail in my person, for as yet thou hast not given me a son. See on ver. 1. I am not conscious to myself of any gross exorbitances in the course of my life, for which thou usest to shorten men's days, and cut off my life in thy displeasure, which by this sharp message thou threatenest to do. *Hezekiah wept sore;* partly for that horror of death which is and was common to men, especially in the times of the Old Testament, when the grace of God in Christ was not so fully manifested as now it is; and principally for the distracted and miserable condition in which the church and state were then likely to be left, through the uncertainty of the succession to the crown, and the great proneness of the people to backslide to their false worship and evil practices; which he easily perceived, and which he knew would bring far worse calamities upon them if he were removed, as afterwards it came to pass.

4 And it came to pass, afore Isaiah was ‖ Or, *city.* gone out into the middle ‖ court, that the word of the LORD came to him, saying,

Into the middle court, to wit, of the king's palace; of which see on 1 Kings vii. 8. Or, *into the middle city*, as it is in the Hebrew. For some observe that there were three cities, or three parts of this city; one called *the city of David* in *Zion;* another called *Jebus*, or *Salem;* and a third, which was betwixt these two parts, and united them all into one city, called *Jerusalem*. This is noted to show God's great readiness to hear the sincere and fervent prayers of his children.

5 Turn again, and tell Hezekiah d the captain of my people, Thus saith the LORD, the God of David thy father, e I have heard thy prayer, I have seen f thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

d 1 Sam. 9. 16. & 10. 1. e ch. 19. 20. Ps. 65. 2. f Ps. 39. 12. & 56. 8.

The God of David thy father; I am mindful of my promise made to David and his house, and will make it good in thy person. *On the third day;* which shows that the cure was miraculous. *Thou shalt go up unto the house of the Lord*, to give me solemn praise for this mercy; which proves the perfection of the cure.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and g I will defend this city for mine own sake, and for my servant David's sake.

g ch. 19. 34.

Fifteen years beyond what thou dost expect, and beyond what thou wouldst do if I should leave thee to the force of thy disease. *Out of the hand of the king of Assyria;* this is added, either, first, Because he might otherwise fear the Assyrian's return to this city, from which he was so shamefully repulsed. Or, secondly, Because this sickness happened before that great slaughter, chap. xix. 35; of which see the notes on ver. 1. *For mine own sake;* to vindicate my glory against that insolent blasphemer.

7 And h Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

h Is. 38. 21.

Take a lump of figs: though the deliverance was certainly promised, yet means must be used, and those suitable: for this hath naturally a power of ripening and softening boils or sores, though that power was altogether insufficient to produce so sudden and so complete a cure. *The boil* seems to have been a plague-sore.

8 ¶ And Hezekiah said unto Isaiah, i What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

i See Judg. 6. 17, 37, 39. Is. 7. 11, 14. & 38. 22.

Hezekiah said; or rather, *had said;* for it is evident this was said before his recovery, though his recovery be mentioned before it; such transpositions being frequent in Scripture. *What shall be the sign?* he asketh a sign, not because he distrusted it, but for the strengthening of his faith, which otherwise might be shaken by the greatness of his danger, and by the contradiction between this and his former message. Compare Judg. vi. 17, 37, 39; Isa. vii. 11.

9 And Isaiah said, k This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

k See Is. 38. 7, 8.

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

To go down ten degrees, to wit, in an instant; for that course or motion of the sun is natural for the kind of it, though miraculous for the swiftness of it; but the other would be both ways miraculous.

11 And Isaiah the prophet cried unto the LORD: and l he brought the shadow ten degrees backward, by which it had gone down in the † dial of Ahaz.

l See Josh. 10. 12, 14. Is. 38. 8. Ecclus. 48. 23. † Heb. *degrees.*

Isaiah cried unto the Lord; being moved by God's Spirit first to offer him this sign, and then to pray for it. *Ten degrees backward. Quest.* 1. What were these *degrees? Answ.* Lines in the dial; but whether each of these lines or degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain, and not very considerable in this case. *Quest.* 2. What was it that went down? *Answ.* Either, first, The shadow alone went back without the sun; for God could

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so dispose of the light of the sun, by interposing clouds, or other things, so that the shadow should fall only upon those lines, and in that manner as God directed it. And whereas the *sun* is said to have gone down, that may be spoken according to appearance, as other passages of Scripture are understood; as when the moon is called one of the *great lights*, Gen. i., though it be less than some of the stars; and when *the sun* is said to *go down*, Jer. xv. 9, and to be *turned into darkness*, Joel ii. 31. Or, secondly, The sun itself went back, and the shadow with it. This may seem most probable, first, By comparing this with Josh. x. 13, where the sun itself stood still. Secondly, Because it is said *the sun* itself *returned*, Isa. xxxviii. 8; for which he here mentions *the shadow* only, because the miracle was not so easily discovered in the sun as in the shadow of a dial. And though *the sun* may be elsewhere taken improperly, yet where the improper signification is unnecessary, the proper is and ought to be preferred before it. Thirdly, Because this miracle was noted by the Babylonians, who, having understood that it was done for Hezekiah's sake, sent to inquire into the truth and manner of it, 2 Chron. xxxii. 31. *Object.* If this had been done, the heathen historians and astronomers would have taken notice of it, which we do not find that they did. *Answ.* So it is most probable they did, although those books be not now extant; which is not strange; this being confessed and bewailed, that so very few of the first and ancient writers are now left; Herodotus himself, the first, and father of the ancient historians, being long after this time. And yet it is observed, that there are some intimations of these things left, though mixed with fables, as many true histories were; as what the poets fabled of Jupiter's making the night twice as long as it should have been, that he might enjoy Alcmena longer. Whether the sun or shadow went backward suddenly, or leisurely, and in the same time in which it had gone down, is a question of no great moment, the miracle being evident either way. *In the dial of Ahaz;* which Ahaz had made in the king's palace. This dial he mentions, because the truth of the miracle might be best and soonest discovered there; this dial possibly being visible out of the king's chamber, or at least being near to it, and the degrees being most distinct and conspicuous in this dial; but the same thing was discerned by all other dials.

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m Is. 39. 1, &c

l Or, *Merodach-baladan.*

12 ¶ [m] At that time ‖ Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

Berodach-baladan, called *Merodach-baladan*, Isa. xxxix. 1, whose name Josephus found in that famous Chaldean historian, Berosus. He seems to have been the king of Assyria's viceroy in Babylon; and upon that terrible slaughter of one hundred and eighty-five thousand in the Assyrian host, and the death of Sennacherib, and the differences among his sons, to have usurped an absolute sovereignty over Babylon; and either himself or his son destroyed the Assyrian monarchy, and translated the empire to Babylon. *Sent letters and a present unto Hezekiah;* partly for the reasons mentioned 2 Chron. xxxii. 31; and partly to assure himself of the friendship and assistance of Hezekiah against the Assyrians, their common, and as yet powerful, enemy.

n 2 Chron. 32. 27, 31.

‖ Or, *spicery.*

‖ Or, *jewels.*

† Heb. *vessels.*

13 And [n] Hezekiah hearkened unto them, and shewed them all the house of his ‖ precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his ‖ † armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

Hearkened unto them, i. e. granted their desires of a league and amity with them. *The silver and the gold, &c.;* for though his country had lately been harassed by the Assyrians, yet he had reserved all his treasures and precious things which he and his fathers had gathered in Jerusalem. Besides, he had considerable spoils out of the Assyrian camp. Also he had many presents sent to him, 2 Chron. xxxii. 23, which doubtless were things of considerable worth. *Nothing in his house, nor in all his dominion, that Hezekiah showed them not;* which he did through vain ostentation and *pride of heart*, 2 Chron. xxxii. 25, 26, being *lifted up* by the great honour which God had done him, in working such glorious miracles for his sake, and by the great respects and presents rendered to him from divers princes and people, and now by this great Babylonian monarch. So hard a matter is it even for a good man to be high and humble.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

They are come from a far country; a vain-glorious expression, intimating the great honour which he had from all parts, both far and near. *Even from Babylon*, that great and potent monarchy; which he speaks to magnify his own honour and happiness.

15 And he said, What have they seen in thine house? And Hezekiah answered, [o] All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

o ver. 13.

What have they seen in thine house? he asketh, not that he was ignorant of it, but that from his answer he might take the occasion of delivering God's message to him.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, [p] shall be carried into Babylon: nothing shall be left, saith the LORD.

p ch. 24. 13. & 25. 13. Jer. 27. 21, 22. & 52. 17.

This judgment is denounced against him for his pride, which God exceedingly abhors; and for his ingratitude, whereby he took that honour to himself which he should have given entirely to God, and abused God's gifts and favours to the gratification of his own lusts; of both which see 2 Chron. xxxii. 25, 26; and for his carnal confidence in that league which he had now made with the king of Babylon, by which, it is probable, he thought his mountain to be so strong, that it could not be removed.

18 And of thy sons that shall issue from thee, which thou shalt beget, [q] shall they take away; ‖ and they shall be eunuchs in the palace of the king of Babylon.

q ch. 24. 12. 2 Chr. 33. 11. ‖ Fulfilled, Dan. 1. 3.

Which thou shalt beget, i. e. of thy grandchildren, who are oft called *sons*. They shall be servants to that heathen monarch, whereby both their bodies will be subject to slavery, and the lusts of their lords, and their souls exposed to the peril of idolatry, and all sorts of wickedness; which must needs be very grievous to so good a man as Hezekiah, and was indeed a very sore judgment; whereby God would teach the world the great evil of sin, yea, even of those sins which are generally esteemed but small and venial; for such were those sins of Hezekiah, noted upon ver. 17.

19 Then said Hezekiah unto Isaiah, [r] Good *is* the word of the LORD which thou hast spoken. And he said, ‖ *Is it* not *good*, if peace and truth be in my days?

r 1 Sam. 3. 18. Job 1. 21. Ps. 39. 9. ‖ Or, *Shall there not be peace and truth, &c.*

Good is the word of the Lord: I heartily submit to this sentence, as being both just, because deserved and procured by mine and my people's sins; and merciful, because the punishment is less than I have deserved. *Is it not good, if peace and truth be in my days?* which speaks not as if he were careless and unconcerned for his posterity, (which neither the common inclinations and affections of nature in all men, nor that singular piety and charity which was eminent and manifest in Hezekiah, can suffer us to believe,) or for the church and people of God, for whose welfare he was so solicitous and industrious in the whole course of his life; but because it was a singular favour that this judg

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ment did not immediately follow his sin, the cause of it, but was suspended for a longer time.

cir. 710. 20 ¶ [s] And the rest of the acts of Hezekiah, and all his might, and how he [t] made a pool, and a conduit, and [u] brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

s 2 Chron. 32. 32. t Neh. 3. 16. u 2 Chron. 32. 30.

x 2 Chron. 32. 33. cir. 698. 21 And [x] Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAP. XXI.

Manasseh's idolatry, 1—9. *Judgments prophesied against Judah,* 10—15. *Manasseh shed innocent blood; dieth,* 16—18. *Amon his son succeedeth him; and is slain by his servants; who are slain by the people: Josiah his son is made king,* 19—26.

cir. 698. a 2 Chron. 33. 1, &c. MANASSEH [a] *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah.

Reigned fifty and five years in Jerusalem; in which time the years of his imprisonment are comprehended, 2 Chron. xxxiii. 11.

b ch. 16. 3. 2 And he did *that which was* evil in the sight of the LORD, [b] after the abominations of the heathen, whom the LORD cast out before the children of Israel.

Did that which was evil in the sight of the Lord; partly by the instigation of the wicked princes of Judah, who in Hezekiah's time were secret enemies to his reformation, and now, when their fetters were knocked off by Hezekiah's death, break forth into open hostility against it, and corrupt the king's tender years with their wicked counsel; and principally by his own vicious inclination.

c ch. 18. 4. d 1 Kings 16. 32, 33. e Deut. 4. 19. & 17. 3. ch. 17. 16. 3 For he built up again the high places [c] which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, [d] as did Ahab king of Israel; and [e] worshipped all the host of heaven, and served them.

The host of heaven; the stars, which the Gentiles had transformed into gods. See on Deut. iv. 19.

f Jer. 32. 34. g 2 Sam. 7. 13. 1 Kin. 8. 29. & 9. 3. 4 And [f] he built altars in the house of the LORD, of which the LORD said, [g] In Jerusalem will I put my name.

In the house of the Lord, i. e. in the temple itself, in the holy place, because this is distinguished from the *courts of the house,* ver. 5. *In Jerusalem will I put my name;* that place I have peculiarly consecrated to my worship and honour; which made it the greater injustice, and impiety, and sacrilege to alienate it from God, and to dedicate it, or any part of it, especially the temple, to the service of idols, whom God abhorreth.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

The one of the priests, the other of the people, 1 Kings vi. 36.

h Lev. 18. 21. & 20. 2. ch. 16. 3. & 17. 17. 1 Lev. 19. 26, 31. ch. 17. 17. Deut. 18. 10, 11. 6 [h] And he made his son pass through the fire, and observed [i] times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

Made his son pass through the fire; of which see the notes on Lev. xviii. 21, and 2 Kings xvi. 3. *Observed times,* i. e. lucky or unlucky days or seasons for the despatch of businesses, according to the superstitious practice of the heathens. See Esth. iii. 7: see also Lev. xix. 26; Deut. xviii. 10, 11.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, [k] In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

k 2 Sam. 7. 13. 1 Kin. 8. 29. & 9. 3. ch. 23. 27. Ps. 132. 13, 14. Jer. 32. 34.

He set a graven image of the grove; either, first, The image of that Baal which was worshipped in the grove. Or, secondly, A representation of the grove, as may seem by comparing chap. xxiii. 6. Or, thirdly, The graven image of Asherah, a god or goddess so called, possibly the same called elsewhere Ashtaroth. See Judg. vi. 25, 28; 2 Kings xxiii. 6; 2 Chron. xv. 16.

l 2 Sam. 7. 10. 8 [l] Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

Move any more out of the land; they shall no more be carried captives into a strange land, as it had happened before.

m Prov. 28. 12. 9 But they hearkened not: and Manasseh [m] seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

Partly because they were not contented with those idols which the Canaanites worshipped, but either themselves invented, or they borrowed from other nations, many new idols and kinds of idolatry; and partly because as their light was far more clear, their obligations to God infinitely higher, and their helps and antidotes against idolatry much stronger than the Canaanites had; so their sins, though the same in kind, were unspeakably worse in respect of these dreadful aggravations.

10 ¶ And the LORD spake by his servants the prophets, saying,

n ch. 23. 26, 27. & 24. 3, 4. Jer. 15. 4. o 1 Kings 21. 26. p ver. 9. 11 [n] Because Manasseh king of Judah hath done these abominations, [o] *and* hath done wickedly above all that the Amorites did, which *were* before him, and [p] hath made Judah also to sin with his idols:

Above all that the Amorites did, i. e. the Canaanitish nations, all so called from one eminent part of them. See on Gen. xv. 16. *Hath made Judah also to sin with his idols;* by his example, encouragement, counsel, authority, and command.

q 1 Sam. 3. 11. Jer. 19. 3. 12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both [q] his ears shall tingle.

By the great commotion which such terrible reports shall cause in the hearts and heads of the hearers. See on 1 Sam. iii. 11; Jer. xix. 3.

r See Is. 34. 11. Lam. 2. 8. Amos 7. 7, 8. † Heb. *he wipeth and turneth it upon the face thereof.* 13 And I will stretch over Jerusalem [r] the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, † wiping *it,* and turning *it* upside down.

Jerusalem shall have the same measure and lot, i. e. the same judgments, which Samaria had. The *line* is oft put for one's lot or portion, as Psal. xvi. 6; 2 Cor. x. 16. because men's portions or possessions used to be measured by lines, Psal. lxxviii. 55; Amos vii. 17. Or it is a metaphor from workmen who mark out by lines what part of the building they would have thrown down, and what they would have stand. See Isa. xxxiv. 11; Lam. ii. 8; Amos vii. 7, 8; Zech. i. 16. Or it is an allusion to that fact of David, who destroyed the Moabites by a measuring line, 2 Sam. viii. 2. *Wiping it, and turning it upside down,* as men do with a dish that hath been used; first wholly empty

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it of all that is in it, then thoroughly cleanse and wipe it, and lastly turn it upside down, that nothing may remain in it: so will I deal with Jerusalem, thoroughly empty and purge it from all its wicked inhabitants, and that so as to cut off all hopes of restitution.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

The remnant of mine inheritance, i. e. the kingdom of Judah, the only remainder of all the tribes of Israel, which I did once choose for my inheritance, but now, notwithstanding that privilege, will utterly reject and forsake them.

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

This sore judgment, though it was chiefly inflicted for the sins of Manasseh and his generation, yet had a respect unto all their former sins, the guilt whereof was upon this occasion revived. See Exod. xxxii. 34.

a ch. 24. 4. 16 [a] Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem † from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

† Heb. *from mouth to mouth.*

Innocent blood; the blood of those prophets and righteous men who either reproved his sinful practices, or refused to comply with his wicked commands and worship. *Beside his sin*, i. e. his idolatry, which is elsewhere called *evil*, and *corruption*, and here *sin*, by way of eminency; which is the more considerable, because it is here compared with horrid cruelty, and implied to be worse than that, and more abominable in God's sight, because it doth more directly and immediately strike at the glory and purity of the Divine Majesty, by respect unto which all sins are to be measured. And this expression God here useth in opposition to the gross error of most men, who look upon idolatry as a small sin, as a mere mistake of the mind, as the fruit of a good intention, and as an excess proceeding from zeal in religion.

t 2 Chro. 33. 11,—19. 17 ¶ Now [t] the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

u 2 Chron. 33. 20. 18 And [u] Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead. 643.

In the garden of his own house, not in the sepulchre of the kings; either by the people's designation, who judged him unworthy of that honour; or rather, by his own choice and command, as a lasting testimony of his sincere repentance and abhorrency of himself for his former crimes. *In the garden of Uzza*, or, of king Uzziah, who possibly planted or enlarged it.

x 2 Chro. 33. 21,—23. 19 ¶ [x] Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in

y ver. 2, &c. the sight of the LORD, [y] as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

z 1 Kings 11. 33. 22 And he [z] forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ [a] And the servants of Amon conspired against him, and slew the king in his own house. 641. a 2 Chron. 33. 24, 25.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and [b] Josiah his son reigned in his stead. b Matt. 1. 10, called *Josias.*

CHAP. XXII.

Josiah's good reign; his care for the repair of the temple, 1—7. Hilkiah found a book of the law; the king by it understandeth God's threatenings against backsliders, and by Huldah the prophetess inquireth of the Lord, 8—14. She prophesieth the destruction of Jerusalem, but not in Josiah's time, 15—20.

JOSIAH [a] *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of [b] Boscath. 641. a 2 Chron. 34. 1. b Josh. 15. 39.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and [c] turned not aside to the right hand or to the left. c Deu. 5. 32.

3 ¶ [d] And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, cir. 624. d 2 Chro. 34. 8, &c.

In the eighteenth year, not of his life, but *of his reign*, as it is expressed, 2 Chron. xxxiv. 3, 8. What he did before this time, see 2 Chron. xxxiv. 3, &c. *The scribe;* the king's secretary.

4 Go up to Hilkiah the high priest, that he may sum the silver which is [e] brought into the house of the LORD, which [f] the keepers of the † door have gathered of the people: e ch. 12. 4. f ch. 12. 9. Ps. 84. 10. † Heb. *threshold.*

That he may sum the silver, i. e. take an exact account how much it is, and then dispose it in manner following. *The keepers of the door* were priests or Levites, as appears from chap. xii. 9; 2 Chron. viii. 14; xxiii. 4; xxxiv. 9.

5 And let them [g] deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house, g ch. 12. 11, 12, 14.

The oversight of the house of the Lord, i. e. the care and oversight of the workmen; which also were Levites, 2 Chron. xxxiv. 12.

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

Either hewed or cut out of the quarries, or to be hewed and fitted to the building.

7 Howbeit [h] there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully. h ch. 12. 15.

i. e. Because it was found by experience that they dealt

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faithfully. Verbs signifying the being of a thing are oft put for the manifestation of it.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, [i]I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

[i] Deut. 31. 24, &c. 2 Chron. 34. 14, &c.

The book of the law; that original *book of the law of the Lord,* given or written *by the hand* of *Moses,* as it is expressed, 2 Chron. xxxiv. 14, which by God's command was put beside the ark, Deut. xxxi. 26, and probably taken from thence and hid, by the care of some godly priest, when some of the idolatrous kings of Judah persecuted the true religion, and defaced the temple, and (which the Jewish writers affirm) burnt all the copies of God's law which they could find, and now found among the rubbish, or in some secret place.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have †gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

† Heb. *melted.*

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

The words of the book of the law, i. e. the dreadful comminations against them for the sins still reigning among the people. *Quest.* Did Josiah never see and read a copy of this book before this time? If he did not, how could he do so much towards the reformation of religion, as he did before? if he did, why was he not sooner convinced and humbled by it? *Answ.* If Josiah had not yet seen a copy of this book, (which is not impossible,) yet there was so much of the law left in the minds and memories of many of the people, as might easily persuade and direct him to all that he did till this time; or if Josiah had seen and read it before, which seems more probable, yet the great reverence which he justly bore to the original book, and the strange, and remarkable, and seasonable finding of it, had very much awakened and quickened him to a more serious and diligent reading, and attentive consideration, of all the passages contained in it, than he used before.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and [k]Achbor the son of ‖ Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

[k] *Abdon,* 2 Chr. 34. 20. ‖ Or, *Micah.*

A servant of the king's, who most constantly waited upon the king's person; otherwise all of them were the king's servants.

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* [l]the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

[l] Deu. 29. 27.

Inquire of the Lord; either what he intends to do with us, or what we shall do to him, to appease his wrath. *Concerning the words of this book;* whether the curses here threatened must come upon us without remedy, or whether there be hope in Israel concerning the prevention of them.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of [m]Tikvah, the son of ‖ Harhas, keeper of the †wardrobe; (now she dwelt in Jerusalem ‖ in the college;) and they communed with her.

[m] *Tikvath,* 2 Chr. 34. 22. ‖ Or, *Harah.* † Heb. *garments.* ‖ Or, *in the second part.*

Unto Huldah the prophetess; for we read of women prophetesses, both in the Old and New Testament; as Miriam, Exod. xv. 20, Deborah, Judg. iv. 4, Hannah, 1 Sam. ii., Elisabeth, and the blessed Virgin, Luke i., and Philip's daughters, Acts xxi. 9. *Quest.* But why did he send to this woman, and not rather to Zephaniah, or Jeremiah, who were prophets in Josiah's days? *Answ.* Either, first, Because the king's earnest affection in this business required great haste; and she was in Jerusalem, which is therefore noted in the following part of the verse, when Jeremiah might at this time be at Anathoth, or in some more remote part of the kingdom; and the like may be said of Zephaniah, who also might not be a prophet at this time, though he was afterward, *in the days of Josiah,* which is all that is affirmed of him, Zeph. i. 1. Or, 2. Because the king or his courtiers had longer and greater experience of the eminency of her prophetical gifts than of Jeremiah's, who began not to prophesy till the thirteenth year of Josiah, Jer. i. 2; and being well assured of her fidelity in delivering the mind and counsel of God to those that inquired of her, they rightly concluded that it was much more considerable what message God sent, than by whom it was conveyed to them. *In the college;* where the sons of the prophets, or others who devoted themselves to the study of God's word, used to meet and discourse of the things of God, and receive the instructions of their teachers. Others both ancient and modern render it, *in another* or *the second* part, to wit, of the city, i. e. in the suburbs, which also were fortified and walled about by Hezekiah, 2 Chron. xxxii. 5.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, [n]I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

[n] Deut. 28. 27. Dan. 9. 11, 12, 13, 14.

17 [o]Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

[o] Deut. 28. 25, 26, 27.

The works of their hands; gods made with hands. This she adds to aggravate their folly and contempt of God, in preferring such vain and idle things before him.

18 But to [p]the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

[p] 2 Chron. 34. 26, &c.

19 Because thine [q]heart was tender, and thou hast [r]humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become [s]a desolation and [t]a curse, and hast rent thy clothes, and wept before me; I also have heard *thee,* saith the LORD.

[q] Ps. 51. 17. Is. 57. 15. [r] 1 Kings 21. 29. [s] Lev. 26. 31, 32. [t] Jer. 25. 6. & 44. 22.

20 Behold therefore, I will gather thee unto thy fathers, and thou [u]shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

[u] Ps. 37. 37. Is. 57. 1, 2.

In peace, i. e. in a time of public peace, and the tranquillity of thy kingdom; or so as *thou shalt not see all the evil which I will bring upon this place,* as the following

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words explain it; for otherwise he died in battle, chap. xxiii. 29. Besides, he died in peace with God, and was by death translated to everlasting peace.

CHAP. XXIII.

Josiah causeth the law to be read in a solemn assembly; reneweth the covenant of the Lord; destroyeth idolatry, 1—14; *breaketh down the altar at Beth-el, and burneth thereon dead men's bones,* 15—20; *keepeth the passover: other evidences of his piety,* 21—25. *God's final wrath against Judah,* 26—28. *Josiah, warring against Pharaoh-nechoh, is slain: Jehoahaz his son is king: he is imprisoned by Pharaoh-nechoh; who puts Jehoiakim in his place; who reigneth ill,* 29—37.

a 2 Chro. 34. 29, 30, &c.

AND [a] the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

The chief governors both of church and state.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, † both small and great: and he read in their ears all the words of the book of the covenant [b] which was found in the house of the LORD.

† Heb. *from small even unto great.*

b ch. 22. 8.

The prophets; either Jeremiah, Zephaniah, Urijah; or the sons or disciples of the prophets. *He read;* he caused to be read.

c ch. 11. 14, 17.

3 ¶ And the king [c] stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

By the pillar; of which see on chap. xi. 14; 2 Chron. xxxiv. 31. *To the covenant,* to wit, as to the taking of it; they declared their consent to it, and their concurrence with the king in that act, which possibly they did by standing upright, as the king himself *stood* when he took it.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for [d] the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

d ch. 21. 3, 7.

The priests of the second order; either those two who were next in degree to the high priest, and in case of his sickness were to manage his work; of whom see 2 Sam. viii. 17; or the heads of the twenty-four courses which David had appointed, 1 Chron. xxiv. *The keepers of the door:* see above on chap. xxii. 4. *To bring forth,* i. e. to take care that they should be brought forth. *For the grove,* i. e. *the image of the grove;* of which see on chap. xxi. 7; it being most frequent to call images by the names of the persons or things which they represent. *In the fields of Kidron,* i. e. adjoining to the brook of Kidron. *Carried the ashes of them unto Beth-el;* partly to show his abhorrency of them, and that he would not give the ashes of them a place in his kingdom; and partly to pollute and disgrace that place which had been the chief seat and throne of idolatry.

† Heb. *caused to cease.*
‡ Heb. *chemarim,* Hos. 10. 5. Foretold, Zeph. 1. 4.

5 And he † put down † the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the ‖ planets, and to [e] all the host of heaven.

‖ Or, *twelve signs,* or, *constellations.*
e ch. 21. 3.

The idolatrous priests, Heb. the *chemarim;* which were ministers of idols, Hos. x. 5, distinct from the priests, Zeph. i. 4. Possibly they were the highest rank of priests, because they are here employed in the highest work, which was to burn incense. *Baal;* a particular god, of greatest esteem with them, so called; though elsewhere the name of Baal is common to all false gods.

6 And he brought out the [f] grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon [g] the graves of the children of the people.

f ch. 21. 7.

g 2 Chron. 34. 4.

The grove: see on ver. 4. *Of the children of the people,* i. e. of the common people, whose graves were made together in some common place, which was generally accounted very impure and contemptible, and therefore a fit place for this filth to be thrown into. Or, of bastards, who are oft called *the children of the people;* who as they had this brand of infamy laid upon them, that they might not *enter into the congregation of the Lord,* Deut. xxiii. 2; so possibly they were exposed to this further ignominy, to be buried in a peculiar, and in the most infamous place. Or rather, as it is in the Hebrew, *of that people,* i. e. those idolatrous people, as it is explained, 2 Chron. xxxiv. 4, and here sufficiently implied in this and the foregoing verse.

7 And he brake down the houses [h] of the sodomites, that *were* by the house of the LORD, [i] where the women wove † hangings for the grove.

h 1 Kings 14. 24. & 15. 12.

i Ezek. 16. 16.

† Heb. *houses.*

The houses of the sodomites; wherein some males prostituted their bodies to the lusts of others; which abominable practice was both a punishment of idolatry, Rom. i. 23, 24, 27, and a part of idol worship, this being done to the honour of some of their idols, and by the appointment and instigation of those impure and diabolical spirits which were worshipped in their idols. See 1 Kings xiv. 24; xv. 12; xxii. 46. *Hangings,* or *curtains,* either to draw before the idol or idols which were worshipped in the grove, to preserve them from defilement, or to gain more reverence for them; or which were set up in the grove, that the abominable filthiness last mentioned might be committed within them. Or, *garments* for the service of the grove, for the idols or the priests belonging to them. Heb. *houses,* i. e. either little chapels made of woven work, like those which were made of silver, Acts xix. 24; within which there were some representations of their grove idols; or rather, tents made of those curtains for the use above mentioned. *For the grove,* or, *for Asherah,* an idol so called, as was noted before.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from [k] Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

k 1 Kings 15. 22.

All the priests, to wit, belonging to the high places here following, whether such as worshipped idols, or rather, such as worshipped God in those forbidden places, Deut. xii. 11, as may be gathered from the following verse. *Defiled the high places,* by burning dead men's bones upon them, as ver. 14, 16, 20, or by putting them to some other unclean or filthy use. *From Geba;* the northern border of the kingdom of Judah; of which see Josh. xviii. 24; 1 Kings xv. 22. *To Beer-sheba,* which was the southern border; see Gen. xxi. 31; Judg. xx. 1; i. e. from one end to the other. *The high places of the gates;* which were

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erected by the gates of the city here mentioned, unto the honour of their tutelary gods, which after the manner of the heathen they owned for the protectors of their city and habitations. *In the entering in of the gate of Joshua the governor of the city:* this circumstance is noted to show Josiah's great zeal and impartiality, in rooting out all monuments of idolatry, without any respect unto those great persons who were concerned in them, or affected to them.

l See Ezek. 44. 10,—14.

9 [l]Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, [m]but they did eat of the unleavened bread among their brethren.

m 1 Sam. 2. 36.

The priests of the high places, which worshipped the true God there. *Came not up to the altar of the Lord in Jerusalem*, i. e. were not suffered to come thither to the exercise of their priestly function; as a just punishment for the corruption of God's worship, and the transgression of so plain and positive a law of God, Deut. xii. 11, which was much worse in them, who had more knowledge to discern God's mind therein, and more obligations to observe it, and to engage others to the observation of it. Compare Ezek. xliv. 10. *Of the unleavened bread*, i. e. of the meat-offerings allotted to the priests, wherein there was to be no leaven, Lev. ii. 4, 5, 10, 11; and consequently of other provisions belonging to the priests, which by a synecdoche are contained under this one kind. Thus their spiritual blemish puts them into the very same state which corporal blemishes brought them, Lev. xxi. 17, &c. And thus he mitigates their punishment; he shuts them out from spiritual services, but allows them natural and necessary provisions.

n Is. 30. 33. Jer. 7. 31. & 19. 6, 11, 12, 13
o Josh. 15. 8.
p Lev. 18. 21. Deut. 18. 10. Ezek. 23. 37, 39.

10 And he defiled [n]Topheth, which *is* in [o]the valley of the children of Hinnom, [p]that no man might make his son or his daughter to pass through the fire to Molech.

In the valley of the children of Hinnom; of which see Josh. xv. 8; Neh. xi. 30; Jer. vii. 31; xix. 6, 11. *To pass through the fire to Molech.* See on Lev. xviii. 21; Deut. xviii. 10.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the ‖ chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

‖ Or, *eunuch, or, officer.*

The horses; either, 1. The carved or graven horses, to which were adjoined a graven chariot, in which there might be the picture of the sun, which the heathens used to represent in this manner. Or rather, 2. Living horses; for, 1. Such the eastern nations used to consecrate to the sun, to signify the swiftness of his motion. 2. These horses are mentioned apart from the chariots, and are said to be *given to the sun*, which is not said of the chariots; and to be *taken away*, when *the chariots were burnt*, &c.; and a certain place is here allotted to the horses, not to the chariots. *To the sun;* either to be sacrificed to the sun; or to draw those chariots in which the kings, or some other in their stead, and by their appointment, went forth every morning to worship the rising sun; for both these were the customs of the Armenians and Persians, as Xenophon testifies. *At the entering in of the house of the Lord*, i. e. by the gate of the outward court of the temple; for the courts are oft contained under the name of the house or temple. *The chamberlain*, or *officer*, to whom the care of these horses was committed. *In the suburbs;* either, 1. Of the city of David; or rather, of the temple; in certain outward buildings belonging to the temple, and the uses thereof. See Ezek. xlv. 2. Heb. *in Parvarim;* a place near the temple, called also *Parbar*, 1 Chron. xxvi. 18, though it be not now known either where it was, or why it was so called. *The chariots of the sun;* which were made for the honour and worship of the sun, as was before expressed.

12 And the altars that *were* [q]on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [r]Manasseh had made in the two courts of the house of the LORD, did the king beat down, and ‖ brake *them* down from thence, and cast the dust of them into the brook Kidron.

q See Jer. 19. 13. Zeph. 1. 5.
r ch. 21. 5.
‖ Or, *ran from thence.*

On the top of the upper chamber of Ahaz, i. e. upon the roof of the king's house. They were so mad upon their idols, that they were not content with all their public high places and altars, but made others upon their house-tops, for the worship of the heavenly bodies. See Jer. xix. 13; Zeph. i. 5. *Which Manasseh had made. Quest.* How could this be, when Manasseh had taken them away before, 2 Chron. xxxiii. 15? *Answ.* Either these altars were not so fully destroyed as they should have been, the foundations of them being left through the neglect of the officers appointed to do that work, upon which Amon built his new altars; or if they were wholly rooted out, Amon's new altars are called by his father's name, because they were built by his example, and in the very same place where his father's altars were; as the wells which Isaac digged in the same place where Abraham had digged them before, were therefore called by their ancient names, Gen. xxvi. 18. See more on the next verse. *In the two courts;* the priests' and the people's. See chap. xxi. 5. *Cast the dust of them into the brook Kidron;* partly to show his detestation of them, and partly to abolish the very remembrance of them as far as he could.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of ‖ the mount of corruption, which [s]Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

‖ That is, the mount of Olives.
s 1 Kings 11. 7.

The mount of corruption, i. e. the Mount of Olives, 1 Kings xi. 7, here called *the mount of corruption*, for the gross idolatry there practised, which is oft expressed by the name of corruption. See Exod. xxxii. 7; Deut. xxxii. 5. In the Hebrew is an elegant allusion between *miscah, anointing*, and *mashcith, corruption*, as there is between *Beth-el* and *Beth-aven*, Hos. iv. 15. *Which Solomon had builded;* not the same individual altars; which doubtless either Solomon upon his repentance, or some other of Josiah's godly predecessors, had taken away long before this time; but other altars built by Manasseh or Amon, which because erected by Solomon's example, and for the same use, and in the same place, are called by his name; this brand being left by the Holy Ghost upon his name and memory, as a just punishment of that abominable practice, and a mean to deter others from the like. *For Ashtoreth;* of which and the rest see on 1 Kings xi. 5—7. *The abomination*, i. e. the idol, so called, because it was abominable, and made them abominable to God.

14 And he [t]brake in pieces the †images, and cut down the groves, and filled their places with the bones of men.

t Ex. 23. 24. Deut. 7. 5, 25.
† Heb. *statues.*

i. Of the idolatrous priests, which he caused to be taken out of their graves, ver. 18.

15 ¶ Moreover the altar that *was* at Beth-el, *and* the high place [u]which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

u 1 Kings 12. 28, 33.

The altar that was at Beth-el. Quest. How could he rightly do this, seeing Beth-el was a part of the kingdom of Israel, not of Judah? *Answ.* Either, first, This city was now under the kingdom of Judah, to which it was added by

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Abijah long since, 2 Chron. xiii. 19. Or, secondly, He did this by virtue of that ancient right which David and his posterity had to the kingdom of Israel, which though suspended for a time by God's grant of the ten tribes to Jeroboam, and the succeeding kings of Israel; yet these being all extinct, it might seem to return to him, at least so far as to pluck up idolatry out of the land of Israel, as he had opportunity, and especially out of those parts of it which bordered upon Judah. Or, thirdly, The king of Babylon having engaged in a war with the Assyrian, Hezekiah's great enemy, and having thereupon occasion for Hezekiah's friendship, did (as some suppose) enlarge his dominion, and give him some power over the kingdom of Israel, at least as to matters of religion; which may seem not improbable from 2 Chron. xxx. 1—6. And the same power seems to have been continued, and some kind of league made, between the king of Babylon and Manasseh, (who thereupon was restored to his kingdom, 2 Chron. xxxiii. 13,) and after him Josiah, who therefore was so zealous in his quarrel against the king of Egypt, 2 Chron. xxxv. 20, &c. Or, fourthly, He did it in pursuance of God's prediction concerning this action, 1 Kings xiii. 2, which (in a matter so good, and so agreeable to God's will and word, as the extirpation of idolatry unquestionably was) had the force of a warrant or command upon him to do it, as God's prediction of the conversion of the Gentiles by the Messias was a command to his apostles to preach to them, Acts xiii. 47. *The high place;* which seems to have been some little temple or house erected for that worship, or for the priests attending upon it.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according
x 1 Kin. 13. 2. to the [x]word of the LORD which the man of God proclaimed, who proclaimed these words.

As Josiah turned himself: Josiah's care and zeal was so great, that he would not trust his officers with these things, but would see them done with his own eyes. *Which the man of God proclaimed* three hundred years before it was done.

17 Then he said, What title *is* that that I see? And the men of the city told him,
y 1 Kings 13. 1, 30. *It is* [y]the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

What title is that that I see? It was the manner then, as now it is, to set up little pillars or stones by or upon the graves of the higher sort of men, upon which the name of the person, and some remarkable passages relating to him, were engraven.

18 And he said, Let him alone; let no man move his bones. So they let his
† Heb. *to escape.* z 1 Kings 13. 31. bones † alone, with the bones of [z]the prophet that came out of Samaria.

Which were now mixed together. *Samaria;* the place of his birth or former abode, though now he were in Beth-el, 1 Kings xiii. 11.

19 And all the houses also of the high
a See 2 Chro. 34. 6, 7. places that *were* [a]in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

By what authority he did this, see on ver. 15.

b 1 Kin. 13. 2. ‖ Or, *sacrificed.* c Ex. 22. 20. 1 Kin. 18. 40. ch. 11. 18. d 2 Chr. 34. 5. 20 And [b]he ‖ [c]slew all the priests of the high places that *were* there upon the altars, and [d]burned men's bones upon them, and returned to Jerusalem.

The priests of the high places; either, 1. The priests which Jeroboam had made of the meanest of the people, whom he slew, both for their presumptuous usurpation of that sacred office, which of itself was punishable with death by God's law, Numb. iii. 10, and for their idolatry. Or rather, 2. The priests of Baalim; by comparing this verse with the former, where speaking of the same high places, he doth not say, which Jeroboam made, as is usual when he speaks of the high places of the calves; but, *which the other kings of Israel made,* who were divers of them worshippers of Baal; and by considering the parallel place, 2 Chron. xxxiv. 4, where it is said, *they brake down the altars of Baalim,* &c. By this relation it appears, and from the nature of the thing, and common practice in like cases, it is more than probable, that after the departure of the king of Assyria, divers of the Israelites who had retired to other parts, and kept themselves out of the conqueror's hands, returned together with their priests to their own land, and to their old trade of worshipping idols; to whom, peradventure, they ascribed this their deliverance from that judgment which Jehovah had brought upon them. *That were there upon the altars;* according to that famous prophecy, 1 Kings xiii. 1, 2.

21 ¶ And the king commanded all the
e 2 Chr. 35. 1. 1 Esd. 1. 1. f Ex. 12. 3. Lev. 23. 5. Num. 9. 2. Deut. 16. 2. people, saying, [e]Keep the passover unto the LORD your God, [f]as *it is* written in the book of this covenant.

Keep the passover: having abolished false worship, he now endeavours to set up the true worship of the true God. *In this book of the covenant;* in this book which I have found; wherein is contained the covenant made between God and Israel, and the terms of it.

22 Surely [g]there was not holden such
g 2 Chron. 35. 18, 19. a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

Such a passover, i. e. celebrated with such solemn care, and great preparation, and numerous sacrifices. 2 Chron. xxxv. 7—9, and universal joy of all good men; which was much the greater, because of their remembrance of the former wicked and miserable times under Manasseh and Amon; and the good hopes they now had of the happy establishment of their nation, and the true religion; and of the prevention of God's judgments denounced against them. *From the days of the judges,* or, *from the days of Samuel,* the last of the judges, as it is expressed, 2 Chron. xxxv. 18. None of the kings had taken such care to prepare themselves, the priests, and people, and accurately to observe all the rites, and diligently to purge out all uncleanness, and to renew their covenant with God, so solemnly as Josiah now did.

23 But in the eighteenth year of king
cir. 623. His 18th Year ending. Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover [h]the *workers with* fa-
h ch. 21. 6. miliar spirits, and the wizards, and the ‖ images, and the idols, and all the abominations that were spied in the land of
‖ Or, *teraphim.* Gen. 31. 19. Judah and in Jerusalem, did Josiah put away, that he might perform the words of [i]the law which were written in the
i Lev. 19. 31. & 20. 27. Deu. 18. 11. book that Hilkiah the priest found in the house of the LORD.

The wizards; of which see on Lev. xix. 31; xx. 27; Numb. xxii. 5; Deut. xviii. 11. *The images, and the idols, and all the abominations;* three words noting the same thing, to show that all the instruments and monuments of idolatry were destroyed, as God had commanded. *That were spied,* i. e. all that were discovered; not only such as were in the place and state of worship, but such as their priests or zealots had removed, and endeavoured to hide and secure.

25 [k]And like unto him was there no
k ch. 18. 5. king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all

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the law of Moses; neither after him arose there *any* like him.

Like unto him there was no king before him, to wit, for his diligent study in God's law, and his exact care, and unwearied industry, and fervent zeal, in rooting out of idolaters, and all kinds and appearances of idolatry, not only in Judah, but in Israel also; and in the establishment of the true religion in all his dominions, and in the conforming of his own life, and his people's too, (as far as he could,) to the holy law of God; though Hezekiah might excel him in some other particulars; of whom therefore the like is said above, chap. xviii. 5.

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, [l]because of all the †provocations that Manasseh had provoked him withal.

l ch. 21. 11, 12. & 24. 3,4. Jer. 15. 4.
† Heb. *angers.*

The Lord turned not from the fierceness of his great wrath; because though the king was most hearty in his repentance, and acceptable to God, as we said before, and therefore the judgment was delayed for his time; yet the people were generally corrupt, and secretly averse from Josiah's pious and excellent reformation, and inclined to their old lusts and idols; as appears from the complaints of the prophets, especially Jeremiah and Zephaniah, against them; and by the following history, wherein we see that as soon as ever Josiah was gone, his children, and the princes, and the people suddenly and greedily returned to their former abominations. *Because of all the provocations that Manasseh had provoked him withal:* the sins of Manasseh, and of the men of his generation, who complied and concurred with him in his idolatrous and cruel practices, chap. xxiv. 3, 4, are justly punished in this generation; partly, because of God's sovereign right of punishing sinners (such as these unquestionably were) when and upon what occasion he sees fit; partly, because of that public warning and declaration of God, that he would visit the iniquity of the fathers upon the children; and principally, because these men had never sincerely repented of their own nor of their fathers' sins, but their hearts still hankered after them; which, though not yet seen by men, was manifest to God, who therefore pronounced this terrible sentence against them.

27 And the LORD said, I will remove Judah also out of my sight, as [m]I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, [n]My name shall be there.

m ch. 17. 18, 20. & 18. 11. & 21. 13.
n 1 Kings 8. 29. & 9. 3. ch. 21. 4, 7.

To wit, upon the conditions in sundry places expressed, which they broke, and therefore God justly made them to know *his breach of promise*, as he threatens, Numb. xiv. 34.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

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29 ¶ [o]In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at [p]Megiddo, when he [q]had seen him.

o 2 Chron. 35. 20.
p Zech. 12. 11.
q ch. 14. 8.

Pharaoh-nechoh, called *Necos* by Herodotus, who makes mention of this fight; wherein, as he saith, *Necos conquered the Syrians in Magdalo. The king of Assyria*, i. e. the king of Babylon, who having formerly rebelled against the Assyrian his lord, had now conquered him; as appears by the course of the sacred, and the concurrence of profane history; and therefore is here and elsewhere called *the Assyrian*, and *the king of Assyria*, because now he was the head of that empire. *To the river Euphrates*, i. e. *against Carchemish by Euphrates*, as it is expressed, 2 Chron. xxxv. 20, which the Assyrian had taken from the Syrians, Isa. x. 9, Pharaoh's confederates, who therefore sendeth forces against the Assyrian, that he might both help them, and secure himself. *Josiah went against him;* either to defend his own country from Pharaoh's incursions; or to assist the king of Babylon, with whom he seems to have been in league, as was noted before. *He slew him*, i. e. gave him his death's wound there, though he died not till he came to Jerusalem, 2 Chron. xxxv. 23, 24. *When he had seen him*, i. e. when he fought with him, or in the first onset. Thus fighting is called *a looking in the face*, 2 Kings xiv. 8.

30 [r]And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And [s]the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

r 2 Chron. 35. 24.
s 2 Chr. 36. 1.

Dead, i. e. mortally wounded, as in the former verse; and as we commonly say of a sick man past hopes of recovery, that he is a dead man: compare Gen. xx. 3. *Jehoahaz the son of Josiah*, who was younger than Jehoiakim, by comparing ver. 31 with 36, yet preferred by the people before the elder brother; either because Jehoiakim refused the kingdom for fear of Pharaoh, whom he knew he should hereby provoke; or because Jehoahaz was the more stout and warlike prince; whence he is called a *lion*, Ezek. xix. 3, though indeed he showed his courage more against his people than his enemies; but they judged that he was most able and willing to defend them against the conquering army. *Anointed him;* as they used to do in such extraordinary cases, because this was a troublesome time, and he was not the right heir to the crown, and therefore needed this solemn rite of confirmation, which Solomon had in the same circumstances.

31 ¶ ‖Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* [t]Hamutal, the daughter of Jeremiah of Libnah.

‖ Called *Shallum*, 1 Chr. 3. 15. Jer. 22. 11.
t ch. 24. 18.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

i. e. His grandparents, Manasseh and Amon. He restored that idolatry which his father had destroyed, partly to gratify the generality of the people, who had made him king, and who were inclined to their old superstitions even in Josiah's time, as was observed before, though restrained from the outward acts by fear; and partly to sweeten the king of Egypt, who possibly was a zealous idolater, by his compliance with him in the worship of idols.

33 And Pharaoh-nechoh put him in bands [u]at Riblah in the land of Hamath, ‖that he might not reign in Jerusalem; and †put the land to a tribute of an hundred talents of silver, and a talent of gold.

u ch. 25. 6. Jer. 52. 27.
‖ Or, *because he reigned.*
† Heb. *put a mulct upon the land.* 2 Chr. 36. 3.

Pharaoh-nechoh put him in bands; either because he presumed to take the kingdom without his leave and consent; or because he renewed the war against Pharaoh, as some affirm, and by him was conquered and taken prisoner. *Riblah;* an eminent city in Syria; of which see Numb. xxxiv. 11; 2 Kings xxv. 6; where Pharaoh now was to finish or make good his conquests, whither Jehoahaz was carried to receive his sentence. *That he might not reign;* or, *because he had reigned*, i. e. taken the kingdom without right, and without his leave. Or, according to the other reading, *in the beginning of his reign;* the word *reigning* being commonly used for *beginning to reign;* when he was scarce warm in his throne. *A tribute*, to wit, a yearly tribute, whereby they should acknowledge him to be their superior; and for which he would be their protector when they needed his help.

34 And [x]Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and [y]turned his name to [z]Jehoiakim, and took Jehoahaz away: [a]and he came to Egypt, and died there.

x 2 Chron. 36. 4.
y See ch. 24. 17. Dan. 1. 7.
z Matt. 1. 11, called Jakim.
a Jer. 22. 11, 12. Ezek. 19. 3, 4.

Eliakim the son of Josiah; whom he perceived to be of a more mild and peaceable disposition. *Turned his name*

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to Jehoiakim; because the giving of names was accounted an act and sign of dominion; which therefore parents did to their children, and conquerors to their vassals or tributaries. Compare chap. xxiv. 17; Dan. i. 7. *Took Jehoahaz away;* partly as a punishment for him, and partly that he might give no disturbance to his brother.

b ver. 33. 35 And Jehoiakim gave [b]the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

610. c 2 Chro. 36. 5. 36 ¶ [c]Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

When he began to reign; either, 1. When he began to reign alone, and with full power, or after Jehoahaz's death; till which the people would not disown him whom they had anointed king, which was esteemed a great tie, 2 Sam. xix. 10; nor own or accept Jehoiakim as their king, but only as his brother's viceroy, though Pharaoh had by violence forced him upon them. And so Jehoahaz might be his elder brother, and the same who is called *Johanan*, and is first mentioned, as the eldest son, 1 Chron. iii. 15, though he may be placed first not in regard of his birth, but of his dignity, the crown being first put upon his head. Or, 2. When he was first set up by Pharaoh; and so this was the elder brother, though by popular violence put by his right: see on ver. 30.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

By idolatry, the oppression of his people, and the persecution of the prophets, and other good men, Jer. xxvi. 21; Ezek. xix. 5—7.

CHAP. XXIV.

Jehoiakim, first subdued by Nebuchadnezzar, rebelleth against him to his own ruin: Jehoiachin his son is king in his stead, 1—6. *His evil reign: Jerusalem spoiled and made captive by the king of Babylon,* 8—16. *He maketh Zedekiah king: he reigneth ill, unto the utter destruction of Judah,* 17—20.

607. 606. 605. 600. a 2 Chr. 36. 6. Jer. 25. 1, 9. Dan. i. 1. IN [a]his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

In his days, i. e. in Jehoiakim's reign, in the end of his third year, Dan. i. 1, or the beginning of his fourth, Jer. xxv. 1. *Nebuchadnezzar;* the son of Nabopolassar, who quite subdued the Assyrian, first his lord, and then his competitor, and made himself absolute monarch of all those parts of the world. *Came up,* to wit, against Jehoiakim, as the friend and confederate of Pharaoh, whose forces he had lately conquered, Jer. xlvi. 2. *He turned and rebelled against him,* by the instigation of the Egyptian, who threatened him if he did not rebel, and promised him his utmost assistance if he did.

b Ezek. 19. 8. Jer. 25. 9. & 32. 28. 2 [b]And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, c ch. 20. 17. & 21. 12, 13, 14. & 23. 27. † Heb. *by the hand of.* [c]according to the word of the LORD, which he spake † by his servants the prophets.

Nebuchadnezzar's army was made up of several nations, who were willing to fight under the banner of such a puissant and victorious emperor.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, [d]for the sins of Manasseh, according to all that he did; d ch. 21. 2, 11. & 23. 26.

For the sins of Manasseh; properly and directly for their own sins, and occasionally for the sins of Manasseh, which had never been charged upon them, if they had not made them their own by their impenitency for them, and repetition of them.

4 [e]And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon. e ch. 21. 16

For the innocent blood, to wit, of those prophets and saints who either reproved or would not comply with his idolatrous worship.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 [f]So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. 599. f See 2 Chro. 36. 6, 8. Jer. 22. 18, 19. & 36. 30.

Jehoiachin, called also *Jeconiah,* 1 Chron. iii. 16, (as Jehoiakim also was, by comparing this with Matt. i. 11,) and, in way of contempt, *Coniah,* Jer. xxii. 24.

7 And [g]the king of Egypt came not again any more out of his land: for [h]the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt. g See Jer. 37. 5, 7. h Jer. 46. 2

The king of Egypt came not again, to wit, in this king's days; nor until Zedekiah's time, Jer. xxxvii. 6, 7; nor to any purpose. He could not now come out to protect the king of Judah, being scarce able to defend his own kingdom.

8 ¶ ‖[i]Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem. ‖ Called *Jeconiah,* 1 Chro. 3. 16. Jer. 24. 1. and *Coniah,* Jer. 22. 24, 28. i 2 Chr. 36. 9.

Jehoiachin was eighteen years old when he began to reign. Object. He was then but *eight years old,* 2 Chron. xxxvi. 9. *Answ.* 1. Both are true; in his eighth year he began to reign with his father, who made him king with him, as divers other kings of Israel and Judah had done in the like times of trouble; and in his eighteenth year he reigned alone. 2. He is called *a son of eight years when he began to reign,* 2 Chron. xxxvi. 9, because this was the eighth year, not of his age, but of the Babylonish captivity, or bondage; under which both he and his father had been just so long; for it began in the fourth year of Jehoiakim, as it is affirmed Jer. xxv. 1, and continued all his reign, which lasted eleven years, chap. xxiii. 36; and so the first year of Jehoiachin was precisely the eighth year of that captivity. And this is certain, that the years of kings mentioned in Scripture are not always accounted from the beginning of their age, but from some other remarkable time or thing: thus Saul, when at man's estate, is called *the son of one year,* 1 Sam. xiii. 1, of which see my notes there; and Ahaziah (whose father lived only forty years, 2 Chron. xxi. 20) is called a *son of forty and two years when he began to reign,* 2 Chron. xxii. 2, because that was the forty and second year of the reign of Omri's family, as most think. And therefore it cannot seem strange if the years of this king be computed, not from his birth, but from the beginning of so great and famous a change of the Jewish affairs, as this captivity made; this being the usual way of the Romans and Greeks, and other more ancient and eastern nations, to compute the times from the great changes and revolutions happening among them. And that this was the practice of the Jews in the computation of these very times, is evident from the use of it in the Prophecy of Ezekiel, chap. i. 2, *which was the fifth year of Jehoiachin's captivity;* and chap. xxxiii. 21, *in the twelfth year of our captivity;* and chap. xl. 1, *in the twenty-fifth year of our captivity.* 3. To all this might be added, that some here acknowledge

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an error of the scribe, and affirm, that in the first and best copies, in 2 Chron. xxxvi. 9, it was not *eight*, but *eighteen*; which they gather from hence, because those two ancient and venerable translators, the Syriac and Arabic, read there, as it is here, *was eighteen years old*; which, they say, they would never have presumed to do, if they had not so read it in those Hebrew copies, out of which they drew their translation, or in some of them.

He reigned in Jerusalem three months, and ten days, which are added, 2 Chron. xxxvi. 9. But such small sums are frequently omitted in great numbers. See on Gen. xv. 13; 1 Kings xvi. 8.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ [k] At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city † was besieged.

k Dan. 1. 1.

† Heb. *came into siege.*

Either, 1. Because the people had made Jehoiachin king without his consent. Or, 2. Because he had some notice, or at least a suspicion, of his intentions to rebel against him, and to join with Egypt against him, as Zedekiah his successor did. But whatsoever was the second and immediate cause of it, the chief cause was *God's commandment*, or the direction of his providence, as it was said, ver. 3.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

599. l Jer. 24. 1. & 29. 1, 2. Ezek. 17. 12.

12 [l] And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his ‖ officers: [m] and the king of Babylon [n] took him [o] in the eighth year of his reign.

‖ Or, *eunuchs.*

m *Nebuchadnezzar's* eighth year, Jer. 25. 1.

n See ch. 25. 27.

o See Jer. 52. 28.

Went out to the king of Babylon, i. e. yielded up himself and the city into his hands; and this by the counsel of Jeremiah, and to his own good. *Of his reign*, i. e. of Nebuchadnezzar's reign; as appears by comparing this with chap. xxv. 8, and because Jehoiachin reigned not half a year.

13 [p] And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and [q] cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, [r] as the LORD had said.

p ch. 20. 17. Is. 39. 6.

q See Dan. 5. 2, 3.

r Jer. 20. 5.

Cut in pieces; or rather, *took away*, as this word elsewhere signifies; or *cut off*, to wit, from the temple. For why should they cut in pieces those vessels which might conveniently be carried away? And that they were not cut in pieces, but reserved whole, is manifest from Ezra i. 7; Dan. v. 2, 3. *All the vessels of gold*, i. e. the most and choicest of them, by comparing this with chap. xxv. 14, 15. *Which Solomon king of Israel had made*; so he expresseth it, either, first, Because these vessels were made by the godly kings of Judah, instead of those which Solomon made, and so they go by his name; as the ship of the Argonauts was still reputed the same ship, though it was from time to time recruited with new materials, until nothing of the old was left. Or, secondly, Because though the city and temple had been rifled more than once, both by the kings of Egypt and Israel, and by the wicked kings of Judah, yet these golden vessels were preserved from them, either by the care of the priests, who hid them out of the way; or by the clemency of the conquerors, and the reverence which they bore to such sacred instruments; or by the special providence of God disposing their hearts to leave them. Or if they had been taken away by any of these kings, they might afterwards be recovered by the entreaty or at the cost of the godly kings of Judah.

14 And [s] he carried away all Jerusalem, and all the princes, and all the mighty men of valour, [t] *even* ten thousand captives, and [u] all the craftsmen and smiths: none remained, save [x] the poorest sort of the people of the land.

s Jer. 24. 1.

t See Jer. 52. 28.

u So 1 Sam. 13. 19, 22.

x ch. 25. 12. Jer. 40. 7.

All Jerusalem, i. e. the inhabitants of Jerusalem; not simply *all*, but the best and most considerable part, as the following words explain and restrain it. *Ten thousand captives*; which are more particularly reckoned up, ver. 16, where there are *seven thousand mighty men*, and *a thousand smiths*; and those mentioned ver. 15 make up the other two thousand. *All the craftsmen and smiths*; which might furnish them with new arms, and thereby give him fresh trouble.

15 And [y] he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his ‖ officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

y 2 Chron. 36. 10. Esth. 2. 6. Jer. 22. 24, &c.

‖ Or, *eunuchs.*

16 And [z] all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

z See Jer. 52. 28.

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17 ¶ And [a] the king of Babylon made Mattaniah [b] his father's brother king in his stead, and [c] changed his name to Zedekiah.

a Jer. 37. 1. b 1 Chr. 3. 15. 2 Chr. 36. 10. c So ch. 23. 34. 2 Chron. 36. 4.

That he might admonish him of (what this name signifies) *the justice of God*, which had so severely punished Jehoiakim for his rebellion; and would no less certainly overtake him, if he should be guilty of the same rebellion and perfidiousness of which his predecessor was guilty.

18 [d] Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was [e] Hamutal, the daughter of Jeremiah of Libnah.

d 2 Chron. 36. 11. Jer. 37. 1. & 52. 1.

e ch. 23. 31.

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19 [f] And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

f 2 Chron. 36. 12.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, [g] that Zedekiah rebelled against the king of Babylon.

g 2 Chron. 36. 13. Ezek. 17. 15.

Thus the people's sins were the true cause why God gave them wicked kings, whom he suffered to do wickedly, that they might bring the long deserved and threatened punishments upon themselves and their people.

CHAP. XXV.

Jerusalem is besieged: Zedekiah taken; his sons slain; and his eyes put out, 1—7. *Nebuzar-adan burneth Jerusalem and the temple; breaketh down the wall of the city; carrieth the remnant, except a few poor labourers, into captivity, and much treasure*, 8—17; *slayeth the nobles at Riblah*, 18—21. *Gedaliah is made governor of Judah: he is slain: the rest flee into Egypt*, 22—26. *Evil-merodach advanceth Jehoiachin in his court*, 27—30.

AND it came to pass [a] in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

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a 2 Chron. 36. 17. Jer. 34. 2. & 39. 1. & 52. 4, 5. Ezek. 24. 1.

To chastise Zedekiah for his rebellion and perjury, 2 Chron. xxxvi. 13. *They built forts against it round about*; partly to keep all supplies of men or provisions from entering into the city; and partly that from thence they might shoot darts, or arrows, or stones into the city. See Jer. lii. 4; Ezek. iv. 2; xvii. 17.

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2 And the city was besieged unto the eleventh year of king Zedekiah.

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b Jer. 39. 2. & 52. 6.

3 And on the ninth *day* of the [b]*fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

The fourth month; which word is easily understood, by comparing this and the first verse, and Jer. xxxix. 2; lii. 6, where it is expressed. *For the people of the land,* i. e. for the common sort of people, who flocked thither from all parts, upon the approach of the Babylonian army; but only for the great men and soldiers. See of the grievousness of this famine, Lam. iv. 10; Ezek. v. 10, 12.

c Jer. 39. 2. & 52. 7, &c.

4 ¶ And [c]the city was broken up, and all the men of *war* fled by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and [d] *the king* went the way toward the plain.

d Jer. 39. 4, —7. & 52. 7. Ezek. 12. 12.

The city was broken up by the Chaldeans, who broke and entered the gate, Jer. xxxix. 3. *The men of war fled;* which word is fitly supplied out of the parallel place, Jer. xxxix. 4, or out of the following verb, *went away. Between two walls;* between the outward and inward wall of the city, by a private way, having the advantage of the darkness of the night, and possibly of some vault under the ground. *The king:* this word also is necessarily to be understood; partly by its singular, which agrees not with *the men of war;* and partly out of the next verse, where it is expressed. *Toward the plain* of Jericho, as it follows.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

e ch. 23. 33. Jer. 52. 9. † Heb. *spake judgment with him.*

6 So they took the king, and brought him up to the king of Babylon [e]to Riblah; and they †gave judgment upon him.

To Riblah; of which see above, chap. xxiii. 33, and below, ver. 21, where Nebuchadnezzar staid, that he might both supply the besiegers with more men, and military provisions, as their occasions required; and have an eye to Chaldea, to prevent or suppress any commotions which might happen there in the time of his absence. *They gave judgment upon him;* the king's officers appointed thereunto examined his cause, and passed the following sentence against him.

† Heb. *made blind.* f Jer. 39. 7. Ezek. 12. 13.

7 And they slew the sons of Zedekiah before his eyes, and †[f]put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

Thus two prophecies were fulfilled, which seemed contrary one to the other, *that he should go to Babylon,* Jer. xxxii. 5; xxxiv. 3, and *that he should never see Babylon;* which seeming contradiction, because Zedekiah the false prophet could not reconcile, he concluded both were false, and that Jeremiah was a false prophet; and it seems Zedekiah the king might stumble at this difficulty.

g See Jer. 52. 12.—14. h See ch. 24. 12. & ver. 27. i Jer. 39. 9. ‖ Or, *chief marshal.*

8 ¶ And in the fifth month, [g]on the seventh *day* of the month, which *is* [h]the nineteenth year of king Nebuchadnezzar king of Babylon, [i]came Nebuzar-adan, ‖captain of the guard, a servant of the king of Babylon, unto Jerusalem:

On the seventh day of the month. Quest. How doth this agree with Jer. lii. 12, where he is said to come thither *on the tenth day? Answ.* Either he came to Jerusalem on the seventh day, and burnt the temple on the tenth day; or this sacred writer speaks of the day of his departure from Riblah towards Jerusalem, and Jeremiah speaks of his coming to Jerusalem, which was about three days' journey from Riblah.

k 2 Chron. 36. 19. Ps. 79. 1. l Jer. 39. 8. Amos 2. 5.

9 [k]And he burnt the house of the LORD, [l]and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

He burnt the house of the Lord, which had now stood about four hundred and fifty years.

10 And all the army of the Chaldees, that *were with* the captain of the guard, [m]brake down the walls of Jerusalem round about.

m Neh. 1. 3. Jer. 52. 14.

11 [n]Now the rest of the people *that were* left in the city, and the †fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

n Jer. 39. 9. & 52. 15. † Heb. *fallen away.*

The people that were left in the city, whom neither the sword nor famine had destroyed, who were eight hundred and thirty-two persons, Jer. lii. 29, being members and traders of that city; for it is likely that there were very many more of the country people who were fled thither, who were left with others of their brethren to manure the land, as it here follows. *The remnant of the multitude,* to wit, of the inhabitants of the country.

o ch. 24. 14. Jer. 39. 10. & 40. 7. & 52. 16.

12 But the captain of the guard [o]left of the poor of the land *to be* vinedressers and husbandmen.

p ch. 20. 17. Jer. 27. 19, 22. & 52. 17, &c. q 1 Kings 7. 15. r 1 Kings 7. 27. s 1 Kings 7. 23.

13 And [p]the [q]pillars of brass that *were* in the house of the LORD, and [r]the bases, and [s]the brasen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

The pillars of brass; the carriage whereof to Babylon was foretold, Jer. xxvii. 19, 22.

t Ex. 27. 3. 1 Kings 7. 45, 50.

14 And [t]the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

The shovels; of these and the following words, see on Exod. xxvii.; 1 Kings vi., vii.

15 And the firepans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

† Heb. *the one sea.* u 1 Kings 7. 47.

16 The two pillars, †one sea, and the bases which Solomon had made for the house of the LORD; [u]the brass of all these vessels was without weight.

x 1 Kings 7. 15. Jer. 52. 21.

17 [x]The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

y Jer. 52. 24, &c. z 1 Chron. 6. 14. Ezra 7. 1. a Jer. 21. 1. & 29. 25. † Heb. *threshold.*

18 ¶ [y]And the captain of the guard took [z]Seraiah the chief priest, and [a]Zephaniah the second priest, and the three keepers of the †door:

Seraiah the chief priest; the high priest, grandson of that Hilkiah, of whom chap. xxii. 4, and father of Jehozadak, who, as it seems, was taken with his father; and when his father was slain, ver. 21, he was carried away to Babylon, as it is noted, 1 Chron. vi. 14, 15. *Zephaniah the second priest;* who was the high priest's deputy, when he was hindered from the execution of his office: see on Numb. iii. 32; 2 Sam. viii. 17; 2 Kings xxiii. 4.

‖ Or, *eunuch.* b See Jer. 52. 25. † Heb. *saw the king's face,* Esth. 1. 14. ‖ Or, *scribe of the captain of the host.*

19 And out of the city he took an ‖officer that was set over the men of war, and [b]five men of them that †were in the king's presence, which were found in the city, and the ‖principal scribe of the host, which mustered the people of the land,

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and threescore men of the people of the land *that were* found in the city:

Of them that were in the king's presence, i. e. of them who constantly attended upon the king's person: see 1 Kings x. 8; Esth. i. 14. *Object.* These were *seven*, Jer. lii. 25. *Answ.* Either five were first taken, and two after them; or two of the seven were of an inferior rank, who therefore are here omitted. *Threescore men of the people of the land;* who had been most forward or active in the rebellion.

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. [c] So Judah was carried away out of their land.

[c] Lev. 26. 33. Deut. 28. 36, 64. ch. 23. 27.

22 ¶ [d] And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

[d] Jer. 40. 5.

A righteous and good man, and a friend to the prophet Jeremiah, Jer. xxvi. 24.

23 And when all the [e] captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

[e] Jer. 40. 7, 8, 9.

The captains of the armies, which escaped away when Zedekiah was taken. See above, ver. 4, 5.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

Sware to them, and to their men; assured them by his promise and oath, that they, doing what he required, should be kept from the evils which they feared. This he might safely swear, because he had not only the king of Babylon's promise and interest too, but also God's promise, for their indemnity, delivered by Jeremiah.

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25 But [f] it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed †royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

[f] Jer. 41. 1, 2.

† Heb. *of the kingdom.*

The seed royal; and therefore moved with envy, to see so mean a person advanced into their place. See this history more fully described, Jer. xli. *Ten men*, to wit, ten captains or officers, and under each of them many soldiers; otherwise the attempt was ridiculous.

26 And all the people, both small and great, and the captains of the armies, arose, [g] and came to Egypt: for they were afraid of the Chaldees.

[g] Jer. 43. 4, 7.

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27 ¶ [h] And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign [i] did lift up the head of Jehoiachin king of Judah out of prison;

[h] Jer. 52. 31, &c.

[i] See Gen. 40. 13, 20.

On the seven and twentieth day; or, *on the twenty-fifth day*, as it is Jer. lii. 31; for then the decree was made, which was executed upon the twenty-seventh day.

28 And he spake †kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

† Heb. *good things with him.*

It seems, though the power of these kings was taken away, yet some honour and respect was given to them, even in the place of their captivity, and to Jehoiachin more than to any of the rest.

29 And changed his prison garments: and he did [k] eat bread continually before him all the days of his life.

[k] 2 Sam. 9. 7.

i. e. In his presence, and at his table, the following allowance being given to him for the maintenance of his family and royal dignity. Compare 2 Sam. ix. 10.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

THE FIRST BOOK OF THE CHRONICLES.

THE ARGUMENT.

THESE Books of the CHRONICLES are not the same which are so called, 1 Kings xiv. 19, and elsewhere, (because some passages said to be there mentioned are not found here,) but other books, and written by other persons, and for other ends. Yet this same writer took out of those books such historical passages as were most useful or necessary. They were written after the Babylonish captivity, as appears from 2 Chron. xxxvi. 20, &c., by Ezra; as may be gathered not only from the same words used in the place now quoted, and in the beginning of that book which goeth under the name of Ezra, but also from some other pasages, which we may observe hereafter, and from the exactness and diligence here used in making catalogues of persons and families, which also is used in the Book of Ezra. If one or two passages seem to be of a later date, those were added by some other prophets; there being some few such additional passages in the Books of Moses. The chief design of these books is, to complete the history of the kings of Judah, and to gather up the fragments of sacred history which were omitted in the Books of Samuel and Kings, and to explain some passages there mentioned, and to give an exact account of the genealogies; which (though ignorant or inconsiderate persons may think trivial and useless) was a work of great necessity, to preserve the distinction of the tribes and families, that so it might appear that Christ came of that nation, and tribe, and family, of which he was to be born. And this account having

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been hitherto neglected, is most seasonably mentioned in these books, because this was to be in a manner the last part of the sacred and canonical history of the Old Testament, and therefore the fittest place to record those genealogies, upon which the truth and authority of the New Testament in some sort depends. And whereas many things in these genealogies to us are obscure and doubtful, they were not so to the Hebrews; and all the persons here named were known to them by those very particular and exact genealogies, which they kept in their several families and in public registers; from whence this sacred penman, by the direction of God's Spirit, took those things which were of most importance.

CHAP. I.

Adam's line to Noah, 1—4. *Noah's posterity, by Japheth*, 5—7; *by Ham*, 8—16; *by Shem to Abraham*, 17—27. *His posterity, by Ishmael*, 28—31; *by Keturah, and Isaac*, 32—34. *His posterity by Esau: the kings and dukes of Edom*, 35—54.

B. C. 4084, &c.
ADAM, [a]Sheth, Enosh,

a Gen. 4. 25, 26. & 5. 3, 9.

i. e. Adam begat Sheth; and so in the following particulars. For brevity sake he only mentions their names; but the rest is easily understood out of the former books, and from the nature of the thing; and from some following passages where the sense is completed.

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth.

Formerly he mentions only one son, but here he names and treats of Noah's three sons, partly because they were all the founders of the new world, and partly because the accomplishment of Noah's famous prophecy, Gen. ix. 25—27, could not otherwise appear, but by the account of their several posterities.

b Gen. 10. 2, &c.
5 ¶ [b]The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

‖ Or, *Diphath*, as it is in some copies.
6 And the sons of Gomer; Ashchenaz, and ‖ Riphath, and Togarmah.

Riphath, or *Diphath*; for those two Hebrew letters which answer to our D and R, being very like, are oft confounded and exchanged, as ver. 7, 41, 46, 50.

‖ Or, *Rodanim*, according to some copies. c Gen. 10. 6, &c.
7 And the sons of Javan; Elishah, and Tarshish, Kittim, and ‖ Dodanim.

8 ¶ [c]The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

d Gen. 10. 8, 13, &c.
10 And Cush [d]begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and [e]Caphthorim.

e Deu. 2. 23.

Of whom came the Philistines; of which see the notes on Gen. x. 14.

f Gen. 10. 15, &c.
13 And [f]Canaan begat Zidon his firstborn, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

The Jebusite; the people so called. So the names which follow until ver. 17, are not the names of particular persons, but of people or nations. And all these descended from Canaan, though some of them were afterwards extinct or confounded with others of their brethren by cohabitation or mutual marriages, whereby they lost their names; which is the reason why they are no more mentioned, at least under these names.

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of [g]Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ‖ Meshech.

g Gen. 10. 22. & 11. 10.

‖ Or, *Mash*, Gen. 10. 23.

The sons of Shem; either the name of *sons* is so taken here as to include grandsons, who are called *sons*, Gen. xxix. 5; 2 Sam. xix. 21; or, these words, *the children of Aram*, are understood and inserted before *Uz*, out of Gen. x. 23, where they are expressed.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

Arphaxad begat Shelah; either immediately, or mediately by his son Cainan, who is expressed, Luke iii. 35, of which, God assisting, I shall speak in its proper place.

19 And unto Eber were born two sons: the name of the one *was* ‖ Peleg; because in his days the earth was divided: and his brother's name *was* Joktan.

‖ That is, *Division*. Gen. 10. 25.

The earth was divided in their languages and habitations; of which see Gen. xi. 7.

h Gen. 10. 26.
20 And [h]Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

Ebal, or *Obal*, as it is Gen. x. 28; such proper names being oft differently written, according to the difference of times, and people, and writers.

23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

i Gen. 11. 10, &c. Luke 3. 34, &c.
24 ¶ [i]Shem, Arphaxad, Shelah,

Arphaxad: having given a brief and general account of the original of the world, and the people in it, he now returns to a more large and particular account of the genealogy of Shem, from whom the Jews were descended.

k Gen. 11. 15.
25 [k]Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

l Gen. 17. 5.
27 [l]Abram; the same *is* Abraham.

m Gen. 21. 2, 3.
n Gen. 16. 11, 15.
28 The sons of Abraham; [m]Isaac, and [n]Ishmael.

o Gen. 25. 13,—16.
29 ¶ These *are* their generations: The [o]firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

‖ Or, *Hadar*, Gen. 25. 15.
30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

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p Gen. 25. 1, 2.
32 ¶ Now [p]the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

q Gen. 21. 2, 3.
r Gen. 25. 25, 26.
34 And [q]Abraham begat Isaac. [r]The sons of Isaac; Esau and Israel.

s Gen. 36 9, 10.
35 ¶ The sons of [s]Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

‖ Or, *Zepho* Gen. 36. 11.
36 The sons of Eliphaz; Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and Timna, and Amalek.

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Timna: there is another Timna, the concubine of Eliphaz, Gen. xxxvi. 12, but this was one of his sons, though called by the same name; there being some names common both to men and women in the Hebrew and in other languages.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And [t] the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

[t] Gen. 36.20.

The sons of Seir; one of another nation, prince of the Horims; whose genealogy is here described, because of that affinity which was contracted between his and Esau's posterity; and those who were not united and incorporated with them were destroyed by them. See Deut. ii. 12.

39 And the sons of Lotan; Hori, and ‖ Homam: and Timna *was* Lotan's sister.

‖ Or, *Heman*, Gen. 36. 22.

40 The sons of Shobal; ‖ Alian, and Manahath, and Ebal, ‖ Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

‖ Or, *Alvan*, Gen. 36. 23.

‖ Or, *Shepho*, Gen. 36. 23.

41 The sons of Anah; [u] Dishon. And the sons of Dishon; ‖ Amram, and Eshban, and Ithran, and Cheran.

u Gen. 36.25.

‖ Or, *Hemdan*, Gen. 36. 26.

42 The sons of Ezer; Bilhan, and Zavan, *and* ‖ Jakan. The sons of Dishan; Uz, and Aran.

‖ Or, *Akan*, Gen. 36. 27.

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43 ¶ Now these *are* the [x] kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

x Gen. 36. 31, &c.

Of this and the following verses, see on Gen. xxxvi. 31, &c., whence this whole relation is taken.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 [y] And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

y Gen. 36.37.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, ‖ Hadad reigned in his stead: and the name of his city *was* ‖ Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

‖ Or, *Hadar*, Gen. 36. 39.

‖ Or, *Pau*, Gen. 36. 39.

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51 ¶ Hadad died also. And the [z] dukes of Edom were; duke Timnah, duke ‖ Aliah, duke Jetheth,

z Gen. 36.40.

‖ Or, *Alvah*.

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

CHAP. II.

The sons of Israel; of Judah by Tamar: the children of Jesse, 1—17. *Of Caleb the son of Hezron; of him by the daughter of Machir,* 18—24. *Of Jerahmeel,* 25—33. *Of Sheshan,* 34—41. *Another branch of Caleb's posterity,* 42—49. *Of Caleb the son of Hur,* 50—55.

THESE *are* the sons of ‖ Israel; [a] Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

a Gen. 35.22, &c.

‖ Or, *Jacob*.

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of [b] Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of [c] Shua the Canaanitess. And [d] Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.

b Gen. 38. 2. & 46. 12. Num. 26.19.

c Gen. 38. 2.

d Gen. 38. 7.

He puts *Judah* first, because the best part of the right of the first-born, to wit, the dominion, was conferred upon him. Gen. xlix. 8, and because the Messiah was to come out of his loins.

4 And [e] Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah *were* five.

e Gen. 38. 29, 30. Matt. 1. 3.

5 The sons of [f] Pharez; Hezron, and Hamul.

f Gen. 46. 12. Ruth 4. 18.

6 And the sons of Zerah; ‖ Zimri, [g] and Ethan, and Heman, and Calcol, and ‖ Dara: five of them in all.

‖ Or, *Zabdi*, Josh. 7. 1.

g 1 Kings 4. 31.

‖ Or, *Darda*.

If these be the same who are mentioned as *the sons of Mahol*, 1 Kings iv. 31, either the same man had two names, Zerah and Mahol, as was usual among the Hebrews; or one of these was their immediate father, and the other their grandfather.

7 And the sons of [h] Carmi; ‖ Achar, the troubler of Israel, who transgressed in the thing [i] accursed.

h See ch. 4. 1.

‖ Or, *Achan*.

i Josh. 6. 18. & 7. 1.

Carmi is here mentioned, because he was the son of Zimri, who is also called *Zabdi*, Josh. vii. 1. *Achar*; called *Achan*, Josh. vii. 1, and here *Achar*, with a little variation for greater significancy; for *Achar* signifies a *troubler*.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and ‖ Ram, and ‖ Chelubai.

‖ Or, *Aram*. Matt. 1. 3, 4.

‖ Or, *Caleb*. Num. 13. 6. 1 Sam. 25. 3.

10 And Ram [k] begat Amminadab; and Amminadab begat Nahshon, [l] prince of the children of Judah;

k Ruth 4. 19, 20. Matt. 1. 4.

l Num. 1. 7. & 2. 3.

11 And Nahshon begat ‖ Salma, and Salma begat Boaz,

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‖ Or, *Salmon*. Ruth 4. 21. Matt. 1. 5.

12 And Boaz begat Obed, and Obed begat Jesse,

13 ¶ [m] And Jesse begat his firstborn Eliab, and Abinadab the second, and ‖ Shimma the third,

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m 1 Sam. 16. 6.

‖ Or, *Shammah*. 1 Sam. 16. 9.

Eliab, called also *Elihu*, 1 Chron. xxvii. 18, unless that was another person, and the word *brother* be taken more largely for a kinsman, as it is frequently used.

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

For though he had eight sons, 1 Sam. xvi. 10, one of them either died presently after that time, or is neglected for some reason now unknown, as others are. See the notes on Matt. i. 8, 9.

16 Whose sisters *were* Zeruiah, and Abigail. [n] And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

n 2 Sam. 2. 18.

17 And [o] Abigail bare Amasa: and the father of Amasa *was* ‖ Jether the Ishmeelite.

o 2 Sam. 17. 25. 1 Kings 2. 5, 32.

‖ Or, *Ismaelite*.

The Ishmeelite, by birth or habitation, but by profession an Israelite, 2 Sam. xvii. 25, where see my notes.

18 ¶ And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.

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Not that Caleb, Numb. xiii. 6, for he was the son of Jephunneh, of whom he speaks, chap. iv. 15; but another Caleb. *Her sons*, i. e. the sons, either, 1. Of Jerioth, she being last mentioned; or rather, 2. Of Azubah, who is by way of distinction called his *wife*, when Jerioth probably was only his concubine, and, as it may seem, barren; and therefore upon Azubah's death he married another wife, ver. 19. And those other sons of this Caleb, mentioned below, ver. 42, are his sons by some other wife distinct from all these.

19 And when Azubah was dead, Caleb
p ver. 50. took unto him [p] Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat
q Ex. 31. 2. [q] Bezaleel.

21 ¶ And afterward Hezron went in to
r Num. 27. 1. the daughter of [r] Machir the father of
† Heb. took. Gilead, whom he † married when he *was* threescore years old; and she bare him Segub.

Went in, i. e. lay with her, as that phrase is commonly used, as Gen. iv. 1; vi. 4. *The father of Gilead;* of a man so called. Or if *Gilead* be the name of that known country, *father* is put for head or governor, as it is used 1 Sam. xxiv. 11; 2 Kings v. 13; xvi. 7; Isa. xxii. 21; or for protector or curator, as *father* is used Job xxix. 16; Jer. ii. 27; Lam. v. 3; this man being a man of noted valour, and the great champion in those parts. *Whom he married*, Heb. *and he took her*, to wit, to wife. Or, *after he had taken her;* for so the particle *vau* is used, as hath been formerly noted. *When he was threescore years old*, Heb. *and he was*, to wit, when he went in unto her, or when he married her.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

Which he had, though he was of the tribe of Judah, as here we see, because he married a daughter of Manasseh, Numb. xxvi. 29, whence he is called a *son of Manasseh*, Numb. xxxii. 41; Deut. iii. 14; and because, being a man of great courage, he joined himself with that half tribe in subduing Gilead, wherein he acted so valiantly and successfully, that he had twenty-three cities or great towns given to him to possess or dispose of; or rather, to rule over them, and have some advantage from them; as a king is said to have his kingdom, although he hath not the propriety of all the lands and houses in it.

s Num. 32. 41. Deut. 3. 14. Josh. 13. 30. 23 [s] And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir the father of Gilead.

And he took, or, *for he had taken*. So this is the reason why he had so great a territory and jurisdiction given to him. *Geshur and Aram;* two cities or great towns so called. *With the towns of Jair*, i. e. with those twenty-three cities which he is said to have, ver. 22. *From them*, i. e. from the former inhabitants, which is easily understood. *With Kenath;* which was taken by Nobah, one of Jair's commanders, sent by him to take it, as may be gathered from Numb. xxxii. 41, 42. *To the sons of Machir;* partly to his own sons, and partly to his son-in-law Jair, who by reason of that dear affection which was betwixt them, and his forsaking his own tribe and kindred to fight for them, and to dwell with them, is here reckoned as his own son.

cir. 1471. 24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife
t ch. 4. 5. bare him [t] Ashur the father of Tekoa.

Caleb-ephratah; a place then so called by a conjunction of the names of the man and his wife; afterwards supposed to be called *Beth-lehem Ephratah*. Others translate the words thus, *When Caleb* took *Ephratah*. So it is an ellipsis of the verb, which is here to be understood out of ver. 19, where it is expressed. *Abiah bare him Ashur*, after the father's death. *The father of Tekoa;* a known place, 2 Sam. xiv. 2, 4; Jer. vi. 1; Amos i. 1; whose *father* he is called, because he was either the progenitor of the people inhabiting there, or their prince and ruler, or the builder of the city.

25 ¶ And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Ahijah.

Or, of (the prefix, *mem* being oft understood) *Ahijah;* his wife so called, as may seem probable from the next verse, where he mentions *another wife*.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And
u See ver. 34, 35. [u] the children of Sheshan; Ahlai.

The sons of Appaim; an expression oft used, both afterwards in this verse, and elsewhere, and in profane authors too, where there is but one son. It is an enallage of the number, which is frequent in the Hebrew.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.

Sheshan had no sons, to wit, living when he died, his son Ahlai, ver. 31, dying before him; unless Ahlai was the name of a daughter.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Na-
x ch. 11. 41. than begat [x] Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

cir. 1471, &c. 42 ¶ Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his firstborn, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

The sons of Caleb, to wit, of that Caleb mentioned ver. 18, as appears by comparing that verse with ver. 24. And these are his sons by another and his third wife. See on ver. 18. *Ziph;* the name either of a man, or of a place, of which see Josh. xv. 24, 55; and then *father* is to be understood here, as ver. 23, 24. *The father of Hebron;* not the place so called, but a man, as is evident, because his sons here follow.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

A place in Judah, Josh. xv. 58. See on ver. 23.

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46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

The sons of Jahdai, the son of Gazez last mentioned; which is implied, because he follows next after him in the genealogy. Or, the sons of Moza; whose name might be changed into Jahdai for some reason now unknown.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* [y] Achsa.

[y] Josh. 15. 17.

Madmannah: this and divers other following names are the names of places in Judah, and *father* is meant as ver. 23, 24.

50 ¶ These were the sons of Caleb the son of Hur, the firstborn of ‖ Ephratah; Shobal the father of Kirjath-jearim,

‖ Or, *Ephrath*, ver. 19.

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

Salma the father of Beth-lehem, to wit, in part; for Boaz descended from another Salmon, who was the son of Nahshon, ver. 11. *Hareph the father of Beth-gader*, called also *Penuel the father of Gedor*, chap. iv. 4.

52 And Shobal the father of Kirjath-jearim had sons; ‖ Haroeh, *and* ‖ half of the Manahethites.

‖ Or, *Reaiah*, ch. 4. 2. ‖ Or, *half of the Menuchites*, or, *Hatsi-hammenuchoth*.

Haroeh; which may signify an overseer, a prophet, or teacher, or ruler; but here is a proper name, as appears from chap. iv. 2, where he is called *Reaiah*, with no great variation in the Hebrew.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

The families of Kirjath-jearim; or, *in Kirjath-jearim;* all which descended from Shobal, ver. 50. *Of them*, i. e. of the family of the Mishraites, last mentioned. *The Eshtaulites;* the inhabitants of two places called *Zoreah* and *Eshtaol*, Josh. xv. 33.

54 The sons of Salma; Beth-lehem, and the Netophathites, ‖ Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

‖ Or, *Asarites*, or, *crowns of the house of Joab.*

The sons of Salma; of that Salma mentioned ver. 51. *Beth-lehem*, i. e. the inhabitants of Beth-lehem. *Ataroth;* the name of a person or people. *The house of Joab;* the progenitors of Joab's family. *Half of the Manahethites;* the other half being mentioned ver. 52. *Zorites*, for, *to wit, the Zorites.*

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [z] Kenites that came of Hemath, the father of the house of [a] Rechab.

[z] Judg. 1. 16. [a] Jer. 35. 2.

The scribes; either civil, who were public notaries, who wrote and signed legal instruments; or ecclesiastical. And these were either Levites, or Simeonites, or rather Kenites, and are here mentioned not as if they were of the tribe of Judah, but because they dwelt among them, and probably were allied to them by marriages, and so in a manner incorporated with them. *Which dwelt*, or rather, *dwelt;* Heb. were *dwellers*. For the other translation, *which dwelt*, may seem to insinuate that these were descendants of Judah, which they were not; but this translation only signifies their cohabitation with them, for which cause they are here named with them. *At Jabez;* a place in Judah, so named [illegible] only from that famous Jabez of that tribe, chap. iv. 9. *The Kenites that came of Hemath;* who dwelt in Judah, Judg. i. 16. Thus they are distinguished from the other branch of the Kenites, who dwelt in the tribe of Manasseh, Judg. iv. 11.

CHAP. III.

The sons of David, 1—9. *His line to Zedekiah*, 10—16. *The successors of Jeconiah*, 17—24.

NOW these were the sons of David, which were born unto him in Hebron; the first-born [a] Amnon, of Ahinoam the [b] Jezreelitess; the second ‖ Daniel, of Abigail the Carmelitess:

cir. 1053, &c. [a] 2 Sam. 3. 2. [b] Josh. 15. 56. ‖ Or, *Chileab*, 2 Sam. 3. 3.

The Jezreelitess; of that Jezreel in Judah, Josh. xv. 56. not of that in Manasseh, Josh. xvii. 16. *The Carmelitess;* so called, because she was the wife of Nabal, who dwelt in Carmel, 1 Sam. xxv. 2, which was in Judah, Josh. xv. 55.

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by [c] Eglah his wife.

[c] 2 Sam. 3. 5.

Which title belongs either to all the foregoing women: or rather, as the singular number showeth, to Eglah only, last mentioned; who possibly may be so called, because she was his first, and therefore most proper, wife, though her son was born after all the rest before mentioned, and therefore both she and her son are put in the sixth place; the wives being here named only for the sons' sakes. See more on 2 Sam. iii. 5.

4 *These* six were born unto him in Hebron; and [d] there he reigned seven years and six months: and [e] in Jerusalem he reigned thirty and three years.

[d] 2 Sam. 2. 11. [e] 2 Sam. 5. 5. 1 Kings 2. 11. ch. 29. 27. [f] 2 Sam. 5. 14. ‖ Or, *Beeliada*, 2 Sam. 5. 16. [g] 2 Sam. 12. 24. ‖ Or, *Bathshua*, 1 Chron. 3. 5. 2 Sam. 11. 3.

5 [f] And these were born unto him in Jerusalem; ‖ Shimea, and Shobab, and Nathan, and [g] Solomon, four, of ‖ Bathshua the daughter of ‖ Ammiel:

Four; all David's children by her, as the text positively affirms; and therefore Solomon is called her *only son*, Prov. iv. 3, because she loved him as if he had been so. *Ammiel*, called also *Eliam*, 2 Sam. xi. 3. See on 2 Sam. xi. 3.

6 Ibhar also, and ‖ Elishama, and Eliphelet,

‖ Or, *Elishua*, 2 Sam. 5. 15.

And he had two other sons called by the same names, ver. 8, but they were by differing wives; and probably they were then distinguished by some additional cause or title, which is here omitted, because it was now needless for us to know it; or the two first were dead before the two second were born, and therefore the names of the deceased were given to these to preserve their memory.

7 And Nogah, and Nepheg, and Japhia,

‖ Or, *Beeliada*, ch. 14. 6. & 2 Sam. 5. 16.

8 And Elishama, and ‖ Eliada, and Eliphelet, [h] nine.

Object. There are but seven mentioned 2 Sam. v. 14. &c. *Answ.* Two of them are omitted there, because they died very early, or were inglorious, or died without issue; and here we have *all the sons of David*, as it here follows, ver. 9, which clause is not added, 2 Sam. v.

9 *These were* all the sons of David, beside the sons of the concubines, and [i] Tamar their sister.

[i] 2 Sam. 13. 1.

10 ¶ And Solomon's son *was* [k] Rehoboam, ‖ Abia his son, Asa his son, Jehoshaphat his son,

[k] 1 Kings 11. 43. 14. 21. 31. ‖ Or, *Abijah*, 2 Chron. 11. 20.

11 Joram his son, ‖ Ahaziah his son, Joash his son,

‖ Or, *Jehoram*, 2 Kings 8. 16. 24. ‖ Or, *Azariah*, 2 Kings 14. 21.

12 Amaziah his son, ‖ Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

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14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the first-born ‖ Johanan, the second ‖ Jehoiakim, the third ‖ Zedekiah, the fourth Shallum.

‖ Or, *Jehoahaz*, 2 Kin. 23. 30.
‖ Or, *Eliakim*, 2 Kin. 23. 34.
‖ Or, *Mattaniah*, 2 Kin. 24. 17.

Of whom, at least under that name, there is no mention in the history of the reign of Josiah's sons, 2 Kings xxiii., xxiv. But in Jer. xxii. 11, there is mention of *Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father;* which most conceive to be the same who is otherwise called *Jehoahaz*, 2 Kings xxiii. And this seems most probable, 1. From that phrase, *he reigned instead of Josiah;* which implies that he immediately succeeded his father; otherwise he would have been said to have reigned instead of his brother, as Zedekiah is said to reign instead of Jehoiachin, 2 Kings xxiv. 17, because he was his next successor. 2. From the order of that sermon or discourse of Jeremiah, which was directed to Zedekiah, and his servants, and people, as appears by Jer. xxi. 1, 2, 11; xxii. 1, 2, whom he admonisheth by the examples of the kings his predecessors, and of the sentence of God concerning each of them, and that in order as they reigned: 1. Of Shallum, ver. 11, &c. 2. Of Jehoiakim, ver. 18, &c. 3. Of Jeconiah, ver. 24, &c. Therefore Shallum is the same with Jehoahaz, who was the first king after Josiah, 2 Kings xxiii. 30. 3. From the nature of that prophecy, Jer. xxii. 11, 12, which best agrees to Jehoahaz, who was carried captive not so far as Babylon, but only to Egypt, a very near country, whence the people hoped that he would speedily and easily return, or be re-established in his throne by the king of Egypt, in opposition to the king of Babylon. 4. Because Jehoahaz was one of Josiah's younger sons, as appears by comparing 2 Kings xxiii. 31, 36. And this Shallum is here called his *fourth* son.

16 And the sons of [l]Jehoiakim: ‖Jeconiah his son, Zedekiah [m] his son.

[l] Matt. 1. 11.
‖ Or, *Jehoiachin*, 2 Kin. 24. 6.
or, *Coniah*, Jer. 22. 24.
[m] 2 Kings 24. 17, being his Uncle.

Not his natural son, for he was his uncle, 2 Kings xxiv. 17; but his legal son, or his successor, upon whom the son's right was devolved by virtue of that law, Numb. xxvii. 8—10, and therefore it is not strange if he have the name of *son* with it. See the notes on Luke iii. Or this was another Zedekiah; because it is improbable, and without example, that one and the same man should be twice mentioned in the same genealogy as the son of two several parents.

17 ¶ And the sons of Jeconiah; Assir, † Salathiel [n] his son,

† Heb. *Shealtiel*.
[n] Matt. 1. 12.

Of Jeconiah; Assir, or, *of Jeconiah the captive*, or *prisoner;* which is added to show that he begat his son when he was captive in Babylon, as it is noted, Matt. i. 12, whither he was carried captive, 2 Kings xxiv. 15. *Object.* It is said of this Jeconiah, Jer. xxii. 30, *Write this man childless. Answ.* So he is called, because he was an unhappy prince, and had no son that succeeded him in the throne, as the next words explain it. See more on that place. *Salathiel his son;* either his legal or his natural son; of which see the notes on Jer. xxii. 30; Matt. i. 12; Luke iii. 27.

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

Malchiram also, and Pedaiah: the sentence seems to be short and imperfect, as is frequent in the Hebrew language, and something is here understood, as, the sons also of *Salathiel* were *Malchiram and Pedaiah*, &c., as they gather from hence, that the same *Zerubbabel* is called *the son of Pedaiah*, ver. 19, and *the son* (i. e. the grandson) *of Salathiel*, Matt. i. 12. Or Malchiram and the rest here named were the sons of Jeconiah; and they are differing Zerubbabels, which are mentioned here, ver. 19; Matt. i. 12; Luke iii. 27; of which see the notes on those places.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

i. e. Sister to the two last named sons of Zerubbabel, to wit, by both parents; and therefore named before the other five, ver. 20, who were her brethren by the father, but not by the mother.

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.

Either of Zerubbabel; or of Meshullam, as is gathered from hence, that the sons of Hananiah (brother to Meshullam, ver. 19) are named ver. 21, and therefore those ver. 20 are presumed to be the sons of Meshullam. But that is no necessary inference, for Meshullam possibly had no sons, and therefore he passeth from him to Hananiah, ver. 21.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

All these men, both parents and their sons here blended together, are mentioned as the sons of Hananiah, and branches of the royal stock.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; [o] Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

[o] Ezra 8. 2.

To wit, including the father. But the Hebrew word *shisha*, which is rendered *six*, may be the proper name of one of the sons of Shemaiah, who may be so called, because he was the sixth son.

23 And the sons of Neariah; Elioenai, and † Hezekiah, and Azrikam, three.

† Heb. *Hizkijah*.

The sons of Neariah; who alone is here mentioned, because his elder brethren probably died without issue.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAP. IV.

The posterity of Judah by Caleb the son of Hur, 1—4. *By Ashur*, 5—8. *By Jabez: his prayer*, 9—20. *The posterity of Shelah*, 21—23. *The posterity and cities of Simeon: their conquest of Gedor; and of the Amalekites in Mount Seir*, 24—43.

THE sons of Judah; [a] Pharez, Hezron, and ‖ Carmi, and Hur, and Shobal.

1300, &c.
[a] Gen. 38. 29. & 46. 12.
‖ Or, *Chelubai*, ch. 2. 9. or, *Caleb*, ch. 2. 18.

The sons of Judah, i. e. the posterity; for only Pharez was his immediate son. But they are all mentioned here only to show Shobal's descent from Judah, of whom he intended to speak more particularly.

2 And ‖ Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

‖ Or, *Haroeh*, ch. 2. 52.

Reaiah; called *Haroeh*, chap. ii. 52; of whom see there. *The families of the Zorathites;* of whom see on chap. ii. 53.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

Etam is the name either of a man, or of a place; of which see below, ver. 32; 2 Chron. xi. 6; whose inhabitants descended from him. The name of his father is not here expressed.

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of [b] Hur, the firstborn of Ephratah, the father of Beth-lehem.

[b] ch. 2. 50.

Either they are other sons besides those mentioned chap. ii., or there is some variation in their names, which is most frequent among the Hebrews, as hath been oft proved. *The father of Beth-lehem:* this title is here given to the father, and chap. ii. 51, to Salma, his son, who had it either with or after his father. See the notes on chap. ii. 51, 52.

5 ¶ And [c] Ashur the father of Tekoa had two wives, Helah and Naarah.

[c] ch. 2. 24.

6 And Naarah bare him Ahuzam, and Hepher,

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and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

Understand here, *and Coz*, out of the beginning of the following verse. The like ellipses we have in the end of ver. 13, and of chap. vii. 18.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

d Gen. 34. 19. 9 ¶ And Jabez was [d]more honourable than his brethren: and his mother called his name ‖Jabez, saying, Because I bare him with sorrow.

‖ That is, *sorrowful.*

Jabez; one of the fathers of *the families of Aharhel* last mentioned. *More honourable than his brethren*, for courage, and especially for true and fervent piety, expressed in the following petition.

10 And Jabez called on the God of Israel, saying, †Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest †keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

† Heb. *If thou wilt, &c.*

† Heb. *do me.*

Jabez called on the God of Israel, when he was undertaking some great and dangerous service. *Oh that thou wouldst bless me indeed!* I trust not to my own or people's valour, but only to thy blessing and help. *Enlarge my coast*; drive out these wicked and cursed Canaanites, whom thou hast commanded us to root out, and therefore I justly beg and expect thy blessing in the execution of thy command. *That thine hand might be with me*, to protect and strengthen me against my adversaries. *That thou wouldst keep me from evil*, or *work with* (for so the Hebrew prefix *mem* is sometimes used, as Cant. i. 2; iii. 9; Isa. v. 7, 8) *evil*, i. e. so restrain and govern it. *That it may not grieve me*; that it may not oppress and overcome me, which will be very grievous to me. The consequent put for the antecedent; and more is understood than is expressed. He useth this expression in allusion to his name, which signifies *grief*: q. d. Lord, let me not have that grief which my name implies, and which my sin deserves.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of ‖ Ir-nahash. These *are* the men of Rechah.

‖ Or, *the city of Nahash.*

From these are sprung the present inhabitants of Rechah, a town not elsewhere mentioned.

e Josh. 15. 17. ‖ Or, *Hathath, and Meonothai, who begat, &c.*

13 And the sons of Kenaz; [e]Othniel, and Seraiah: and the sons of Othniel; ‖ Hathath.

Kenaz; the son either of Chelub, ver. 11, or of his son Eshton, ver. 12, and the father of Jephunneh, and consequently Caleb's grandfather, ver. 15; whence Caleb is called a *Kenezite*, Numb. xxxii. 12. *Hathath*; understand, *and Meonothai*, out of ver. 14. See above on ver. 7.

f Neh. 11. 35. ‖ Or, *inhabitants of the valley.* ‖ That is, *craftsmen.*

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of [f]the ‖ valley of ‖ Charashim; for they were craftsmen.

The father of the valley, i. e. of the inhabitants of the valley.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, ‖ even Kenaz.

‖ Or, *Uknaz.*

Another Kenaz, differing from that Kenaz ver. 13. Or his name might be Uknaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

Jehaleleel; the son of Kenaz, or Uknaz, last mentioned.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

Ezra; the son of Asareel last named. *She bare*; she, i. e. Bithiah, *bare* unto Mered, as may seem by comparing this with ver. 18.

18 And his wife ‖ Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

‖ Or, *the Jewess.*

His wife; either Ezra's wife, or rather, another wife of Mered. *Jehudijah*; or, *the Jewess*; so called to distinguish her from his Egyptian wife here following. *These are the sons*, to wit, Miriam, and the rest following, ver. 17. *The daughter of Pharaoh*; either, 1. Of Pharaoh king of Egypt; for Mered might be a person of great estate and quality; or this might be only Pharaoh's illegitimate daughter. Or, 2. Of some other Egyptian or Israelite called by that name; which might easily happen upon divers occasions.

19 And the sons of *his* wife ‖ Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

‖ Or, *Jehudijah*, mentioned before.

Hodiah, his third wife.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

Shimon; another son of the father of Keilah, mentioned ver. 19. *Ishi*; son of Tilon last mentioned.

21 ¶ The sons of Shelah [g]the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

g Gen. 38. 1, 5, & 46. 12.

Having treated of the posterity of Judah by Pharez, and by Zerah, he now comes to his progeny by *Shelah*, of whom see Gen. xxxviii.

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And *these are* ancient things.

Who had the dominion in Moab; which they ruled in the name and for the use and service of the kings of Judah, to whom Moab was subject from David's time. Or, *who had possessions in Moab*; or, *who married wives in Moab. These are ancient things*: the sense is either, 1. These persons and things were in ancient times, and therefore it is not strange if now they be so little known. But that might have been with equal truth said of divers other parts of this account. Or rather, 2. But those blessed times and things are long since past and gone. Our ancestors then had the dominion over the heathen, but their degenerate posterity are now slaves to them in Chaldea, Persia, &c., where they are employed as potters or gardeners, or in other servile works.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

These were the potters; or rather, these are; for he seems to oppose their present servitude to their former glory, and to show their low and mean spirits, that had rather tarry among the heathen to do their drudgery, than return to Jerusalem to serve God and enjoy their freedom. *There they dwelt*, or *tarried*, or now *dwell*, when their brethren are returned. *With the king* of Babylon or Persia; esteeming it a greater honour and happiness to serve that earthly monarch in the meanest employments, than to serve the King of kings in his temple, and in his most noble and heavenly work.

24 ¶ The sons of Simeon *were*, ‖ Nemuel, and Jamin, ‖ Jarib, Zerah, *and* Shaul:

‖ Or, *Jemuel*, Gen. 46. 10. Exod. 6. 15. Num. 26. 12. ‖ Or, *Jarem*, *Zohar.*

The sons of Simeon: these are here joined with Judah,

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because their possession was taken out of Judah's portion, Josh. xix. 1. This account seems to differ from that Gen. xlvi., both in the number and names of the persons, which is not strange, considering how customary it was amongst the Hebrews for one person to have two or three names given to him upon several occasions. And for Ohad, Gen. xlvi. 10, he may be omitted here, because he left no posterity or family after him, as the rest did.

25 Shallum his son, Mibsam his son, Mishma his son.

Shallum his son, i. e. son of Saul last mentioned.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, † like to the children of Judah.

† Heb. *unto.*

The tribe of Simeon did not increase proportionably to the tribe of Judah, in which they dwelt; as appears by those two catalogues, Numb. i. 22; xxvi. 14; which is to be ascribed to God's curse upon them delivered by the mouth of holy Jacob, Gen. xlix., and signified by Moses's neglect of them, when he blessed all the other tribes.

28 And they dwelt at [h] Beer-sheba, and Moladah, and Hazar-shual,

[h] Josh. 19. 2.

These and the following cities are mentioned Josh. xix. 2, &c., with no great alterations.

29 And at ‖ Bilhah, and at Ezem, and at ‖ Tolad,

‖ Or, *Balah*, Josh. 19. 3. ‖ Or, *Eltolad*, Josh. 19. 4.

30 And at Bethuel, and at Hormah, and at Ziklag,

‖ Or, *Hazar-susah*, Josh. 19. 5.

31 And at Beth-marcaboth, and ‖ Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

Either, 1. Of David's posterity, i. e. as long as the kingdom of Judah lasted, or until the captivity of Babylon. But this seems not to be true, for Simeon was gone into captivity with the rest of the ten tribes long before that time. Or rather, 2. Of David himself. And this may seem to be added, because some of these cities, though given to Simeon by Joshua, yet through the sloth or cowardice of that tribe were not taken from the Philistines until David's time, who took some of them, and, the Simeonites having justly forfeited their right to them by their neglect, gave them to his own tribe. For it is evident concerning Ziklag, one of them, that it was in the Philistines' hands in David's time, and by them given to him, and by him annexed to the tribe of Judah, 1 Sam. xxvii. 6.

‖ Or, *Ether*, Josh. 19. 7.

32 And their villages *were*, ‖ Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

‖ Or, *Baalath-beer*, Josh. 19. 8. ‖ Or, *as they divided themselves by nations among them.*

33 And all their villages that *were* round about the same cities, unto ‖ Baal. These *were* their habitations, and ‖ their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

These and the rest here following are particularly mentioned for their valiant and successful achievements, related ver. 39, &c.

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These † mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

† Heb. *coming.*

These named ver. 34—37. *The house of their fathers increased greatly*, which forced them to seek for new and larger habitations.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

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To the entrance of Gedor, to that country that belongs to Gedor, or borders upon it; either that *Gedor*, Josh. xv. 58, or that called *Gederah*, Josh. xv. 36. *Unto the east side of the valley*; of which see on 1 Sam. xvii. 2, 52.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

They of Ham, i. e. the posterity of that cursed Ham; either the Arabians; or the Canaanites or Philistines, who descended from Ham, Gen. x. 6. And accordingly these words contain a reason, either, 1. To prove that the land was good; because the Arabians, who, being wholly given to pasturage, used to find out the choicest grounds, had formerly pitched their tents there. Or, 2. Why they went and possessed this place, because it was not in the hands of their brethren of Judah, but in the possession of that people which they had authority and command to expel. *Had dwelt there of old*, i. e. had possessed it of old and hitherto. Or, *dwelt there before*, i. e. before they came and cast them out of their possessions.

41 And these written by name came in the days of Hezekiah king of Judah, and [i] smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

[i] 2 Kings 13. 5.

In the days of Hezekiah king of Judah; but a little before their captivity, which was in the sixth year of Hezekiah, 2 Kings xvii. So their joy in their new, and pleasant, and fruitful possessions lasted but for a very little while. *Smote their tents*, i. e. the people dwelling in tents; for so it seems these still did for the conveniency of pasturage. *Destroyed them utterly unto this day*, i. e. so as they could never after recover themselves.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

Some went to Mount Seir; probably about the same time.

43 And they smote [k] the rest of the Amalekites that were escaped, and dwelt there unto this day.

[k] See 1 Sam. 15. 8. & 30. 17. & 2 Sam. 8. 12.

The rest of the Amalekites; not destroyed by Saul, or David, or his successors. *Unto this day*; either, 1. Until the captivity of the ten tribes. But that happening so speedily after this time, this expression may seem to be very improper and insignificant here. Or rather, 2. Until the Babylonish captivity, or the time next after it, when these books were written. For although the main body of that tribe dwelling in Canaan were carried into captivity, yet this small remnant of them having removed their dwellings, and being planted in Mount Seir, which lay southward from Judah, might possibly be continued and preserved in those parts, when their brethren were gone into captivity.

CHAP. V.

The line of Reuben unto the captivity: their war against the Hagarites, 1—10. *The chief men and habitations of Gad*, 11—17. *The number of the Reubenites, Gadites, and half the tribe of Manasseh, that marched against the Hagarites, and overcame them*, 18—24. *They are all carried captive into Assyria*, 25, 26.

NOW the sons of Reuben the firstborn of Israel, (for [a] he *was* the firstborn; but,

1300, &c.

[a] Gen. 29. 32. & 49. 3.

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b Gen. 35. 22. & 49. 4.
c Gen. 48. 15, 22.

forasmuch as he [b]defiled his father's bed, [c]his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

For he was the first-born: these and the following words to ver. 3, which are enclosed within a parenthesis, seem to be inserted here as an answer to a secret objection, or as a reason why Reuben's genealogy was not set down first, but Judah's was put before it, which is double; the first follows immediately, the other is in the last clause of this verse. *His birthright*, i. e. the right of the first-born, which, although it contain in it something of dominion, Gen. xxvii. 1, 32, which Joseph had in his own person, Gen. xlix.; yet principally consisted in having a double portion, as appears from Deut. xxi. 17, which Joseph enjoyed both in his person and in his posterity, which had two parts of twelve in Canaan. And it is Joseph's posterity which is here considered. *Unto the sons of Joseph;* Ephraim and Manasseh, each having a distinct portion. *The sons of Israel:* this is added emphatically, because they were reputed and treated as if they had been the immediate sons of Jacob; of which see Gen. xlviii. 5. *The genealogy is not to be reckoned after the birthright:* this is the second reason, which showeth both why Reuben's genealogy was not first mentioned; and if another tribe was to be ranked before it, why that was Judah, and not Joseph, as it might seem most fit for the former reason; because, saith he, the order of their genealogy was not to be ruled by the birthright, but by a higher privilege, which was given to Judah, and which here follows.

d Gen. 49. 8, 10. Ps. 60. 7. & 108. 8.
e Mic. 5. 2. Matt. 2. 6.
‖ Or, *prince.*

2 For [d]Judah prevailed above his brethren, and of him *came* the [e]chief ‖ruler; but the birthright *was* Joseph's:)

Judah; not the person, (for so Joseph prevailed,) but the tribe of Judah. *Prevailed above his brethren;* excelled the other tribes in number and power, and especially in the following privilege. *And of him*, or *for of him*, as the Hebrew *vau* is oft used; this being a reason of the foregoing assertion, or a declaration wherein he did *prevail. Came the chief ruler;* the government was by God's promise and appointment to be seated chiefly and most durably in that tribe, first in David and his successors, and then in the Messiah, who *sprang out of Judah*, Heb. vii. 14, which was a far greater privilege than the birthright. Or, *as to the ruler*, (i. e. as to the point of dominion,) he was *more than he*, or *preferred before him*, i. e. before Joseph, who is named in the very next clause, the pronoun being referred unto the following noun, which is frequent among the Hebrews, as Psal. lxxxvii. 1; cv. 19. *But the birthright;* or, *although*, as *vau* is oft used; so this prevents or removes an objection against Judah's precedency taken from his birthright.

f Gen. 46. 9. Ex. 6. 14. Num. 26. 5.

3 The sons, *I say*, of [f]Reuben the first-born of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

Joel was the son either of Carmi last mentioned; or rather of Hanoch, Reuben's first-born, because he and his were successively princes of this tribe, as may be gathered from ver. 6.

5 Micah his son, Reaia his son, Baal his son,

‖ Or, *Tiglath pilneser*, 2 Kings 15. 29. & 16. 7.

6 Beerah his son, whom ‖Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

g See ver. 17.

7 And his brethren by their families, [g]when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

His brethren, i. e. the other sons of Reuben, and their posterity. *The chief*, Heb. *the head;* each was the head of his family.

n Or, *Shemaiah*, ver. 4.
h Josh. 13. 15, 16.

8 And Bela the son of Azaz, the son of ‖Shema, the son of Joel, who dwelt in [h]Aroer, even unto Nebo and Baal-meon:

Who dwelt, to wit, the Reubenites, all these here before mentioned, as appears both by the following verses, which relate to the whole tribe; and by the agreement of this description of their inheritance with that, Josh. xiii. 15, 16.

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied [i]in the land of Gilead.

i Josh. 22. 8.

He inhabited, i. e. the tribe of Reuben. *From the river Euphrates;* from Jordan and the wilderness beyond it unto Euphrates. Or, *of the wilderness*, which lies *towards* or reacheth *to the river Euphrates*, namely, the great wilderness of Kedemoth, Deut. ii. 26, which was extended far and wide towards Euphrates; for that was the eastern border of Reuben's possession, and not Euphrates, to which their habitation never reached. *Their cattle were multiplied;* which forced them to enlarge their habitation as far as they could eastward towards Euphrates.

k Gen. 25. 12.
† Heb. *upon all the face of the east.*

10 And in the days of Saul they made war [k]with the Hagarites, who fell by their hand: and they dwelt in their tents †throughout all the east *land* of Gilead.

They made war; the Gadites and Manassites joining with them in the war, ver. 18, 19. *With the Hagarites;* the Ishmeelites, who dwelt in Arabia the Desert. *They dwelt in their tents;* the Israelites took possession of their lands, and tents, or houses. *Throughout all the east land of Gilead;* which lay eastward from the land of Gilead.

l Josh. 13. 11, 24.

11 ¶ And the children of Gad dwelt over against them, in the land of [l]Bashan unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

The chief; the prince of the tribe, or at least of his family, when they were numbered, to wit, in the days of Jotham, ver. 17. *Shaphat in Bashan*, i. e. who dwelt in the city of Bashan. Others thus, Who abode in Bashan to defend the city and country, when their brethren went out to war against the Hagarites, ver. 18, 19.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

These are the children; these seven last named.

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

This *Ahi* was the head or chief of the houses or families, either, 1. Of those seven named ver. 13; or, 2. Of Abdiel and Guni last named, and of their fathers.

m Ch. 27. 29.
† Heb. *their goings forth.*

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of [m]Sharon, upon †their borders.

They dwelt, i. e. the children or tribe of Gad. *In Gilead*, i. e. in part of Gilead; for the Reubenites and Manassites dwelt in other parts of it, Deut. iii. 12, 13, 16. *In Bashan; in the land of Bashan*, as it is said, ver. 11. *Quest.* How come the Gadites to dwell in Bashan, when *all Bashan* is expressly said to be given to the half tribe of Manasseh, Deut. iii. 13; Josh. xiii. 29, 30? *Answ. All Bashan* is put for the greatest part of it by a synecdoche, very frequent in Scripture and all authors; and so the Gadites might possess a part of it. And thus both Bashan and Gilead are used for parts of them, Josh. xvii. 1, where it is said of Machir a Manassite, that *he had Gilead and Bashan.* And as it is unquestionably true that Gilead is taken sometimes more largely for all the land of the Israelites beyond Jordan, sometimes more strictly for that part of it which borders upon Mount Gilead; of which see my notes on Josh. xvii. 1; the like may be presumed concerning Bashan; and so in its strictest sense it might be all given to the Manassites, and yet in its largest sense might comprehend a part of the land belonging to the Gadites. *In her towns*,

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i. e. in some of her cities and towns. *In all the suburbs*, i. e. in its fields and pasture grounds, 1 Chron. xxvii. 29. *Of Sharon;* not that within Jordan, Isa. xxxv. 2, but another without Jordan. *Upon their borders*, to wit, of Gilead and Bashan; for Gilead properly so called, or the greatest part of it, belonged to the Reubenites; and Bashan, or the greatest part of it, to the Manassites; and so the Gadites (whose habitation was between the Reubenites and Manassites) had those parts of both their countries which were towards their borders. Or, *unto their borders*, i. e. as far as the suburbs or fields of Sharon, which were last mentioned, were extended.

17 All these were reckoned by genealogies in the days of [n]Jotham king of Judah, and in the days of [o]Jeroboam king of Israel.

n 2 Kings 15. 5, 32.
o 2 Kings 14. 16, 28.

In the days of Jotham king of Judah; who reigning long, partly in his father's days, and partly by himself, 2 Kings xv., and being at leisure as to wars or troubles, thought this a fit season to examine the state of his people. *In the days of Jeroboam;* either the second of that name, of whom see 2 Kings xiii. 13. Or rather the first Jeroboam; partly because he is called simply Jeroboam, without any addition; which shows that he speaks of the most famous of the two; and partly because this work of taking an account of the people doth far better agree to the times of Jeroboam the First, when the kingdom of Israel was first erected and established, and broken off from that of Judah, when it was necessary for Jeroboam to know his own strength, and the numbers of his people, than to the times of Jeroboam the Second, when the kingdom of Israel was broken, and near to its ruin.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, †of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

† Heb. *sons of valour.*

19 And they made war with the Hagarites, with [p]Jetur, and Nephish, and Nodab.

p Gen. 25. 15. ch. 1. 31.

i. e. With the posterity of Jetur, &c., who were Ishmeelites, as appears from Gen. xxv. 15.

20 And [q]they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they [r]put their trust in him.

q See ver. 22.

r Ps. 22. 4, 5.

They were helped against them, to wit, by God, ver. 22, who gave them extraordinary courage and success. *All that were with them;* their friends and allies in this war.

21 And they †took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of †men an hundred thousand.

† Heb. *led captive.*

† Heb. *souls of men:* as Num. 31. 35.

Of their camels fifty thousand; for camels were very numerous in Arabia, being used in war, and for burdens, &c., and being very patient of thirst, and therefore most fit for those hot and dry countries. *Of men an hundred thousand;* whom they took prisoners, and either used as slaves, or sold them for such.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until [s]the captivity.

s 2 Kings 15. 29. & 17. 6.

The war was of God; God put them upon it, and mightily assisted them in it. *They dwelt*, i. e. that party of these tribes which went out to this war, being 44,760 men; or part of them by the consent of the rest. *Until the captivity;* of which 2 Kings xv. 29; xvii. 6.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

Having discoursed of the Reubenites, ver. 3, &c., and next of the Gadites, ver. 11, &c., he now comes to the Manassites. *In the land*, i. e. in their land, to wit, in the northern part of the land beyond Jordan.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, †famous men, *and* heads of the house of their fathers.

† Heb. *men of names.*

25 ¶ And they transgressed against the God of their fathers, and went a [t]whoring after the gods of the people of the land, whom God destroyed before them.

t 2 Kings 17. 7.

26 And the God of Israel stirred up the spirit of [u]Pul king of Assyria, and the spirit of [x]Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto [y]Halah, and Habor, and Hara, and to the river Gozan, unto this day.

cir. 771.
u 2 Kings 15. 19.
cir. 740.
x 2 Kings 15. 29.
y 2 Kings 17. 6. & 18. 11.

Stirred up the spirit; he so governed his counsels and affections, that he should bring his forces against this people rather than others. Of Halah, Habor, &c., see 2 Kings xvii. 6; xviii. 11.

CHAP. VI.

The sons of Levi: the line of the high priests from Aaron to the captivity, 1—15. *The families of Gershom, Merari, and Kohath*, 16—48. *The office of Aaron and his line unto Ahimaaz*, 49—53. *The cities of the priests and Levites*, 54—81.

THE sons of Levi; [a]‖ Gershon, Kohath, and Merari.

cir. 1300, &c.
a Gen. 46. 11. Ex. 6. 16.

2 And the sons of Kohath; Amram, [b]Izhar, and Hebron, and Uzziel.

Num. 26. 57. ch. 23. 6.
b Or, *Gershom*, ver. 16.

Izhar, called also *Amminadab*, ver. 22: compare Exod. vi. 21.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; [c]Nadab, and Abihu, Eleazar, and Ithamar.

b See ver. 22.
c Lev. 10. 1.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

In the days of *Uzzi* it is supposed that the high priesthood was translated from Eleazar's family to Ithamar's, for some cause now unknown, in whose line it continued for some successions.

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And [d]Ahitub begat Zadok, and [e]Zadok begat Ahimaaz,

d 2 Sam. 8. 17.
e 2 Sam. 15. 27.

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* [f]that executed the priest's office †in the [g]temple that Solomon built in Jerusalem:)

f See 2 Chro. 26. 17, 18.
† Heb. *in the house.*
g 1 Kings 6. 2 Chron. 3.

He it is that executed the priest's office: so did all the rest, but it is implied that he did it worthily, he filled his place and valiantly discharged his office in Uzziah's time;

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of which see 2 Chron. xxvi. 17, &c. Or this *he* may relate to Johanan, otherwise called Jehoiada, who is so highly commended for the good service which he did to the house of God and of the king; of whom see 2 Kings xi. *In the temple that Solomon built;* in Solomon's temple; so called to distinguish it from the second temple, which was built or in building when these books were written.

h See Ezra 7. 3

11 And [h] Azariah begat Amariah, and Amariah begat Ahitub,

‖ Or, *Meshullam*, ch. 9. 11.

12 And Ahitub begat Zadok, and Zadok begat ‖ Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

i Neh. 11. 11.

14 And Azariah begat [i] Seraiah, and Seraiah begat Jehozadak,

Seraiah, who was slain by Nebuchadnezzar at Riblah, 2 Kings xxv. 18, 21.

15 And Jehozadak went *into captivity*, [k] when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

k 2 Kings 25. 18.

l Ex. 6. 16.

16 ¶ The sons of Levi; [l] ‖ Gershom, Kohath, and Merari.

‖ Or, *Gershon*, ver. 1.

This he repeats, as the foundation of the following genealogy of those Levites who were not priests.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

Who are distinguished and named from their fathers. And the following catalogue is thought to contain the successive heads or chiefs of their several families until the times of David, by whom they were distributed into several ranks or courses.

20 Of Gershom; Libni his son, Jahath his son, [m] Zimmah his son,

m ver. 42.

i. e. His grandson, by his son Shimei, as appears from ver. 42, 43, the names of *father* and *son* being oft used in Scripture of more remote progenitors or successors.

‖ Or, *Ethan*, ver. 42. ‖ Or, *Adaiah*, ver. 41.

21 ‖ Joah his son, ‖ Iddo his son, Zerah his son, ‖ Jeaterai his son.

‖ Or, *Ethni*, ver. 41. ‖ Or, *Izhar*, ver. 2, 18.

22 The sons of Kohath; ‖ Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

‖ Or, *Zephaniah*, *Azariah*, *Joel*, ver. 36.

24 Tahath his son, ‖ Uriel his son, Uzziah his son, and Shaul his son.

Uriel, called also *Zephaniah*, ver. 36, where also *Uzziah* here following is called *Azariah*.

n See ver. 35, 36.

25 And the sons of Elkanah; [n] Amasai, and Ahimoth.

Elkanah; the son of that *Korah* mentioned above, ver. 22, as is manifest by ver. 35—37, and by Exod. vi. 23, 24.

‖ Or, *Zuph*, ver. 35. 1 Sam. i. 1. o ver. 34, *Toah*.

26 *As for* Elkanah: the sons of Elkanah; ‖ Zophai his son, and [o] Nahath his son,

Elkanah; this was another *Elkanah*, son or grandson of the former *Elkanah*, and either the son or brother of *Ahimoth* last mentioned, or of *Amasai*. *Nahath*, called also *Toah*, ver. 34, and *Tohu*, 1 Sam. i. 1.

p ver. 34, *Eliel*.

27 [p] Eliab his son, Jeroham his son, Elkanah his son.

Elkanah; the father of the prophet Samuel, 1 Sam. i. 1, who therefore follows here.

28 And the sons of Samuel; the firstborn ‖ Vashni, and Abiah.

‖ Called also *Joel*, ver. 33. & 1 Sam. 8. 2.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimei his son, Haggiah his son, Asaiah his son.

cir. 1350, &c.

31 And these *are they* whom David set over the service of song in the house of the LORD, after that the [q] ark had rest.

q ch. 16. 1.

These are they, whose names here follow. *The service*, Heb. *the hands*. *Hand* put for *ministry* or *service*, which is commonly performed by the hand. Thus God is frequently said to speak or command things *by the hand* (i. e. the ministry) of Moses. Compare 2 Chron. xxix. 27. *After that the ark had rest;* which was in David's time, 2 Sam. vi. 17.

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.

The dwelling-place of the tabernacle, or, *the tabernacle of the tent*, as the same Hebrew words are translated, Exod. xxxix. 32; xl. 2, 6. *According to their order;* which David had appointed by the Spirit, as it follows in this book.

† Heb. *stood*.

33 And these *are* they that † waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,

These, to wit, *Heman* here mentioned; and *Asaph*, ver. 39; and *Ethan*, ver. 44. *Shemuel*, or, *Samuel* the prophet.

‖ ver. 26, *Nahath*. ‖ Or, *Zophai*.

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of ‖ Toah,

35 The son of ‖ Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

‖ ver. 24. *Shaul*, *Uzziah*, *Uriel*.

36 The son of Elkanah, the son of ‖ Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of [r] Ebiasaph, the son of Korah,

r Ex. 6. 24.

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

Asaph is here called Heman's *brother*, both by birth, being of the same tribe and father, Levi; and by his office and employment, which was the same with his.

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of [s] Ethni, the son of Zerah, the son of Adaiah,

s See ver. 21.

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

‖ Called *Jeduthun*, ch. 9. 16. & 25. 1, 3, 6. ‖ Or, *Kushaiah*, ch. 15. 17.

44 And their brethren the sons of Merari *stood* on the left hand: ‖ Ethan the son of ‖ Kishi, the son of Abdi, the son of Malluch,

Ethan, called also *Jeduthun*, 1 Chron. ix. 16; 2 Chron. xxxv. 15, and in the titles of divers psalms.

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

The Levites; such of them as had no skill in singing were otherwise employed.

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1444, &c.

t Lev. 1. 9.

u Ex. 30. 7.

49 ¶ But Aaron and his sons offered [t]upon the altar of the burnt offering, and [u]on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

Having mentioned the work and employment of the high priests, he briefly rehearseth the names of the persons who successively performed it.

50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

x Josh. 21.

54 ¶ [x]Now these *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for their's was the lot.

Or, *this lot* or portion which here follows. Or, *the* first *lot*, as appears by the sequel.

y Josh. 21. 11, 12.

55 [y]And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

z Josh. 14. 13. & 15. 13.

56 [z]But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

a Josh. 21. 1.

57 And [a]to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

They gave the cities, or, *out of the cities*; the Hebrew *eth* being put for *meeth*, as hath been oft noted.

‖ Or, *Holon*, Josh. 21. 15.

58 And ‖Hilen with her suburbs, Debir with her suburbs,

‖ Or, *Ain*, Josh. 21. 16.

59 And ‖Ashan with her suburbs, and Beth-shemesh with her suburbs:

‖ Or, *Alemon*, Josh. 21. 18.

60 And out of the tribe of Benjamin; Geba with her suburbs, and ‖Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

Whereof eleven are here numbered, and two more added to them, Josh. xxi. 13.

b ver. 66.

61 And unto the sons of Kohath, [b]*which were* left of the family of that tribe, *were cities given* out of the half tribe, *namely*, *out of* the half *tribe* of Manasseh,

c Josh. 21. 5.

[c]by lot, ten cities.

Which were left, over and above the priests who were of the same family of Kohath and tribe of Levi. *By lot, ten cities*, or, *by lot.* (with a full point, for there the sense ends). All their cities were *ten cities*, as it is expressly said, Josh. xxi. 26. These words, *all their cities were*, are to be understood out of the former verse; which is not unusual in the Holy Scripture. And so this sacred writer explains himself, ver. 66, &c., where eight of these cities are named, whereof only two are taken out of this half tribe of Manasseh, ver. 70, the other two being named, Josh. xxi. 21, &c., where these things are more plainly and fully declared.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

To the sons of Gershom; understand here, *cities were given*, which is also understood ver. 61, and expressed ver. 64.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, [d]twelve cities.

d Josh. 21. 7, 34.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

To the Levites, i. e. to the tribe of Levi, consisting of priests and other Levites. *These cities*, which are numbered or named in this chapter.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

They gave, to wit, to those Levites of the family of Kohath who were priests, as appears both by ver. 57, &c., where the cities given to the Aaronites are said to be taken out of the tribes here named, even out of Judah (under which Simeon is comprehended, because his lot lay within that of Judah) and Benjamin; and by the next verse, where the other Kohathites who were not priests are called *the residue of the families of the sons of Kohath*, by way of distinction from those of them to whom this ver. 65 relates. *Which are called by their names*; which are expressed by their names above, ver. 57, &c.

e ver. 61.

66 And [e]*the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

Of their coasts, or, *of their borders*, i. e. of their country contained within its borders, as that word is oft used, as hath been noted before.

f Josh. 21. 21.

67 [f]And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

They gave; either the Ephraimites; or rather, the children of Israel, as it is expressed, ver. 64, who gave part out of Ephraim, and part out of the half tribe of Manasseh, as it here follows. But the Ephraimites could not give away any cities belonging to the Manassites. *Unto them*, i. e. to the residue of the Kohathites last mentioned. *Of the cities of refuge*, or, *the cities* (i. e. the city, the plural number used of one; of which frequent examples have been given before: see chap. vii. 3, 12, 14) *of refuge*. Or, *cities*, (the construct form being put for the absolute, of which there want not examples in the Hebrew language,) the city *of refuge*. As to the names of these cities, divers of them are differing from those names which were given to them, Josh. xxi. 13. Nor is it at all strange that the names of places should be changed in so many hundreds of years as were between Joshua and this time. And to the cities themselves, this is further to be observed, that they are dispersed among all the tribes, partly that Jacob's prophecy might be fulfilled concerning the scattering of Levi, Gen. xlix. 7; and partly that every tribe might have teachers among them, by whom they might be directed in and quickened to the observation of God's laws, upon which their safety and happiness wholly depended.

g See Josh. 21. 22, –35, where many of these cities have other Names.

68 And [g]Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

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72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAP. VII.

The sons of Issachar, 1—5. *Of Benjamin*, 6—12. *Of Naphtali*, 13. *Of Manasseh*, 14—19. *Of Ephraim; their calamity; and habitations*, 20—29. *Of Asher*, 30—40.

1400, &c. NOW the sons of Issachar *were*, [a]Tola, and ‖Puah, Jashub, and Shimrom, four.

[a] Gen. 46.13. Num. 26. 23.

‖ *Phurah. Job.*

Jashub, called, by way of contraction, *Job*, Gen. xlvi. 13.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; [b]whose number *was* in the days of David two and twenty thousand and six hundred.

[b] 2 Sam. 24. 1, 2. ch. 27. 1.

In the days of David, when he numbered the people, 2 Sam. xxiv. 1, &c.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

The sons, for *the son*; for he names but one son. *Michael, and Obadiah, and Joel, Ishiah, five*, including their father *Izrahiah*.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons.

Six and thirty thousand men, to wit, of the posterity of Uzzi, as the other twenty-two thousand six hundred, ver. 2, were the posterity of Tola.

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 ¶ *The sons* of [c]Benjamin; Bela, and Becher, and Jediael, three.

[c] Gen. 46.21. Num. 26. 38. ch. 8. 1, &c.

There were ten, Gen. xlvi. 21, and five of them are named, chap. viii. 1, but here only three are mentioned, either because these were most eminent for courage or fruitfulness, or because the other families were now extinct.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

Heads of the house of their fathers; each of them head, or chief, or commander of that house or family from which he was descended, or to which he belonged. For it may seem, by comparing this with chap. viii. 3, &c. that these were not the immediate sons of Bela, but his grandchildren descended each from a several father; and their fathers are here omitted, peradventure because they were obscure persons, as their sons are mentioned for their eminency.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 [d]Shuppim also, and Huppim, the children of ‖Ir, *and* Hushim, the sons of ‖Aher.

[d] Num. 26. 39. Shephupham, and Hupham. Heb. Iri, ver. 7. Or, Ahiram, Num. 26. 38.

Shuppim also, and Huppim, called *Muppim* and *Huppim*, Gen. xlvi. 21, also *Hupham* and *Shupham*, Numb. xxvi. 39. *The sons of Aher*; but divers take the Hebrew word *aher* for a common, not proper name, and render the words thus, *another son*, or *the son of another* family or tribe, to wit, of Dan, as may be gathered, 1. From Gen. xlvi. 23, where *Hushim* is mentioned as the only son of Dan, where also the word *sons* is used of that one man, as it is here. 2. From the clause of the next verse, *the sons of Bilhah*, who was mother both to Dan and Napthali. 3. Because otherwise the genealogy of Dan is quite left out. 4. From the word *another*, which is used in the Hebrew writers to design an abominable thing which the writer disdained to mention; whence they call a swine, which to them was a very unclean and loathsome creature, *another thing*. And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe, Judg. xviii.; for which reason many interpreters conceive this tribe is omitted in the numbering of the sealed persons, Rev. vii.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and [e]Shallum, the sons of Bilhah.

[e] Gen. 46.24. Shillem.

The sons of Bilhah, i. e. the grandchildren; for Bilhah was Jacob's concubine, and mother both to Naphtali, the father of these last named persons, and to Dan. See on ver. 12.

14 ¶ The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead:

The sons of Manasseh, i. e. grandchildren, as ver. 13. For both Ashriel and Zelophehad were the grandchildren of Machir son of Manasseh, Numb. xxvi. 29, &c.; xxvii. 1. *Whom she bare*, to wit, his wife, as may be thought, because his *concubine* is here opposed to her. Or, *whom he got*; for the Hebrew word *yalad* is sometimes used of men's begetting, as Gen. v. 18, &c. Compare Psal. ii. 7. But these and the following words may be otherwise rendered according to the Hebrew text, *whom his concubine the Aramitess bare*, who *bare* him (which ellipses are very fre-

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quent in the Hebrew) for *meeth, of,* or *by Machir:* so this was a differing Ashriel from him named Numb. xxvi. 31; for that was Gilead's son, and this his brother. *The father of Gilead;* a person so called, as is manifest from ver. 17; Numb. xxvi. 29.

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

The sister; which word is here fitly understood out of the following clause, where it is expressed, and she is called *Maachah,* who also is called *the wife of Machir,* ver. 16. *The name of the second;* of the second son or grandson of Machir; for so Zelophehad was, Numb. xxvi. 29, &c. Or Zelophedad is here called *the second,* because he was the younger brother of Ashriel, who was the eldest son of Hepher, the son of Gilead, the son of Machir. *Had daughters,* i. e. only daughters, and no sons.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; [f]Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

f 1 Sam. 12. 11.

These, to wit, Ashriel and Zelophehad, named ver. 14, 15; the relative being here referred to the remoter antecedent, as is frequent in the Hebrew.

18 And his sister Hammoleketh bare Ishod, and [g]Abiezer, and Mahalah.

g Num. 26. 30, *Jezer.*

His sister, i. e. Gilead's sister. *Ishod, and Abiezer, and Mahalah;* understand, *and Shemidah,* out of the next verse.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And [h]the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

h Num. 26. 35.

Bered his son; either, 1. The son of *Shuthelah;* and so *Tahath the son of Bered;* and so the rest, which make up seven succeeding generations. Or, 2. The son of *Ephraim;* and so *Tahath* is *the son* not of *Bered,* but of *Ephraim,* and so forward. And thus all these were brethren, and sons or grandchildren of Ephraim, living together at one time with their father. *Object.* This cannot be, because then Ephraim had two sons called *Shuthelah,* and two called *Tahath. Answ.* That might easily happen, either because the first *Shuthelah* and *Tahath* were dead before the other two of those names were born; or because two of them were Ephraim's sons, and two of them his grandchildren, called after their uncle's names. For this is certain, the name of *sons* is promiscuously used concerning immediate children, and grandchildren, and great-grandchildren.

21 ¶ And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

This history is not recorded elsewhere in Scripture, but it is in the ancient Hebrew writers, though mixed with many fables. The Philistines (one of whose cities this Gath was) and the Egyptians were next neighbours; and in those ancient times it was usual for such to make inroads one into another's country, and to carry thence what prey they could take, as we find both in Scripture and in profane writers. And as the Philistines had probably made such inroads formerly into Egypt, and particularly into the land of Goshen, which was the utmost part of Egypt bordering upon the Philistines' land; so the Israelites might requite them in the like kind: and particularly the children of Ephraim, either presuming upon their numbers and strength, or having possibly received the greatest injury from the Philistines in their last invasion, might make an attempt upon the Philistines to their own great loss, as is here related. And this seems to have happened a little before the Egyptian persecution, and before the reign of that *new king* mentioned Exod. i. 8. The Philistines are here called *the men of Gath,* either because they were subject to the king of Gath, as afterwards that people were, or because they lived about Gath. And this clause, *that were born in that land,* may be added emphatically, as the motive which made them more resolute and furious in their fight with the Ephraimites, because they fought in and for their own land, wherein all their wealth and concerns lay, and against those that unjustly endeavoured to turn them out of their native country.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

Ephraim their father; either, 1. That Ephraim of whom he speaks, ver. 20, whose sons are here named. But that to many seems hard, especially if these several *sons,* named ver. 20, 21, be understood successively, so as each man be the son of him who is named next and immediately before him, which seems most probable; for so here are seven successive generations of Ephraim, which it is not likely that Ephraim lived to see; for then he must have been near two hundred years old. Although it is not necessary that the persons here said to be slain should be that generation which was last mentioned; but the particle *whom* may belong to the other sons of Ephraim of the fourth, or fifth, or sixth generation. Nor is the word *whom* in the Hebrew text, which runs thus, *and the men of Gath——slew them,* i. e. the sons of Ephraim in the general, as they are expressed in the beginning of ver. 20, without respect to this or that particular generation. And the relative particle *them* may be referred not unto the persons last named, but unto some of the other and more remote persons; this being a common observation of Hebricians, that the relative oft belongs to the remoter antecedent. Or, 2. Zabad the father of the three persons and families last named, who might possibly have two names, and be called both Zabad and Ephraim. Or rather, the name of Ephraim may be put patronymically (as the learned speak) for the son and successor of Ephraim; who being now in Ephraim's stead the head of the tribe, as old Ephraim was in his time, might well be called by the same name. Thus Isaac is put for his son Jacob or Israel, Amos vii. 9, and Moses for the sons of Moses, Psal. xc. title, and David for his son Rehoboam, 1 Kings xii. 16, and for Christ, Jer. xxx. 9; Ezek. xxxiv. 23, and (as many think) Abraham for Jacob, Abraham's grandchild, Acts vii. 16. And these words, *their father,* seem to be added by way of distinction, to show that he meant not this of the old Ephraim, but of another, who was father to the three persons said to be slain, ver. 21. For if he had understood this of the first Ephraim, having called these *the sons of Ephraim,* it might seem superfluous and tautological to tell us that *Ephraim* was *their father. His brethren,* i. e. his kinsmen, as that word is frequently used.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzensherah.)

His daughter, i. e. his grandchild, or great-grandchild, for such are oft called *sons* or *daughters* in Scripture. *Who built Beth-horon,* i. e. rebuilt or repaired, which possibly she did in Joshua's time. And this work may be ascribed to her, because these works were done either by her design or contrivance, or by her instigation and influence upon her husband and brethren who did it.

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

Elishama; the head of the tribe of Ephraim in the wilderness, Numb. i. 10.

27 ‖ Non his son, Jehoshuah his son.

‖ Or, *Nun,* Num. i. 8, 10.

28 ¶ And their possessions and habitations *were,* Beth-el and the towns thereof, and eastward [i]Naaran, and westward Gezer, with the †towns thereof; Shechem

i Josh. 16. 7, *Naarath.*

† Heb. *daughters.*

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‖ Or, *Adasa*, Mac. 7. 45. also and the towns thereof, unto ‖ Gaza and the towns thereof:

Their possessions, i. e. the portion allotted to the tribe of Ephraim. *Beth-el;* which stood in the border of Benjamin, but belonged to Ephraim. *Unto Gaza*, not that of the Philistines, which belonged to another tribe, and was remote from Ephraim; but another of the same name. Or rather Adasa, as it is in the margin of our Bible; the particle *ad*, here rendered *unto*, being a part of the name; for why should *unto* be put to this town, which is not put to any of the other?

29 And by the borders of the children
k Josh. 17. 7. of [k]Manasseh, Beth-shean and her towns,
l Josh. 17. 11. Taanach and her towns, [l]Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

The children of Joseph, i. e. of Ephraim, Joseph's eldest son, who is sometimes called *Joseph*, as hath been noted before.

m Gen. 46. 17. Num. 26. 44. 30 ¶ [m]The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

n ver. 34, *Shamer.* 32 And Heber begat Japhlet, and [n]Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

o ver. 32, *Shomer.* 34 And the sons of [o]Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

His brother; brother either of Shamer the eldest, namely, Hotham; or of Aram last mentioned.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

Ulla; another son of Jether, as may be gathered by the course of the genealogy, though he be not expressed with his brethren, ver. 38. See the like defect ver. 18, and 34.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

CHAP. VIII.

The sons and chief men of Benjamin, 1—32. *The stock of Saul and Jonathan*, 33—40.

1400, &c. a Gen. 46. 21. Num. 26. 38. ch. 7. 6. NOW Benjamin begat [a]Bela his firstborn, Ashbel the second, and Aharah the third,

He had spoken something of the tribe of *Benjamin* before, chap. vii. 6, but now he treats of it again, and that more fully and exactly; partly for Saul's sake, who was of this tribe; and partly because this tribe adhered to David and the kingdom of Judah, and went with Judah into Babylon; and now were returned from thence in greater numbers than the other tribes, except Judah. *Bela;* so called by Moses: but the names of the rest vary from those in Moses; either because the same person had two several names, as hath been often noted; or because these were not the immediate sons of Benjamin, but his grandchildren, here mentioned in their parents' stead, possibly because they were more eminent than their parents.

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, ‖ Addar, and Gera, and Abihud, ‖ Or, *Ard*, Gen. 46. 21.

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and ‖ Shephuphan, and Huram. ‖ Or, *Shupham*, Num. 26. 39. See ch. 7. 12.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to [b]Manahath: b ch. 2. 52.

These are the sons; either those three last mentioned; or rather these following, ver. 7, because he here speaks of them who were *removed*, and they are said to be *removed*, ver. 7.

He describes the sons of Benjamin by the places of their habitation, without an exact account of their parents, because their genealogies were broken by that almost total extirpation of this tribe, Judg. xx. *They removed them;* either their fathers, or their heads and superiors, removed them; or they removed themselves; either because they were too numerous for that place, or because they desired to change their habitation, and hoped it would be for the better, and judged Manahath a more convenient place.

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

He removed them; either, 1. Their father; or, 2. Gera last mentioned, who, it seems, was the chief counsellor or promoter of this work. *Begat Uzza and Ahihud*, when he was seated in Manahath.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

In the country of Moab; whither he had removed himself, either at the same time when Elimelech did, Ruth i. 1, &c., or upon the same or like occasion. *After he had sent them away;* Ehud or Gera last mentioned. *Hushim and Baara were his wives*: others join these words with the former, and render the place thus, *after he had sent them* (to wit, his sons) *away*, with *Hushim and Baara his wives*, i. e. as he also sent his wives away from him; which may be here mentioned as a brand upon him, to show that he was without natural affection to his wives and children. And it seems the more probable that he divorced them, because we find him married to another wife, ver. 9.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

Of which see Ezra ii. 33; Neh. vii. 37; xi. 35.

13 Beriah also, and [c]Shema, who *were* c ver. 21. heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

Aijalon; a place formerly belonging to the tribe of Dan, Josh. xix. 42; but after the return from Babylon possessed by the Benjamites, because both Dan and the rest of the ten tribes were yet for the generality of them in captivity, and but few of them returned. *Who drove away the inhabitants of Gath;* either, 1. At that time when they made such a slaughter among Ephraim's children, chap. vii. 21, and were possibly pursuing their victory, till they were driven back by these Benjamites, who came to the succour of their brethren. Or, 2. Now when they were returned from the captivity, and found the men of Gath possessed of Aijalon. Or, 3. At some other time not mentioned in Scripture.

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14 And Ahio, Shashak, and Jeremoth,
15 And Zebadiah, and Arad, and Ader,
16 And Michael, and Ispah, and Joha, the sons of Beriah;
17 And Zebadiah, and Meshullam, and Hezeki, and Heber,
18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;
19 And Jakim, and Zichri, and Zabdi,
20 And Elienai, and Zilthai, and Eliel,
21 And Adaiah, and Beraiah, and Shimrath, the sons of ‖Shimhi;

‖ Or, *Shema*, ver. 13.

22 And Ishpan, and Heber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothijah,
25 And Iphedeiah, and Penuel, the sons of Shashak;
26 And Shamsherai, and Shehariah, and Athaliah,
27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.
28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

All these named from ver. 14, to this place.

‖ Called *Jehiel*, ch. 9. 35.
[d] ch. 9. 35.

29 And at Gibeon dwelt the father of Gibeon; whose [d]wife's name *was* Maachah:

The father of Gibeon, i. e. the chief or ruler of the Benjamites dwelling there.

30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,
31 And Gedor, and Ahio, and ‖ Zacher.

‖ Or, *Zechariah*, ch. 9. 37.

32 And Mikloth begat ‖ Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

‖ Or, *Shimeam*, ch. 9. 38.

With their brethren, i. e. with those other Benjamites spoken of ver. 28. *Over against them;* in some street or part of Jerusalem, which was over against that where their brethren dwelt.

[e] 1 Sam. 14. 51.

33 ¶ And [e]Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and [f]Abinadab, and ‖ Eshbaal.

[f] 1 Sam. 14. 49. *Jishui.*
‖ Or, *Ish-bosheth*, 2 Sam. 2. 8.

34 And the son of Jonathan *was* ‖ Merib-baal; and Merib-baal begat [g]Micah.

‖ Or, *Mephibosheth*, 2 Sam. 4. 4. & 9. 6, 10.
[g] 2 Sam. 9. 12.

35 And the sons of Micah *were*, Pithon, and Melech, and ‖ Tarea, and Ahaz.

‖ Or, *Tahrea*, ch. 9. 41.

36 And Ahaz begat [h]Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

[h] *Jarah*, ch. 9. 42.

[i] ch. 9. 43, *Rephaiah.*

37 And Moza begat Binea: [i]Rapha *was* his son, Eleasah his son, Azel his son:
38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.
39 And the sons of Eshek his brother *were*, Ulam his firstborn, Jehush the second, and Eliphelet the third.
40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

Archers, Heb. *that tread the bow;* for the bows of steel, which these used, required great strength to bend them; which therefore they did by treading the bow with their feet, and pulling the string with both their hands.

CHAP. IX.

The chief of the tribe of Judah, Benjamin, Ephraim, and Manasseh, who returned from captivity, and dwelt at Jerusalem, 1—9. Also the priests and Levites, and how they executed their office in the temple at Jerusalem, 10—34. The family of Saul, 35—44.

SO [a]all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

1300, &c.
[a] Ezra 2. 59.

In the book of the kings of Israel and Judah; not in that sacred and canonical book so called, but (as hath been oft observed before) in the public records, wherein there was an account of that kingdom, and of the several families in it, according to their genealogies. *Who were carried away*, i. e. which tribe or people of Judah last mentioned.

2 ¶ [b]Now the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and [c]the Nethinims.

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[b] Ezra 2. 70. Neh. 7. 73.
[c] Josh. 9. 27. Ezra 2. 43. & 8. 20.

The first inhabitants; the first after the return from Babylon. *That dwelt in their possessions in their cities*, i. e. that took possession of their own lands and cities, which had been formerly allotted to them; but of late years had been taken from them for their sins, and possessed by other people. *The Israelites*, i. e. the common people of Judah and Israel, called here by the general name of *Israelites*, which was given to them before that unhappy division of the two kingdoms, and now is restored to them when the Israelites are united with the Jews in one and the same commonwealth, that so all the names and signs of their former division might be blotted out. And although the generality of the ten tribes were yet in captivity, yet divers of them were now returned; either such as had long before the captivity fled to Jerusalem to worship God, and joined themselves with Judah, as those 2 Chron. xi. 16, and others; or such as, upon Cyrus's general proclamation, associated themselves, and returned with those of Judah and Benjamin. *The priests. Levites;* these took possession of the cities or places belonging to them, as they had need and opportunity. *The Nethinims;* a certain order of men, either Gibeonites, or others joined with them, devoted to the service of God, and of his house, and of the priests and Levites; who, that they might attend upon their work without distraction, had certain places and possessions given to them; which they are now said to repossess.

3 And in [d]Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

[d] Neh. 11. 1.

i. e. Some of each of these tribes; either such as offered themselves, or such as were chosen by lot: see Neh. xi. 1, 2.

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

That there is so great a diversity of names between this catalogue and that Neh. xi., may be ascribed to two causes: 1. To the custom of the Hebrews, who used very frequently to give two or three several names to one person; and, 2. To the change of times; for here they are named who came up at the first return; but many of those in Nehemiah might be such as returned afterward, and came and dwelt either instead of the persons here named, who might be then dead, or gone from Jerusalem, or with them.

5 And of the Shilonites; Asaiah the firstborn, and his sons.

Or, *Shelanites*, as they are called from *Shelah*, Numb. xxvi. 20. *Asaiah*, called also *Maaseiah*, Neh. xi. 5.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.
7 And of the sons of Benjamin; Sallu the son

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of Meshullam, the son of Hodaviah, the son of Hasenuah,

Sallu the son of Meshullam, who is mentioned, but described by other parents, Neh. xi. 7, or at least by persons under other names. Possibly these were his more immediate, and those his more remote parents; or he might be born of one, and adopted by another. For this is certain, men are sometimes in Scripture called the sons of those who adopted them, or whose right of inheritance fell to them.

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

Nine hundred and fifty and six: they are reckoned but nine hundred and twenty-eight in Neh. xi. 8, either because there he mentions only those that were by lot determined to dwell at Jerusalem, to whom he here adds those who freely offered themselves to it; see Neh. xi. 1, 2; or because some of the persons and families first placed there were dead or extinguished, or else removed from Jerusalem upon some emergent occasion.

e Neh. 11. 10, &c.

10 ¶ [e]And of the priests; Jedaiah, and Jehoiarib, and Jachin,

‖ Neh. 11. 11, *Seraiah.*

11 And ‖ Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

Azariah; the same called *Seraiah*, Neh. xi. 11. *Hilkiah;* either of him in Josiah's time, 2 Kings xxii. 8, or rather another of the same name. *The ruler of the house of God;* or, *a ruler* in *the house of God;* not the high priest, who was Ezra, Ezra iii. 8, but a chief ruler under him; either *the second priest*, as such are called, Numb. iii. 32; or the head of one of the twenty-four families or courses of the priests.

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

The son of Pashur, i. e. his great-grandson, as appears from Neh. xi. 12, 13.

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; † very able men for the work of the service of the house of God.

† Heb. *mighty men of valour.*

Very able men, Heb. *mighty men of valour;* which is here noted as an excellent qualification for their place; because the priests might meet with great opposition and difficulty in the faithful discharge of their office, in the execution of the censures upon all impure persons without exception, and in preserving sacred things from violation by the touch of forbidden hands; of which see an eminent instance in Azariah, 2 Chron. xxvi. 17, &c.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

The Netophathites were in Judah, chap. ii. 54. Here they now dwelt, either because their proper cities were not yet built, or because they were not yet numerous enough to replenish them.

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

Porters; whose office it was to keep all the gates of the temple, that no unclean person or thing might enter into it.

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

In the king's gate eastward; in the east gate of the temple, which was so called, either because it was the chief and most magnificent of all the gates, or because the kings of Judah used to go to the temple through that gate, 2 Kings xvi. 18: compare Ezek. xliv. 1, 2. Under this gate he comprehends all the rest, which also were guarded by these porters. *In the companies*, or, *according to the companies*, or *orders*, or *courses*, i. e. they kept the gates successively, according to that method into which themselves and the rest of their brethren the Levites were distributed, for the more convenient management of their several offices; among which this of the porters was one.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the † gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

† Heb. *thresholds.*

Keepers of the gates of the tabernacle; or, *who were*, to wit, *in time past*, which is expressed in a like case, ver. 20, when the tabernacle was standing, before the temple was built. *Their fathers;* the Kohathites, of whom see on Numb. iv. 4. *Over the host of the Lord*, or, *with* (as this Hebrew particle is oft used) *the host*, &c., i. e. when the Israelites were in the wilderness, encamped in a military manner round about the tabernacle, with or among whom these were then placed. *Keepers of the entry*, i. e. of the veil by which they entered into the tabernacle; which he calls the *entry* distinctively, because then there were no gates. The meaning is, that all things were now restored to their primitive order and institution; and the several persons took those places and offices upon them, which their ancestors had before them.

20 And [f]Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

f Num. 31. 6.

Over them, i. e. over all the porters, and other Levites and priests before mentioned. *The Lord was with him*, to direct, and assist, and bless him in the discharge of his place; which seems here related to encourage his successor, and consequently all the priests and Levites of this time, to go on courageously and resolutely in their work, not doubting but God will stand by them as he had done by their fathers.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

To wit, in the time of David, as the following verse showeth. See chap. xxvi. 1, 2; xxvii. 2. *Porter*, i. e. chief porter. *Of the door of the tabernacle*, i. e. of the door which led out of the priests' court into the tabernacle, in which the ark was placed, 2 Sam. vi. 17.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom [g]David and Samuel [h]the seer † did ordain in their ‖ set office.

g ch. 26. 1, 2. h 1 Sam. 9. 9. † Heb. *founded.* ‖ Or, *trust.*

In their villages; where their usual residence was, and whence they came to Jerusalem in their courses. *Did ordain:* in the times of the judges there was much disorder and confusion, both in the Jewish state and church, and the Levites came to the tabernacle promiscuously, and as their

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inclinations or occasions brought them. But Samuel, the best of judges, having some prospect and good hopes of deliverance from their enemies, and of a happy settlement of the Israelitish church and nation, and observing that the Levites were greatly increased, he began to think of establishing some order among the Levites in their ministration about the tabernacle. And these intentions of his probably were communicated by him to David, who after Samuel's death, and his own peaceable settlement in his throne, revived and perfected Samuel's design, and took care to put it in execution. *In their set office*, Heb. *in their faith*, or *faithfulness*, i. e. either, 1. In their office, which is called *faithfulness*, because this is required in that office. Or, 2. In the faithful discharge of their duty, and in obedience to the will of God, signified to them by revelation, or *by the Spirit*, as it is said of David, 1 Chron. xxviii. 12, which they received by faith, and accordingly designed, and David executed it. And so this is added to show that this was no human invention, as some might conceive, but a Divine appointment, to which all ought to submit.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

To wit, in David's time. *The house of the tabernacle:* this is added to explain what he means by the house of the Lord; not that tabernacle which David had set up for the ark, but that more solemn tabernacle, which Moses had made by God's express command and most particular direction; which in David's time was at Gibeon; in which God was and would be worshipped until the temple was built. See 1 Kings iii. 2, &c.; 2 Chron. i. 3, 5, &c. *By wards*, i. e. by turns or courses, each of them at his gate, and in his appointed time.

24 In four quarters were the porters, toward the east, west, north, and south.

The porters, i. e. the chief porters, as this is explained, ver. 26.

25 And their brethren, *which were* in [i] their villages, *were* to come [i] after seven days from time to time with them.

i 2 Kings 11. &

From their several villages to the place of worship. *After seven days:* every sabbath or seventh day the courses were changed, and the new comers were to tarry till the next sabbath day. See 2 Kings xi. 5, 7, 9. *With them*, i. e. to be with them, i. e. with the chief porters, who always abode in the place of God's worship, and to minister to them.

26 For these Levites, the four chief porters, were in *their* ‖ set office, and were over the ‖ chambers and treasuries of the house of God.

‖ Or, *trust.* ‖ Or, *storehouses.*

Were in their set office, i. e. these were constantly upon the place, and in the execution of their office, that so they might oversee and direct the inferior porters in their work. Or, as others render the words, agreeably to the Hebrew text, *For these* (i. e. *their brethren*, ver. 25) *were under the charge*, or *committed to the trust of the four chief porters, who* also *were Levites*, as their brethren were; whereas the chief of all of them was a priest. Either way these words contain a reason of what was said, ver. 25, why the rest were to come to these, and to be with them. *Treasuries;* in which the sacred utensils, and other treasures belonging to the temple, were kept.

27 ¶ And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

They lodged round about the house of God; therefore they were obliged to constant residence in the place; and were not permitted to dwell in the villages, as their brethren were.

28 And *certain* of them had the charge of the ministering vessels, that they should † bring them in and out by tale.

† Heb. *bring them in by tale, and carry them out by tale.* ‖ Or, *vessels.*

29 *Some* of them also *were* appointed to oversee the vessels, and all the ‖ instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made [k] the ointment of the spices.

k Ex. 30. 23.

This is added to prevent a mistake, and to show that although the Levites were intrusted with the keeping of this ointment, yet none but the priests could make it. See Exod. xxx. 22, &c.

31 And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the ‖ set office [l] over the things that were made ‖ in the pans.

‖ Or, *trust.* l Lev. 2. 5. & 6. 21. ‖ Or, *on flat plates, or, slices.*

i. e. Was to take care that fine flour might be provided and kept safely and well, that when occasion required they might make cakes in pans to be offered to the Lord; of which see on Lev. ii. 5.

32 And *other* of their brethren, of the sons of the Kohathites, [m] *were* over the † shewbread, to prepare *it* every sabbath.

m Lev. 24. 8. † Heb. *bread of ordering.*

Of which see Exod. xxxv. 13.

33 And these *are* [n] the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for † they were employed in *that* work day and night.

n ch. 6. 31. & 25. 1. † Heb. *upon them.*

These, i. e. others of the Levites; of whose several offices he had spoken before. *Are the singers;* or rather, *were*, which is understood, and all along in the foregoing and following verses, and again in this very verse. *In the chambers;* where they waited, that they might be ready to come whensoever they were called to the service of God in the tabernacle. *Were free* from all trouble and employment, that they might wholly attend upon the proper work. *Employed in that work;* either composing or ordering sacred songs; or actually singing; or teaching others to sing them. *Day and night*, i. e. continually, and particularly in the morning and evening, the two times appointed for solemn service and offerings.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

Upon their return from Babylon they were not suffered to choose their habitations in the country, as others were, but were obliged to settle themselves at Jerusalem, that they might constantly attend upon God's service there, and be ready to instruct the younger Levites in their office, as they needed or desired it.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was*

[o] Maachah:

o ch. 8. 29.

In this and the following verses to the end of this chapter he repeats what he said before, chap. viii. 29, &c., concerning Saul's genealogy, that he might make way for the following history; which is a figure called *epanalepsis*, which is frequent both in sacred and profane writers.

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 [p] And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

p ch. 8. 33.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, [q] *and* *Ahaz*.

q ch. 8. 35.

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42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

CHAP. X.

Saul's overthrow and death, 1—7. *The Philistines triumph over Saul,* 8—10. *The kindness of Jabesh-gilead towards Saul and his sons: his sin,* 11—14.

1056. NOW [a] the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down ‖ slain in mount Gilboa.

[a] 1 Sam. 31. 1, 2.

‖ Or, *wounded.*

Of this and the following verses till ver. 13, see my notes on 1 Sam. xxxi., where we have the same thing expressed almost in the same words.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and ‖ Abinadab, and Malchi-shua, the sons of Saul.

‖ Or, *Ishui,* 1 Sam. 14. 49.

3 And the battle went sore against Saul, and the † archers † hit him, and he was wounded of the archers.

† Heb. *shooters with bows.*

† Heb. *found him.*

4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and ‖ abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

‖ Or, *mock me.*

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

All his house, i. e. all his children, to wit, then present with him, namely, *his three sons,* as it is expressed, 1 Sam. xxxi. 6. For it is evident that Ish-bosheth and Mephibosheth were not slain. But nothing is more common in Scripture and all authors, than to understand *all* of a great and most considerable part.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

In the valley; which was beneath Mount Gilboa, where the fight was, ver. 1.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 [b] And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

[b] 1 Sam. 31. 10.

And his body severed from his head to the wall of Beth-shan, 1 Sam. xxxi. 10.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

To wit, every day till evening, after the manner of the Jewish fasts.

13 ¶ So Saul died for his transgression which he † committed against the LORD, [c] *even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, [d] to enquire *of it;*

† Heb. *trespassed.*

[c] 1 Sam. 13. 13. & 15. 23.

[d] 1 Sam. 28. 7.

Saul died for his transgression: the sense is, Wonder not that Saul fell by the hands of the Philistines, who were armed against him by his own sin and by God's vengeance for it. *Against the word of the Lord;* against God's express, and plain, and positive command; which is a great aggravation of any sin. *For asking counsel of one that had a familiar spirit;* which also was contrary to a manifest command, Lev. xix. 31, and moreover, contrary to his own conscience, which was so fully convinced hereof, that he had endeavoured the utter extirpation of all such persons, in pursuance of God's law. See 1 Sam. xxviii. 9. *To inquire of it,* concerning the event of the approaching battle.

14 And enquired not of the LORD: therefore he slew him, and [e] turned the kingdom unto David the son of † Jesse.

[e] 1 Sam. 15. 28. 2 Sam. 3. 9, 10. & 5. 3.

† Heb. *Isai.*

Inquired not of the Lord. Object. Saul inquired of the Lord, 1 Sam. xxviii. 6. *Answ.* He did so, but not in a right manner, not humbly and penitently, not diligently and importunately, not patiently and perseveringly; but when God would not answer him speedily, he gives it over, and goes from God to the devil. Compare 1 Sam. xiv. 18, 19. Such an inconsiderable and trifling inquiry as Saul made, is justly accounted to be no inquiry at all; as they are said *not to eat the Lord's supper,* 1 Cor. xi. 20, who did eat it in a sinful and irregular manner.

CHAP. XI.

David made king at Hebron; by Joab's valour winneth the castle of Zion from the Jebusites; repaireth the city of Jerusalem, 1—9. *A catalogue of his mighty men,* 10—47.

1048. THEN [a] all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

[a] 2 Sam. 5. 1.

All Israel, i. e. *all the tribes of Israel,* as it is expressed, 2 Sam. v. 1, i. e. their *elders,* as it is here said, ver. 3. and officers, and a great multitude of the soldiers and people.

2 And moreover † in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt ‖ [b] feed my people Israel, and thou shalt be ruler over my people Israel.

† Heb. *both yesterday and the third day.*

‖ Or, *rule.*

[b] Ps. 78. 71.

God said unto thee, or, *concerning thee;* for it is apparent that they knew of it; and therefore many of them opposed David hitherto against their own consciences.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and [c] they anointed David king over Israel, according to the word of the LORD † by [d] Samuel.

[c] 2 Sam. 5. 3.

† Heb. *by the hand of.*

[d] 1 Sam. 16. 1, 12, 13.

4 ¶ And David and all Israel [e] went to Jerusalem, which *is* Jebus; [f] where the Jebusites *were,* the inhabitants of the land.

[e] 2 Sam. 5. 6.

[f] Judg. 1. 21. & 19. 10.

Of this and the three following verses see the notes on 2 Sam. v. 6, &c.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless Da-

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vid took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth
† Heb. *head.* the Jebusites first shall be † chief and captain. So Joab the son of Zeruiah went first up, and was chief.

Before this he was one of David's chief captains, 2 Sam. iii. 22, 23, and general of the forces of Judah; but now he is made captain-general of all the forces of Israel and Judah.

7 And David dwelt in the castle; there-
‖ That is, *Zion.* 2 Sam. 5. 7. fore they called ‖ it the city of David.

8 And he built the city round about,
† Heb. *revived* even from Millo round about: and Joab † repaired the rest of the city.

9 So David † waxed greater and great-
† Heb. *went in going and increasing.* er: for the LORD of hosts *was* with him.

g 2 Sam. 23. 8. 10 ¶ [g]These also *are* the chief of the mighty men whom David had, who
‖ Or, *held strongly with him.* ‖ strengthened themselves with him in his kingdom, *and* with all Israel, to make
h 1 Sam. 16. 1, 12. him king, according to [h]the word of the LORD concerning Israel.

Who strengthened themselves with him in his kingdom; who helped him with all their might to settle him in his kingdom. *With all Israel;* in conjunction with all those loyal Israelites who joined with David; of whom see the next chapter.

11 And this *is* the number of the mighty
§ Or, *son of Hachmoni.* men whom David had; Jashobeam, ‖ an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time.

An Hachmonite; called the *Tachmonite*, and *Adino the Eznite*, 2 Sam. xxiii. 8. *Slain by him*, to wit, by his own hand, five hundred more being slain by others then joining with him, who pursued the victory that he alone got, and in the pursuit slew five hundred, both which sums make up the eight hundred numbered 2 Sam. xxiii. 8, the slaughter of all which is justly ascribed to him, because it was the effect of his valour. But concerning that and other differences about these persons or things, see my notes on 2 Sam. xxiii.

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties.

1047. 13 He was with David at ‖ Pas-dam-
‖ Or, *Ephes-dammim.* 1 Sam. 17. 1. mim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

‖ Or, *stood.* 14 And they ‖ set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great ‖ deliverance.

‖ Or, *salvation.*

15 ¶ Now ‖ three of the thirty captains
‖ Or, *three captains over the thirty.* i 2 Sam. 23. 13. k ch. 14. 9. [i]went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped [k]in the valley of Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men † that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.
† Heb. *with their lives.*

Heb. *these three mighties*, to wit, last mentioned, whereof one was Abishai, ver. 20; for the acts of two of the first three are here passed over, being recorded 2 Sam. xxiii.

20 ¶ [l]And Abishai the brother of Joab,
l 2 Sam. 23. 18, &c. he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

He slew them; he vanquished them all, and slew a great number of them; though it be not said that he slew them all at one time, as it is said of Jashobeam, above, ver. 11.

21 [m]Of the three, he was more honour-
m 2 Sam. 23. 19, &c. able than the two; for he was their captain: howbeit he attained not to the *first* three.

He did not equal them in valiant exploits.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, † who had done many acts; [n]he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.
† Heb. *great of deeds.* n 2 Sam. 23. 20.

23 And he slew an Egyptian, † a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.
† Heb. *a man of measure.*

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

Had a name, i. e. was greatly reputed; for though he did not equal Abishai, one of these three, as appears by ver. 20, 21, yet he did excel the third of them, and all the thirty here following.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

Heb. *his hearing*, or *obedience*, i. e. those that were always ready to hear and obey or execute his commands, to wit, the guards of his body.

26 ¶ Also the valiant men of the armies *were*, [o]Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,
o 2 Sam. 23. 24.

27 ‖ Shammoth the ‖ Harorite, Helez the ‖ Pelonite,
‖ Or, *Shammah.* ‖ Or, *Harodite.* 2 Sam. 23. 25. ‖ Or, *Paltite.* 2 Sam. 23. 26.

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,

29 ‖ Sibbecai the Hushathite, ‖ Ilai the Ahohite,
‖ Or, *Mebunnai.* ‖ Or, *Zalmon.*

30 Maharai the Netophathite, ‖ Heled the son of Baanah the Netophathite,
‖ Or, *Heleb.*

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 ‖ Hurai of the brooks of Gaash,
‖ Or *Hiddai.* ‖ Or, *Abi-albon.* ‖ Abiel the Arbathite,

Of the brooks, or *of the valleys*, i. e. of one of them; the plural number for the singular; so called because *he* was born or bred there.

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of ‖ Hashem the Gizonite,
‖ Or *Jashen.* See 2 Sam. 23. 32, 33. Jonathan the son of Shage the Hararite,

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Hashem, or *Jashem*, to wit, *Jonathan* here following, and *Shammah* here omitted, but expressed 2 Sam. xxiii. 32, 33.

‖ Or, *Sharar.*

35 Ahiam the son of ‖ Sacar the Ha-

‖ Or, *Eliphelet.*

rarite, ‖ Eliphal the son of ‖ Ur,

‖ Or, *Ahasbai.*

36 Hepher the Mecherathite, Ahijah the Pelonite,

‖ Or, *Herrai.* ‖ Or, *Paarai the Arbite.*

37 ‖ Hezro the Carmelite, ‖ Naarai the son of Ezbai,

‖ Or, *the Haggerite.*

38 Joel the brother of Nathan, Mibhar ‖ the son of Haggeri,

Joel the brother of Nathan; either, 1. The same who is called *Jaal the son of Nathan of Zobah*, being possibly his *brother* by birth and nature, and called his *son* by adoption, or right of succession to his estate, or called his *brother* at large for his near kinsman, and his *son* for his nephew. Or, 2. Another, who, upon the death of the former, was put in his stead.

39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

Uriah the Hittite; the last of that catalogue in 2 Sam. xxiii. 39. But here some others are added to the number, because though they were not of the thirty, yet they were men of great valour and renown amongst David's commanders.

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

Thirty captains, who were under him as their colonel.

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

The Aroerite; so called possibly because his station and quarters were upon the river Aroer beyond Jordan, being placed there for the defence of those parts.

‖ Or, *Ehimrite.*

45 Jediael the ‖ son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

So called, either because he was by birth a Moabite, though now proselyted to the true religion, or from some eminent service done by him against the Moabites, as among the Romans Scipio was called Asiatic and African, because of his great achievements and victories over those parts and people.

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAP. XII.

The companies that came to David at Ziklag, when pursued by Saul: some of Saul's own family; some of the tribe of Gad; of Benjamin; and Judah; and Manasseh, 1—22. *The armies that came to him at Hebron; their feast,* 23—10.

cir. 1058.

NOW [a] these *are* they that came to David to [b] Ziklag, † while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

[a] 1 Sam. 27. 2.

[b] 1 Sam. 27. 6.

† Heb. being *yet shut up.*

While he yet kept himself close, or, *was shut up*, or *shut* out, from his own land and people; for he speaks not of that time when he was shut up and hid himself in caves in the land of Judah, but when he was at Ziklag.

2 *They were* armed with bows, and could use both the right hand and [c] the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

[c] Judg 20.16.

Could use both the right hand and the left, with like nimbleness and certainty. Compare Judg. iii. 15; xx. 16. *Of Saul's brethren of Benjamin*, i. e. of Saul's own tribe; who were moved hereunto by God's Spirit, and by the conscience of their duty to David, to whom God had given the crown in reversion; and by their observation of God's departure from Saul, and of his special prseence with David, and his gracious providence for him.

3 The chief *was* Ahiezer, then Joash, the sons of ‖ Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

‖ Or, *Hasmaah.*

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

Over the thirty, i. e. who came attended with thirty valiant Benjamites, and was their leader and commander.

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men † of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* [d] † as swift as the roes upon the mountains;

† Heb. *of the host.* 1 Sam. 14. 15.

† Heb. *as the roes upon the mountains to make haste.*

Separated themselves from Saul, to whom they had hitherto adhered; and from their brethren of their own tribe, who yet maintained Saul's cause; and from their families, and the places where they lived, from whom they went to David. *Into the hold to the wilderness*, or, *into the hold of the wilderness*, i. e. either to the cave of Adullam or Engedi; or rather to Ziklag, as appears from ver. 1, which was in the wilderness of Judah, which is here called *the hold*, or *the fortress*, which name is also given to the city of David, 1 Chron. xi. 7, the Hebrew word being the same both here and there. *Whose faces were like the faces of lions;* who were full of courage, and by the majesty and fierceness of their countenances terrified their adversaries. *As swift as the roes upon the mountains:* as their very looks daunted their enemies, and put them to flight, so they could easily pursue and overtake and destroy them in their flight.

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: ‖ one of the least *was* over an hundred, and the greatest over a thousand.

‖ Or, *one that was least could resist an hundred, and the greatest a thousand.*

Not that they brought now so many men with them; but either, 1. They had hitherto been captains or colonels under Saul, or in the established militia or bands of their tribe. Or, 2. They were so afterwards under David, who for their valour and fidelity thus advanced them.

15 These *are* they that went over Jordan in the first month, when it had † overflown all his [e] banks; and they put to flight all *them* of the vallies, *both* toward the east, and toward the west.

† Heb. *filled over.*

[e] Josh. 3. 15.

They that went over Jordan, to wit, in Saul's time, when, it seems, the enemies of the Israelites had made an inroad, and done some mischiefs to the Israelites beyond Jordan, to whose help these then came. *When it had overflown all his banks;* as it commonly did about that time. See Josh. iii. 15; iv. 18; Jer. xlix. 19. This is noted either

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as a description of the time when this was done, it being usual with historians to note the circumstances of great actions; or as an aggravation of the fact. And possibly these, being men of great nimbleness and dexterity, did swim over Jordan, through their ardent desire to help their brethren, and to fight with their enemies. *All them of the valleys*, i. e. the people that lived in the valleys or deserts beyond Jordan, who, as it seems, when Saul was engaged against the Philistines, took that advantage to fall upon the Israelites beyond Jordan. *Toward the east, and toward the west;* either, 1. The people that lived more eastward, and remote from Jordan, and those who lived more westward, or nearer to it. Or, 2. Them made they fly several ways, some eastward, some westward, as they saw the way open for them. See Deut. xxviii. 7, 25.

16 And there came of the children of Benjamin and Judah to the hold unto David.

To the same hold mentioned ver. 8, where see the notes.

† Heb. *before them.*

17 And David went out †to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall †be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no ‖wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

† Heb. *be one.*

‖ Or, *violence.*

And answered, i. e. spake, as that word is oft used in Scripture, even of him that speaketh first. *Mine heart shall be knit unto you;* I shall ever esteem and love you, and show this by my actions to you hereafter. *If ye be come to betray me to mine enemies;* which your number, and quality, and near relation to Saul gives me some cause to suspect. *There is no wrong in mine hands;* I have done no injury to Saul, nor to you; but have spared him and you when it was in my power to have destroyed you. *The God of our fathers look thereon, and rebuke it*, to wit, by his hand and power manifested for me and against you for your perfidiousness.

† Heb. *the spirit clothed Amasai:* So Judg. 6. 34.

[f] 2 Sam. 17. 25.

18 Then †the spirit came upon [f]Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

The Spirit came upon Amasai; not only saving graces, but other heroical and generous motions, are ascribed to God's Spirit, which here stirred up in him a more than ordinary greatness and presentness of mind and resolution. *Thy God helpeth thee;* we have observed God's singular and gracious care of thee, and kindness to thee, and if we should oppose thee, we should be fighters against God and his word and providence. *Captains of the band*, i. e. of those forces which they brought with them. Or, *he put them among the heads or officers of his band*, i. e. he gave them commands, either now in his small army, each according to his quality; or afterwards, when he was advanced to the kingdom; for it is not here expressed when he did this.

cir. 1056.

[g] 1 Sam. 29. 2.

19 And there fell *some* of Manasseh to David, [g]when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, [h]He will fall to his master Saul †to *the jeopardy of* our heads.

[h] 1 Sam. 29. 4.

† Heb. *on our heads.*

They helped them not, i. e. the Manassites here named, and the rest of David's forces, to whom they had now joined themselves, did not help the Philistines in battle, as David had pretended to do.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

As he went to Ziklag; as he returned from the camp of the Philistines to Ziklag, 1 Sam. xxix. 11.

‖ Or, *with a band.*

[i] 1 Sam. 30. 1, 9, 10.

21 And they helped David ‖against [i]the band *of the rovers:* for they *were* all mighty men of valour, and were captains in the host.

Against the band of the rovers, i. e. against the Amalekites who had taken and burned Ziklag, whom David and his six hundred men were now pursuing, whom these accompanied in that expedition. Or, *with a band* or *troop* of soldiers, which they brought along with them to David's assistance. *They were all mighty men of valour;* therefore they readily came to David's help. *Were captains in the host;* therefore they brought others along with them.

22 For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

At that time, i. e. while he was at Ziklag, and in his march to Hebron, and principally at Hebron, as the next verse explains it. *Like the host of God*, i. e. innumerable, like the stars or angels, both which are called God's *hosts*. Otherwise, *the host of God*, i. e. a very great host, great things being so called, as *cedars, mountains*, &c. *of God*. But the particle of likeness here added excludes this sense, for it had been very improper to say, *a great host like a great host*, i. e. like itself.

1048.

‖ Or, *captains*, or, *men.* †Heb. *heads.*

[k] 2 Sam. 2. 3, 4. & 5. 1. ch. 11. 1. 1 Ch. 10. 14.

[m] 1 Sam. 16. 1, 3

23 ¶ And these *are* the numbers of the ‖† bands *that were* ready armed to the war, *and* [k]came to David to Hebron, to [l]turn the kingdom of Saul to him, [m]according to the word of the LORD.

Whereby he had settled the crown upon David after Saul's death.

‖ Or, *prepared.*

24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready ‖armed to the war.

Who came hither in the name of all their brethren; for that whole tribe stuck to David at his very first coming to Hebron.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

The leader of the Aaronites; not the high priest, for that was Abiathar, 1 Sam. xxiii. 6; but one of eminent place under him, and who had a great power and interest among his brethren.

[n] 2 Sam. 8. 17

28 And [n]Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

Zadok; thought to be the same who was made high priest in Solomon's time, 1 Kings ii. 35; which if true, he was very young at this time. *Twenty and two captains*, whom he brought along with him.

† Heb. *brethren*, Gen. 31. 23.

† Heb. *a multitude of them.*

[o] 2 Sam. 2. 8, 9.

29 And of the children of Benjamin, the †kindred of Saul, three thousand: for hitherto †[o]the greatest part of them had kept the ward of the house of Saul.

i. e. Endeavoured to keep the crown in their own tribe, and in Saul's family.

† Heb. *men of names.*

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, †famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

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Of the half tribe of Manasseh, which was within Jordan; for of the other half beyond Jordan he speaks ver. 37. *Which were expressed by name;* which were not ashamed nor afraid publicly to own David, first by putting their names to some paper presented to them for that purpose, and then by marching to him to Hebron.

32 And of the children of Issachar, p Esth. 1. 13. p *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

Understanding of the times; either, 1. Skill in the stars, and several seasons and changes of the air; which might be of good use in husbandry, to which this tribe was addicted, Gen. xlix. 14; Deut. xxxiii. 18. Or rather, 2. Political prudence to discern and embrace the fit seasons for all actions; as appears, 1. From the following words, *to know what*, not only their own tribe, but all *Israel ought to do*. 2. By the great authority and command which they had over all their brethren upon this account, as it here follows. 3. Because this is so considerable a circumstance in all human, and especially in public, affairs, that the success or disappointment of them depends very much upon the right or wrong timing of them, and therefore this is a very fit expression to signify their great prudence. And particularly they showed this point of their wisdom at this time; for as they had adhered to Saul whilst he lived, as knowing the time was not yet come for David to take possession of the kingdom; and as they could not join themselves to David whilst Abner lived, and was potent, and had the command of the other tribes, wherewith they were encompassed; so as soon as he was dead, and they had opportunity to declare themselves, they owned David for their king. 4. By the like use of this phrase, Esth. i. 13.

‖ Or, *rangers of battle*, or, *ranged in battle*. ‖ Or, *set the battle in array*. + Heb. *without a heart, and a heart*. Ps. 12. 3.

33 Of Zebulun, such as went forth to battle, ‖expert in war, with all instruments of war, fifty thousand, which could ‖keep rank: *they were* †not of double heart.

Of Zebulun fifty thousand; for this tribe being next to that of Issachar, which was generally well affected to David, were probably very much swayed by their opinion and advice. *Which could keep rank*, or, *which were disposed*, or *prepared*, or *ordered for battle*, or *to fight* for *David*, if occasion so required. *Not of double heart*, Heb. *without a heart and a heart;* which may relate either, 1. To the whole body of them; they were all of one heart and one mind towards David, not some for him, and others secretly against him, but all with one soul and one consent adhered to him. Or, 2. To the same particular persons; they were each of them sincerely loyal to David, and did not dissemble with David, pretending to be for him, whilst in their hearts they favoured Saul's family; which possibly some of those who came to Hebron did. Or this is particularly noted of this tribe, because they lay under some suspicion in this matter, as also some of the other tribes did; and therefore the like testimony is given to all of them, ver. 38.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

‖ Or, *keeping their rank*.

36 And of Asher, such as went forth to battle, ‖expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

To wit, after the death of Abner and Ish-bosheth.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* ‖ meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

‖ Or, *victual of meal*.

They that were nigh them; that lived not far from Hebron, the place where they now were. *Unto Issachar and Zebulun and Naphtali:* this is added by way of amplification and explication, to show that he did not understand this of those Israelites only who lived in the neighbourhood of Hebron, but of those that lived at some distance, yet were nearer to Hebron than some of the other tribes here named. *On oxen;* which though not commonly used in this manner, nor fit for such purposes, now they so used, because the quantity of provisions which they brought was very great, as the numbers of the people at Hebron were, and horses they had few in Israel, and most of their asses, and camels, and mules here mentioned probably were used to carry divers men, or women and children, to this great, and public, and happy solemnity. *There was joy in Israel;* partly because their civil wars were wholly ended, and they were all united under one king; and partly because they had now a king of eminent valour, and piety, and felicity, and therefore expected to be saved from all their enemies and calamities, as they were.

CHAP. XIII.

David fetcheth the ark from Kirjath-jearim with great solemnity, 1—8. *Uzza being smitten, the ark is left at the house of Obed-edom*, 9—14.

AND David consulted with the captains of thousands and hundreds, *and* with every leader. 1045.

Or, *governor* or *elder* of the people.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, †let us send abroad unto our brethren every where, *that are* *left in all the land of Israel, and with them *also* to the priests and Levites *which are* †in their cities *and* suburbs, that they may gather themselves unto us:

† Heb. *let us break forth and send.* * 1 Sam. 21. 1. Ps. 37. 3. † Heb. *in the cities of their suburbs.*

Unto all the congregation of Israel, i. e. unto all the people then assembled with him at Hebron. This story is mentioned in another place, in 2 Sam. v., vi., even after the taking of Jerusalem and the two first fights with the Philistines, whereas here it is placed before the latter, and there is no mention here of the former. The matter may be thus conceived. There being now a great and general concourse of all Israel, and David being now established in his throne with universal consent and applause, he begins with God, and his first thoughts and cares are about religion and the ark, then the great instrument and ornament of it, and takes the opportunity of this assembly to desire their advice and concurrence with him in it, that the ark might be brought either to Hebron, which then was the royal city; or to Jerusalem, which, as probably he told them, he was resolved to besiege, and doubted not, by God's help, to take. After this was proposed by the king, and accepted by the people, this great assembly was dismissed, only some of them David reserved to go with him against Jerusalem, which accordingly he did, and succeeded in his enterprise, as is related, 1 Sam. v. But before this resolution could be executed, the Philistines came and fought twice with David, as is related, 1 Sam. v. 17, &c., and here, chap. xiv. 8, &c.

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And after they were repulsed with great loss and shame. David sets upon the execution of that which before he had resolved, and, in order to it, calls another general assembly of the people. *And that it be of the Lord our God*, i. e. if this translation of the ark be pleasing to God, which I purpose to inquire by the Urim, after the manner, and to act accordingly. *Let us send abroad*, Heb. *let us break out and send*, i. e. let us send messengers speedily and universally to the several tribes. We are now in some sort pent up in a corner of the land in Hebron, but let us break up the assembly, and disperse ourselves, and send far and near about this work. It is a metaphor from the sea or rivers, which, when the banks are broken, do suddenly overflow the whole adjoining country. *That are left;* by which word he minds them of the great desolations and destructions which God for their sins had hitherto made among them; and therefore adviseth that remnant whom God had so graciously saved in and from those dreadful ruins, that they would more seriously set themselves to seek God than they had formerly done.

3 And let us † bring again the ark of our God to us: [b] for we enquired not at it in the days of Saul.

† Heb. *bring about.*
b 1 Sam. 7. 1, 2.

The ark was then neglected; and the generality of the people either lived in the gross neglect of the solemn worship of God, or contented themselves with going to Gibeon, and offering sacrifices there, not caring, though the ark, the soul of the tabernacle, was in another place. *In the days of Saul:* so it was in the days of Samuel; but it is rather charged upon Saul than him; partly, because Samuel was exercised with continual wars, or expectation of wars, with the Philistines all the time of his regency, and therefore wanted the opportunity to bring back the ark, which Saul had and neglected; partly, because Samuel took care to stir up and maintain religion among them by other means, and in an extraordinary manner; whereas this was but one branch of Saul's impiety, and was joined with a contempt of all religion, as the history of his life shows; and partly, because it was more proper to accuse himself and the present generation, who were guilty of this neglect, than to rake into the ashes of their deceased progenitors, and lay his charge against those who were dead and gone some good while since.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

Their consciences smiting them for their former negligence. and being fully convinced of the piety and reasonableness of this proposition.

5 So [c] David gathered all Israel together, from [d] Shihor of Egypt even unto the entering of Hemath, to bring the ark of God [e] from Kirjath-jearim.

c 1 Sam. 7. 1. 2 Sam. 6. 1.
d Josh. 13. 3.
e 1 Sam. 6. 21. & 7. 1.

All Israel, i. e. *all the chosen men of Israel*, as it is phrased, 2 Sam. vi. 1, their elders and representatives. *Shihor of Egypt;* of which see Numb. xxxiv. 5; Josh. xiii. 3; Jer. ii. 18.

6 And David went up, and all Israel, to [f] Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, [g] that dwelleth *between* the cherubims, whose name is called *on it*.

f Josh. 15. 9, 60.
g 1 Sam. 4. 4. 2 Sam. 6. 2.

That is, to Kirjath-jearim; which explication is justified by Josh. xv. 9, 60, where the same city is called by both names. *Object.* They are said to go *from* this *Baale*, 2 Sam. vi. 2. *Answ.* 1. Some learned men render that place also *to Baale*, the particle *mem* being sometimes used for *to* amongst the Hebrews, and especially amongst the Arabians. 2. Both were true; they first went to *Baale* for the ark, as is here said, and then went *from Baale to bring*, or *to carry*, (for the word signifies either,) or *carrying, from thence the ark of God*, as is there related. But of this and other difficulties or differences between these two relations, see the notes on 2 Sam. vi.

7 And they † carried the ark of God [h] in a new cart [i] out of the house of Abinadab: and Uzza and Ahio drave the cart.

† Heb. *made the ark to ride.*
h See Num. 4. 15. ch. 15. 2, 13.
i 1 Sam. 7. 1.

8 [k] And David and all Israel played before God with all *their* might, and with † singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

k 2 Sam. 6. 5.
† Heb. *songs.*

9 ¶ And when they came unto the threshingfloor of ‖ Chidon, Uzza put forth his hand to hold the ark; for the oxen † stumbled.

‖ Called *Nachon*, 2 Sam. 6. 6.
† Heb. *shook it.*

10 And the anger of the LORD was kindled against Uzza, and he smote him, [l] because he put his hand to the ark: and there he [m] died before God.

l Num. 4. 15. ch. 15. 13, 15.
m Lev. 10. 2.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called ‖ Perez-uzza to this day.

‖ That is, *The breach of Uzza.*

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David † brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

† Heb. *removed.*

14 [n] And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed [o] the house of Obed-edom, and all that he had.

n 2 Sam. 6. 11.
o As Gen. 30. 27. ch. 26. 5.

CHAP. XIV.

Hiram's kindness to David, 1. *His felicity in people, wives, and children*, 2—7. *His two victories against the Philistines*, 8—17.

NOW [a] Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

cir. 1043.
a 2 Sam. 5. 11, &c.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

David perceived, by the remembrance of God's promise, and his providence complying with it, &c. But of this and the following verses, see the notes on 2 Sam. v. 12, &c., where the same history is related.

3 ¶ And David took † more wives at Jerusalem: and David begat more sons and daughters.

† Heb. *yet.*

4 Now [b] these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

b ch. 3. 5.

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

‖ Or, *Eliada*, 2 Sam. 5. 16.

8 ¶ And when the Philistines heard that [c] David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

c 2 Sam. 5. 17.

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1047. 9 And the Philistines came and spread
ch. 11. 15. themselves [d]in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place ‖ Baal-perazim.

‖ That is, *a place of breaches.*

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

[e] 2 Sam. 5. 22. 13 [e]And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up
[f] 2 Sam. 5. 23. after them; turn away from them, [f]and come upon them over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host
[g] 2 Sam. 5. 25, *Geba.* of the Philistines from [g]Gibeon even to Gazer.

[h] Josh. 6. 27. 2 Chr. 26. 8. 1 Deut. 2. 25. & 11. 25. 17 And [h]the fame of David went out into all lands; and the LORD [i]brought the fear of him upon all nations.

Into all lands, i. e. into all the neighbouring countries.

CHAP. XV.

David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom, 1—24. *He performeth the solemnity thereof with great joy*, 25—28. *Michal despiseth him*, 29.

1042. AND *David* made him houses in the city of David, and prepared a place for the
[a] ch. 16. 1. ark of God, [a]and pitched for it a tent.

Houses; a palace consisting of many houses or apartments for his several wives and children. *Pitched for it a tent. Quest.* Why did he not first fetch the tabernacle of Moses from Gibeon, where it now was, that so he might put the ark into its proper place? *Answ.* Partly because he had no motion or direction from God concerning the tabernacle, as he had concerning the ark; and partly because he thought the tabernacle was not so necessary for that end as formerly, seeing he intended forthwith to set upon the building of the temple, as appears from chap. xvii.

† Heb. It is *not to carry the ark of God, but for the Levites.* [b] Num. 4. 2, 15. Deut. 10. 8. & 31. 9. 2 Then David said, † None ought to carry the [b]ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

But the Levites, and that upon their shoulders; of which see Numb. iv. 15; vii. 9; and not in a cart, as it was before, to our great grief and loss. *For ever*, i. e. so long as the ark is to be removed, and as that worship continues.

cir. 1042. [c] 1 Kin. 8. 1. ch. 13. 5. 3 And David [c]gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his ‖ brethren an hundred and ‖ Or, *kinsmen.* twenty:

Of the sons of Kohath, to wit, of Amram or Izhar, Kohath's sons, Numb. iii. 27. Otherwise Elizaphan, ver. 8, and Hebron, ver. 9, and Uzziel, ver. 10, were Kohath's children; of which see Exod. vi. 17, 18, 22.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of [d]Elizaphan; Shemaiah [d] Ex. 6. 22. the chief, and his brethren two hundred:

9 Of the sons of [e]Hebron; Eliel the [e] Ex. 6. 18. chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

Zadok and Abiathar the priests, i. e. the chief priests, *Abiathar* the high priest, and *Zadok* the second priest: see Numb. iii. 32.

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

Sanctify yourselves, by solemn purification and preparation of yourselves, both in soul and body. See on Exod. xix. 10, 15.

13 For [f]because ye *did it* not at the [f] 2 Sam. 6. 3. ch. 13. 7. first, [g]the LORD our God made a breach [g] ch. 13. 10, 11. upon us, for that we sought him not after the due order.

Because ye did it not at the first; because you did not sanctify and prepare yourselves by solemn prayer, and seeking counsel from God, and by a serious consideration of God's will as to the manner of carrying it; which it was your duty more than others to observe and see it executed. *We sought him not:* he takes a part of the guilt to himself, because it was his duty, as well as theirs, diligently to read the law and word of God, and to see it executed, and their oversight did not excuse his. *After the due order;* according to the rules which he appointed.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as [h]Moses commanded [h] Ex. 25. 14. Num. 4. 15. & 7. 9. according to the word of the LORD.

The children of the Levites, to wit, the Kohathites, Numb. iv. 4.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed [i]Heman [i] ch. 6. 33. the son of Joel; and of his brethren, [k]Asaph the son of Berechiah; and of the [k] ch. 6. 39. sons of Merari their brethren, [l]Ethan the [l] ch. 6. 44. son of Kushaiah;

18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemi-

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ramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

Their brethren of the second degree; the first rank or degree of sacred musicians being those three famous persons named ver. 17, next unto whom were these here named. *The porters;* who were to keep the doors of the tabernacle and courts, but withal were instructed in music and singing, that when they were free from attendance upon their proper office, they might not be idle nor unprofitable persons in God's house.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

k ver. 18, *Jaaziel.* 20 And Zechariah, and ‖ Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with

m Ps. 46, title. psalteries [m] on Alamoth;

In this catalogue *Ben* is omitted, who was mentioned ver. 18. Yet others think him to be the same who is called *Azaziah*, ver. 21. But *Ben* might be some other person, who was indeed appointed for this work, as is related, ver. 17, 18; and yet he might be taken off by death or sickness, or some sudden and extraordinary accident which hindered his execution of the place and work allotted for him, which might force the chief of the Levites to appoint some other in his stead, when they came to put their institution in practice, as here they did. *On Alamoth*, or, *with* (as that particle is elsewhere used) *Alamoth*, which is thought to be the name of an instrument of music; or of a certain tune, or note, or part in music. The certain signification of it is not now known, nor is it necessary for us to know it. And the like may be said of *Sheminith*, ver. 21.

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps ‖ on the Sheminith to excel.

‖ Or, *on the eighth to overcome*, Ps. 6, title.

See on ver. 20. *To excel:* the word may be here added to note the excellency of that instrument, or note, or part of music; or that there was a greater extension or elevation of the voice than in the former.

‖ Or, *was for the carriage: he instructed about the carriage.* † Heb. *lifting up.* 22 And Chenaniah, chief of the Levites, ‖ *was* for † song: he instructed about the song, because he *was* skilful.

Was for song, Heb. was *for lifting up;* either, 1. Of the ark; he was for carriage of the ark, being appointed to instruct or direct the time and manner of carrying the ark, and when they should make a stand or a change in the bearers. Or rather, 2. Of the voice; he was the moderator of the music, instructing them when and how to lift up their voices, or change their notes, or make their stops, which best agrees with the following reason, *because he was skilful;* for this required far more skill than the carriage of the ark, which any man of common discretion could easily govern; and with ver. 27, where this same *Chenaniah* is joined *with the singers.*

23 And Berechiah and Elkanah *were* doorkeepers for the ark.

They were appointed to keep the door of the tent, in which the ark was to be put and kept, that no unallowed person might press in and touch it; and in like manner they were to attend upon the ark in the way, and to guard it from the press and touch of profane hands; for which end these two went before the ark, as their other two brethren, mentioned in the close of ver. 24, came after it, that so it might be guarded on all sides; which, how necessary it was to be done, sufficiently appears from the danger of coming too near the ark, or to look into it, which was exemplified in the Bethshemites, 1 Sam. vi. 19.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the

n Num. 10. 8. Ps. 81. 3. priests, [n] did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

25 ¶ So [o] David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

o 2 Sam. 6. 12, 13, &c. 1 Kings 8. 1.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

When God helped the Levites; either, 1. By giving them strength to carry their burden; or rather, 2. By encouraging them in their work with some comfortable sign of his presence with them, and approbation of their work and manner of carrying the ark: when they saw that he did not cut off any of the persons employed, as he had done before, but spared and favoured them; which they perceived when they *had gone six paces*, as appears by 2 Sam. vi. 13.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the ‖ song with the singers: David also *had* upon him an ephod of linen.

‖ Or, *carriage.*

With a robe of fine linen, i. e. with a linen ephod, as it is explained in the close of this verse, where this circumstance is repeated, because it was a notable and unusual thing for David, who was no Levite, to wear a Levitical garment. See of this and the following verses the notes on 2 Sam. vi. 14—16.

28 [p] Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

p ch. 13. 8.

29 ¶ And it came to pass, [q] *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

q 2 Sam. 6. 16.

CHAP. XVI.

David's festival sacrifice and alms. The psalm of thanksgiving sung by a choir, and the people said, Amen, 1—36. *Ministers, porters, priests, and musicians appointed to attend the ark continually*, 37—43.

SO [a] they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

cir. 1042. a 2 Sam. 6. 17, —19.

Of these three first verses, see on 2 Sam. vi. 17—19.

2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to [b] record, and to thank and praise the LORD God of Israel:

b Ps. 38, & 70, title.

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel † with psalteries and with harps; but Asaph made a sound with cymbals;

† Heb. *with instruments of psalteries and harps.*

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6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered [c] first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

[c] See 2 Sam. 23. 1.

David delivered first this psalm; whereby it is implied, that after this he delivered many other psalms successively into their hands, to be sung by them to the praise of God in his public service. See 2 Sam. xxiii. 1; 2 Chron. xxix. 30. As for the matter of this psalm, I shall defer the explication of it till I come to the Book of Psalms, where we shall find it in the same words, in Psal. xcvi. and cv.

[d] Pa. 105. 1,—15.

8 [d] Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

[e] Gen. 17. 2. & 26. 3. & 28. 13. & 35. 11.

16 *Even of the* [e] *covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance;

† Heb. *the cord.*

† Heb. *men of number.* [f] Gen. 34. 30.

19 When ye were but † few, [f] even a few, and strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, he [g] reproved kings for their sakes,

[g] Gen. 12. 17. & 20. 3. Ex. 7. 15,—18.

[h] Pa. 105. 15.

22 *Saying*, [h] Touch not mine anointed, and do my prophets no harm.

[i] Pa. 96. 1, &c.

23 [i] Sing unto the LORD, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

[k] Lev. 19. 4.

26 For all the gods [k] of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 [l] O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

[l] 1 Pa. 106. 1. & 107. 1. & 118. 1. & 136. 1.

35 [m] And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

[m] Pa. 106. 47, &c.

Deliver us from the heathen: this might seem an improper and unseasonable prayer for David's time, when the Israelites were not yet scattered amongst the heathen, but indeed it was not so; partly because they had already been sadly divided by a civil war among themselves; and though they were now externally and visibly united under David, yet he might justly think that there were some who yet retained in their hearts their old leaven, their hatred of him, and their affection to Saul, which might hereafter break forth when occasion was offered, as it did, 2 Sam. xvi. 8; and therefore he justly prays that they may be gathered and united together in hearty love, as well as in outward show: and partly because this psalm or prayer was made by David for the use of the church, not only in that present time, but in future ages, in which David foresaw by the Spirit of prophecy, or by consideration of those ancient and sacred predictions, Deut. xxxi., xxxii., that the Israelites would one time or other forsake God, and for their apostacy be dispersed among the heathens, when they should have great and particular need of this prayer.

[n] 1 Kings 8. 15. & 1 Chron. 16. 36.

36 [n] Blessed *be* the LORD God of Israel for ever and ever. And all [o] the people said, Amen, and praised the LORD.

[o] 1 Chron. 16. 15.

37 ¶ So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

i. e. He appointed them their work and station there.

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

Or, *door-keepers*, as the same Hebrew word is rendered, chap. xv. 23, 24; of which see the note on ver. 23.

39 And Zadok the priest, and his brethren the priests, [p] before the tabernacle of the LORD [q] in the high place that *was* at Gibeon,

[p] 1 Chron. 21. 29. [q] 1 Kings 3. 4.

Zadok the priest; not the high priest, but the second and the chief priest at Gibeon, where the famous tabernacle and altar made by Moses still were, 1 Chron. xxi. 29; 2 Chron. i. 3; where also the ordinary sacrifices were offered, and the stated and public worship of God was performed, as it here follows, for which the priests were placed there: as the extraordinary worship was before the ark upon great occasions, as when God was consulted, which was to be done before the ark and by the high priest, Exod. xxviii. 12, 21, who now was Abiathar; who therefore abode here with the ark, when Zadok was left at Gibeon.

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually [r] † morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

[r] Ex. 29. 38. Num. 28. 3. † Heb. *the morning, and the evening.*

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by

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a ver. 34. 2 Chron. 5. 13. & 7. 3. Ezra 3. 11. Jer. 33. 11.

name, to give thanks to the LORD, [a]because his mercy *endureth* for ever;

Who were expressed by name; so exceeding careful was this good king of God's worship, that he would have no person employed in it but such as he appointed to it, and were fit for it.

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* †porters.

† Heb. *for the gate.*

Musical instruments of God, i. e. appointed and appropriated to the worship and honour of God.

t 2 Sam. 6. 19, 20.

43 [t]And all the people departed every man to his house: and David returned to bless his house.

CHAP. XVII.

David, designing to build God a house, Nathan at first approveth of it; after, by the word of God, forbiddeth him, 1—10; promising him blessings and benefits in his seed, 11—15. David's prayer and thanksgiving, 16—27.

a 2 Sam. 7. 1, &c.

NOW [a]it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

This whole chapter is explained, 2 Sam. vii., where the same things are recorded with very little variation of the words; which also hath been considered in my notes upon that chapter; to which I refer the reader, taking notice here but of some very few things.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but †have gone from tent to tent, and from *one* tabernacle *to another.*

† Heb. *have been.*

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, *even* †from following the sheep, that thou shouldest be ruler over my people Israel:

† Heb. *from after.*

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

The children of wickedness; such as are devoted and wholly given up to wickedness; elsewhere called children of Belial.

10 And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 [b]I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

b 2 Sam. 7. 14, 15.

14 But [c]I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

c Luke 1. 33.

In mine house; in my dwelling-place; either, 1. In Jerusalem, the place where God had put his name for ever, 2 Kings xxi. 4, 7; 2 Chron. vi. 5, 6: compare 1 Kings xi. 36; xv. 4. Or, 2. In the temple, which is more properly and constantly called *God's house;* and so this expression agrees but very imperfectly with Solomon, or his successors, who might be said to be settled in God's house, because they were settled near it, and in some sort set over it, because they were to take care that the priests and others should perform their offices and God's service in it; but strictly and properly agrees only to Christ, to whom alone that promise also of an everlasting establishment in this kingdom belongs, as was noted on 2 Sam. vii. And this expression seems to be most emphatically added, to signify that that person in whom all those promises should be fully and perfectly accomplished, to wit, the Messias, should be settled not only in the king's throne, as others of David's successors were, but also in God's house or temple; and consequently, that he should be a Priest as well as a King; which mystery was more clearly revealed to David, Psal. cx. 1, 2, 4, and may be intimated, though obscurely, (as was fit and usual in that state of the church,) in these words.

In my kingdom; either, 1. In the kingdom of Israel, which God calls *his kingdom,* because he was in a special manner their King and Governor, having raised them up and formed them into a kingdom, and given them that protection and assistance which kings owe to their kingdoms; and because he expected and required from them what kings do from their people, that they should be wholly governed by his laws, and devoted to his service. Or, 2. In God's kingdom in a more large and general sense. And this, as well as the former phrase, may seem singularly to belong to the Messiah, who was not only to be the King of Israel, but also of all nations, as was foretold even in the Old Testament, as Psal. ii. 6—12; xxii. 27, 28; lxxii. 11; Isa. ii. 4; Hag. ii. 7; and so this may be an intimation of that great mystery which is more fully revealed in the New Testament, to wit, that Christ is the Head, or King, or Governor of all God's church, consisting of Jews and Gentiles, and of all nations, and indeed of all creatures, the angels not excepted; all which is God's kingdom, and by him given to his Son, our blessed Lord Christ. And for the signification of these great things, there is so great and remarkable an alteration of the phrase here from what it is in 2 Sam. vii., where, speaking to David, he constantly calls it *his* (i. e. David's) *kingdom,* and *his house,* ver. 12, 13, 16, 19, 25, 27, for which he here saith *my house,* and *my kingdom,* which also he distinguisheth from *his throne,* which is mentioned in the next clause of this verse, and in ver. 11, 12. But these things I submit to the judicious reader.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ [d]And David the king came and sat before the LORD, and said, Who *am*

d 2 Sam. 7. 18.

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I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

Sat before the Lord; which may note either his gesture, or his continuance there till he had finished this following prayer.

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

i. e. Thou hast treated me as if I had been born the son of a great monarch, and not a poor shepherd, as indeed I was, O Lord God. Otherwise thus, *Thou hast regarded or respected me as the type or figure,* or *according to the rank* or *order of that excellent man, or man of high degree,* who is also *the Lord God,* i. e. of the Messiah, who is God-man, i. e. Thou hast given to me and my house an everlasting kingdom, which is the peculiar privilege of that great person the Messiah, Dan. ii. 44; vii. 13, 14.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* † great things.

† Heb. *greatnesses.*

For thy servant's sake; in 2 Sam. vii. 21, it is, *for thy word's sake,* i. e. for the sake of thy word and promise made to thy servant; as that phrase, *for David's sake,* is oft thus understood, for God's covenant's sake made with David.

20 O LORD, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

Or, *The Lord of hosts, the God of Israel,* is *a God to Israel,* i. e. he is really to his people that which he hath styled himself, *their God,* having taken such care of them, and showed such mercy and truth to them, as did fully answer that title.

† Heb. *hast revealed the ear of thy servant.*

25 For thou, O my God, † hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

‖ Or, *it hath pleased thee.*

27 Now therefore ‖ let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

CHAP. XVIII.

David subdueth the Philistines and the Moabites; smiteth Hadarezer and the Syrians, 1—8. *Tou sendeth Hadoram with presents to bless David: the presents and spoil David dedicated to God,* 9—11. *He putteth garrisons in Edom,* 12, 13. *David's officers,* 14—17.

NOW after this [a] it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

[a] or, *And.* [a] 2 Sam. 8. 1, &c.

All this chapter is explained on 2 Sam. viii.

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 ¶ And David smote ‖ Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

‖ Or, *Hadadezer,* 2 Sam. 8. 3

4 And David took from him a thousand chariots, and [b] seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses,* but reserved of them an hundred chariots.

[b] 2 Sam. 8. 4 *seven hundred.*

5 And when the Syrians of † Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

† Heb. *Darmesek.*

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants. *and* brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from ‖ Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith [c] Solomon made the brasen sea, and the pillars, and the vessels of brass.

‖ Or, *Betah* 2 Sam. 8. 8 [c] 1 Chron. 22. 14. 2 Chron. 4. 11, 18.

Tibhath and Chun; for which, 2 Sam. viii. 8, *Betah* and *Berothai* are mentioned. Either therefore they were the same places called by several names, as is usual; or they were four neighbouring places, out of all which the brass was taken, whereof two places having been named there are omitted here, and the other two places there omitted are here remembered.

9 ¶ Now when ‖ Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

‖ Or, *Toi* 2 Sam. 8. 9

10 He sent ‖ Hadoram his son to king David, ‖ to enquire of his welfare, and † to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer † had war with Tou;) and *with him* all manner of vessels of gold and silver and brass.

‖ Or, *to bless him.* † Heb. *was a man of wars with Tou.* † Heb. *the men of Hadarezer.*

11 ¶ Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover † Abishai the son of Zeruiah slew of the Edomites in the valley of salt [d] eighteen thousand.

† Heb. *Abishai.* [d] 2 Sam. 8. 13.

13 ¶ [e] And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

[e] 2 Sam. 8. 14, &c.

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14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, ‖ recorder.

‖ Or, *remembrancer.*

16 And Zadok the son of Ahitub, and ‖ Abimelech the son of Abiathar, *were* the priests; and ‖ Shavsha was scribe;

‖ Called, *Abimelech*, 2 Sam. 8. 17. ‖ Called, *Seraiah*, 2 Sam. 8. 17, and *Shisha*, 1 Kings 4. 3. † 2 Sam. 8. 18. + Heb. *at the hand of the king.*

17 † And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief † about the king.

CHAP. XIX.

David's messengers to Hanun are villanously entreated, 1—5. *The Ammonites and Syrians are overcome by Joab and Abishai,* 6—15; *by David himself,* 16—19.

cir. 1037. a 2 Sam. 10. 1, &c.

NOW a it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

Of all the contents of this chapter, see the notes on 2 Sam. x., where we have the same things, and almost the very same words.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, † Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

+ Heb. *In thine eyes doth David, &c.*

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves † odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah,

+ Heb. *to stink.*

b ch. 18. 5, 9. b and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

Thirty and two thousand chariots, i. e. thirty-two thousand men fighting from or with chariots, as that word is elsewhere used; of which see my notes on 1 Sam. xiii. 5. And this interpretation seems the more probable by comparing this place with 2 Sam. x. 6, where this army is said to consist of *twenty thousand footmen*, and *twelve thousand men of Ish-tob*; which make up these thirty-two thousand men, who fought partly from chariots, and partly on foot with chariots, or attending upon the chariots, as the ancient manner of fighting was. And here, ver. 6, this army is made up of *chariots and horsemen*; where, except the *chariots* be understood of footmen, there were no footmen in the army, which is unusual and incredible.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men. cir. 1037.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that † the battle was set against him before and behind, he chose out of all the ‖ choice of Israel, and put *them* in array against the Syrians.

+ Heb. *the face of the battle was.* ‖ Or, *young men.*

11 And the rest of the people he delivered unto the hand of † Abishai his brother, and they set *themselves* in array against the children of Ammon.

+ Heb. *Abshai.*

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the ‖ river: and ‖ Shophach the captain of the host of Hadarezer *went* before them. cir. 1036.

‖ That is, *Euphrates.* ‖ Or, *Shobach* 2 Sam. 10. 16.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

How this agrees with 2 Sam. x. 18, see in the notes on that place.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

Rabbah besieged, spoiled, and tortured by David, 1—3. *Three giants slain,* 4—8.

AND a it came to pass, that † after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at

cir. 1035. a 2 Sam. 11. 1. + Heb. *at the return of the year.*

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Jerusalem. And [b]Joab smote Rabbah, and destroyed it.

[b] 2 Sam. 12. 26.

Of this first verse, see my notes on 2 Sam. xi. 1; and of ver. 2, 3, on 2 Sam. xii. 30, 31; and of the rest of this chapter, on 2 Sam. xxi. 15, &c., where also an account is given of the seeming differences between this and that relation.

cir. 1033. 2 And David [c]took the crown of their king from off his head, and found it †to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

[c] 2 Sam. 12. 30, 31.
† Heb. *the weight of.*

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

cir. 1018. 4 ¶ And it came to pass after this, [d]that there ‖†arose war at ‖Gezer with the Philistines; at which time [e]Sibbechai the Hushathite slew ‖Sippai, *that was* of the children of ‖the giant: and they were subdued.

[d] 2 Sam. 21. 18.
‖ Or, *continued.*
† Heb. *stood.*
‖ Or, *Gob.*
[e] ch. 11. 29.
‖ Or, *Saph.*
2 Sam. 21. 18.
‖ Or, *Rapha.*

5 And there was war again with the Philistines; and Elhanan the son of ‖Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

‖ Called also *Jaare-oregim*, 2 Sam. 21. 19.

[f] 2 Sam. 21. 20.
† Heb. *a man of measure.*

6 And yet again [f]there was war at Gath, where was †a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was †the son of the giant.

† Heb. *born to the giant*, or, *Rapha.*

‖ Or, *reproached.*
‖ Called *Shimeah*, 1 Sam. 16. 9.

7 But when he ‖defied Israel, Jonathan the son of ‖Shimea David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

David numbereth the people, 1—6. He repenteth: of three judgments propounded, he chooseth the pestilence; and why, 7—13. David, by Gad's direction, buildeth an altar, and sacrificeth: the plague is stayed, 14—30.

1017. AND [a]Satan stood up against Israel, and provoked David to number Israel.

[a] 2 Sam. 24. 1, &c.

Satan stood up, Heb. *stood*, to wit, before the Lord and his tribunal to accuse David and Israel, and to beg God's permission to tempt David to number the people. *Standing* is the accuser's posture before men's tribunals; and consequently the Holy Scripture (which useth to speak of God, and of the things of God, after the manner of men, to bring them down to our capacities) elsewhere represents Satan in this posture, as 1 Kings xxii. 21; Zech. iii. 1. And so this agrees with 2 Sam. xxiv. 1, where the Lord is said to *move David*, i. e. to give Satan commission or permission to move him; for otherwise *God tempteth no man*, James i. 13. But of this, and of this whole chapter, and of the variations and seeming contradictions between this narrative and that in Samuel, see my notes on 2 Sam. xxiv.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; [b]and bring the number of them to me, that I may know *it*.

[b] ch. 27. 23.

3 And Joab answered, The LORD make his people an hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

Or, *why will he be*, or *why should this be, a trespass*, or *a cause of trespass*, or *an occasion of punishment*, (for Hebrew words signifying *sin* are oft used to note the punishment of sin,) or *a desolation*, or *a cause of desolation* or *destruction*, (for the verb whence this noun proceeds is oft used in that sense,) *to* or *against Israel?* Why wilt thou provoke God by this sin to punish Israel? Thus he speaks, because God commonly punisheth the people for the sins of their rulers, because they are for the most part guilty of their sins in one kind or other; or at least God takes this occasion to punish people for all their sins.

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 [c]But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

[c] ch. 27. 24.

Levi and Benjamin counted he not among them; partly for the following reason, and principally by God's special and gracious providence to these two tribes; to Levi, because they were devoted to his service; and to Benjamin, because they were the least of all the tribes, having been almost extinct, Judg. xxi., and because God foresaw that they would be faithful to the house of David in the division of the tribes, and therefore he would not have them diminished. And Joab presumed to leave these two tribes unnumbered, because he had specious pretences for it; for Levi, because they were no warriors, and the king's command reached only to those that *drew sword*, as appears from ver. 5; and for Benjamin, because they, being so small a tribe, and bordering upon Jerusalem their chief city, might easily be numbered afterward.

7 †And God was displeased with this thing; therefore he smote Israel.

† Heb. *And it was evil in the eyes of the LORD concerning this thing.*

God was displeased with this thing; because this was done without any colour of necessity, and out of mere curiosity, and ostentation, and carnal confidence, as David's own conscience told him, which therefore *smote* him, as it is related, 2 Sam. xxiv. 10. *Therefore he smote Israel*; which is particularly related in the following verses.

8 And David said unto God, [d]I have sinned greatly, because I have done this thing: [e]but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

[d] 2 Sam. 24. 10.
[e] 2 Sam. 12. 13.

9 ¶ And the LORD spake unto Gad, David's [f]seer, saying,

[f] See 1 Sam. 9. 9.

10 Go and tell David, saying, Thus saith the LORD, I †offer thee three *things*: choose thee one of them, that I may do *it* unto thee.

† Heb. *stretch out.*

11 So Gad came to David, and said unto him, Thus saith the LORD, †Choose thee

† Heb. *Take to thee.*

12 [g]Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the

[g] 2 Sam. 24. 13.

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LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very ‖great *are* his mercies: but let me not fall into the hand of man.

‖ Or, *many.*

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an [h]angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and [i]he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of ‖ Ornan the Jebusite.

h 2 Sam. 24. 16.

i See Gen. 6. 6

‖ Or, *Araunah*, 2 Sam. 24. 18.

16 And David lifted up his eyes, and [k]saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

k 2 Chr. 3. 1.

In sackcloth, i. e. in mourning garments, humbling themselves before God for their sins, and deprecating his wrath against the people.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the [l]angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

l 2 Chr. 3. 1.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

‖ Or, *When Ornan turned back and saw the angel, then he and his four sons with him hid themselves.*

20 ‖ And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

Or, *And Ornan turned back*, (i. e. turned his face from the angel,) *for*, or *when*, (for the Hebrew *vau* is frequently used both those ways,) *he saw the angel, and* (so did) *his four sons with him hiding themselves;* partly because of the glory and majesty in which the angel appeared, which men's weak and sinful natures are not able to bear; and partly from the fear of God's vengeance, which was at this time riding circuit in the land, and now seemed to be coming to their family.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground.

† Heb. *Give.*

22 Then David said to Ornan, † Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt offerings without cost.

25 So [m]David gave to Ornan for the place six hundred shekels of gold by weight.

m 2 Sam. 24. 24.

26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and [n]he answered him from heaven by fire upon the altar of burnt offering.

n Lev. 9. 24. 2 Chron. 3. 1. & 7. 1.

From heaven by fire, Heb. *by fire* sent *from heaven;* which was the sign of God's acceptance. See Lev. ix. 24; 1 Kings xviii. 24, 38; 2 Chron. vii. 1.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

When he perceived that his sacrifice there offered was acceptable to God, he proceeded to offer more sacrifices in that place, and did not go to Gibeon, as otherwise he should have done.

29 °For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at [p]Gibeon.

o ch. 16. 39.

p 1 Kings 3. 4. ch. 16. 39. 2 Chro. 1. 3.

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

David could not, i. e. durst not. *Before it*, i. e. before the tabernacle, where the altar stood. *To inquire of God*, Heb. *to seek God*, i. e. humbly to beg his favour by prayer and sacrifice. *Because of the sword of the angel of the Lord*, i. e. when he saw the angel stand with his drawn sword over Jerusalem, as is related above, ver. 15, 16, he durst not go away thence to Gibeon, lest the angel in the mean time should destroy Jerusalem; for the prevention whereof he thought it most proper to continue to worship God in that place, which he had consecrated by his special presence and gracious acceptance.

CHAP. XXII.

David prepareth for the building of the temple, 1—5: *instructeth Solomon in God's promises and his duty,* 6—16. *He chargeth the princes to assist his son,* 17—19.

THEN David said, [a]This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel.

a Deut. 12. 5. 2 Sam. 24. 18. ch. 21. 18, 19, 26, 28. 2 Chron. 3. 1.

Then David said; partly by his observation of this gracious and glorious appearance of God, and his command to erect an altar, and his acceptance of a sacrifice offered in this place; and partly by the instinct and direction of God's Spirit, by which, as he is said to have *had the pattern of the house, porch, altar*, &c., 1 Chron. xxviii. 11, 12, 19; so doubtless he was also instructed as to the place where the house should be built. *This is the house of the Lord God;* this is the place appointed by God for the building of his temple and altar.

2 And David commanded to gather together [b]the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

b 1 Kings 9. 21.

The strangers that were in the land of Israel; the same persons whom Solomon afterwards employed in the same

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work; of which see 1 Kings v. 15, compared with 1 Kings ix. 20, 21. *He set masons to hew wrought stones;* wherein he could not do much, being prevented by death; but Solomon carried on and perfected what David had begun.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance [c] without weight;

c ver. 14. 1 Kings 7. 47.

For the joinings; to be used together with melted lead, for the joining of those great and square stones together.

4 Also cedar trees in abundance: for the [d] Zidonians and they of Tyre brought much cedar wood to David.

d 1 Kings 5. 6.

5 And David said, [e] Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

e ch. 29. 1.

David said within himself, or in his own thoughts. *Solomon is young and tender;* and therefore, through youthful vanity, and folly, and unsettledness, may not use that care, and consideration, and diligence in making such provisions as this great work requires. Of Solomon's age, see 1 Kings iii. 7.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, [f] it was in my mind to build an house [g] unto the name of the LORD my God:

f 2 Sam. 7. 2. 1 Kings 8. 17. ch. 17. 1. & 28. 2.
g Deut. 12. 5, 11.

8 But the word of the LORD came to me, saying, [h] Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

h 1 Kings 5. 3. ch. 28. 3.

Because thou hast shed much blood upon the earth; not that wars either now are or then were simply unlawful, or that David sinned in shedding the blood of war; for it is manifest that David's wars were undertaken by God's command, or with his leave, and were attended with his blessing; but partly because David's military employments did for a good while fill his head and hands, and gave him no leisure for temple work; and principally for mystical signification, to teach us that the church (whereof the temple was a manifest and illustrious type) should be built by Christ, *the Prince of peace,* Isa. ix. 6; and that it should be gathered and built up, *not by might or power,* or by force of arms, but *by* God's *Spirit,* Zech. iv. 6, and by the preaching the gospel of peace. *In my sight;* which I have taken particular notice of. And this expression may possibly be added in reference to Uriah and the rest of the Israelites, who were slain at the siege of Rabbah by David's contrivance; which peradventure David had in his eye, Psal. li. 4, where David, confessing this sin, useth this very expression, *I have done this evil in thy sight.*

9 [i] Behold, a son shall be born to thee, who shall be a man of rest; and I will give him [k] rest from all his enemies round about: for his name shall be ‖ Solomon, and I will give peace and quietness unto Israel in his days.

1 ch. 28. 5.
k 1 Kings 4. 25. & 5. 4.
‖ Or, *peaceable.*

10 [l] He shall build an house for my name; and [m] he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

l 2 Sam. 7. 13. 1 Kings 5. 5. ch. 17. 12, 13. & 28. 6.
m Heb. 1. 5.

Of this see my notes on 2 Sam. vii. 13.

11 Now, my son, [n] the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

n ver. 16.

Prosper thou; go on prosperously in carrying on this work; or, the Lord give thee that rest and prosperity which is necessary for it.

12 Only the LORD [o] give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

o 1 Kings 3. 9, 12. Ps. 72. 1.

Give thee charge concerning Israel, i. e. give thee instructions or direction rightly to manage and rule his people Israel. Or, *and set thee over Israel,* as the Syriac renders it, whom the Arabic follows. Or, *when* (as the Hebrew *vau* is oft used) *he shall set thee over Israel,* i. e. when thou shalt be king; for then Solomon would need this wisdom, for which therefore he prayeth, 1 Kings iii. 9.

13 [p] Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: [q] be strong, and of good courage; dread not, nor be dismayed.

p Josh. 1. 7, 8. ch. 28. 7.
q Deut. 31. 7, 8. Josh. 1. 6, 7, 9. ch. 28. 20.

14 Now, behold, ‖ in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron [r] without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

‖ Or, *in my poverty.*
r As ver. 3.

In my trouble: this he allegeth as a reason why he could do no more, because of the many troubles and wars, both foreign and civil, whereby much of his treasures was exhausted. *An hundred thousand talents of gold.* A talent of gold in the first constitution was three thousand shekels, as may be gathered from Exod. xxxviii. 24—26; and so this amounts to a very vast sum, yet not impossible for David to get, considering how many and great conquests he made, and what vast spoils and presents he got; and that he endeavoured by all just and honourable ways to get as much as he could, not out of covetousness, or for his own ends, but merely out of zeal for God's house. And whereas some object that this quantity of gold and silver was sufficient, though the whole fabric of the temple had consisted of massy gold and silver; it is to be considered that all this treasure was not spent upon the materials of the temple, but a very great part of it upon the workmen, which were nigh two hundred thousand, whereof a great number were officers, which being employed for so long time together, would exhaust a considerable part of it; and what was not employed in the building of the temple, was laid up in the sacred treasures for future occasions, there being mention of the great treasures left by David, even in other authors. But some learned men make these talents far less than those in Moses's time; and they conceive, that as there were two sorts of shekels, both of gold and silver, the *common* and the *sacred* shekel, whereof the latter is commonly thought to be double to the former, so also there were talents of divers kinds and values. For the Hebrew word *kikkar,* which is rendered a talent, properly signifies only a *mass,* or a *piece,* as it is used Exod. xxix. 23; 1 Sam. ii. 36; Zech. v. 7. So it may indifferently denote either a greater or a lesser piece. And this is certain, and observed by two ancient and most learned writers, Varro and Pollux, and by others, that a talent among the Greeks and Romans sometimes notes but a small quantity; and that a talent of gold contains only six drams. And Homer in his Iliads, among other things of no great value, which are propounded as rewards to the conqueror at a solemn and public exercise, a *bond-woman, a horse,* and *a pot,* mentions *two talents of gold;* which plainly shows that in his time (which was after the building of this temple) *talents of gold* were very far inferior in quantity and price to what they had been in former

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ages. And Josephus a Jew, and therefore the more competent judge of these things, speaking of this very thing, for *a hundred thousand talents of gold* here mentioned, he puts ten thousand; and for *a thousand thousand talents of silver*, he puts one hundred thousand; either because the talents in Moses's time were of ten times more bulk and price than in David's and Solomon's time, and therefore these talents reduced to them amounted to no greater sum; or because he read so in his copy of the Hebrew Bible. And certainly it is infinitely more tolerable and reasonable to suppose that there is a mistake here in the generality of the present copies of the Hebrew Bible, through the error of the scribe, (which being only in a numeral and historical passage, might happen without impeachment to the care of God's providence, which hath so miraculously preserved all the most important and substantial parts of Scripture, as hath been formerly said,) than upon such pretences to deny the truth and Divine original and authority of the Holy Scriptures. Add to this, that all the gold then used was not of equal worth and purity; as appears both by the special commendation given to some sorts of gold in divers parts of Scripture, and particularly by the difference observed in this very history between the gold and gold which David gave for this use; whereof one little part being distinctively called *pure gold* and *refined gold*, 1 Chron. xxviii. 17, 18, it is sufficiently implied that all the rest of the gold was not refined nor pure, which might greatly diminish the worth of it; for in what degree it was impure or allayed with other things in those times and places we cannot know at this distance; and therefore we cannot make a true estimate what those talents of gold did amount to in our value. *A thousand thousand talents of silver*; just as much in silver as in gold; for this is known and agreed, that the proportion of gold to silver is ten to one.

15 Moreover *there are* workmen with thee in abundance, hewers and ‖ workers of stone and timber, and all manner of cunning men for every manner of work.

‖ That is, *masons and carpenters.*

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and [a] the LORD be with thee.

[a] ver. 11.

Be doing, to wit, when thou shalt come to the throne in my stead.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is* not the LORD your God with you? [t] and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

[t] Deut. 12. 10. Josh. 22. 4. 2 Sam. 7. 1. ch. 23. 25.

Either, 1. It is brought under the command of God and of you his people, all the enemies of God and of Israel, in it or near it, being now perfectly subdued. Or, 2. It is really subdued, whereof both God and your own eyes are witnesses.

19 Now [u] set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to [x] bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built [y] to the name of the LORD.

[u] 2 Chron. 20. 3.

[x] 1 Kings 8. 6, 21. 2 Chron. 5. 7. & 6. 11.

[y] ver. 7. 1 Kings 5. 3.

CHAP. XXIII.

David maketh Solomon king. 1. *The number and distribution of the Levites, according to their families,* 2—23. *Their office,* 24—32.

1015. SO when David was old and full of days, he made [a] Solomon his son king over Israel.

[a] 1 Kings 1. 33,—39. ch. 28. 5.

Not that he did resign the kingdom to him, but that he declared his mind concerning his succession into the throne after his death. As David himself is called *king*, 1 Sam. xvi. 1, because he was appointed and anointed to be king after Saul's death, though till then he was only a subject.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites. 1015.

Partly to declare God's mind and his own will, that Solomon should be his successor; and so to cut off the claims and pretences which others of his sons might make to the crown; and partly to acquaint them with those directions which he had received from God by the Spirit, as appears from chap. xxviii. 11, &c., concerning the establishment of a new order and method in the ministration of the priests and Levites in the temple.

3 Now the Levites were numbered from the age of [b] thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. cir. 1045.

[b] Num. 4. 3, 47.

From the age of thirty years and upward; not only till fifty, as it was appointed, Numb. iv. 2, 3, but even till their death; for that was but a temporary law grounded upon a special reason, because the Levites were employed in carrying the tabernacle and sacred vessels from place to place; and therefore God would have them freed from those burdens when they came to feel the infirmities of age; which reason wholly ceasing upon the building of the temple, and their work being far easier than it had been, and their service being more a privilege than a burden, their time of service is justly and fitly prolonged.

4 Of which, twenty and four thousand *were* ‖ to set forward the work of the house of the LORD; and six thousand *were* [c] officers and judges:

‖ Or, *to oversee.*

[c] Deut. 16. 18. ch. 26. 29. 2 Chr. 19. 8.

To set forward the work of the house of the Lord, i. e. to take care that all the work of the temple about sacrifices and other parts or means of God's service should be punctually and diligently performed, either by themselves or others; which they were not to do all at once, but by courses, a thousand at a time, as we shall shortly see. *Officers and judges;* whose work it seems to have been to judge of and determine all difficult causes or differences which might arise, either among the inferior priests or Levites about their sacred administrations, or among the people, which being governed in all their concerns only by the laws of Moses, it was fit and necessary that the priests and Levites should be consulted and concerned in their matters.

5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments [d] which I made, *said* *David*, to praise *therewith*.

[d] See 2 Chr. 29. 25, 26. Amos 6. 5.

Porters; whose office was to take the charge of all the gates of the temple and its courts, that no forbidden or unclean person might enter there, and of the courts themselves, and of several chambers or buildings belonging to the temple and the service thereof: these also were to do their work by turns. *Four thousand praised the Lord with instruments;* whereof two hundred and eighty-eight were persons of greater skill than their brethren, and did instruct them, and had some authority over them.

6 And [e] David divided them into † courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

[e] Ex. 6. 16. Num. 26. 57. ch. 6. 1, &c. 2 Chron. 8. 14. & 29. 25.

† Heb. *divisions.*

David divided them into courses; which he did not by his own invention, but as *a man of God*, and *by the command of God*, and with the advice and concurrence of Gad and Nathan the prophets, as is manifest from 2 Chron. viii. 14; xxix. 25.

7 ¶ Of the [f] Gershonites *were*, ‖ Laadan, and Shimei.

[f] ch. 26. 21. ‖ Or, *Libni*, ch. 6. 17.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

The sons of Laadan, i. e. his posterity; and so in the following verses; for these could not be their immediate sons

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9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, ‖Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

‖ Or, *Zizah*, ver. 11.

The sons of Shimei; not that Shimei named ver. 9, but another, and possibly the son or grandson of that Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah † had not many sons; therefore they were in one reckoning, according to *their* father's house.

† Heb. *did not multiply sons.*

They were reckoned together as one family, and were not called by the name of their two immediate parents, but by the name of their grandfather Shimei.

g Ex. 6. 18.

12 ¶ [g]The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

h Ex. 6. 20.

13 The sons of [h]Amram; Aaron and Moses: and [i]Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, [k]to burn incense before the LORD, [l]to minister unto him, and [m]to bless in his name for ever.

i Ex. 28. 1. Heb. 5. 4.
k Ex. 30. 7. Num. 16. 40. 1 Sam. 2. 28. 1 Deut. 21. 5.
m Num. 6. 23.

That he should sanctify the most holy things; not positively, for so he could not sanctify them, they being already sanctified by God in the highest degree; but negatively, i. e. that he might keep them from pollution; for these most holy things were polluted when they were touched by any other persons. *He and his sons;* not only his eldest sons, the high priests successively, but all his posterity, or all the priests; for the works here following were not peculiar to the high priest, but common to all the priests, who might all *burn incense*, 2 Chron. xxix. 11; Luke i. 9, and to *minister* in the temple, and to bless the people in God's name, Numb. vi. 23; Deut. x. 8.

14 Now *concerning* Moses the man of God, [n]his sons were named of the tribe of Levi.

n See ch. 26. 23, 24, 25.

i. e. They were accounted only as common Levites, and were not priests; which is mentioned partly to secure the priesthood within the bounds to which God had confined it, lest they should presume to invade it upon a confidence in the nobleness of their extraction; and partly for the honour of Moses, and the demonstration of his eminent piety and self-denial, who willingly left the government to Joshua, and the priesthood to Aaron, and was content to have his posterity reduced to a very private and mean condition.

o Ex. 2. 22. & 18. 3, 4.

15 [o]The sons of Moses *were*, Gershom, and Eliezer.

p ch. 26. 24. ‖ *Shubael*, ch. 24. 23.

16 Of the sons of Gershom, [p]‖ Shebuel *was* the chief.

q ch. 26. 25.

17 And the sons of Eliezer *were*, [q]Rehabiah ‖ the chief. And Eliezer had none other sons; but the sons of Rehabiah † were very many.

‖ Or, *the first.* † Heb. *were highly multiplied.*

The sons of Eliezer, for *the son;* the plural number for the singular, as Gen. xlvi. 23; 1 Chron. ii. 8, 31, and oft elsewhere. *Rehabiah the chief*, Heb. *the first-born.* He is so called, not because others were born after him, but because none were born before him. See on Matt. i. 25.

‖ *Shelomoth*, ch. 24. 22.

18 Of the sons of Izhar; ‖ Shelomith the chief.

r ch. 24. 23.

19 [r]Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

s ch. 24. 26.

21 ¶ [s]The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and [t]Kish.

t ch. 24. 29.

22 And Eleazar died, and [u]had no sons, but daughters: and their ‖ brethren the sons of Kish [x]took them.

u ch. 24. 28.
‖ Or, *kinsmen.*
x See Num. 36. 6, 8.

23 [y]The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

y ch. 24. 30.

24 ¶ These *were* the sons of [z]Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of [a]twenty years and upward.

z Num. 10 17, 21.
a ver. 27. See Num. 1. 3. & 4. 3. & 8. 24. Ezra 3. 8.

As the Levites were anciently numbered from two several times, from the twenty-fifth year of their age, and from the thirtieth, Numb. iv. 3; viii. 24; in like manner and for the same reasons they are here numbered both from their twentieth year, as here, when they were more solemnly prepared for and instructed, and by degrees exercised, in some parts of their work; and from their thirtieth year, above, ver. 3, when they were admitted to the full and complete exercise of all the parts and works of their office. And the reason why they were now sooner admitted to service than they had been formerly by the constitution of Moses, is given in the next verses, because now their work was more easy, they being wholly discharged from that burdensome work of carrying the tabernacle and its utensils, which was too heavy for young and tender shoulders. To which may be added, that the number of the Israelites was greatly increased, and consequently the services which were to be performed by the Levites on their behalf were multiplied, and the work of the temple was much greater than that of the tabernacle, and therefore more of the Levites were to be employed, and consequently they were to be sooner taken into service.

25 For David said, The LORD God of Israel [b]hath given rest unto his people, ‖ that they may dwell in Jerusalem for ever:

b ch. 22. 18.
‖ Or, *and he dwelleth in Jerusalem, &c.*

26 And also unto the Levites; they shall no *more* [c]carry the tabernacle, nor any vessels of it for the service thereof.

c Num. 4. 5, &c.

Also unto the Levites; or rather, *as concerning the Levites*, of whom he is here speaking.

27 For by the last words of David the Levites *were* † numbered from twenty years old and above:

cir. 1015.
† Heb. *numbers.*

By the last words of David; by his last order and constitution, made by God's direction and *by the Spirit*, as hath been once and again noted and proved before. This is here added, to signify that this great affair was thus settled by David, not in his younger years, when it might have been thought to be the effect of youthful heat, and confidence, and presumption, and rashness; but when he was come to the greatest maturity, when he was old and near his death, and going to give up his account to his Lord and Maker of all his actions, and particularly of the alterations which he made in the service of God; which he declared was done *by the Spirit of God.* These were in a manner his dying words, which usually make the deepest impressions.

28 Because † their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

† Heb. *their station was at the hand of the sons of Aaron.* Neh. 11. 24.

All holy things, i. e. holy places, and garments, and vessels, and sacrifices, which were to be washed and cleansed from any filthiness which possibly might cleave to them.

29 Both for [d]the shewbread, and for [e]the fine flour for meat offering, and for [f]the unleavened cakes, and for [g]*that which is baked in* the ‖ pan, and for that which is fried, and for all manner of [h]measure and size;

d Ex. 25. 30.
e Lev. 6. 20. ch. 9. 29, &c.
f Lev. 2. 4.
g Lev. 2. 5, 7.
‖ Or, *flat plate.*
h Lev. 19. 35.

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This is to be understood either, 1. Particularly of the measure or quantity of fine flour, and wine, and oil, which was fixed by God's law. Or 2. Generally of all measures, used either in sacred or civil things, the public standards whereof were kept in the sanctuary or temple; of which see on Exod. xxx. 13; and therefore the care of keeping them inviolable, and producing them upon occasion, must needs belong to the priests, and under them to the Levites, who were to examine other measures and all things by them, as oft as occasion required, that so the priests might be at more leisure for their higher and greater employments.

30 And to stand every morning to thank and praise the LORD, and likewise at even;

The two solemn times of offering sacrifices; which work was attended with public prayer and thanksgiving.

31 And to offer all burnt sacrifices unto the LORD [i] in the sabbaths, in the new moons, and on the [k] set feasts, by number, according to the order commanded unto them, continually before the LORD:

[i] Num. 10. 10. Ps. 81. 3. [k] Lev. 23. 4.

Commanded unto them, i. e. unto those persons, the Levites, of whom he speaks. Or, *concerning them*, i. e. about those things.

32 And that they should [l] keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and [m] the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

[l] Num. 1. 53. [m] Num. 3. 6, -9.

The charge of the sons of Aaron, i. e. what the priests should commit to their charge, or command them to do.

CHAP. XXIV.

The priests are divided by lot into twenty-four orders. 1—19. *Ministers allotted them out of the Levites, out of the tribe of the Kohathites and Merarites*, 20—31.

NOW *these are* the divisions of the sons of Aaron. [a] The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

[a] Lev. 10. 1, 6. Num. 26. 60.

The divisions, i. e. the several branches into which that family was divided or distributed.

2 But [b] Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

[b] Num. 3. 4. & 26. 61.

i. e. Were the only persons to whom and to whose families the execution of that office was committed.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

According to their offices, or *courses*, or *prefectures*, i. e. allotting to each of them several times wherein they or theirs should by turns have the government of holy ministrations in the temple service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

Thus were they divided by lot; partly to prevent that envy or emulation which otherwise might arise among them; and partly that all men's minds and consciences might be fully satisfied in the order, now established by this Divine way of decision. *Governors of the house of God;* but that is no other than the sanctuary; and so it may seem to make this division improper and irregular, the several members of it being altogether the same. Or rather, of the things *of God*, i. e. of all persons ministering in the sanctuary, and of all holy ministrations done in it, and of all other *matters of the Lord*, as they are called by way of distinction from the *king's matters*, 2 Chron. xix. 11.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one † principal houshold being taken for Eleazar, and *one* taken for Ithamar.

† Heb. *house of the father.*

Or, the chief (which word is easily supplied out of the context) of *one house of the fathers was taken* (to wit, by lot) *for Eleazar*, (i. e. out of his family,) *and that which was taken* after it *was taken for Ithamar*, i. e. out of his family. The meaning is, that the first lot fell to Eleazar, and the second to Ithamar, and the third to Eleazar, and the fourth to Ithamar; and so successively, until all the families of Ithamar had received their lots; and afterwards all the lots came forth to the rest of Eleazar's families, which were double in number to those of Ithamar, as was said, ver. 4.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

The first lot came forth, to wit, out of the vessel, in which all the lots were promiscuously put together, and out of which they were severally taken.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to [c] Abijah,

c Neh. 12. 4, 17. Luke 1. 5.

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service [d] to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

d ch. 9. 25.

These were the orderings of them in their service: in this order and method they were to come to perform the offices of the temple. *To come into the house of the Lord, according to their manner*, i. e. to come into the temple every sabbath day, and to continue there all the week long until the next sabbath, when they were relieved by others, as the manner was: see 2 Kings xi. 5; 1 Chron. ix. 25. *Under Aaron their father*, i. e. under the inspection and direction of the high priest, whom he calls *Aaron*, because he represented his person, and executed his office, and also came out of his loins, and *their father*, because of the authority which by God's appointment he had over them, and that love, reverence, and obedience which they owed to him.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of Amram; [e] Shubael: of the sons of Shubael; Jehdeiah.

e ch. 23. 16, *Shebuel.*

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The rest of the sons of Levi; either such as were only Levites, and not priests; or rather, such as were not named or numbered before in this or the former chapter. *Jehdeiah;* who being, as it seems, an eminent person, or having a very numerous family, was not reckoned with or under his father's family, but was accounted as a distinct head of another family.

f ch. 23. 17. 21 Concerning [f]Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

Rehabiah, the son of Eliezer, chap. xxiii. 17. *The first was Jeshiah*, by birth or place.

g ch. 23. 18, *Shelomith.* 22 Of the Izharites; [g]Shelomoth: of the sons of Shelomoth; Jahath.

Shelomoth, called also *Shelomith*, chap. xxiii. 18.

h ch. 23. 19. & 26. 31. 23 And the sons *of* [h]*Hebron;* Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth.

The first; which word is fitly supplied both out of the rest of this verse, the *second*, *third*, and *fourth* having a manifest reference to the *first*, and out of 1 Chron. xxiii. 19; xxvi. 31, where it is expressed.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

i Ex. 6. 19. ch. 23. 21. 26 [i]The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

Jaaziah; the son either of Mahli; or rather, of Mushi last named; for Mahli's posterity comes ver. 28.

27 ¶ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

Beno; whose name is here repeated with his brethren, because he was the first-born and head of the rest, who were all reckoned with and under his family, as if they had been branches of it.

k ch. 23. 22. 28 Of Mahli *came* Eleazar, [k]who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

Kish; another of Mahli's sons, as appears from 1 Chron. xxiii. 21.

l ch. 23. 23. 30 [l]The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

Over against their brethren the sons of Aaron, i. e. answerable for number and order to those of the priests, so as there should be a several course of the Levites for each course of the priests. This is expressed concerning the singers, chap. xxv., and the like is implied concerning the porters, chap. xxvi., and is here sufficiently intimated concerning those Levites which were employed in other sacred ministrations. *The principal fathers over against their younger brethren;* the lots of the elder and younger brethren were promiscuously put together, and the order was settled as the lots came forth, without any regard to the age, or dignity, or number of the persons or families, the youngest family having the first course if they had the first lot, &c.

CHAP. XXV.

The number and offices of the singers out of the sons of Asaph, Heman, and Jeduthun, 1—7. Their division by lot into twenty-four orders, 8—31.

MOREOVER David and the captains of the host separated to the service of the sons of [a]Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: cir. 1015. a ch. 6. 33, 39, 44.

The captains of the host; both of the civil and sacred host, to wit, *all the princes of Israel, with the priests and the Levites*, whom David *gathered together*, chap. xxiii. 2, for this very end, that in their presence, and with their approbation and consent, all these things might be established; who are here fitly called *the captains of the host;* for the princes were, under David, the chief captains or commanders of the militia or trained bands of the kingdom: and as the Levites are called a *host*, and *the Lord's host*, Numb. iv. 3, and elsewhere, because of their number and order in holy ministrations; so these priests and Levites were the captains and governors of the rest. *Separated*, i. e. distributed them into their several ranks and orders; which, though chiefly done by David as a prophet, and by Divine direction, as hath been oft observed, yet is here imputed in part to the captains of the host, because it was done with their concurrence and approbation. *To the service of the sons of Asaph, &c.*, i. e. to the service of God under the conduct and command of these persons. *Who should prophesy*, i. e. praise God by singing the Psalms of David, (of which see on chap. xvi. 7,) and other sacred songs made by themselves, who were prophets in some sort, or by other prophets or holy men of God. Or this action of theirs is called *prophesying*, because it had been formerly performed by the prophets, and the sons of the prophets; of which see 1 Sam. x. 5; xix. 20; 2 Kings iii. 15; 1 Chron. xv. 19. *The number of the workmen;* of the persons employed in this sacred work.

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and ‖ Asarelah, the sons of Asaph under the hands of Asaph, which prophesied †according to the order of the king. ‖ Otherwise called *Jesharelah*, ver. 14. † Heb. *by the hands of the king*. So ver. 6.

Under the hands of Asaph, i. e. under his oversight and direction. *According to the order of the king;* in such manner and order as David appointed.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and ‖ Zeri, and Jeshaiah, Hashabiah, and Mattithiah, ‖ six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD. ‖ Or, *Izri*, ver. 11. ‖ Which Shimei mentioned, ver. 17.

The sons of Jeduthun, or, *his sons*, (the construct form being used before the absolute, of which there are examples in Scripture,) *Jeduthun*, called by his father's name; otherwise they are not *six*, unless either Jeduthun their father be included in that number, or Shimei, mentioned ver. 17, be one of them, as many learned men think. See the like, 1 Chron. xxiv. 23.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ‖ Uzziel, ‖ Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth: ‖ Or, *Azareel*, ver. 18. ‖ Or, *Shubael*, ver. 20.

5 All these *were* the sons of Heman the king's seer in the ‖ words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. ‖ Or, *matters*.

The king's seer, or *prophet*, which is the same thing. 1 Sam. ix. 9. Either he was a prophet as well as a singer; or he is thus called because he *prophesied* in the sense designed, ver. 1. And he is called *the king's seer*, either because the king took special delight in him, or because he frequently attended upon the king in his palace, executing his sacred office there, while the rest were constantly employed in the tabernacle. *In the words of God*, i. e. to

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sing such Divine songs as were inspired by God to the prophets or holy men of God. *To lift up the horn;* either, 1. Metaphorically, to extol and praise God for exalting *the horn* (i. e. the power and kingdom) *of David;* of which phrase see Psal. xcii. 10; cxxxii. 17. Or rather, 2. Properly, to praise God with the sound of a trumpet, (as was usual, as 2 Chron. v. 12; xiii. 12,) or some other musical instrument made of horn, which being a martial kind of music, might be most grateful to David's martial spirit; though he was also skilled in other instruments of music, which he used in the house of God, as is expressed in the next verse.

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, [b]† according to the king's order to Asaph, Jeduthun, and Heman.

b ver. 2. † Heb. *by the hands of the king.*

Under the hands, i. e. under his direction, as ver. 2. *According to the king's order to Asaph, Jeduthun, and Heman*, Heb. *by the hands of the king*, and *of Asaph, Jeduthun, and Heman*, i. e. according to the king's appointment, and under the conduct of Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

All that were cunning; who were so skilful that they were able to teach others. *Two hundred fourscore and eight;* which, together with their scholars, make up the four thousand mentioned chap. xxiii. 5.

8 ¶ And they cast lots, ward against *ward*, as well the small as the great, [c]the teacher as the scholar.

c 2 Chron. 23. 13.

Ward against ward, i. e. a ward, or rank, or course of Levites answerable to one of the priests, upon whom the Levites were to wait in their holy ministrations, chap. xxiii. 28. *As well the small as the great, the teacher as the scholar*, without any respect to their different ages or abilities.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

For Asaph to Joseph, i. e. for the family of Asaph, of which Joseph was. Here that clause, *he, his sons, and his brethren, were twelve*, is to be understood, as it is expressed in all the following verses, otherwise they do not make up that number of two hundred and eighty-eight mentioned ver. 7. *To Gedaliah, who*, Heb. *he;* which word being here expressed, is rightly understood and supplied in the rest.

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons, and his brethren, *were* twelve:

CHAP. XXVI.

The division of the porters, 1—12. *The gates assigned by lot*, 13—19. *The Levites have charge of the treasures of the temple*, 20—28. *Officers and judges*, 29—32.

CONCERNING the divisions of the porters: Of the Korhites *was* ‖Meshelemiah the son of Kore, of the sons of ‖Asaph.

‖ Or, *Shelemiah*, ver. 14. ‖ Or, *Ebiasaph*, ch. 6. 37. & 9. 19.

Not that famous *Asaph* the singer, but another *Asaph*, called also *Ebiasaph*, chap. vi. 37.

2 And the sons of Meshelemiah *were*, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom *were*, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethancel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God ‖ blessed him.

‖ That is, Obed-edom, as ch. 13. 14.

To wit, with a numerous posterity and other blessings, for his respect and affection to the ark. See 2 Sam. vi. 11.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.

That ruled throughout the house of their father; that had the command of their brethren and families, being, as some say, captains of hundreds or of thousands; of which see Exod. xviii. 25; 2 Kings xi. 9. *They were mighty men of valour:* this clause is divers times mentioned, because their office required both strength and courage; for they were to shut the doors of the temple, one whereof was so great and weighty, that in the second temple it required the help of twenty men to open and shut it, as Josephus, an eye-witness, reports. They were also to keep the guard, and to keep out all unclean or forbidden persons, who might sometimes presumptuously attempt to enter into the temple, as Uzziah did, and to prevent or suppress any tumults or disorders which might happen in the temple or in its courts, and to keep the treasures of the temple, ver. 20, 22, 24, 26, and to be *officers and judges over Israel*, ver. 29, and to manage *every matter pertaining to God and the affairs of the king*, ver. 32.

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7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also [a]Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief;)

[a] ch. 16. 38.

Taking away the birthright from the first-born, either absolutely for some gross miscarriage, as Gen. xlix. 4; or only in this respect, because he wanted either strength or valour, or some other qualification necessary for his office.

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

Having wards one against another; Heb. having *wards against* or *answerably to their brethren*, to wit, the other Levites, who were divided into twenty-four courses, as the priests also were, and so it seems were the porters.

13 ¶ And they cast lots, ‖ as well the small as the great, according to the house of their fathers, for every gate.

‖ Or, *as well for the small as for the great.*

They cast lots, as well the small as the great; determining the times and places of their service not by age or dignity, but merely by lot. *According to the house of their fathers;* a several lot being allowed for each several house. *For every gate,* that it might be known to whom the care of each gate was more especially committed.

14 And the lot eastward fell to ‖ Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

‖ Called, *Meshelemiah*, ver. 1.

A wise counsellor; which is noted as an excellent and useful accomplishment for his office, in which there was need of wisdom as well as courage, as may appear by the description of their work, ver. 20, &c. See the note on ver. 6.

15 To Obed-edom southward; and to his sons the house of † Asuppim.

† Heb. *gatherings.*

Asuppim; a place so called; or, *of gatherings;* so named either from the assembly of the elders, who met there to consult about the affairs of the temple; or from the people, who were there gathered together to hear the discourses and debates of the teachers of the law; or because the gifts of the people towards the house and worship of God were kept there. See 2 Kings xxii. 4; 2 Chron. xxv. 24.

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going ‖ up, ward against ward.

‖ See 1 Kin. 10. 5. 2 Chr. 9. 4.

Shuppim and Hosah for some reason were joined together in the custody of that gate. *The gate Shallecheth;* a gate of the court so called, as some think, because the ashes and filth of the temple were cast out on that side, which was the most convenient gate for that purpose, because that was a private quarter, the great ways to the temple lying on the other sides. *By the causeway of the going up;* by which causeway they went up towards the temple. *Ward against ward;* which may respect either, 1. The time of their watching, that when one guard went off another came on. Or rather, 2. The place of their guard; and so this may be understood, either, 1. Of this western quarter, where there was a double guard, either because there were two gates there, as some think, or for some other cause now unknown. Or rather, 2. Of all the quarters compared together; of all which having spoken, he adds this, that as one gate was over against another, the west against the east, and the north against the south, so one ward was over against another.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

Eastward were six Levites; for that being the chief gate of the temple, required a better guard. *Toward Asuppim,* i. e. *the house of Asuppim,* as it is called, ver. 15, where also it is said to be on the south side; on which there seems to have been a double guard both belonging to Obed-edom, ver. 15, one at the south gate, and the other at Asuppim; where possibly the sacred treasures, mentioned ver. 20. &c., were laid up, and therefore a particular guard was necessary. See on ver. 15.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

At Parbar, or, *as concerning Parbar,* which was another gate, or some building on the western quarter of the temple. *At the causeway,* which led to Parbar. *At Parbar;* at the gate or house itself; by which it may seem that this was a place of some importance, either the vessels of the temple, or some part of the treasures of God's house, being kept here.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* [b]over the treasures of the house of God, and over the treasures of the † dedicated things.

[b] ch. 28. 12. Mal. 3. 10.
† Heb. *holy things.*

Either these are the same kind of treasures, the latter phrase only explaining the former, the particle *and* being used for *that is;* or rather, they are two different kinds of treasures, the former containing the sacred vessels and other treasures, which by God's command were appropriated to the maintenance of the house, and worship, and ministers of God, as tithes, and first-fruits, and other things; and the latter only those things which had been freely given or dedicated to God for those ends; of which see ver. 26, 27.

21 *As concerning* the sons of ‖ Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* ‖ Jehieli.

‖ Or, *Libni*, ch. 6. 17.
‖ Or, *Jehiel*, ch. 23. 8. & 29. 8.

The sons of the Gershonite Laadan, chief fathers, i. e. which sons were chief fathers, or heads of the houses of their fathers. *Jehieli;* understand here, *and his sons,* which here follow.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

As *Shelomith and his brethren* were *over the treasures of the dedicated things,* ver. 26. But both may seem to have been subject and accountable to Ahijah, who was over both these kinds of treasures, ver. 20. Or Ahijah might have a general oversight into the management of those treasures as an auditor of the accounts, although the others had more dignity and power in the disposal of them.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

Or, *as concerning the Amramites,* &c. The meaning is, the persons here following were of these, or the most of these, families. Only here is none of the family of the Uzzielites; either because that family was now extinct; whence it is that we read no more of them in the Scripture, but only in this place, and Numb. iii. 27; or because there was none of them fit to be employed and trusted in these matters.

24 And [c]Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

[c] ch. 23. 16.

The prince or chief over all the treasures, and treasures mentioned either before or afterward, as his very title

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shows, which is peculiarly given to him, and to none of the rest.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and
d ch. 23. 18. [d]Shelomith his son.

His brethren by Eliezer; another son of Moses, Exod. xviii. 4.

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

† Heb. *Out of the battles and spoils.* 27 †Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

Heb. *to strengthen* it; either to make that building strong and substantial by these and other charges; or rather, to repair it when it should be built; for which they might the rather take particular care, because it was likely that every one would contribute to the building of the temple, and there would be no want for that use; but few would provide for the repairs of it, when by the injury of men or time it should receive any damage.

e 1 Sam. 9. 9. 28 And all that Samuel [e]the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

Shelomith is particularly named here, and ver. 26, because they were chiefly committed to his trust, he being, it seems, a person of eminent wisdom and faithfulness.

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the outward business
f ch. 23. 4. over Israel, for [f]officers and judges.

Chenaniah and his sons, who are probably thought to have been one thousand six hundred, for that sum added to the one thousand seven hundred, ver. 30, and the two thousand seven hundred, ver. 32, make up those six thousand Levites which *were officers and judges,* 1 Chron. xxiii. 4. *For the outward business;* for that business of the Lord and of the king (as it is explained here, ver. 30, 32) which was to be done without the temple, and without Jerusalem; for what was to be done within them was committed to other hands, as we have seen. *Over Israel,* synecdochically; i. e. over part of Israel, even over the midland part, and that which lay upon the sea-coast; for the other parts of the land on both sides of Jordan are here committed to others, ver. 30—32. *For officers and judges;* who shall be officers and judges over the people in the several cities and towns or parts of the land, to determine questions and controversies which might arise among them. And the reason why the Levites were intrusted with these matters was, because the common or municipal law of Israel, by which they had and held all their rights, was no other than the law of God, whereof the priests and Levites being the best and established interpreters, must needs therefore be the most proper judges of things depending thereupon.

30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thou-
† Heb. *over the charge.* sand and seven hundred, *were* †officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

On this side Jordan westward; in those parts of the land of Canaan which border upon Jordan, or are not very remote from it. *In all the business of the Lord,* i. e. in all things which did or should concern the house or worship of God; partly to take care that such monies as were either imposed by a tax, or freely given by the people, towards the building or repairing of the temple, or towards the sacrifices and other holy ministrations, should be gathered and received, and faithfully sent up to Jerusalem to be employed in that work; partly to see to the execution of all the laws of God among the people, and to restrain or punish wilful offenders against it. *In the service of the king;* not that all the king's businesses were managed by them; for it is apparent, both from the nature of the thing, and from Scripture, that the king's military affairs were managed by his captains, and his political or civil affairs were managed by the princes, and judges, and officers of other tribes; but because they served the king in the execution of his decrees, made pursuantly to the laws of God, by which the several rights of king and people were established, and all things both in church and commonwealth were to be ordered. Now as the king was the principal person intrusted with the execution of God's laws, so these Levites chiefly were his eyes by which he saw his people's transgressions, and his hands by which he inflicted due and deserved censures upon them for their miscarriages. And the doing of this was very much for *the service of the king,* whose throne was established and secured by such righteous administrations. Besides, they were to take care by their counsel and authority to keep the people in obedience to their king; which the Levites were most obliged and best obliged to do.

31 Among the Hebronites *was* [g]Jerijah g ch. 23. 19.
the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour
h See Josh. 21. 39. [h]at Jazer of Gilead.

In the fortieth year; which was his last year, in which he made all the orders and distributions of families and offices recorded in these chapters. *Jazer of Gilead* is here named, either because they were seated in or near that place, but for what cause it is now unknown; or because they were numbered there by some person sent by David to that purpose.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and †[i]affairs of the king.
† Heb. *thing.* i 2 Chron. 19. 11.

Two thousand and seven hundred chief fathers; which is a very great number to be employed about two tribes and a half, when all the rest of the tribes had only one thousand and seven hundred, ver. 30, besides those under Chenaniah; of whom see on ver. 29. But the reason hereof is plain, because the tribes without Jordan being more remote from the king's court, and from the place of public and solemn worship, needed more than ordinary help to instruct and keep them in the practice of the true religion, and the worship of God, and in obedience to their king.

CHAP. XXVII.

The twelve captains for every several month, 1—15. *The princes of the twelve tribes,* 16—22. *The numbering of the people is hindered,* 23, 24. *The chief keepers of David's treasures,* 25—31. *His counsellors and friends,* 32—34.

NOW the children of Israel after their number, *to wit,* the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

Their officers; the standing force or militia of Israel as it was settled under their several officers, as it here follows. *In any matter of the courses,* i. e. in all the business wherein the king had occasion for these persons, who were to attend upon him or his commands by courses or by turns. Or, *according to all the order* or *state of the divisions,* or, about the companies or courses into which they were distributed.

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Came in and went out, i. e. executed their office; which is commonly signified by this phrase, as Numb. xxvii. 17, and elsewhere. *Month by month;* who were to be armed and mustered, and to wait upon the king, either at Jerusalem, or in other places, as the king should see fit. By this order near three hundred thousand of his people were instructed and exercised in the use of their arms, and fitted for the defence of their king and kingdom when it should be needful, and in the mean time sufficient provision was made against any sudden tumults or irruptions of enemies. And this monthly course was contrived, that the burden of it might be easy and equally distributed among the people.

2 Over the first course for the first
a 2 Sam. 23. 8. ch. 11. 11. month *was* [a]Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

Jashobeam; of whom see 2 Sam. xxiii. 8; 1 Chron. xi. 11.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

Of Perez; or, of Pharez, of the posterity of Judah, Gen. xlvi. 12. This seems to be understood of Jashobeam, and to be mentioned as a reason why he was the chief, &c.; and the verse may be rendered thus, He was (which is easily understood out of the foregoing words) *of the children of Perez*, (and consequently of the tribe of Judah, to which the pre-eminence belonged, and of which Perez was,) and he was (or, therefore he was) *the chief* (to wit, in dignity and precedency, though not in power and authority, for these captains were equal in power, and Joab was their general) *of all the captains of the host*, (whose several names here follow,) and was *for the first month;* therefore he was first in order, and was captain for the first month.

4 And over the course of the second
‖ Or, *Dodo*, 2 Sam. 23. 9. month *was* ‖Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

Of his course was Mikloth the ruler; who was either, 1. The captain of this course after the death of this Dodai, as Zebadiah was after Asahel, ver. 7. But the differing phrase there and here sufficiently intimates that the same thing is not meant in both places. Or, 2. His lieutenant or deputy, in case of his necessary absence. But why should such a one be named here, and not in the rest of the courses? Or rather, 3. One of the officers of his course, who seems here particularly to be named as a person then of great note and eminency.

5 The third captain of the host for the
‖ Or, *principal officer*, 1 Kings 4. 5. third month *was* Benaiah the son of Jehoiada, a ‖chief priest: and in his course *were* twenty and four thousand.

A chief priest; or, *the chief priest;* or rather, *a chief prince*, as this Hebrew word is oft used, as Gen. xli. 45; xlvii. 22; 2 Sam. viii. 18; xx. 26; 1 Kings iv. 5; 2 Kings x. 11, and elsewhere. Probably he was not only a captain of this course, but a great officer in the court and state. For although the priests might take up arms in some special cases; yet it is not likely that such were constant officers in the king's army, especially seeing the rest of the captains here named were of other tribes. Besides, neither Benaiah nor Jehoiada was high priest at that time, but Zadok or Abiathar, and before them Abimelech, in whom the priesthood had been for a long time together, even in the days of Samuel, and Saul, and David, and Solomon.

6 This *is that* Benaiah, *who was*
b 2 Sam. 23. 20, 22, 23. ch. 11. 22, &c. [b]mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

Who seems to have been his father's lieutenant, because his father was captain of the king's guard, 2 Sam. viii. 18, and therefore needed a deputy in the one or in the other place.

7 The fourth *captain* for the fourth
c 2 Sam. 23. 24. ch. 11. 26. month *was* [c]Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

The fourth captain was Asahel the brother of Joab; by which, it seems, the foundation of this project was laid whilst David was in Hebron, during which time Asahel was slain, and David's forces were then divided into twenty-four courses, under twenty-four chief commanders, whereof Asahel was one; only it is probable that the number of their forces was much less than that which is here mentioned: but when David was fully settled in his whole kingdom, the design was perfected, and the numbers of their soldiers increased to this number. *His son after him*, i. e. after his death; of which see 2 Sam. ii. 23. *In his course;* not Asahel's, for in his time they were not so numerous, but Zebadiah his son.

8 The fifth captain for the fifth month *was*
Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

Shamhuth; supposed to be the same called *Shammah*, 2 Sam. xxiii. 11, and *Shammoth*, 1 Chron. xi. 27.

9 The sixth *captain* for the sixth month
d ch. 11. 28. *was* [d]Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh
e ch. 11. 27. month *was* [e]Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

The Pelonite; so called also 1 Chron. xi. 27, and the *Paltite*, 2 Sam. xxiii. 26.

11 The eighth *captain* for the eighth
f 2 Sam. 21. 18. ch. 11. 29. month *was* [f]Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

Of the Zarhites; of the family of the Zarhites.

12 The ninth *captain* for the ninth
g ch. 11. 28. month *was* [g]Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth
h 2 Sam. 23. 28. ch. 11. 30. month *was* [h]Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh
i ch. 11. 31. month *was* [i]Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth
‖ Or, *Heldai*, ch. 11. 30. month *was* ‖Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 ¶ Furthermore over the tribes of Israel:
the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

Over the children of Israel, i. e. these were *the princes of the tribes*, as they are called below, ver. 22, who were the most ancient and constant rulers of the tribes at all times, whether of war or peace; who seem to have had a superior power to these twenty-four captains, and therefore are named before them, chap. xxviii. 1, being probably the king's chief counsellors and assistants in the great affairs of his kingdom.

17 Of the Levites, [k]Hashabiah the son
k ch. 26. 30. of Kemuel: of the Aaronites, Zadok:

18 Of Judah, [l]Elihu, *one* of the brethren
l 1 Sam. 16. 6, *Eliab*. of David: of Issachar, Omri the son of Michael:

Elihu, called also *Eliab*, 1 Sam. xvi. 6.

19 Of Zebulun, Ishmaiah the son of Obadiah:
of Naphtali, Jerimoth the son of Azriel:

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20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

Of the most of the tribes, not of all; for Gad is omitted, probably because that tribe was joined with the Reubenites under one prince; and Asher, for some such reason, or for some other causes now unknown, and not worth our inquiry.

23 ¶ But David took not the number of them from twenty years old and under: [m] because the LORD had said he would increase Israel like to the stars of the heavens.

m Gen. 15. 5.

The meaning is, David, when he desired to number the people, he designed to number only those who were from twenty years old and upward, or (which is the same thing) those *that drew sword*, 1 Chron. xxi. 5, and not those who were *from twenty years old and under. He would increase Israel like to the stars of the heavens;* and therefore to number them all both above and under twenty years old, had been both an infinite trouble, and a tempting of God, or a questioning of the truth of his promises. And possibly this circumstance might in part deceive or quiet David's conscience, that his desire of knowing the number of his people did not proceed from distrust of God's promise or providence, but from a prudent care to know the true state and strength of his kingdom.

cir. 1017. 24 Joab the son of Zeruiah began to number, but he finished not, because [n] there fell wrath for it against Israel; neither † was the number put in the account of the chronicles of king David.

n 2 Sam. 24. 15. ch. 21. 7.

† Heb. ascended.

Began to number, to wit, all from twenty years old and upward, as David commanded him. *He finished not;* for *Levi and Benjamin he counted not*, 1 Chron. xxi. 6. *Because there fell wrath for it against Israel*, whilst he was doing the work; which was one reason which made him to cease. Heb. *And there fell*, &c. Though David numbered them with caution and limitation, as was noted before, yet this did not hinder God's wrath from falling upon Israel for this sin. *Neither was the number put in the account of the chronicles of king David:* the sense is either, 1. That the full number was not registered, because Levi and Benjamin were not counted by Joab. Or rather, 2. That David being sensible of and smarting for his sin, would not have the number brought in by Joab to him put into the public register, though God would have it recorded in Scripture for the instruction of succeeding ages. For he speaks not here of the account given in to the king, which was done, and was Joab's act; but of the putting of the account into the public records, which was not done, and which could not be done but by David's command or permission.

cir. 1015. 25 ¶ And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

Over the king's treasures; of gold or silver, or other things of great price, which for greater security were kept in Jerusalem, and in the king's palace; and thither the tribute money also was sent and committed to his care. *Over the storehouses* of the fruits of the earth, or that share of them which belonged to the king, which were laid up in the *fields*, or *cities*, or *villages*, or *castles*, as there was conveniency and occasion.

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

Over the king's husbandry.

27 And over the vineyards *was* Shimei the Ramathite: † over the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite:

† Heb. *over that which was of the vineyards.*

Over the vineyards, i. e. over the workmen and labourers in the vineyards; as the next officer is over the fruit of the vineyards. In like manner, one man was over the labourers in the fields, ver. 26, and another over the fruits of the fields put into stores after the manner, ver. 25.

28 And over the olive trees and the sycomore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the vallies *was* Shaphat the son of Adlai:

Sharon; a place famous for its fruitfulness. See Isa. xxxiii. 9; xxxv. 2.

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

The Ishmaelite; so called, either because he was born of that people, or had lived among them; or from some notable exploit which he did against them.

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a ‖ scribe: and Jehiel the ‖ son of Hachmoni *was* with the king's sons:

‖ Or, *secretary.* ‖ Or, *Hachmonite.*

A counsellor, a wise man, and a scribe; either one learned in the laws of God, which were also the laws of the land, by which all their counsels were to be ruled; or, the king's secretary. *With the king's sons*, as their tutor or governor.

33 And [o] Ahithophel *was* the king's counsellor: and [p] Hushai the Archite *was* the king's companion:

o 2 Sam. 15. 12. p 2 Sam. 15. 37. & 16. 16.

The king's counsellor; the person whose counsel in matters of state the king most prized and followed. *The king's companion*, or his friend, as he is called, 2 Sam. xv. 37; the person whom he most trusted with all his secrets, and whose conversation was most pleasant and acceptable to him.

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and [q] Abiathar: and the general of the king's army *was* [r] Joab.

q 1 Kin. 1. 7. r ch. 11. 6.

After Ahithophel, i. e. after his death, these were his chief counsellors.

CHAP. XXVIII.

David in a solemn assembly declareth God's favour to him, and promise to his son Solomon; exhorteth them to fear God, and encourageth Solomon to build the temple, 1—10; *giveth him a pattern for the form, and gold and silver for the materials*, 11—21.

AND David assembled all the princes of Israel, [a] the princes of the tribes, and [b] the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and [c] the stewards over all the substance and ‖ possession of the king, ‖ and of his sons, with the ‖ officers, and with [d] the mighty men, and with all the valiant men, unto Jerusalem.

a ch. 27. 16. b ch. 27. 1, 2. c ch. 27. 25. ‖ Or, *cattle.* ‖ Or, *and his sons.* ‖ Or, *eunuchs.* d ch. 11. 10.

This assembly seems to be distinct from that chap. xxiii. 2, and more general, as may be gathered from the persons said to be assembled here and there. Though others think them to be the same, and this to be a return to his former discourse.

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2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me,* [e]I *had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for [f]the footstool of our God, and had made ready for the building:

[e] 2 Sam. 7. 2. Ps. 132. 3, 4, 5.

[f] Ps. 99. 5. & 132. 7.

David stood up; partly out of reverence to God and his word, which was the matter of the following discourse; and partly out of respect to this great and honourable assembly. *My brethren;* so he calls the princes and chief rulers, both because they had a share with him, though under him in the government; and in compliance with the Divine command, that *the king* should *not be lifted up above his brethren,* Deut. xvii. 20. *An house of rest for the ark;* a place where it might be fixed, and no more removed from place to place, as it had been. *And for the footstool;* the word *and* is here put expositively for by the *footstool,* &c., he means the ark.

3 But God said unto me, [g]Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed †blood.

[g] 2 Sam. 7. 5, 13. 1 Kin. 5. 3. ch. 17. 4. & 22. 8.

† Heb. *bloods.*

4 Howbeit the LORD God of Israel [h]chose me before all the house of my father to be king over Israel for ever: for he hath chosen [i]Judah *to be* the ruler; and of the house of Judah, [k]the house of my father; and [l]among the sons of my father he liked me to make *me* king over all Israel:

[h] 1 Sam. 16. 7, —13.

[i] Gen. 49. 8. ch. 5. 2. Is. 60. 7. & 78. 68.

[k] 1 Sam. 26. 1.

[l] 1 Sam. 16. 12, 13.

5 [m]And of all my sons, (for the LORD hath given me many sons,) [n]he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

[m] ch. 3. 1, &c. & 23. 1.

[n] ch. 22. 9.

It is not my fancy or fond affection, but God's express will, that Solomon should be preferred before his elder brethren; and therefore all of you are obliged to submit to him, and accept of him as your king by Divine appointment.

6 And he said unto me, [o]Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

[o] 2 Sam. 7. 13, 14. ch. 22. 9, 10. 2 Chro. 1. 9.

7 Moreover I will establish his kingdom for ever, [p]if he be †constant to do my commandments and my judgments, as at this day.

[p] ch. 22. 13.

† Heb. *strong.*

As he hath begun and hitherto continued in some good measure to do.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

In the audience of our God, i. e. I do here exhort and charge you every one, calling God who is here present, and this congregation, wherein all Israel are present by their representatives, for witness against you, if you do not follow my counsel. *Keep and seek for all the commandments of the Lord; keep* those commands which you know, and *seek for* or *search into* what you are yet ignorant of, that you may distinctly understand the whole will of God, and all the parts of your duty, and seriously give up yourselves to the practice thereof.

9 ¶ And thou, Solomon my son, [q]know thou the God of thy father, and serve him [r]with a perfect heart and with a willing mind: for [s]the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: [t]if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

[q] 1 Jer. 9. 24. Hos. 4. 1. John 17. 3.

[r] 2 Kin. 20. 3. Is. 101. 2.

[s] 1 Sam. 16. 7. 1 Kin. 8. 39. ch. 29. 17.

[t] 2 Chr. 15. 2.

Ps. 7. 9. & 139. 2. Prov. 17. 3. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23.

Know thou the God; know him, so as to love him and serve him, as it follows; for words of knowledge in Scripture use commonly imply affection and practice: or *acknowledge* him as thy God, by loving and obeying him; for otherwise Solomon did already know God, having doubtless been very well instructed in the knowledge of God's nature and law. *The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts:* if thou dost only put on a profession of religion, to please me and secure thy hopes of the kingdom; or if thy obedience to God be insincere and with grudging; thou mayst indeed deceive me, but thou canst not deceive him, for he searcheth thy inward thoughts, and the motions of thy heart. *If thou forsake him;* if when I am dead and gone, and thou art perfectly at thy own dispose, thou shalt cast off that religion and fear of God of which thou now makest profession, and shalt continue to do so without true repentance for thine errors. *He will cast thee off for ever;* notwithstanding all his promises made to me and to my seed, and that great honour and favour which he hath showed to thee, with which possibly thou mayst flatter thyself.

10 Take heed now; [u]for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it.*

[u] ver. 6.

For the sanctuary; or, *for a sanctuary,* i. e. which is to be a sanctuary for him, to wit, for the ark to dwell in. *Be strong;* take courage and resolution to break through all difficulties, troubles, discouragements, or oppositions which thou mayst possibly meet with.

11 ¶ Then David gave to Solomon his son [x]the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

[x] See Ex. 25. 40. ver. 19.

The pattern of the porch, to wit, of the temple; which is necessarily to be understood. *The houses thereof;* either, 1. The houses of the porch, so called because they went through the porch into them. Or rather, 2. The houses of the temple, manifestly understood in the next foregoing clause of this verse, to wit, the holy place, and the holy of holies; which may well pass for two houses, because they were separated by a partition; and because they were of differing dimensions, as appears by 1 Kings vi. 2, 20, especially seeing the holy place is called *the greater house,* 2 Chron. iii. 5, comparatively to the holy of holies, which was the lesser house, and so you have two houses. *The inner parlours thereof;* by these he seems to understand all those rooms which were made *against the wall of the house round about,* as it is said, 1 Kings vi. 5, which are here called by divers names, according to the difference of their situation or use. *The place of the mercy-seat,* i. e. in what particular part of the holy of holies it was to be placed.

12 And the pattern † of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, [y]of the treasuries of the house of God, and of the treasuries of the dedicated things:

† Heb. *of all that was with him.*

[y] ch. 26. 20.

And the pattern of all, for *even the pattern of all;* for this clause belongs both to the foregoing and the following particulars. *By the spirit;* by the Spirit of God, as is evident from ver. 19. For seeing all the particulars of the tabernacle built by Moses were suggested to him by God's Spirit, by which even the workmen were inspired, Exod. xxv. 40; xxxi. 3, it is not credible that God would use less care and exactness in the building of this far more glorious and durable work. *Of all the chambers, &c.;* all which were within the courts, or adjoining to them, as the other chambers, ver. 11, were adjoined to the house.

13 Also for the courses of the priests and the Levites, and for all the work of the service of the

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house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

Whether they were large and fixed in one place, whereof there were ten in the holy place, 1 Kings vii. 49, or such as were less and loose to be carried from place to place, as need required.

16 And by weight *he gave* gold for the tables of shewbread, for every table; and *likewise* silver for the tables of silver:

The tables of shew-bread: by this, and 2 Chron. iv. 19, it appears that there were divers tables to be used either successively or together about the shew-bread; but one of them seems to have been of more eminency and use than the rest, and therefore it is most commonly called *the table of the shew-bread*, in the singular number. But of this and the rest of the utensils here named, see the notes on Exodus.

17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the [f]cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

f Exod. 25. 18,—22. 1 Sam. 4. 4. 1 Kings 6. 23, &c.

Of the chariot of the cherubims, i. e. *of the cherubims*, which Solomon was to make, of which see 1 Kings vi. 23, (for those which were fastened to the mercy-seat were made by Moses long before,) which he fitly compares to a *chariot*, because within them God is oft said to *sit* and to *dwell*, as 2 Kings xix. 15; Psal. lxxx. 1; xcix. 1; and sometimes he is said to *ride upon a cherub*, Psal. xviii. 10. And because a *chariot* is made to carry a person from place to place, this expression may be used to intimate that God was not so fixed to them by the building of his temple, but that he both could and would remove from them if they forsook him. And when they did so, God did make use of the chariot of his cherubims to convey himself away from them, as is noted, Ezek. x. 15, &c. *Covered the ark;* not above it, for that was done by Moses's cherubims, but before it, to keep it from the eyes of the high priest when he entered into the most holy place, 1 Kings vi. 23.

19 All *this, said David,* [a]the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

a See Ex. 25. 40. ver. 11, 12.

The meaning is either, 1. That God revealed this to Samuel, (see 1 Chron. ix. 22,) or Gad, or Nathan, or some other man of God, who put it into writing, and by them to David. Or, 2. That God did, as it were, by his own hand and finger, (wherewith he wrote the ten commandments, Exod. xxxi. 18,) write these things upon the table of my mind, which now I deliver to thee.

20 And David said to Solomon his son, [b]Be strong and of good courage, and do *it:* fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; [c]he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

b Deu. 31. 7, 8. Josh. 1. 6, 7, 9. ch. 22. 13.

c Josh. 1. 5.

Be strong and of good courage. See the notes on ver. 10.

21 And, behold, [d]the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship [e]every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

d ch. 24. & 25, & 26.

e Ex. 35. 25, 26. & 36. 1, 2.

CHAP. XXIX.

David, by his example and entreaty, 1—5, *causes the princes and people to offer willingly,* 6—9. *David's thanksgiving and prayer,* 10—19. *The people having blessed God and sacrificed, make Solomon king,* 20—25. *David's reign and death,* 26—30.

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, *is yet* [a]young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God. 1015.

a 1 Kin. 3. 7. ch. 22. 5. Prov. 4. 3.

Is yet young and tender, comparatively; for he was now married, as appears by comparing 2 Chron. ix. 30; xii. 13.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; [b]onyx stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

b See Is. 54. 11, 12. Rev. 21. 18, &c.

Stones to be set; diamonds, or emeralds, or rubies, or any of those precious stones which are usually set in rings or such things.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

Of mine own proper good; of that which I have reserved as a peculiar treasure to my own use, after I had separated those things which I had devoted to God.

4 *Even* three thousand talents of gold, of the gold of [c]Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

c 1 Kings 9. 28.

The gold of Ophir was accounted the best and purest gold; of which see Job xxii. 24; xxviii. 16; Isa. xiii. 12; by which it appears that those hundred thousand talents mentioned before, chap. xxii. 14, were a coarser and impurer sort of gold. *To overlay the walls of the houses withal;* the walls of the temple with gold, and of the rooms adjoining to it with silver beaten out into plates, and put upon the other materials here and there as it was thought fit.

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing †to consecrate his service this day unto the LORD?

† Heb. *to fill his hand.*

To consecrate his service, Heb. *to fill his hand,* i. e. to offer an offering, as Exod. xxxii. 29; Lev. viii. 33, as I have done.

6 ¶ Then [d]the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds,

d ch. 27. 1.

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e ch. 27. 25, &c. with e the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of f ch. 26. 21. f Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perg 2 Cor. 9. 7. fect heart they g offered willingly to the LORD: and David the king also rejoiced with great joy.

The people rejoiced, because this was both an effect of God's grace in them, and an eminent token of God's favour and goodness to be continued to them, and a good pledge that this great and long-desired work of the building of the temple would receive a certain and a speedy accomplishment.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever.

h Mat. 6. 13. 1 Tim. 1. 17. Rev. 5. 13. 11 h Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine:* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

Thine, O Lord, is the greatness and the power, i. e. thou art great and powerful, &c. *As head above all;* as the sovereign Lord and Owner of all persons and things.

i Rom. 11. 36. 12 i Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

Thou reignest over all, i. e. thou disposest of riches and honour as thou pleasest. *To give strength unto all;* even to the weakest, whom thou canst make strong; and to the strongest, who are weak without thy help.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should † be able to offer so willingly after this sort? for all things *come* of thee, and † of thine own have we given thee.

† Heb. *retain*, or, *obtain strength.* † Heb. *of thine hand.*

That we should be able to offer so willingly, i. e. that thou shouldst give us both such riches out of which we should be able to make such an offering, and such a willing and free heart to offer them; both which are thy gifts, and the fruits of thy good grace and mercy to us. *Of thine own have we given thee;* we return only what we have received, and therefore we do only pay a debt to thee, and do not hereby oblige thee, or deserve any thing from thee.

k ch. 30. 12. Heb. 11. 13. 1 Pet. 2. 11. l Job 14. 2. Ps. 90. 9. & 102. 11. & 144. 4. † Heb. *expectation.* 15 For k we *are* strangers before thee, and sojourners, as *were* all our fathers: l our days on the earth *are* as a shadow, and *there is* none † abiding.

These words may contain a reason, either, 1. Of the first clause of ver. 14, *Who am I*, &c., i. e. what mean and contemptible creatures are we, and how unworthy of so high a favour! *for*, saith he here, *we*, I and my people, as it is ver. 14, *are strangers*, &c., poor pilgrims, who bring nothing into the world, and pass hastily through it, and can carry nothing with us out of it. Or rather, 2. Of the last clause of that 14th verse, *of thine own*, &c. For the land which we possess is thine, not ours; we are not the proprietors or perpetual possessors of it, but only thy tenants: and as our fathers once were mere *strangers* in it, even with or before men, Psal. cv. 12; so we at this day are no better with or before thee, having no absolute right and title in it, but only to travel through it, and sojourn in it for that short time that we live in the world. And thus the argument seems to be borrowed from Lev. xxv. 23, where this is given as a reason why the inheritances of the land of Canaan could not be sold for ever, but only till the jubilee; *for*, saith God, *the land is mine*, as to dominion and propriety, *for ye* were (or *for*, or *but you* are) only *strangers and sojourners with me. There is none abiding:* we only give to thee what we must shortly leave, and what we cannot keep to ourselves; and therefore it is a great favour that thou wilt accept such offerings; or, and therefore we are not perpetual possessors of this land, and the fruits of it, but only pilgrims and passengers through it.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou m triest the heart, and n hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are ‖ present here, to offer willingly unto thee. m 1 Sam 16. 7. ch. 28. 9. n Prov. 11. 20. ‖ Or, *found.*

By the largeness of their offering I discern the sincerity, willingness, and generosity of their hearts towards thee; for David judged, as in reason and charity he ought, of the tree by its fruit, and of their hearts by their actions.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and ‖ prepare their heart unto thee: ‖ Or, *stablish.* Ps. 10. 17.

Keep this for ever in the imagination of the thoughts of the heart of thy people; since it is from thy grace that thy people have such willing minds to thy service, as was before acknowledged, I beg the continuance of that grace to them, that they may persist in the same generous and pious disposition towards thee and thy worship. *Prepare their heart unto thee*, or rather, as it is in the margin, *stablish* or *confirm*, &c. Thou who hast begun a good work, confirm and carry it on by thy grace, otherwise it will languish, and this very people will prove degenerate.

19 And o give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which p I have made provision. o Ps. 72. 1. p ver. 2. ch. 22. 14.

By purchasing the place, 1 Chron. xxi., and providing for the expenses of the work.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

The Lord with religious, and the king with civil worship, as it is evident.

21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

. *Unto the Lord;* before the ark which was there. *For all Israel;* either, 1. On the behalf of all Israel, to praise God in their names, to procure God's presence and blessing for them all. Or, 2. So many, that the feasts which, after the manner, were made of the remainders of the sacrifices,

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were abundantly sufficient for all the Israelites which were then present and desired to partake of them; or for all the governors of Israel there assembled, who may well pass under the name of *all Israel*, because they represented them all.

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and [q] anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

[q] 1 Kings 1. 35, 39.

Before the Lord, i. e. before the ark, in courts or places as near to it as they conveniently could. Or, as in God's presence, in a solemn and religious manner, praising God for this great mercy, and begging his blessing upon this great affair. *The second time.* This is called the *second time* in reference to the first time, which was either, 1. When he was made king during Adonijah's conspiracy, of which see 1 Kings i. 34, &c. And so this was done after David's death, and not upon *that day*, when this feasting and solemnity lasted, as the words at first view seem to insinuate, this being related in the same verse, and immediately after the relation of the feast. But there are examples of things done at distant times put together in one verse, as Acts vii. 15, *So Jacob went down into Egypt, and died, he, and our fathers*, i. e. first *he, and* afterwards *our fathers.* So here, *They did eat——on that day with great gladness, and* afterward *they made Solomon——king the second time.* And this opinion seems to be confirmed by the following passages, in which it is related, that at this same time *they anointed Zadok to be priest*, and that *Solomon* was *king instead of David*, and that *all Israel*, and *all David's sons, submitted to him;* all which was not done till after David's death, as may be gathered by comparing this with 1 Kings i., ii. Or, 2. In 1 Chron. xxiii. 1, where it is said that *David——made Solomon his son king over Israel*, i. e. he declared him his successor. And so this *second time* was during David's life. And what David had more privately declared, chap. xxiii., he now more solemnly owns in this great and general assembly, in which, by David's order, and the consent of all that assembly, Solomon was anointed king, i. e. to be king after his father's death. And this opinion the text seems most to favour. For it is said, *And they made Solomon king*, &c.: *they;* who? That must be fetched out of the foregoing words and verses, *they* who *did eat and drink before the Lord on that day with great gladness*, as it is here said; and then immediately it follows, and that with a copulative conjunction, *and they made Solomon king*, &c., which without violence cannot be pulled away from the foregoing words. And therefore *they* must be David and *all the congregation*, who were then present, ver. 20, of whom it is said, *they sacrificed*, &c., ver. 21, and they *did eat*, &c., and *they made Solomon*, &c. The great objection against this opinion is, that they *anointed Zadok to be priest* at this time, which was not done till after David's death; for till then Abiathar was not *thrust out from being priest*, &c., 1 Kings ii. 26, 27. This indeed is a difficulty, but not insoluble. It must be remembered that the high priest had his vicegerent who might officiate in his stead, when he was hindered by sickness or other indispensable occasion; and that there seems to be something more than ordinary in Zadok's case; for although Abiathar was properly the high priest, yet Zadok seems after a sort to be joined in commission with him, as we see 2 Sam. xv. 29; xix. 11; and it is expressly said, *Zadok and Abiathar were priests*, 2 Sam. xx. 25; 1 Kings iv. 4. And it may be further considered, that this anointing of Zadok might be occasioned by some miscarriage of Abiathar not recorded in Scripture. Possibly he was unsatisfied with this design of translating the crown to Solomon, and did now secretly favour Adonijah's person and right, which afterward he did more openly defend; which being known to David by information, might induce him and the princes who favoured Solomon to take this course; which they might the more willingly do, in consideration of that Divine threatening, 1 Sam. ii. 31, &c., of translating the priesthood from Ithamar's and Eli's house, of which Abiathar was, to Eleazar's line, to which it had been promised to perpetuity, Numb. xxv. 13, of which line Zadok was. And they might judge this a fit season, or might be directed by God at this time, to execute that threatening to the one, and promise to the other family. And yet this action of theirs in anointing Zadok did not, as I suppose, actually constitute him high priest, but only settled the reversion of it upon him and his line after Abiathar's death. Even as David's making Solomon king, chap. xxiii. 1, and their anointing *Solomon to be the chief governor here*, did not put him into actual possession of the kingdom, but only gave him a right to it in reversion after the present king's death, as Samuel's anointing of David, 1 Sam. xvi., had done to David before him. Hence, notwithstanding this anointing, Abiathar continued to exercise his office till Solomon thrust him out, 1 Kings ii. 27; and even after he was removed from the execution of his office, yet he was reputed the priest till he died, being so called 1 Kings iv. 4. And this I hope may in some sort resolve that difficulty. For the other arguments, they seem not considerable. For as for what follows, ver. 23—25, *Then Solomon sat on the throne*, &c., that indeed seems to belong to the time after David's death, being sufficiently separated from this ver. 22, and not so knit to the foregoing words as those words, *and they made Solomon king*, &c., are. And for the particle *then*, that is confessed by all to be often used at large and indefinitely for *about*, or *after that time. To be the chief governor*, i. e. to be king after David's death. *Zadok to be priest;* of which the last note but one.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

On the throne of the Lord, i. e. on the throne of Israel, which is called *the throne of the Lord*, either more generally, as all thrones are the Lord's, *by whom kings reign*, Prov. viii. 15, and magistrates are ordained, Rom. xiii. 1, 2; or more specially and peculiarly; either, 1. Because the Lord himself was in a peculiar manner the King and Governor of Israel, not only in the time of the judges, but afterward, Psal. xliv. 4; lxxxix. 18; cxlix. 2; Isa. xxxiii. 22. Or, 2. Because it was the throne of Christ the Lord, whose vicegerents David, and Solomon, and their successors were, for whom this throne was reserved, and by whom it was to be established and enjoyed for ever, Luke ii. 32, 33. Or, 3. *The throne of the Lord* is put for *the throne of the people of the Lord*, by a concise and short manner of speech, which is frequent in the Hebrew language; as when *the key of David* is put for *the key of the house of David;* and *the mountain of the Lord*, for *the mountain of the Lord's house.* Or, 4. Because this throne fell to Solomon not by right of inheritance, for he had elder brethren, but by the special appointment and gift of the Lord. And so this *of the Lord* is the genitive case of the efficient, as the learned call it, and signifies *which the Lord gave* him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, [r] † submitted themselves unto Solomon the king.

[r] Eccles. 8. 2. † Heb. *gave the hand under Solomon*: See Gen. 24. 2. & 47. 29. 2 Chro. 30. 8. Ezek. 17. 18.

Heb. *Put their hands under Solomon*, i. e. they owned him for their king, and themselves for his subjects, and swore fealty to him; which possibly they now did after the ancient manner, with that ceremony of putting their hands under his thigh, which was used in swearing, Gen. xxiv. 2; xlvii. 29; or at least the thing is signified by a phrase taken from that practice formerly used, though now neglected; it being usual in all nations and languages to signify present things by phrases taken from ancient customs.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and [s] bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

[s] 1 Kin. 3. 13. 2 Chro. 1. 12. Eccles. 2. 9.

Such royal majesty, i. e. such honour and reputation, together with power and riches, and all things which make a king great and glorious. *Any king;* either David or Saul, or any of the former governors of Israel, the word *king* being oft used in a large sense for any governor.

26 ¶ Thus David the son of Jesse reigned over all Israel.

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This sacred writer having mentioned the anointing of Solomon to be king, ver. 22, and upon that occasion proceeded to give a further account of Solomon's actual settlement in his kingdom, and of his prosperous and glorious management of it, ver. 23—25, he now returns to his main and proper business, to give an account of the close of David's reign and life. *Thus*, i. e. in manner hitherto expressed, *David——reigned*, &c.

t 2 Sam. 5. 4. 1 Kin. 2. 11.
u 2 Sam. 5. 5.

27 [t] And the time that he reigned over Israel *was* forty years; [u] seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

x Gen. 25. 8.
y ch. 23. 1.

28 And he [x] died in a good old age, [y] full of days, riches, and honour: and Solomon his son reigned in his stead.

Full of days; fully satisfied with the days which God had given him, having had the happiness to see his beloved Solomon settled in his throne, being now weary of this life, and desiring to be with God.

29 Now the acts of David the king, first and last, behold, they *are* written in

‖ Or, *history.* † Heb. *words.*

the ‖ † book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

Either in the two Books of Samuel, as they are now called, which were written part by Samuel, and part by Nathan and Gad; or in the annals or chronicles of that kingdom, which were written by Nathan and Gad, who were not only prophets, but historiographers or annalists; out of which they or some other prophets took, by the direction of God's Spirit, such passages as were most important and useful to the church and to the world in succeeding ages.

30 With all his reign and his might, [z] and the times that went over him, and over Israel, and over all the kingdoms of the countries.

z Dan. 2. 21.

The times that went over him, i. e. the changes which befell him, both his persecutions and manifold troubles, and his great successes and achievements; the word *time* or *times* being oft put for things done or happening in them, as Psal. xxxi. 15; lxxvii. 5. *Of the countries*, Heb. *of these countries*, to wit, bordering upon the land of Canaan, or not far from it.

THE SECOND BOOK OF THE CHRONICLES.

CHAP. I.

King Solomon's solemn offering at Gibeon, 1—6. *His choice of wisdom is blessed by God*, 7—12. *His strength and wealth*, 13—17.

B. C. 1015.
a 1 Kin. 2. 46.
b Gen. 39. 2.
c 1 Chron. 29. 25.

AND [a] Solomon the son of David was strengthened in his kingdom, and [b] the LORD his God *was* with him, and [c] magnified him exceedingly.

Was strengthened, or *established*, after his seditious brother Adonijah and his partisans were suppressed; and he was received with the universal consent and joy of his princes and people.

d 1 Chron. 27. 1.

2 Then Solomon spake unto all Israel, to [d] the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

Then Solomon spake, to wit, concerning his intention of going to Gibeon, and that they should attend him thither, as the next verse shows.

e 1 Kin. 3. 4. 1 Chron. 16. 39. & 21. 29.

3 So Solomon, and all the congregation with him, went to the high place that *was* at [e] Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

To the high place; upon which the tabernacle was placed; whence it is called *the great high place*, 1 Kings iii. 4.

f 1 Sam. 6. 2, 17. 1 Chro. 15. 1.

4 [f] But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

1045.

He separated the ark from the tabernacle, and brought it to Jerusalem, because there he intended to build a far more noble and lasting habitation for it.

g Ex. 27. 1, 2. & 38. 1, 2.
h Ex. 31. 2.

5 Moreover [g] the brasen altar, that [h] Bezaleel the son of Uri, the son of Hur, had made, ‖ he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

‖ Or, *was there.*

He put; either Moses, mentioned ver. 3, or Bezaleel, here last named, by the command and direction of Moses; or David, who may be said to put it there, because he continued it there, and did not remove it, as he did the ark from the tabernacle. *Sought unto it*, i. e. sought the Lord and his favour by hearty prayers and sacrifices in the place which God had appointed for that work, Lev. xvii. 3, 4.

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and [i] offered a thousand burnt offerings upon it.

i 1 Kings 3. 4.

i. e. *Which* altar. But that he had now said, ver. 5, and therefore would not unnecessarily repeat it. Or rather, *who;* and so these words are emphatical, and contain a reason why Solomon went thither, because the Lord was there graciously present to hear prayers and receive sacrifices.

k 1 Kings 3. 5, 6.

7 ¶ [k] In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

In that night, after those sacrifices were offered. *Did God appear*, in a dream, of which see the notes on 1 Kings iii. 5, &c.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me [l] to reign in his stead.

l 1 Chr. 28. 5.

9 Now, O LORD God, let thy promise unto David my father be established: [m] for thou hast made me king over a people † like the dust of the earth in multitude.

m 1 Kings 3. 7, 8.
† Heb. *upon me the dust of the earth.*

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n 1 Kin. 3. 9.
o Num. 27. 17. Deut. 31. 2.

10 nGive me now wisdom and knowledge, that I may ºgo out and come in before this people: for who can judge this thy people, *that is so* great?

What one man is sufficient to govern so numerous a people?

p 1 Kings 3. 11, 12, 13.

11 pAnd God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

The life of thine enemies, i. e. the taking away of their lives.

q 1 Chron. 29. 25. ch. 9. 22. Eccles. 2. 9.

12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as qnone of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

To the high place, or, *from the high place*; for the Hebrew prefix *lamed*, which commonly signifies *to*, is sometimes put for the Latin *de*, which signifies *from*.

r 1 Kings 4. 26. & 10. 26. &c. ch. 9. 25.

14 rAnd Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

Of this and the three following verses, see the notes on 1 Kings x. 26, &c.

s 1 Kings 10. 27. ch. 9. 27. Job 22. 24. † Heb. *gave.*

15 sAnd the king † made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance.

t 1 Kings 10. 28, 29. ch. 9. 28. † Heb. *the going forth of the horses which was Solomon's.*

16 tAnd † Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, † by their means.

† Heb. *by their hand.*

CHAP. II.

Solomon appointeth workmen to build the temple: his embassage to king Huram for workmen and materials, promising to furnish him with victuals. 1—10. *Huram's kindness*, 11—16. *Solomon numbereth and divideth the workmen*, 17, 18.

a 1 Kin. 5. 5.

AND Solomon ªdetermined to build an house for the name of the LORD, and an house for his kingdom.

i. e. A royal palace for himself and his successors. This whole chapter, for the substance of it, is contained in 1 Kings v.. and in the notes there it is explained, and the seeming differences reconciled.

b 1 Kings 5. 15. ver. 18.

2 And bSolomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

‖ Or, *Huram.* 1 Kings 5. 1. c 1 Chron. 14. 1.

3 ¶ And Solomon sent to ‖Huram the king of Tyre, saying, cAs thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

Which words may be commodiously understood from the nature of the thing, and from the following words, such ellipses being frequent in the Hebrew. Or, without any ellipsis, the sense, being here suspended, is completed ver. 7, so *send me*, &c., the 4th, 5th, and 6th verses being inserted by way of parenthesis, to usher in and enforce his following request.

d ver. 1.

4 Behold, dI build an house to the name of the LORD my God, to dedicate *it* to him, *and* eto burn before him † sweet incense, and for fthe continual shewbread, and for gthe burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

e Ex. 30. 7. † Heb. *incense of spices.* f Ex. 25. 30. Lev. 24. 8. g Num. 28. 3, 9, 11.

To dedicate it to him, i. e. to his honour and worship. *For the continual shew-bread*; so called here and Numb. iv. 7, because it was to be there continually, by a constant succession of new bread when the old was removed; of which see Exod. xxv. 30; Lev. xxiv. 8.

h Ps. 135. 5.

5 And the house which I build *is* great: for hgreat *is* our God above all gods.

The house which I build is great; for though the temple, strictly so called, was but small, yet the buildings belonging to it, both above and under ground, were large and numerous.

i 1 Kings 8. 27. ch. 6. 18. Is. 66. 1. † Heb. *hath retained, or, obtained strength.*

6 But who † is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?

The heaven of heavens cannot contain him: when I speak of building a great house for our great God, let none be so foolish to think that I mean to include or comprehend God within it, for he is infinite. *To burn sacrifice before him*, i. e. to worship him there where he is graciously present.

† Heb. *to grave graverings.* k 1 Chron. 22. 15.

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill † to grave with the cunning men that *are* with me in Judah and in Jerusalem, kwhom David my father did provide.

l 1 Kin. 5. 6. ‖ Or, *almuggim*, 1 Kings 10. 11.

8 lSend me also cedar trees, fir trees, and ‖algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants,

† Heb. *great and wonderful.*

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* †wonderful great.

See the notes on ver. 5.

m 1 Kings 5. 11.

10 mAnd, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon,

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n 1 Kin. 10. 9. ch. 9. 8.
o 1 Kin. 8. 7. p Gen. 1. & 2. Ps. 33. 6. & 102. 25. & 124. 8. & 136. 5, 6. Acts 4. 24. & 14. 15. Rev. 10. 6.
+ Heb. knowing prudence and understanding.

n Because the LORD hath loved his people, he hath made thee king over them.

12 Huram said moreover, o Blessed *be* the LORD God of Israel, p that made heaven and earth, who hath given to David the king a wise son, †endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram my father's,

i. e. Who was my father's chief workman. Or, *Huram Abi*, a man so called; the prefix *lamed* being here only a note of the accusative case. See more on chap. iv. 16.

q 1 Kings 7. 13, 14.

14 q The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

The son of a woman of the daughters of Dan; of which see the notes on 1 Kings vii. 14. *My lord;* so he calls David here, and Solomon in the next verse, either out of singular respect to their greatness and true worth; or because he was indeed tributary to them; or, at least, his country was nourished by their country, as it was afterwards, Acts xii. 20.

r ver. 10.

15 Now therefore the wheat, and the barley, the oil, and the wine, which r my lord hath spoken of, let him send unto his servants:

s 1 Kings 5. 8, 9.
+ Heb. according to all thy need.
+ Heb. Japho, Josh. 19. 46. Acts 9. 36.

16 s And we will cut wood out of Lebanon, †as much as thou shalt need: and we will bring it to thee in flotes by sea to †Joppa; and thou shalt carry it up to Jerusalem.

t Ver. 2. 1 Kings 5. 13, 15, 16. & 9. 20, 21. ch. 8. 7, 8.
+ Heb. the men the strangers.
u 1 Chron. 22. 2.

17 ¶ t And Solomon numbered all †the strangers that *were* in the land of Israel, after the numbering wherewith u David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

Wherewith David his father had numbered them; for David had not only numbered his own people, for which he smarted, 2 Sam. xxiv.; but afterward he numbered the strangers, not out of vanity, but that Solomon might have a true account of them, and employ them about his buildings, as he saw fit. Yet Solomon thought fit to number them again, because death might have made a considerable alteration among them since David's numbering of them; and it behoved him to have an exact account of them.

x As it is ver. 2.

18 And he set x threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAP. III.

The place and time of building the temple. The measure and ornaments thereof, 1—9. *The cherubims,* 10—13. *The veil and the pillars,* 14—17.

1012.

THEN a Solomon began to build the house of the LORD at b Jerusalem in mount Moriah, ‖ where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of c ‖ Ornan the Jebusite.

a 1 Kings 6. 1, &c.
b Gen. 22. 2, 14.
‖ Or, which was seen of David his father.
c 1 Chron. 21. 18. & 22. 1.
‖ Or, *Araunah*, 2 Sam. 24. 18.

Where the Lord appeared unto David; which place the Lord had consecrated by his gracious appearance there, I Chron. xxi. 26. Or, *which was showed unto David*, to wit, to be the place where the temple should be built; which God pointed out to him, partly by his appearance, and principally by his Spirit suggesting this to David at that time. *The place that David had prepared,* by pulling down the buildings which were upon it, or near it, by levelling the ground, and possibly by marking it out for the temple and courts, the dimensions whereof he very particularly and exactly understood by the Spirit of God. *In the threshing-floor,* i. e. in the place where that threshing-floor formerly stood.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

Of this verse, and the rest of this chapter, see my notes on 1 Kings vi.

d 1 Kin. 6. 2.
+ Heb. founded.

3 ¶ Now these *are the things* d *wherein* Solomon was †instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

Solomon was instructed; partly by his father David, and partly by the Spirit of God, which inspired and guided him in the whole work. Or, *these* were *Solomon's foundations*, the Hebrew verb being put for the noun, as it is elsewhere. The sense is, These were the measures of the foundations upon which he intended to build the temple. *After the first measure,* i. e. according to the measure of the first and ancient cubit. By which it is evident that there were cubits of different sorts and sizes; which also appears from Ezek. xl. 5; xliii. 13. But how big those cubits were, and how much larger than the common cubits, and whether this was the cubit used by Moses in the building of the tabernacle, which seems most probable, or some other and yet larger cubit, is not agreed among learned men, and cannot now be exactly known, nor is it of any great moment for us to know.

e 1 Kin. 6. 3

4 And the e porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

The height was an hundred and twenty; this being a kind of turret to the building. The breadth of it here omitted is expressed to be *ten cubits*, 1 Kings vi. 3.

f 1 Kings 6. 17

5 And f the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

The greater house, i. e. the holy place, which was thrice as large as the lesser house, or the holy of holies, which is called *the most holy house,* ver. 8. See the notes on 1 Chron. xxviii. 11.

+ Heb. covered.

6 And he †garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

See the notes on 1 Kings ix. 26, &c.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

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9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

Of the nails, i. e. of each of the nails or heads of those nails whereby the plates were fastened to the boards. *The upper chambers;* of which see on 1 Chron. xxviii. 11.

[e] 1 Kings 6. 23, &c. [f] Or, (as some think) *of moveable work.*

10 [e]And in the most holy house he made two cherubims ‖ of image work, and overlaid them with gold.

Of image work; made in the shape of young men or boys, as they commonly are. Or, *of movable work;* so called because they were not fixed to the mercy-seat, as the Mosaical cherubims were, but *stood upon their feet*, as it is said here, ver. 13, in a moving posture.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* ‖ inward.

‖ Or, *toward the house.*

Heb. *Towards the house*, or rather, *that house;* not the holy house, as divers understand it; for then their backs must have been turned towards the ark, which was indecent, and directly contrary to the posture of Moses's cherubims, which looked towards it; but *the most holy house*, which was last named, ver. 8, and of which he continues yet to speak; this posture being most agreeable to their use, which was with their wings to close in the ark and cover it, as it is expressly affirmed below, chap. v. 8.

[h] Ex. 26. 31. Matt. 27. 51. Heb. 9. 3. † Heb. *caused to ascend.*

14 ¶ And he made the [h]vail *of* blue, and purple, and crimson, and fine linen, and † wrought cherubims thereon.

The veil, to wit, the inner veil before the most holy place, by comparing this with Exod. xxvi. 31; 1 Kings vi. 21.

[i] 1 Kings 7. 15, 21. Jer. 52. 21. † Heb. *long.*

15 Also he made before the house [i]two pillars of thirty and five cubits † high, and the chapiter that *was* on the top of each of them *was* five cubits.

Before the house, i. e. before the holy house, or *before the temple*, as this is explained, ver. 17, lest it should be understood of the most holy house, of which he had spoken before. *Thirty and five cubits high*, to wit, both of them; of which see the notes on 1 Kings vii. 15.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made [k]an hundred pomegranates, and put *them* on the chains.

[k] 1 Kings 7. 21

As in the oracle; as he had done, or like unto those which he made, in the oracle; of which see 1 Kings vi. 21. The particle *as* is oft understood, as Gen. xlix. 9; Deut. xxxiii. 22, &c. *An hundred pomegranates* in each row, or two hundred in all, as it is said, 1 Kings vii. 20.

[l] 1 Kings 7. 21. ‖ That is, *he shall establish.* † That is, *in it is strength.*

17 And he [l]reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand ‖ Jachin, and the name of that on the left ‖ Boaz.

CHAP. IV.

The altar of brass, 1. *The molten sea upon twelve oxen*, 2—5. *The ten lavers, candlesticks, and tables*, 6—8. *The courts, and the instruments of brass*, 9—18. *The instruments of gold*, 19—22.

MOREOVER he made [a]an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

[a] Ex. 27. 1, 2. 2 Kings 16. 14. Ezek. 43. 13, 17.

Quest. How could this be, when God had said, *Thou shalt not go up by steps unto mine altar, that thy nakedness be not discovered thereon*, Exod. xx. 26, and steps were necessary for so high an altar as this was? *Answ.* 1. These steps were so made that there was no fear of this inconvenience. 2. That law was useful and fit when it was made; but afterwards, when the priests were commanded to wear *linen breeches* in their holy ministrations *to cover their nakedness*, Exod. xxviii. 42, it was not necessary. 3. Howsoever God could undoubtedly dispense with his own law, as here he did; for he it was that gave these dimensions for the altar.

[b] 1 Kings 7. 23. † Heb. *from his brim to his brim.*

2 ¶ [b]Also he made a molten sea of ten cubits † from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

A molten sea: of this and ver. 3, 4, 5, &c., see the notes on 1 Kings vii. 23, &c.

[c] 1 Kings 7. 24, 25, 26.

3 [c]And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, ‖ with flowers of lilies; *and* it received and held [d]three thousand baths.

‖ Or, *like a lilyflower.* [d] See 1 Kin. 7. 26.

6 ¶ He made also [e]ten lavers, and put five on the right hand, and five on the left, to wash in them: † such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

[e] 1 Kings 7. 38. † Heb. *the work of burnt offering.*

Ten lavers; of which see 1 Kings vii. 38, &c.

7 [f]And he made ten candlesticks of gold [g]according to their form, and set *them* in the temple, five on the right hand, and five on the left.

[f] 1 Kings 7. 49. [g] Ex. 25. 31, 40. 1 Chron. 28. 12, 19.

According to their form; either, 1. The form which was appointed for them by God, who signified it to David. Or rather, 2. The old form which God prescribed to Moses, Exod. xxv. 31, &c., for so these were made. And this clause seems to be added here, because in many things there was a great variation from the old form, as in the posture of the cherubims, the height of the altar, and divers other things.

[h] 1 Kings 7. 48. ‖ Or, *bowls.*

8 [h]He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred ‖ basons of gold.

Ten tables; of which see 1 Kings vii. 48.

[i] 1 Kings 6. 36.

9 ¶ Furthermore [i]he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

[k] 1 Kings 7. 39.

10 And [k]he set the sea on the right side of the east end, over against the south.

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11 And [l]Huram made the pots, and the shovels, and the ‖basons. And Huram †finished the work that he was to make for king Solomon for the house of God;

[l] See 1 Kings 7. 40.
‖ Or, *bowls.*
† Heb. *finished to make.*

Of these and the following verses see the notes on 1 Kings vii. 40. &c.

12 *To wit*, the two pillars, and [m]the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the pillars;

[m] 1 Kings 7. 41.

13 And [n]four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* †upon the pillars.

[n] See 1 Kin. 7. 20.
† Heb. *upon the face of.*

14 He made also [o]bases, and ‖lavers made he upon the bases;

[o] 1 Kings 7. 27, 43.
‖ Or, *caldrons.*

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did [p]Huram his father make to king Solomon for the house of the LORD of †bright brass.

[p] 1 Kings 7. 11, 45.
† Heb. *made bright, or, scoured.*

His father, i. e. Solomon's father; the relative being put before the antecedent, which is not unusual in the Hebrew tongue. And he is so called here, because Solomon usually called him by that name, out of that great respect which he bore to him for his excellent art and service which he did for him; it being usual to call great artists and inventors of things by this name; of which see Gen. iv. 20. 21. Or, *Huram Abiu*, or *Abif*, a man so called, or *Huram Abi*, as chap. ii. 13.

17 [q]In the plain of Jordan did the king cast them, in the †clay ground between Succoth and Zeredathah.

[q] 1 Kings 7. 46.
† Heb. *thickness of the ground.*

18 [r]Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

[r] 1 Kings 7. 47.

19 ¶ And [s]Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon [t]the shewbread *was set;*

[s] 1 Kings 7. 48, 49, 50.
[t] Ex. 25. 30.

Which were of gold; and so are distinguished from those ten tables mentioned ver. 8, which seem to have been made of silver. Compare 1 Chron. xxviii. 16.

20 Moreover the candlesticks with their lamps, that they should burn [u]after the manner before the oracle, of pure gold;

[u] Ex. 27. 20, 21.

After the manner; according to the prescription of God to and by Moses.

21 And [x]the flowers, and the lamps, and the tongs, *made he of* gold, *and* that †perfect gold;

[x] Ex. 25. 31, &c.
† Heb. *perfections of gold*

22 And the snuffers, and the ‖basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.
‖ Or, *bowls.*

To wit, in part; they were made of wood, 1 Kings vi. 30; 2 Kings xviii. 16, but covered with golden plates.

CHAP. V.

The dedicated treasures, 1. *The solemn induction of the ark into the oracle,* 2—10. *Glory and praise is sung to God, who appeareth in a cloud, which filled the house,* 11—14.

THUS [a]all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

1014.
[a] 1 Kings 7. 51.

Or, *even* (as that particle is oft understood) *the silver and the gold*, the remainder of those vast sums mentioned 1 Chron. xxii. 14.

2 ¶ [b]Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD [c]out of the city of David, which *is* Zion.

1004.
[b] 1 Kings 8. 1, &c.
[c] 2 Sam. 6. 12.

Of this and the following verses, see the notes on 1 Kings viii. 1, &c.

3 [d]Wherefore all the men of Israel assembled themselves unto the king [e]in the feast which *was* in the seventh month.

[d] 1 Kin. 8. 2.
[e] See ch. 7. 8, 9, 10.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And ‖there it is unto this day.

‖ Or, *they are there.* 1 Kings 8. 8.

When this history was first written; not when it was reviewed by Ezra, who made some additions to it; for after the return from Babylon neither staves nor ark were any more seen or heard of.

10 *There was* nothing in the ark save the two tables which Moses [f]put *therein* at Horeb, ‖when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

[f] Deut. 10. 2, 5. ch. 6. 11.
‖ Or, *where.*

11 ¶ And it came to pass, when the priests were come out of the holy *place:* (for all the priests *that were* †present were sanctified, *and* did not *then* wait by course:

† Heb. *found.*

According to David's appointment, 1 Chron. xxiv., xxv., which was only for the ordinary service; but in extraordinary solemnities, such as this eminently was, they all came together.

12 [g]Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, [h]and

[g] 1 Chron. 25. 1.
[h] 1 Chron. 15. 24

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with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, [i]For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

i Ps. 136. See 1 Chro. 16. 34, 41.

14 So that the priests could not stand to minister by reason of the cloud: [k]for the glory of the LORD had filled the house of God.

k Ex. 40. 35. ch. 7. 2.

CHAP. VI.

Solomon blesseth the people, and praiseth God, 1—11. *His excellent prayer, wherein he showeth the right use of the temple,* 12—42.

a 1 Kings 8. 12, &c. b Lev. 16. 2.

THEN [a]said Solomon, The LORD hath said that he would dwell in the [b]thick darkness.

This whole chapter, for the substance, and almost all the words of it, are explained in the notes on 1 Kings viii.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

c ch. 12. 13. d 1 Chron. 28. 4.

6 [c]But I have chosen Jerusalem, that my name might be there; and [d]have chosen David to be over my people Israel.

e 2 Sam. 7. 2. 1 Chro. 17. 1. & 28. 2.

7 Now [e]it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

f ch. 5. 10.

11 And in it have I put the ark, [f]wherein *is* the covenant of the LORD, that he made with the children of Israel.

g 1 Kings 8. 22.

12 ¶ [g]And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brasen scaffold, of five cubits † long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

† Heb. *the length thereof, &c.*

14 And said, O LORD God of Israel, [h]*there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

h Ex. 15. 11. Deut. 4. 39. & 7. 9.

15 [i]Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

i 1 Chron. 22. 9.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, [k]† There shall not fail thee a man in my sight to sit upon the throne of Israel; [l]yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

k 2 Sam. 7. 12, 16. 1 Kin. 2. 4. & 8. 25. ch. 7. 18. † Heb. *There shall not a man be cut off.* l Ps. 132. 12.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? [m]behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

m ch. 2. 6. Is. 66. 1. Acts 7. 49.

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth ‖ toward this place.

‖ Or, *in this place.*

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall † make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

† Heb. *pra.*

22 ¶ If a man sin against his neighbour, † and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

† Heb. *and he require an oath of him.*

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel ‖ be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee ‖ in this house;

‖ Or, *be smitten.* ‖ Or, *toward.*

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25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

n 1 Kings 17. 1.

26 ¶ When the [n]heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

o ch. 20. 9.

28 ¶ If there [o]be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them †in the cities of their land; whatsoever sore or whatsoever sickness *there be:*

† Heb. *in the land of their gates.*

29 *Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands ‖in this house:

‖ Or, *toward this house.*

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only [p]knowest the hearts of the children of men:)

p 1 Chron. 28. 9.

31 That they may fear thee, to walk in thy ways, †so long as they live †in the land which thou gavest unto our fathers.

† Heb. *all the days which.* † Heb. *upon the face of the land.*

32 ¶ Moreover concerning the stranger, [q]which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

q John 12. 20. Acts 8. 27.

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that †this house which I have built is called by thy name.

† Heb. *thy name is called upon this house.*

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their ‖cause.

‖ Or, *right.*

r Prov. 20. 9. Eccles. 7. 20. Jam. 3. 2. 1 John 1. 8.

36 If they sin against thee, (for *there is* [r]no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and †they carry them away captives unto a land far off or near;

† Heb. *they that take them captives carry them away.*

37 Yet *if* they †bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

† Heb. *bring back to their heart.*

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their ‖cause, and forgive thy people which have sinned against thee.

‖ Or, *right.*

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent †unto the prayer *that is made* in this place.

† Heb. *to the prayer of this place.*

41 Now [s]therefore arise, O LORD God, into thy [t]resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints [u]rejoice in goodness.

s Ps. 132. 8, 9, 10, 16. t 1 Chron. 28. 2.

u Neh. 9. 25.

O thou that sittest in the heavens, arise from the throne of thy glory, and come down into this place, which thou hast appointed for thy constant and fixed habitation, from which thou wilt not remove, as formerly thou hast done, from place to place. *Thou and the ark*, i. e. thou in the ark. *Of thy strength;* which is the sign and instrument of thy great power put forth from time to time on the behalf of thy people. *Let thy priests, O Lord God, be clothed with salvation*, i. e. let them be adorned and encompassed on every side with thy protection and benediction. For he seems rather to speak of the salvation afforded to the priests, than of that which by God's blessing on the priests' labours is conferred upon the people; this being a prayer for God's blessing upon the whole community, consisting of priests and people. *Let thy saints rejoice in goodness*, i. e. let them have cause of rejoicing and thanksgiving for the effects of thy goodness imparted unto them.

42 O LORD God, turn not away the face of thine anointed: [x]remember the mercies of David thy servant.

x Ps. 132. 1. Is. 55. 3.

Of thine anointed, i. e. of me, who by thy command and appointment was anointed the king and ruler of thy people: do not deny my present requests, nor send me back from the throne of thy grace with a sad heart and dejected countenance. *The mercies of David thy servant*, i. e. those which thou hast promised to David and to his house for ever.

CHAP. VII.

Fire from heaven, and a glory in the temple, witness the Divine acceptance: the people worship, 1—3. *Solomon's solemn sacrifice,* 4—7. *Having kept the feast of tabernacles, and the feast of the dedication of the altar, he dismisseth the people,* 8—11. *God appeareth to Solomon; promiseth his favour on obedience; else threateneth grievous judgments,* 12—22.

NOW [a]when Solomon had made an end of praying, the [b]fire came down from heaven, and consumed the burnt offering and the sacrifices; and [c]the glory of the LORD filled the house.

a 1 Kings 8. 54. b Lev. 9. 24. Judg. 6. 21. 1 Kin. 18. 38. 1 Chr. 21. 26. c 1 Kings 8. 10, 11. ch. 5. 13, 14. Ezek. 10. 3, 4.

The fire came down from heaven, in token of God's acceptance of his prayer. See on Lev. ix. 24; 1 Kings xviii. 38. *The glory of the Lord*, i. e. the cloud, which was the sign of God's glorious and gracious presence.

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d ch. 5. 14. 2 [d] And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

Compare Exod. xl. 35.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, [e] *saying*, For *he is* good; [f] for his mercy *endureth* for ever.

e ch. 5. 13. Ps. 136. 1. f 1 Chron. 16. 41. ch. 20. 21.

The cloud first came down upon the house, and then entered into the house, and was seen both within it by the priests, and without it by the people.

g 1 Kings 8. 62, 63. 4 ¶ [g] Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

h 1 Chron. 15. 16. 6 [h] And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised † by their ministry; and [i] the priests sounded trumpets before them, and all Israel stood.

† Heb. *by their hand.* i ch. 5. 12.

When David praised by their ministry; for David composed the psalms or hymns, 1 Chron. xvi. 7, and appointed them to be sung by the Levites, and instrumental music to be joined to their voices.

k 1 Kings 8. 64. 7 Moreover [k] Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

Of this and ver. 8—10, see the notes on 1 Kings viii. 64, &c.

l 1 Kings 8. 65. 8 ¶ [l] Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto [m] the river of Egypt.

m Josh. 13. 3.

† Heb. *a restraint.* 9 And in the eighth day they made † a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

n 1 Kings 8. 66. 10 And [n] on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

o 1 Kings 9. 1, &c. 11 Thus [o] Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

See on 1 Kings ix. 1, 2.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, [p] and have chosen this place to myself for an house of sacrifice.

p Deu. 12. 5.

13 [q] If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

q ch. 6. 26, 28.

If I command the locusts, i. e. use my authority and power over them to cause them to do so. A metaphor elsewhere used in reference to unreasonable creatures, as 1 Kings xvii. 4; Amos ix. 3, who are not properly capable of a command, or of obedience.

14 If my people, † which are called by my name, shall [r] humble themselves, and pray, and seek my face, and turn from their wicked ways; [s] then will I hear from heaven, and will forgive their sin, and will heal their land.

† Heb. *upon whom my name is called.* r Jam. 4. 10. s ch. 6. 27, 30.

15 Now [t] mine eyes shall be open, and mine ears attent † unto the prayer *that is made* in this place.

t ch. 6. 40. † Heb. *to the prayer of this place.*

Or, *that shall be made in* or *towards this place;* for he speaks of the answers which he will give to the prayers which shall be made here. Heb. *of this place.*

16 For now have [u] I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

u 1 Kings 9. 3. ch. 6. 6.

Of this verse and the rest of this chapter, see the notes on 1 Kings ix. 3, &c.

17 [x] And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

x 1 Kings 9. 4, &c.

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, [y] † There shall not fail thee a man *to be* ruler in Israel.

y ch. 6. 16. † Heb. *There shall not be cut off to thee.*

19 [z] But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

z Lev. 26. 14, 33. Deut. 28. 15, 36, 37.

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, [a] Why hath the LORD done thus unto this land, and unto this house?

a Deu. 29. 24. Jer. 22. 8, 9

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAP. VIII.

Solomon's buildings, 1—6. *The heathen who remained in the land he maketh tributaries; but the Israelites rulers,* 7—11. *His yearly solemn sacrifices: he appointeth to the priests and Levites their places,* 12—16. *The navy fetcheth gold from Ophir,* 17, 18.

AND [a] it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

992. a 1 Kings 9. 10, &c.

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2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

Which Huram had restored to Solomon; which Solomon gave to Hiram, who not being pleased with them, 1 Kings ix. 12, 13, here returns them to him again.

3 And Solomon went to Hamath-zobah, and prevailed against it.

b 1 Kings 9. 17, &c.

4 [b]And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

Of this and the following verses, see on 1 Kings ix. 17, &c.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and

† Heb. *all the desire of Solomon which he desired to build.*

†all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

c 1 Kings 9. 20, &c.

7 ¶ [c]*As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king

d See 1 Kin. 9. 23.

Solomon's officers, *even* [d]two hundred and fifty, that bare rule over the people.

e 1 Kings 3. 1, & 7. 8. & 9. 24.

11 ¶ And Solomon [e]brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* † holy, whereunto the ark of the LORD hath come.

† Heb. *holiness.*

Not because every place where once the ark came was thereby consecrated to God, and might not after the ark was gone be put to any common use; for then both the house of Obed-edom and all other places where the ark either rested or passed were made holy thereby, and unlawful for men to dwell in; but either, 1. Because she was a woman, and attended by many other women, who besides the common pollutions of all, are subject to many and frequent ceremonial pullutions peculiar to their sex, and either she, or at least many of her followers, might be heathens at this time; and therefore he thought it indecent that such persons should come as it were in God's stead, and succeed him in the place where he had dwelt. Or, 2. He speaks not of the time when the ark was gone, but whilst it was there; and these words contain a reason not of the more remote words, why he now *brought* her *up thither*, but of the words immediately preceding, why *he built* this house *for her;* because the ark was now in the house of David, which therefore ought to be kept pure and free from the very danger and appearance of pollution.

12 ¶ Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

f Ex. 29. 38. Num. 28. 3, 9, 11, 26. & 29. 1, &c.

13 Even after a certain rate [f]every day, offering according to the commandment of Moses, on the sabbaths, and on the new

g Ex. 23. 14. Deut. 16. 16.

moons, and on the solemn feasts, [g]three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the [h]courses of the priests to their service, and [i]the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the [k]porters also by their courses at every gate: for † so had David the man of God commanded.

h 1 Chron. 24. 1, &c.

i 1 Chron. 23. 6, &c.

k 1 Chron. 26. 1, &c.

† Heb. *the commandment of David the man of God.*

The man of God, i. e. a prophet inspired by God in these matters, whose commands therefore are the commands of God.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

All the work of Solomon was prepared; all the materials were procured, and in all points squared, and fitted, and completed beforehand.

17 ¶ Then went Solomon to [l]Ezion-geber, and to ‖ Eloth, at the sea side in the land of Edom.

l 1 Kings 9. 26. ‖ 2 Chron. 26. 2.

Of this and the next verse, see the notes on 1 Kings ix. 26, &c.

18 [m]And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

m 1 Kings 9. 27.

CHAP. IX.

The queen of Sheba visiteth Solomon, and admireth his wisdom: giveth and receiveth presents, 1—12. *Solomon's gold, his targets, and shields,* 13—16. *The throne of ivory.* 17—19. *His vessels; his presents,* 20—24. *His chariots and horses; his tributes; his reign and death,* 25—31.

AND [a]when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

a 1 Kings 10. 1, &c. Matt. 12. 42. Luke 11. 31.

Almost all this chapter is contained in 1 Kings x. where it is explained.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his ‖ cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

‖ Or, *ascent.*

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5 And she said to the king, *It was* a true † report which I heard in mine own land of thine ‖ acts, and of thy wisdom:

† Heb. *word.* ‖ Or, *sayings.*

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it:* and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

King for the Lord, i. e. in the Lord's name and stead, both in general, because all kings have and hold their kingdoms from God, and act as his vicegerents and deputies; and in a special manner, because he sat in God's own throne, and ruled over God's peculiar people, and did in a singular and eminent manner maintain the honour and worship of God in his land, and in the eyes of all the world besides.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, [b] which brought gold from Ophir, brought [c] algum trees and precious stones.

b ch. 8. 18.

c 1 Kings 10. 11, *almug trees.*

11 And the king made *of* the algum trees ‖ † terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

‖ Or, *stays.* † Heb. *highways.*

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

Besides that which she had brought; besides what *he gave her of his royal bounty*, as it is expressed, 1 Kings x. 13, which was in compensation for her presents, as is here noted.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that which* chapmen and merchants brought. And all the kings of Arabia and ‖ governors of the country brought gold and silver to Solomon.

‖ Or, *captains.*

15 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and † stays on each side of the sitting place, and two lions standing by the stays:

† Heb. *hands.*

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* † pure gold: ‖ none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

† Heb. *shut up.* ‖ Or, *there was no silver in them.*

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ‖ ivory, and apes, and peacocks.

‖ Or, *elephants' teeth.*

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon [d] had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

d 1 Kings 4. 26. & 10. 26. ch. 1. 14.

Four thousand stalls, to wit, greater stalls, in each of which were ten stalls, in all forty thousand stalls, as it is 1 Kings iv. 26, where see the notes.

26 ¶ [e] And he reigned over all the kings [f] from the ‖ river even unto the land of the Philistines, and to the border of Egypt.

e 1 Kings 4. 21.

f Gen. 15. 18. Psa. 72. 8.

‖ That is, *Euphrates.*

27 [g] And the king † made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that *are* in the low plains in abundance.

g 1 Kin. 10. 27. ch. 1. 15.

† Heb. *gave.*

28 [h] And they brought unto Solomon horses out of Egypt, and out of all lands.

h 1 Kin. 10. 28. ch. 1. 16.

29 ¶ [i] Now the rest of the acts of Solomon, first and last, *are* they not written in the † book of Nathan the prophet, and in the prophecy of [k] Ahijah the Shilonite, and in the visions of [l] Iddo the seer against Jeroboam the son of Nebat?

i 1 Kings 11. 41.

† Heb. *words.*

k 1 Kings 11. 29.

l ch. 12. 15. & 13. 22.

Iddo the seer, mentioned also chap. xii. 15, supposed to be the same who is called *Oded*, chap. xv. 1. This, and the other prophets mentioned, were also historians, and wrote some annals or histories of their times; out of which these sacred and canonical books were taken, either by these or other prophets.

30 [m] And Solomon reigned in Jerusalem over all Israel forty years.

m 1 Kings 11. 42, 43.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

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CHAP. X.

Rehoboam made king. The Israelites by Jeroboam request a relaxation, 1—5. *Rehoboam refusing the old men's counsel, by the advice of young men, answereth them roughly,* 6—15. *Ten tribes revolting, kill Hadoram, and make Rehoboam to flee,* 16—19.

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a 1 Kings 12. 1, &c.

AND [a]Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

The contents of this chapter are in 1 Kings xii., where see the notes.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, b 1 Kings 11. 40. [b]whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

And they sent; or, *for* (as that particle is oft used, as hath been noted before) *they had sent*, &c. So this is the reason why he *returned*, as was said, ver. 2.

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

† Heb. laded. 11 For whereas my father †put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the c 1 Sam. 2. 25. 1 Kings 12. 15, 24. people: [c]for the cause was of God, that the LORD might perform his word, which d 1 Kings 11. 29. he spake by the [d]hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam †made speed to get him up to *his* chariot, to flee to Jerusalem. † Heb. strengthened himself.

19 [e]And Israel rebelled against the house of David unto this day. e 1 Kings 12. 19.

CHAP. XI.

Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah, 1—4. *He strengtheneth his kingdom with forts and provision*, 5—12. *The priests and Levites, and such as feared God, forsaken by Jeroboam, who turneth idolater, strengthen the kingdom of Judah*, 13—17. *The wives and children of Rehoboam*, 18—23.

AND [a]when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. a 1 Kings 12. 21, &c.

Of this verse, and ver. 2—4, see the notes on 1 Kings xii. 21, &c.

2 But the word of the LORD came [b]to Shemaiah the man of God, saying, b ch. 12. 15.

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

Built cities, i. e. repaired, and enlarged, and fortified them; as *building* is oft used in Scripture, as hath been formerly proved; for these cities, or divers of them, were built before, as appears from Josh. x. 10; xii. 15; xv. 24, 33, 35, 58; xix. 42.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

In every several city, to wit, so fortified, as he said, ver. 11.

13 ¶ And the priests and the Levites

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† Heb. presented themselves to him.

that *were* in all Israel † resorted to him out of all their coasts.

c Num. 35. 2.

14 For the Levites left [c] their suburbs and their possession, and came to Judah

d ch. 13. 9.

and Jerusalem: for [d] Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

They would not suffer them to instruct and assist the Israelites in the worship and service of God, nor to go up to Jerusalem to worship in their courses; and these priests would not join with them in the worship of the calves, as they were desired and commanded to do; and therefore they willingly forsook all their patrimonies and possessions for God's sake.

e 1 Kings 12. 31. & 13. 33. & 14. 9. Hos. 13. 2. f Lev. 17. 7. 1 Cor. 10. 20. g 1 Kings 12. 28.

15 [e] And he ordained him priests for the high places, and for [f] the devils, and for [g] the calves which he had made.

Or, *for the high places, both for the devils* (i. e. the Baals, or false gods, which divers of his people worshipped, whom he permitted and encouraged to do so, giving them liberty to do any thing but to serve God at Jerusalem) *and for the calves.* So he erected two sorts of high places, some for Baal, and some for the true God, whom he pretended and would be thought to worship in and by the calves.

h See ch. 15. 9. & 30. 11, 18.

16 [h] And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

Such as set their hearts to seek the Lord God of Israel; such as loved and feared God in truth, and with their whole heart.

i ch. 12. 1.

17 So they [i] strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

This honourable mention of Solomon, as a pattern of piety, is a considerable evidence of his true repentance before his death; of which see more on 1 Kings xi. 43.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

k 1 Kings 15. 2. She is called Michaiah the daughter of Uriel, ch. 13. 2.

20 And after her he took [k] Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

l See Deut. 21. 15, 16, 17.

22 And Rehoboam [l] made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

To be ruler among his brethren; he declared him his successor, and gave him the dominion over his brethren; wherein (if he was not the first-born, as it seems to be implied, because this is mentioned as an effect of his superlative love to his mother) he transgressed that law, Deut. xxi. 15, 16, unless God was pleased to dispense with it at this time.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired † many wives.

† Heb. a multitude of wives.

Dispersed of all his children: lest his other sons should after his death unite their counsels and forces together against Abijah, he wisely dispersed them into several and distant places, and under pretence of honouring them with the government of them, he made them prisoners in a sort, appointing several persons to observe their motions, and prevent their combinations.

Unto every fenced city, agreeable to their quality, that their restraint might be more easy to them. *Desired many wives;* either, 1. For his children; or rather, 2. For himself, by comparing this with ver. 21.

CHAP. XII.

Rehoboam, forsaking the Lord, is punished by Shishak. 1—4. *Shemaiah reproveth him: he with the princes repenteth; is preserved in his kingdom; but is spoiled of the treasures of the temple, and of his royal palace,* 5—12. *His reign and death, and Abijah his son is made king,* 13—16.

AND [a] it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, [b] he forsook the law of the LORD, and all Israel with him.

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a ch. 11. 17.

b 1 Kings 14. 22, 23, 24.

2 [c] And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

c 1 Kings 14. 25. 971.

In the fifth year; presently after the apostacy of the king and people, which was in his fourth year, by comparing this with chap. xi. 17.

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; [d] the Lubims, the Sukkiims, and the Ethiopians.

d ch. 16. 8.

The Lubims; a people of Africa bordering upon Egypt; of whom see chap. xvi. 8; Dan. xi. 43; Nah. iii. 9. *The Sukkiims;* a people living in tents, as the word signifies; and such there were not far from Egypt, both in Africa and in Arabia. *The Ethiopians;* either those beyond Egypt, or the Arabians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came [e] Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, [f] Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

e ch. 11. 2.

f ch. 15. 2.

6 Whereupon the princes of Israel and the king [g] humbled themselves; and they said, [h] The LORD *is* righteous.

g Jam. 4. 10.

h Ex. 9. 27.

7 And when the LORD saw that they humbled themselves, [i] the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them ‖ some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

i 1 Kings 21. 28, 29.

‖ Or, *a little while.*

They humbled themselves; which though they did but forcedly, yet God was pleased so far to regard it, as to mitigate their calamity. *My wrath shall not be poured out;* I will give some stop to the course of my wrath, which was ready to be poured forth upon them to their utter destruction.

8 Nevertheless [k] they shall be his serv-

k See Is. 26. 13.

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[l] Deut. 28. 47, 48.

ants; that they may know [l]my service, and the service of the kingdoms of the countries.

That they may experimentally know and feel the difference between my yoke and the yoke of a foreign and idolatrous prince, and what mischief they have done to themselves by forsaking me and my service.

[m] 1 Kings 14. 25, 26.

9 [m] So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had [n]made.

[n] 1 Kings 10. 16, 17. ch. 9. 15, 16.

Upon which condition, and Rehoboam's submission to him, he delivered up to him the fenced cities of Judah, which he had taken, ver. 4. But of this and the two next verses, see on 1 Kings xiv. 26, &c.

10 Instead of which king Rehoboam made shields of brass, and committed *them* [o]to the hands of the chief of the guard, that kept the entrance of the king's house.

[o] 2 Sam. 8. 18.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

Or, *and yet in Judah there were good things:* See Gen. 18. 24. & 1 Kin. 14. 13. ch. 19. 3.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: ‖ and also in Judah things went well.

Heb. There were *good things*. The meaning is either, 1. Though there were many corruptions in Judah, yet there were also divers good things there, which were not in Israel, as the word and ordinances, and pure worship of God, prophets and ministers of God's institution, and divers truly religious people. And so this is an additional reason why God *would not destroy them*. Or, 2. Notwithstanding this loss, they began to recruit themselves, and to regain some degree of their former prosperity; whence it follows, ver. 13, *So*, there being some respite given, and peace being restored, *Rehoboam strengthened himself*, &c.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for [p] Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, [q] the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

[p] 1 Kings 14. 21.

[q] ch. 6. 6.

‖ Or, *fixed.*

14 And he did evil, because he ‖ prepared not his heart to seek the LORD.

Prepared not, or *directed not*, or *settled not*, &c., i. e. although he humbled himself, and seemed penitent for a season, and professed the true religion and worship of God; yet he quickly relapsed into his former sins, because he was not sincere nor serious in his actions, and his heart was not right with God.

15 Now the acts of Rehoboam, first and last, *are* they not written in the † book of Shemaiah the prophet, [r]and of Iddo the seer concerning genealogies? [s]And *there were* wars between Rehoboam and Jeroboam continually.

† Heb. *words.*

[r] ch. 9. 29. & 13. 22.

[s] 1 Kings 14. 30.

Concerning genealogies; in an historical account written by him of the genealogies and actions of the kings of Judah.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and [t]Abijah his son reigned in his stead.

[t] 1 Kings 14. 31, *Abijam.*

CHAP. XIII.

Abijah warreth against Jeroboam king of Israel, 1—3; *declareth the right of his cause,* 4—12; *trusteth in God; overcometh Jeroboam,* 13—20. *His wives and children,* 21, 22.

NOW [a] in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

[a] 958. 1 Kings 15. 1, &c.

2 He reigned three years in Jerusalem. His mother's name also *was* [b] Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

[b] See ch. 11. 20. 957.

Michaiah the daughter of Uriel, called *Maachah the daughter of Absalom,* 1 Kings xv. 2. She might be daughter to one, and granddaughter to the other; or the proper and natural daughter of the one, and the other's by adoption, of which there are instances in Scripture; or the same person might be called *Uriel* and *Absalom:* see 1 Kings xv. 2.

† Heb. *bound together.*

3 And Abijah † set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

Abijah set the battle in array against Jeroboam. We need not scrupulously inquire into the lawfulness of this war, for this Abijah, though here he makes a fair flourish, and maintained the better cause, yet was indeed an ungodly man, 1 Kings xv. 3, and therefore minded not the satisfaction of his conscience, but only the recovery of his parent's ancient dominions.

4 ¶ And Abijah stood up upon mount [c] Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

[c] Josh. 18. 22.

Upon Mount Zemaraim; some commodious place whence his voice might be heard by Jeroboam, and some of his host, who possibly were pitched in the valley. Or the two armies being pitched near to one another, Abijah might desire a parley before they fought; whereupon Jeroboam, and some of his commanders and soldiers, might draw near to him, and stand below him at the bottom of the hill, where they might hear his speech; which Jeroboam was the more willing to do, that in the mean time he might *cause an ambushment to come behind* Abijah and his army, as he did, ver. 13, whilst he was quietly standing before them, and seemed to hearken to any terms of accommodation which might be offered.

5 Ought ye not to know that the LORD God of Israel [d] gave the kingdom over Israel to David for ever, *even* to him and to his sons [e] by a covenant of salt?

[d] 2 Sam. 7. 12, 13, 16.

[e] Num. 18. 19.

i. e. By a perpetual covenant, which thy usurpation cannot disannul. For the phrase, see on Numb. xviii. 19.

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [f] rebelled against his lord.

[f] 1 Kings 11. 26. & 12. 20.

7 And there are gathered unto him [g] vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

[g] Judg. 9. 4.

The children of Belial; such as have cast off the yoke and obedience which they owed both to God and to their king. *When Rehoboam was young;* not in age, for he was then forty-one years old, but in his kingdom, which he had but newly obtained, and in experience in politic, and especially in military affairs, to which he was wholly a stranger, as having been born and bred up in a time of great peace and

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security. *Tender-hearted*, i. e. cowardly and fearful, who durst not adventure to chastise the rebels as he should have done. But herein Abijah forgets his duty, both to his father, whom he falsely traduceth; and to God, by whose express command Rehoboam was restrained from the war against Israel, which otherwise he had both courage and resolution to prosecute, as appears from the history, 1 Kings xii. 21.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam [h]made you for gods.

h 1 Kings 12. 28. & 14. 9. Hos. 8. 6.

The kingdom of the Lord in the hand of the sons of David; that kingdom which was not set up by vain men in pursuance of their own ambition and discontent, as yours was, but ordained and established by God himself in the house of David. *And ye be a great multitude*, or *because* (that Hebrew particle being oft so used) *ye* be, &c. This he mentions partly as the ground of their confidence, that they had more tribes and a greater host; and partly as a presage of their downfal, which trusting to the arm of flesh is. *And there are with you golden calves*, or, *but* there are, &c. There is that among you which may damp your courage and confidence: you worship those images which God abhors and severely forbids. *For gods*, or *for God*, as that plural word is most commonly used, i. e. instead of God, to give them the name of God, as Exod. xxxii. 4, and that worship which is peculiar to him.

9 [i]Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? [k]so that whosoever cometh † to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

i ch. 11. 14, 15.

k Ex. 29. 35. † Heb. *to fill his hand*: See Ex. 29. 1. Lev. 8. 2.

To consecrate himself, i. e. to make himself a priest. See on Lev. vii. 37. *That are no gods*; that have nothing of the nature or power, though you give them the name of gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

The Lord, Heb. *Jehovah*, the only true and great God. *We have not forsaken him*; we maintain his honour and worship, which you have ungratefully rejected.

11 [l]And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the [m]shew-bread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, [n]to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

l ch. 2. 4.

m Lev. 24. 6.

n Ex. 27. 20, 21. Lev. 24. 2, 3.

The pure table; so called, because it was made of pure gold, Exod. xxv. 23, 24. *The candlestick*; he saith *table* and *candlestick*, though there were ten of each, chap. iv. 7. 8; either, 1. Because Shishak had carried away all but one. Or, 2. The singular number is put for the plural, as 1 Kings vii. 48, and oft elsewhere. Or, 3. Because ordinarily there was but one of each used at a time for those uses. *To burn every evening*; and from evening to morning continually, Lev. xxiv. 2, 3; for which end one candlestick was sufficient, and it is very improbable that all the candlesticks were used every night. *We keep the charge of the Lord our God*: this he saith, though he was an ungodly king; either because he flattered himself, and fancied that his keeping up the external worship of God would make full satisfaction for the errors of his life; or that he might hereby encourage his own soldiers, and convince or terrify his enemies.

12 And, behold, God himself *is* with us for *our* captain, [o]and his priests with sounding trumpets to cry alarm against you. O children of Israel, [p]fight ye not against the LORD God of your fathers; for ye shall not prosper.

o Num. 10. 8

p Acts 5. 39.

With sounding trumpets to cry alarm against you; upon the sounding whereof God hath solemnly promised to assist his people, Numb. x. 9. *Fight ye not against the Lord God of your fathers*; you have not only us for your enemies, but God, even the God whom your fathers honoured and served, to their own great comfort and benefit.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

Whilst Abijah was discoursing, Jeroboam takes the advantage of it to lay an ambush.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God [q]smote Jeroboam and all Israel before Abijah and Judah.

q ch. 14. 12.

By strengthening the hearts and hands of the men of Judah, and taking away the spirits and power of their enemies; and, it may be, by some extraordinary assistance.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

A vast number: but it hath been oft observed and recorded by sacred and profane historians, that in those ancient times there were very numerous armies, and ofttimes very great slaughters; and if this slaughter was more than ordinary, there is nothing strange nor incredible, because the Almighty God fought against the Israelites.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, [r]because they relied upon the LORD God of their fathers.

r 1 Chr. 5. 20. Ps. 22. 5.

They put their trust in him, and confidently expected help from him; which is a disposition of heart that God prizeth and taketh kindly. See 2 Kings xviii. 5; 2 Chron. xx. 20; Psal. xxii. 4; Dan. iii. 28.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and [s]Ephrain with the towns thereof. 957.

s Josh. 15. 9.

Beth-el; which Jeroboam recovered afterwards, as appears by the course of the history, though it be not particularly mentioned, which is the case of many other considerable things. And in the mean time it is very probable, that when Jeroboam's host was discomfited, and he expected that Abijah would pursue his victory, he removed the golden calf from Beth-el, which lay near Abijah's kingdom, to some safer place. *Ephrain*; a city so called, possibly the same which is mentioned John xi. 54, or that which is called *Ophrah*, Judg. viii. 27.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD [t]struck him, and [u]he died.

t 1 Sam. 25. 38. u 1 Kings 14. 20.

The Lord struck him, i. e. Jeroboam, as appears from the contrary condition of Abijah described in the next verse. Him God might strike, either with vexation and horror of mind; or with some painful and lingering, but incurable, disease, like that of Jehoram, which tormented him two

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years together, and at last killed him, 2 Chron. xxi. 19. *He died;* not presently, but a year or two after this time.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

Not now after this victory, for he died presently after it; but in the whole time of his life, before he was king and afterward.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the ‖ story of the prophet [x]Iddo.

‖ Or, *commentary.*

[x] ch. 12. 15.

CHAP. XIV.

Asa is made king; he destroyeth idolatry, 1—5. *Having peace, he strengtheneth his kingdom with forts and armies,* 6—8. *In a strait, calling on God, he overthroweth Zerah, and spoileth the Ethiopians,* 9—15.

955. SO Abijah slept with his fathers, and they buried him in the city of David: and [a]Asa his son reigned in his stead. In his days the land was quiet ten years.

[a] 1 Kings 15. 8, &c.

i. e. There was no open war, either by Baasha or others; only there were secret grudges and private hostilities between his and Baasha's subjects, 1 Kings xv. 16.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

Of this and the next verse, see on 1 Kings xv. 11, 12.

cir. 951. 3 For he took away the altars of the strange *gods*, and [b]the high places, and [c]brake down the †images, [d]and cut down the groves:

[b] See 1 Kin. 15. 14. ch. 15. 17.
[c] Ex. 34. 13.
† Heb. *statues.*
[d] 1 Kin. 11. 7.

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

By his royal edicts he required them to worship God, and him only, and to practise all which the laws of Moses required of them.

5 Also he took away out of all the cities of Judah the high places and the †images: and the kingdom was quiet before him.

† Heb. *sun images.*

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

Yet before us, i. e. in our power, as that phrase is oft used. See on Gen. xiii. 9.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

Asa had an army; which, as it seems, he had now gathered together upon the information of Zerah's design against him.

941. 9 ¶ [e]And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto [f]Mareshah.

[e] ch. 16. 8.
[f] Josh. 15. 44.

The Ethiopian; or, *the Arabian*, as the Hebrew word *Cush* is commonly used, as hath been noted before; these being much nearer to Asa than the Ethiopians, who also could not have come to Asa but through Egypt, which probably the king of Egypt would not permit him to do. *Mareshah;* a city upon and within the borders of Judah, Josh. xv. 44.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa [g]cried unto the LORD his God, and said, LORD, *it is* [h]nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and [i]in thy name we go against this multitude. O LORD, thou *art* our God; let not ‖ man prevail against thee.

[g] Ex. 14. 10. ch. 13. 14. Ps. 22. 5.
[h] 1 Sam. 14. 6.
[i] 1 Sam. 17. 45. Prov. 18. 10.
‖ Or, *mortal man.*

It is nothing with thee, i. e. there is no difference, nor no difficulty, with thee. *In thy name;* by thy commission, in confidence of thy assistance, and for the maintenance of thy honour, and service, and people.

12 So the LORD [k]smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

[k] ch. 13. 15.

13 And Asa and the people that *were* with him pursued them unto [l]Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were †destroyed before the LORD, and before his host; and they carried away very much spoil.

[l] Gen. 10. 19. & 20. 1.
† Heb. *broken.*

Gerar; a city of the Philistines, who probably were confederate with them in this design.

14 And they smote all the cities round about Gerar; for [m]the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

[m] Gen. 35. 5. ch. 17. 10.

They smote all the cities round about Gerar; partly because they had joined with Zerah in this war, and partly because the Ethiopians had sheltered a great part of the remains of the army in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

The tents of cattle, i. e. the dwellers in tents, which were either a part of Zerah's company, or joined with them, or had come along with them to furnish that great host with necessary provisions, which their custom of dwelling in tents made them more capable of doing.

CHAP. XV.

Asa, with Judah and many of Israel, moved by Azariah the prophet, renew a solemn covenant with God, 1—15. *He removeth Maachah his mother for her idolatry; bringeth the hallowed things again into the temple; and enjoyeth a long peace,* 16—19.

AND [a]the Spirit of God came upon Azariah the son of Oded:

[a] Num. 24. 2. Judg. 3. 10. ch. 20. 14. & 24. 20.

2 And he went out to †meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; [b]The LORD *is* with you, while ye be with him; and [c]if ye seek him, he will be found of you; but [d]if ye forsake him, he will forsake you.

† Heb. *before Asa.*
[b] Jam. 4. 8.
[c] vers. 4. 15. 1 Chr. 28. 9. ch. 26. 5. Jer. 29. 13. Matt. 7. 7.
[d] ch. 24. 20.

The Lord is with you, to defend you against all your enemies, as now you have seen, and you may hereafter expect, if you persist in that good course into which you are entered. *If ye forsake him, he will forsake you:* but let not this victory make you presumptuous or self-confident, for you are upon your good behaviour; and if you leave God, he will leave and destroy you after he hath done you good.

3 Now [e]for a long season Israel *hath*

[e] Hos. 3. 4.

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been without the true God, and without
f Lev. 10. 11. f a teaching priest, and without law.

Heb. *For many days* have been *to Israel without the true God*, &c., i. e. they have long lived without the sound knowledge and worship of the true God. The prophet confirms his foregoing exhortation, and the threatening annexed to it, that if they forsook God, he would forsake them, from the usual manner of God's dealing with Israel formerly, and therefore in the same case they may expect the same usage. *Israel*, here mentioned and propounded as an example, is here understood, either, 1. Specially of the ten tribes, distinguished by that name from the kingdom of Judah; whose condition had been, since Jeroboam's revolt, and now was such in some measure, as is here described, they having been, and still being, without God and his true worship, and therefore exposed to many vexations, and wars, and miseries. But these had not as yet turned unto God, or sought him, nor was God yet found of them, as is said of this Israel, ver. 4. Nor had they as yet been exercised with those grievous and continual vexations, and wars, and mutual destructions of which he here speaks, ver. 5, 6, and which in succeeding times they felt; for except that one blow which they had from Abijah, chap. xiii., we read of none other great mischiefs which befell them. Or rather, 2. Generally of the whole nation of Israel in former times, and especially in the times of the judges; to which all that follows suits very well; for then many times they were, though not wholly and universally, yet in a very great measure, and for the generality of them, without God, and his law, and teaching priests, as plainly appears from divers passages in the Book of the Judges; and then indeed they were brought to all the exigences and calamities here following; then they had grievous wars, both foreign and domestic; and then they did sometimes turn to the Lord and sought him, and he was found of them, and did raise up judges and saviours to them; of which see Judg. ii. at large, and Judg. iii. 9, 15; x. 10, &c.

g Deu. 4. 29. 4 But g when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

When they did turn, i. e. Israel, mentioned ver. 3.

h Judg. 5. 6. 5 And h in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

In those times; when Israel lived in the gross neglect and contempt of God, and his law and worship. *No peace to him that went out, nor to him that came in;* men could not go abroad about their private occasions without great danger; as it was in the days of Shamgar, Judg. v. 6, which is a good comment upon this text. *Of the countries*, Heb. *of these countries*, i. e. the divers parts of the land of Israel, both within and without Jordan.

i Matt. 24. 7. † Heb. *beaten in pieces.* 6 i And nation was † destroyed of nation, and city of city: for God did vex them with all adversity.

Nation was destroyed of nation, i. e. one part of the people of Israel destroyed the other by civil wars; of which see instances, Judg. ix. 23, &c.; xii. 1, &c. As all the people of Israel are called a *nation*, so the several tribes and families of them are sometimes called *nations*, as Gen. xvii. 4; Ezek. ii. 3; Acts iv. 27, compared with Psal. ii. 1.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

Be ye strong therefore; go on therefore courageously and resolutely to maintain God's worship, and to root out idolatry, as you have begun to do; for this is the only right method of preserving yourselves from such calamities as your predecessors have felt. *Let not your hands be weak;* be not discouraged with the opposition which you may possibly meet with. *Your work shall be rewarded;* what you do for God and for his honour and service shall not go unrequited.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the † abominable idols out of all the land of Judah and Benjamin, and out of the cities k which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

† Heb. *abominations.* k ch. 13. 19.

Of Oded the prophet, to wit, of *Azariah*, ver. 1, who was also called by his father's name *Oded*. Or *Oded* may be here put patronymically for the son of *Oded;* as *David* is put for Christ the Son of *David*, Jer. xxx. 9, and elsewhere; and *Moses* for the sons of *Moses*, Psal. xc. title. Or here is an ellipsis of the relative word, of which there are many instances both in sacred and profane authors; as 2 Sam. xxi. 19, the brother of *Goliath;* Matt. iv. 21, *James* the son *of Zebedee;* Luke xxiv. 10, *Mary* the mother *of James*, by comparing Mark xv. 40; John xix. 25, *Mary* the wife *of Cleophas*, and many other places. And so this place may be thus read, *When Asa heard these words, even the prophecy of* the son of *Oded the prophet.* And this ellipsis is the more easy and tolerable, because this defect might be well enough understood and supplied out of ver. 1. Though some understand this to be another prophecy of Oded the father, which is not here expressed, which Azariah his son repeated to them for the confirmation of his own prophecy. *He took courage;* for it required great courage to put away all the idols, to which so great a number of his people were to this day addicted, and, among others, *Maachah the queen, his mother*, whom for this reason he deposed, 1 Kings xv. 13. *The cities which he had taken*, to wit, Abijah his father; which was easily understood from chap. xiii. 19. Or, *which had been taken;* the active word being oft so used impersonally for the passive, as Hebricians know. *Renewed the altar of the Lord;* which had been either decayed through age and long use of it, or broken by his idolatrous mother's means. Or, *he consecrated* or *dedicated the altar*, &c.; which possibly had been polluted by idolaters, and now needed some purification.

9 And he gathered all Judah and Benjamin, and l the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

l 1 ch. 11. 16.

Out of Simeon; which tribe, though they had their inheritance out of the portion of Judah, did for the generality of them revolt to Jeroboam with the other tribes, as appears from many passages of Scripture; which they might conveniently do, because their portion bordered, as on one side upon that of Judah, so on the other side upon that of Dan; and therefore might indifferently join with the one or other, as they saw fit. *They fell to him*, to wit, from the king of Israel.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

In the third month, to wit, of the sacred year, in which the feast of weeks or of pentecost fell; of which see Exod. xxiii. 16; Deut. xvi. 9. *In the fifteenth year of the reign of Asa.* Asa had peace but ten years, chap. xiv. 1; after which probably there were some bickerings and skirmishes, which seem to have been composed; and after that Zerah comes against him, and is discomfited. Upon this great success many of the Israelites fall to him, and in his fifteenth year he calls this assembly.

11 m And they offered unto the LORD † the same time, of n the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

m ch. 14. 15. † Heb. *in that day.* n ch. 14. 13.

Taken from Zerah and his accomplices, chap. xiv. 13, &c.

12 And they o entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

o 2 Kings 23. 3. ch. 34. 31. Neh. 10. 29.

They entered into a covenant; they engaged themselves by a serious and solemn covenant before the Lord and this great assembly.

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p Ex. 22. 20. q Deut. 13. 5, 9, 15.

13 pThat whosoever would not seek the LORD God of Israel qshould be put to death, whether small or great, whether man or woman.

Whosoever should obstinately refuse to pay unto God that solemn worship which he required at his temple in Jerusalem, or should disown God, or serve other gods, *should be put to death*, by virtue of all those laws which command that such persons should be *cut off*, and in pursuance of that law, Deut. xvii. 2. Compare Heb. x. 28.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and rsought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

r ver. 2.

All Judah rejoiced, i. e. a great number of the people, as such general expressions are frequently understood; for none doubt but there were many dissemblers and ungodly men at this time among them.

s 1 Kings 15. 13. ‖ That is, *grandmother*, 1 Kings 15. 2, 10. † Heb. *horror*.

16 ¶ And also *concerning* sMaachah the ‖ mother of Asa the king, he removed her from *being* queen, because she had made an †idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

Of this and the following verses, see on 1 Kings xv. 2, 10, 14, 15.

t ch. 14. 3, 5. 1 Kings 15. 14, &c.

17 But tthe high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

For though there were continual skirmishes between Asa and Baasha and their people *all their days*, 1 Kings xv. 16, yet it did not break forth into an open war till Asa's thirty-fifth year, i. e. till that was ended. But how this thirty-fifth year is to be computed, see the note on chap. xvi. 1.

CHAP. XVI.

Asa maketh a league with the Syrians against the king of Israel, 1—6; *for which the prophet reproving him, he putteth him into prison*, 7—10. *He is sick, and seeketh to the physicians, and not to God: his death and burial*, 11—14.

940. viz. From the rending of the ten tribes from Judah, over which Asa was now king. a 1 Kings 15. 17, &c. b ch. 15. 9.

IN the six and thirtieth year of the reign of Asa aBaasha king of Israel came up against Judah, and built Ramah, bto the intent that he might let none go out or come in to Asa king of Judah.

Of the reign of Asa; or, *of the kingdom of Asa*, i. e. of the kingdom of Judah, which was now Asa's kingdom; or from the time of the division of the two kingdoms. Rehoboam reigned seventeen years, chap. xii. 13; Abijah three years, chap. xiii. 2; Asa had now reigned fifteen years, chap. xv. 10; all which, put together, make up the thirty-five years mentioned chap. xv. 19. And in the next year Baasha wars against him; and the ground of war was the defection of many of his subjects to Asa, chap. xv. 9. whom Asa endeavours to engage, together with his own subjects, by an oath and a covenant, to be true and faithful to God, and consequently to himself; which was done in his fifteenth year, chap. xv. 9, 10; and therefore in his sixteenth year, called here the thirty-sixth year of his kingdom, he commenceth an open war against him. If it be objected, That *the reign* or *kingdom of Asa* is otherwise understood of the time of Asa's personal reign, (as I may call it,) chap. xv. 10; the answer is obvious, That there are many instances in Scripture (some of which have been formerly given, and others will be given in their proper places) where the same word or phrase is taken differently, and that in the very same chapter and history. And particularly this variety is elsewhere used, both by sacred and profane writers, in the computation of the years of princes, which are sometimes reckoned from the beginning of their reign, and sometimes from other remarkable times and occurrences. Thus Nebuchadnezzar's years are sometimes computed from the beginning of his reign, as 2 Kings xxv. 8; Jer. lii. 12, 29, 30, and sometimes from his complete conquest of Syria and Egypt, &c., as that passage, Dan. ii. 1, *In the second year of Nebuchadnezzar*, is by the general stream of interpreters understood. Thus Ahaziah's years, which doubtless were usually computed from the time of his birth, are computed from another head, chap. xxii. 2, where see the notes. And the like differences are observed in computing the years of some of the Syrian monarchs and Roman emperors; and particularly of Augustus, the years of whose reign are variously accounted by the Roman historians; sometimes from his first consulship, sometimes from the time of the triumvirate, and sometimes from that famous victory at Actium, where he utterly overthrew his competitor, and made himself sole and unquestionable emperor. And therefore it is not strange if it be so here. And that it must necessarily be thus understood, appears from hence, that it cannot be the thirty-sixth year of the reign of Asa in his own person, because Baasha began to reign in Asa's third year, 1 Kings xv. 28, and reigned only twenty-four years, and consequently died in Asa's twenty-sixth or twenty-seventh year, as it is said he did, 1 Kings xv. 8. *That he might let none go out or come in to Asa king of Judah*; that he might keep his subjects from revolting to Asa, as he perceived they began to do, chap. xv. 9, and keep Asa's subjects from coming into his dominions to seduce his people from their obedience to him.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at †Damascus, saying,

† Heb. *Darmesek*.

This verse, and ver. 3—6, are explained 1 Kings xv. 18, &c.

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of †his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

† Heb. *which were his*.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time cHanani the seer came to Asa king of Judah, and said unto him, dBecause thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

c 1 Kings 16. 1. ch. 19. 2. d Is. 31. 1. Jer. 17. 5.

And so reserved to be a scourge to thy kingdom and posterity hereafter; whereas if he had joined with Baasha against thee, thou shouldst have overthrown them both, and prevented all that mischief which that monarch will do one day to thy family.

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941.
8 Were not [e]the Ethiopians and [f]the Lubims † a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

[e] ch. 14. 9.
[f] ch. 12. 3.
† Heb. in abundance.

The Lubims; either the Libyans in Africa; or another people, possibly descended from them, but now seated in some part of Arabia.

9 [g]For the eyes of the LORD run to and fro throughout the whole earth, ‖to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein [h]thou hast done foolishly: therefore from henceforth [i]thou shalt have wars.

[g] Job 34. 21. Prov. 5. 21. & 15. 3. Jer. 16. 17. & 32. 19. Zech. 4. 10.
‖ Or, *strongly to hold with them*, &c.
[h] 1 Sam. 13. 13.
[i] 1 Kings 15. 32.

Whose heart is perfect, i. e. upright and sincere, as thine is not. *Object. The heart of Asa* is said to be *perfect all his days*, chap. xv. 17. *Answ.* He was perfect and sincere in the things there spoken of, in the establishment of the outward worship of God; but not in the inward worship of God, trusting, and fearing, and loving him with all his heart, of which he here speaks. Or thus, He was perfect or sincere in the general course of his life, though in some particulars, whereof this is one, his heart did not perfectly cleave to God, as it should have done. *Thou shalt have wars* with Baasha, chap. xvi. 4.

10 Then Asa was wroth with the seer, and [k]put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa † oppressed *some* of the people the same time.

[k] ch. 18. 26. Jer. 20. 2. Matt. 14. 3.
† Heb. *crushed.*

In a prison-house, or, *in the house of the stocks;* in which the feet, or, as some of the Hebrews say, the necks of the prisoners were locked up. See Jer. xx. 2; xxix. 26.

11 ¶ [l]And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

[l] 1 Kings 15. 23.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he [m]sought not to the LORD, but to the physicians.

[m] Jer. 17. 5.

He did not humble himself before God, nor earnestly desire his help, but put all his confidence in the skill and faithfulness of his physicians, of whom, it seems, he had great experience.

914.
13 ¶ [n]And Asa slept with his fathers, and died in the one and fortieth year of his reign.

[n] 1 Kings 15. 24.

14 And they buried him in his own sepulchres, which he had † made for himself in the city of David, and laid him in the bed which was filled [o]with sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made [p]a very great burning for him.

† Heb. *digged.*
[o] Gen. 50. 2. Mark 16. 1. John 19. 39, 40.
[p] ch. 21. 19. Jer. 34. 5.

Laid him in the bed which was filled with sweet odours, as the manner of those nations was. See Gen. l. 2; 2 Chron. xxi. 19. *They made a very great burning*, to wit, of precious spices; thereby testifying their thankfulness for many benefits which they enjoyed under his government, and their respect to him notwithstanding his miscarriages.

CHAP. XVII.

Jehoshaphat is made king; reigneth well and prospereth, 1—6. He sendeth Levites with the princes to teach Judah, 7—9. He is feared by the nations round about, who bring him presents and tribute; his greatness, captains, and armies, 10—19.

AND [a]Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

[a] 1 Kings 15. 24.

Against the king and people of Israel, who had molested the kingdom of Judah with wars *all the days of Asa*, after that sin of his mentioned chap. xvi. 2, &c.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, [b]which Asa his father had taken.

[b] ch. 15. 8

3 And the LORD was with Jehoshaphat, because he walked in the first ways ‖of his father David, and sought not unto Baalim;

‖ Or, *of his father, and of David.*

In the first ways, which David walked in before he fell into those horrid sins of murder and adultery. Or, *in the ways of David*, and *his father's* first ways. For the beginning of Asa's reign was laudable, as we have seen, though he declined at last. For it seems more probable that this passage is a reflection upon Asa, whose last ways were much his worst, and of whose repentance we have no evidence, than upon David, who, though he fell dreadfully in the matter of Uriah, yet did manifestly repent of it, and return to his first and holy course of life, in which also he continued until death; having this character given him by the Holy Ghost after his death, that he *did right* in all things, saving that of Uriah, 1 Kings xv. 5.

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after [c]the doings of Israel.

[c] 1 Kings 12. 28.

i. e. Their worship of the calves, or other idols.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah [d]† brought to Jehoshaphat presents; [e]and he had riches and honour in abundance.

[d] 1 Sam. 10. 27. 1 Kings 10. 25.
† Heb. *gave.*
[e] 1 Kings 10. 27. ch. 18. 1.

Judah brought to Jehoshaphat presents; as subjects in those times and places used to do to their kings, as a token of their respect and subjection to them. See 1 Sam. x. 27; 1 Kings x. 25; 2 Chron. xxxii. 23.

913
6 And his heart ‖was lifted up in the ways of the LORD: moreover [f]he took away the high places and groves out of Judah.

‖ That is, *was encouraged*
[f] 1 Kings 22. 43. ch. 15. 17. & 19. 3. & 20. 33.

His heart was lifted up above all discouragements, and difficulties, and fears, by which men's hearts use to be cast down: he was valiant and resolute for God and his ways. *He took away the high places and groves*, to wit, such only wherein idols were worshipped, as appears by comparing this with chap. xx. 33. And though Asa had done this before, yet either he did not do it thoroughly, or the Jews (who were many of them mad upon their idols) had secretly made new ones, in the latter part of his reign, when he grew more infirm in body, and more remiss in God's cause.

912
7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, [g]to teach in the cities of Judah.

[g] ch. 15. 3.

To teach in the cities of Judah; to inform the people of their duty, and of the king's pleasure. As judges or justices of peace teach or instruct the people in the laws of the land, when they deliver their charges upon the bench; so did these princes in the king's name admonish and require the people to observe and obey the laws of God, which were the municipal laws of that land; the particular explication and enforcement whereof they left to the Levites and priests here following, who were sent for this end, and accordingly *taught the people*, ver. 9.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah,

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and Tobijah, and Tob-adonijah, Levites; and with them Eli-shama and Jehoram, priests.

h ch. 35. 3. Neh. 8. 7.

9 [h]And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

i Gen. 35. 5. † Heb. *was.*

10 ¶ And [i]the fear of the LORD †fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

Justly concluding from this singular piety that God would eminently appear for him, and against all those who had ill will to him, which was their case. For even the heathens could not but observe that the kings of Judah were either prosperous or unhappy, accordingly as they served God or forsook him.

k 2 Sam. 8. 2.

11 Also *some* of the Philistines [k]brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

Some of the Philistines; who had been subjects to this kingdom ever since David's time, but, it seems, had neglected this duty in the times of his predecessors, but now were moved by their own fears to perform it. *The Arabians brought him flocks;* either because he had upon some just occasion waged war against them, and subdued them, though the particulars of it be not described in Scripture; or because they voluntarily put themselves under his protection, in recompence whereof they sent him those presents; or only as a free acknowledgment of their respects to him.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah ‖castles, and cities of store.

‖ Or, *palaces.*

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

He had much business in the cities of Judah; partly to repair and fortify them, and furnish them with all necessary provisions; and partly to purge out all the relics and seeds of idolatry and injustice, which were more secretly and subtlely managed in the cities than in the country, and which were first and most in the cities, and thence spread their infection into the country about them. See Jer. ii. 28.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

† Heb. *at his hand.*

15 And †next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

Next to him; either, 1. After his death, as his successor in the same command. And the like is supposed concerning Jehozabad, ver. 18. Or rather, 2. Next to him in place and authority; or, at least, in power and the numbers of his host.

16 And next him *was* Amasiah the son of Zichri, [l]who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

l Judg. 5. 2, 9.

As volunteers and auxiliaries, to be ready upon occasion, as the service of God and the king should require. Possibly these or most of them were the strangers which had come out of Israel into the kingdom of Judah in Asa's days, and probably since that in his time.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside [m]*those* whom the king put in the fenced cities throughout all Judah.

m ver. 2.

These above mentioned were the trained bands or auxiliaries; whose chief officers waited upon the king to receive his commands, and to raise and bring in all or part of their forces to the service of the king and kingdom, as need required.

CHAP. XVIII.

Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead, 1—3. *Ahab, seduced by false prophets, according to the word of Micaiah, is slain there,* 4—34.

NOW Jehoshaphat [a]had riches and honour in abundance, and [b]joined affinity with Ahab.

897.
a ch. 17. 5.
b 2 Kings 8. 18.

For Jehoram, his eldest son, married Athaliah, Ahab's daughter, chap. xxi. 6; 2 Kings viii. 18. This chapter is for substance the same with 1 Kings xxii., where it is explained.

2 [c]And †after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

c 1 Kings 22. 2, &c.
† Heb. *at the end of years.*

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, [d]Enquire, I pray thee, at the word of the LORD to day.

d 1 Sam. 22. 2, 4, 9. 2 Sam. 2. 1.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD †besides, that we might enquire of him?

† Heb. *yet, or, more.*

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* ‖officers, and said, †Fetch quickly Micaiah the son of Imla.

‖ Or, *eunuchs.*
† Heb. *Hasten.*

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a ‖void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

‖ Or, *floor.*

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until †they be consumed.

† Heb. *thou consume them.*

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

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12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king †with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good.

† Heb. *with one mouth.*

13 And Micaiah said, *As* the LORD liveth, [e]even what my God saith, that will I speak.

e Numb. 22. 18, 20. 35. & 23. 12, 26. & 24. 13. 1 K.n. 22. 14.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, ‖but evil?

‖ Or, *but for evil.*

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a [f]spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

f Job 1. 6.

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the* LORD said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, [g]the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

g Job 12. 16. Ps. 19. 14. Ezek. 14. 9.

23 Then Zedekiah the son of Chenaanah came near, and [h]smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

h Jer. 20. 2. Mark 14. 65. Acts 23. 2.

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go ‖into †an inner chamber to hide thyself.

‖ Or, *from chamber to chamber.* † Heb. *a chamber in a chamber.*

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, [i]Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

i ch. 16. 10.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again †from pursuing him.

† Heb. *from after him.*

33 And a *certain* man drew a bow †at a venture, and smote the king of Israel †between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am †wounded.

† Heb. *in his simplicity.* † Heb. *between the joints and between the breastplate.* † Heb. *made sick.*

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

CHAP. XIX.

Jehoshaphat, reproved by the prophet Jehu, visiteth his kingdom, 1—4. *His instructions to the judges,* 5—7; *to the priests and Levites,* 8—11.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. 896.

Safe, being miraculously delivered from eminent danger, as was related, chap. xviii. 31, 32.

2 And Jehu the son of Hanani [a]the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and [b]love them that hate the LORD? therefore *is* [c]wrath upon thee from before the LORD.

a 1 Sam. 9. 9. b Ps. 139. 21. c ch. 32. 25.

Jehu the son of Hanani the seer; of whom see 1 Kings xvi. 1. *Shouldest thou help the ungodly, and love them that hate the Lord?* was this agreeable to thy duty and love which thou professest to God and godliness, that thou hast entered into so strict an alliance and friendship with wicked Ahab, my sworn enemy, and given such assistance to him? *Therefore is wrath upon thee from before the Lord;* therefore God is angry with thee, and will chastise thee for this miscarriage: which he did, partly, by stirring up the Moabites and others to invade him, chap. xx.; partly, by permitting his eldest son Jehoram to kill all his brethren, chap. xxi. 4; and principally, by bringing that sore and almost general destruction upon his grandchildren by Jehu, 2 Kings ix. 27; x. 13, 14, which was the proper fruit of his alliance with Ahab.

3 Nevertheless there are [d]good things found in thee, in that thou hast taken away the groves out of the land, and hast [e]prepared thine heart to seek God.

d ch. 17. 4, 6. See ch. 12. 12. e ch. 30. 19. Ezra 7. 10.

There are good things found in thee, i. e. good works proceeding from an honest heart; which God more regards than this particular error; and therefore though he will chasten thee, yet he will not utterly destroy thee. Or, *directed* or *set thy heart,* i. e. thou hast sought and served God with all thy heart, and not feignedly, as many others do. And this work of preparing or directing his heart is

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here ascribed to Jehoshaphat, as elsewhere it is attributed to God, Prov. xvi. 1; Phil. ii. 13, because it is man's action, but performed by God's grace, preventing, enabling, and inclining him to it.

4 And Jehoshaphat dwelt at Jerusalem: and †he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

† Heb. *he returned and went out.*

He went out again; once he went by his officers, chap. xvii. 7, &c., now he went in his own person. *From Beer-sheba to Mount Ephraim*, i. e. through his whole kingdom, whereof these were the two bounds. *Brought them back unto the Lord;* such of them as had revolted from God to idols, he reclaimed by his good counsel and example, and by the instructions of the Levites and priests, whom doubtless now he carried with him, as he sent them before with his officers of state.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city,

In every city, for itself and the country adjacent, that justice might be administered with the most ease and convenience to the people, and they might not all be forced to go up to Jerusalem.

6 And said to the judges, Take heed what ye do: for [f]ye judge not for man, but for the LORD, [g]who *is* with you †in the judgment.

f Deut. 1. 17.
g Ps. 82. 1. Eccles. 5. 8.
† Heb. *in the matter of judgment.*

You represent God's person, to whom judgment belongeth, and you have your commission and power from God, and not from man only; and your administration of justice is not only for man's good, but also for God's honour and service. *Who is with you;* both to observe your carriage, and to defend you against all those enemies whom the impartial exercise of justice may provoke.

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it:* for [h]*there is* no iniquity with the LORD our God, nor [i]respect of persons, nor taking of gifts.

h Deu. 32. 4. Rom. 9. 14.
i Deu. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

And therefore you who are in God's stead, and do his work, and must give an account to him, must imitate God here. Of *respect of persons*, see Deut. x. 17; Job xxxiv. 19; Acts x. 34. *No taking of gifts;* so as to pervert judgment for them, by comparing this with Exod. xxiii. 8; Deut. xvi. 19; Prov. xvii. 23.

8 ¶ Moreover in Jerusalem did Jehoshaphat [k]set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

k Deut. 16. 18. ch. 17. 8.

The chief of the fathers of Israel; who were not priests and Levites, but such persons of other tribes as were most eminent for their dignity, ability, and integrity. But whether these persons made up one court, called the *Sanhedrim*, by which all causes ecclesiastical and civil were decided; or there were two distinct courts, the one ecclesiastical, consisting of *the priests and Levites;* the other civil, consisting of *the chief of the fathers of Israel;* belongs to another place to determine, and requires more words than the nature of this work can permit. *For the judgment of the Lord*, i. e. for sacred matters concerning the laws, and worship, and service of God. *For controversies;* for matters of difference between man and man. *When they returned to Jerusalem*, i. e. when Jehoshaphat and his company were returned to Jerusalem, then he made this order concerning establishing judges there. But so this last clause may seem superfluous and tautological, being more than implied in the beginning of the verse. Or rather, *when they*, i. e. the causes and controversies last mentioned, *shall return*, or *be returned, to Jerusalem*, i. e. when the causes shall be so difficult that the judges ordained in every city cannot determine them; or, when *your brethren that dwell in every city shall come to you*, as it is expressed, ver. 10, appealing from their city courts, to the great court or council at Jerusalem; of which see on Exod. xviii. 26; Deut. i. 17; xvii. 8. As for the phrase, not only persons, but things, are said to *return*, or *be returned*, as *blood*, 1 Kings ii. 33, and *clouds*, Eccles. xii. 2, and *reproach*, Hos. xii. 14. If it be further objected, that these causes were never brought to Jerusalem before, and therefore cannot be properly said to be returned thither; that may be answered both from the usage of our law, wherein such causes are said to be returned to Westminster, which never were there before; and from the use of Scripture, wherein sinners are commonly said to *return to the Lord*, though they had never been with the Lord in that sense before, but were estranged from God even from the womb till the time of their conversion. And *the dust*, i. e. man's body, is said to *return to the earth*, Eccles. xii. 7, though it was never there before.

9 And he charged them, saying, Thus shall ye do [l]in the fear of the LORD, faithfully, and with a perfect heart.

l 2 Sam. 23. 3.

Passing such sentences with your mouths, as your own minds and consciences, upon the hearing of the parties, shall judge to be just, and not acting against your own consciences for carnal motives, as corrupt judges do.

10 [m]And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* [n]wrath come upon [o]you, and upon your brethren: this do, and ye shall not trespass.

m Deut. 17. 8, &c.
n Num. 16. 46.
o Ezek. 3. 18.

Between blood and blood; of which see the notes on Deut. xvii. 8. *Between law and commandment, statutes and judgments;* when any debates or differences shall arise about the meaning of any of God's laws, one party possibly putting this, and the other a quite differing sense upon the same place, or one alleging one place, and the other another place, which may seem to clash with it. *Ye shall even warn them that they trespass not against the Lord;* ye shall not only give a righteous sentence for what is past, but ye shall admonish the offender, and others, to take better heed to themselves and their ways for the future. *This do, and ye shall not trespass;* so you shall not bring guilt and wrath upon yourselves and others, which otherwise you will certainly do.

11 And, behold, Amariah the chief priest *is* over you [p]in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. †Deal courageously, and the LORD shall be [q]with the good.

p 1 Chron. 26. 30.
† Heb. *Take courage and do.*
q ch. 15. 2.

Is over you; shall be your president to direct and assist you. *In all matters of the Lord;* in spiritual or ecclesiastical matters. *The ruler of the house of Judah;* either, 1. The prince, or chief ruler, under the king, of the tribe of Judah, which is called *the house of Judah*, 2 Sam. ii. 4, 7, 10; 1 Kings xii. 21, 23; 1 Chron. xxviii. 4; Jer. xiii. 11; Ezek. iv. 6. Or, 2. The ruler of the king's house, which also seems to be called *the house of Judah*, 2 Chron. xxii. 10, and more fully *the king's house of Judah*, Jer. xxii. 6. And who so fit to manage *the king's matters* as the ruler of the king's house? *For all the king's matters;* for civil causes or controversies which might arise either between the king and his people, or between subject and subject, which may be called *the king's matters*, because it was a principal part of his office to see them justly decided. *The Levites shall be officers before you;* they shall be at your command to see your just sentences executed; which work was fitly committed to the Levites, as persons who might add their instructions to the corrections, and might work the guilty to an acknowledgment of their fault, and a submission to their punishment. And so this is an argument to encourage the judges to proceed courageously and vigorously in their work, because they had the Levites to stand by them and

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assist them. *The Lord shall be with the good*, i. e. shall protect and bless good judges in their doing of good and just things.

CHAP. XX.

Several armies come against Judah: Jehoshaphat in his fear proclaimeth a fast, 1—4. *His prayer*, 5—13. *Jehaziel's prophecy*, 14—17. *The enemies are overthrown*, 20—25. *The people return in triumph, blessing God*, 26—30. *His reign: his navy miscarrieth*, 31—37.

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

Other beside the Ammonites, to wit, the people that dwelt in Mount Seir, who were now confederate with them, as appears from ver. 10, 22, 23. Or this is the name of a peculiar people, called either *Mehumin*, of whom you read 2 Chron. xxvi. 7 (and so there is only a transposition of two letters in the Hebrew word, which is not unusual in that language); or *Minæans*, as the LXX. interpreters render this word; or *Ammonium*, or *Mehaammonim*, as it is in the Hebrew, (the two first letters being not prefixes, as they are commonly made, but part of the word or proper name of that people,) who, as it may seem, now dwelt in Mount Seir, being either of the old stock of the Edomites, or another nation since come in their stead or mixed with them. Others render the place thus, *for* (as the Hebrew *vau* is oft taken) *with them* (i. e. with the Moabites) were *the Ammonites*, or *children of Ammon*; which may be distinctly noted, either to show the largeness of the confederacy, in which not only the Moabites were engaged, who dwelt near Jehoshaphat's kingdom, but the Ammonites also, who lived at a greater distance from him; or to intimate that the Ammonites being possibly instigated by the Syrians, their next neighbours, were the first beginners and chief promoters of the war, and engaged both the Moabites and the inhabitants of Mount Seir in their quarrel.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* [a]in Hazazon-tamar, which *is* [b]En-gedi.

[a] Gen. 14. 7. [b] Josh. 15. 62.

From beyond the sea, to wit, the Dead Sea, beyond which Mount Seir lay. *On this side Syria*, or, and *from Syria*, largely so called, and so it includes the Moabites and Ammonites. And it may be thus expressed, to intimate that they came by the instigation of the Syrians, who thought by this means to revenge themselves of Jehoshaphat for joining with Ahab against them.

3 And Jehoshaphat feared, and set †himself to [c]seek the Lord, and [d]proclaimed a fast throughout all Judah.

† Heb. *his face.* [c] ch. 19. 3. [d] Ezra 8. 21. Jer. 36. 9. Jonah 3. 5.

Jehoshaphat feared; partly from human frailty, and partly from the remembrance of his own guilt, and the wrath of God denounced against him for it, chap. xix. 2. *Set himself to seek the Lord*: the phrase notes his settled resolution, seriousness, and earnestness in it, and the preparing and fixing his heart for it. *Proclaimed a fast*; partly in token of his humiliation and penitence for his sins, and partly to make himself and his people more fervent in their prayers.

4 And Judah gathered themselves together, to ask *help* of the Lord: even out of all the cities of Judah they came to seek the Lord.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court,

In the house of the Lord, largely so called, i. e. in one of the courts of the temple, even in the court of the people, and upon that brazen scaffold which Solomon had erected for such a purpose, 2 Chron. vi. 13. *Before the new court*, i. e. besides and before the priests' court; for there were but two courts belonging to the temple, as is noted 2 Kings xxi. 5; xxiii. 12. And Jehoshaphat stood in the one, which must be that of the people; and before the other, which therefore can be no other than that of the priests', which is called *the new court*, because it had been lately renewed when the altar was renewed, chap. xv. 8, as the command of love is called *a new command*, John xiii. 34; 1 John ii. 8, because it was so solemnly renewed, and revived, and reinforced by Christ.

6 And said, O Lord God of our fathers, *art* not thou [e]God in heaven? and [f]rulest *not* thou over all the kingdoms of the heathen? and [g]in thine hand *is there not* power and might, so that none is able to withstand thee?

[e] Deut. 4. 39. Josh. 2. 11. 1 Kin. 8. 23. Matt. 6. 9. [f] Ps. 47. 2, 8. Dan. 4. 17, 25, 32. [g] 1 Chro. 29. 12. Ps. 62. 11. Matt. 6. 13.

7 *Art* not thou [h]our God, †*who* [i]didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham [k]thy friend for ever?

[h] Gen. 17. 7. Exod. 6. 7. † Heb. *thou.* [i] Ps. 44. 2. [k] Is. 41. 8. Jam. 2. 23.

i. e. To whom thou hast engaged thyself by covenant to be his friend, and the friend of his seed for ever, and therefore we trust thou wilt not forsake us his posterity.

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 [l]If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy [m]name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

[l] 1 Kings 8. 33, 37. ch. 6. 28, 29, 30. [m] ch. 6. 20.

The sword, judgment, or rather, *the sword of judgment*, or *of vengeance*, i. e. war, whereby thou judgest and punishest thy people for their sins. Compare Lev. xxvi. 25.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou [n]wouldest not let Israel invade, when they came out of the land of Egypt, but [o]they turned from them, and destroyed them not;

[n] Deut. 2. 4, 9, 19. [o] Num. 20. 21.

11 Behold, *I say*, *how* they reward us, [p]to come to cast us out of thy possession, which thou hast given us to inherit.

[p] Ps. 83. 12.

12 O our God, wilt thou not [q]judge them? for we have no might against this great company that cometh against us; neither know we what to do: but [r]our eyes *are* upon thee.

[q] 1 Sam. 3. 13. [r] Ps. 25. 15. & 121. 1, 2. & 123. 1, 2. & 141. 8.

Thus he speaks, partly though he had great armies to be drawn together in due time upon great occasions, chap. xvii. 14, &c.; yet he seems to have been surprised by these men before his forces were in readiness to oppose them; and partly because he well knew, and piously and wisely considered, that no human forces, though numerous and valiant, were able to defend him without God's assistance, which he feared by his sins he had forfeited, and then he had really been as weak as water. *Our eyes are upon thee*, looking to thee only for relief and succour.

13 And all Judah stood before the Lord, with their little ones, their wives, and their children.

Whom they used to present before the Lord in times of great distress, partly to stir up themselves to more fervent and faithful prayers, that their eye, being upon their harmless and tender children, might affect their heart with a greater sense of their misery; and partly to move God to compassion, not as if he were capable of passions or changes upon such a sight, but because God hath declared himself that he will be prevailed with by such methods as these.

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, [s]came the Spirit of the Lord in the midst of the congregation;

[s] Num. 11. 25, 26. & 24. 2. ch. 15. 1. & 24. 20.

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He was suddenly inspired by God with the following message.

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, [t] Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but God's.

t Ex. 14. 13, 14. Deut. 1. 29, 30. & 31. 6. 8. ch. 32. 7.

God will fight for you, and he alone will do the work; you need not strike a stroke.

16 To morrow go ye down against them: behold, they come up by the † cliff of Ziz; and ye shall find them at the end of the ‖ brook, before the wilderness of Jeruel.

† Heb. *ascent.*

‖ Or, *valley.*

Go ye down from Jerusalem, where he and his army now were; which stood upon high ground.

17 [u] Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: [x] for the LORD *will be* with you.

u Exod. 14. 13, 14.

x Num. 14. 9. ch. 15. 2. & 32. 8.

18 And Jehoshaphat [y] bowed his head with *his* face to the ground: and [z] all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

y Ex. 4. 31.

Bowed his head with his face to the ground, in token of his reverence to God and his message, his belief of the promise, and his thankfulness for so great a favour.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

The Levites stood up, by Jehoshaphat's appointment. *With a loud voice on high*, i. e. with most loud voice, with heart and voice lifted up; whereby they showed their full assurance of the victory, as if it were already accomplished.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; [a] Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

a Is. 7. 9.

Believe his prophets, i. e. God's promise delivered to us by this prophet, and consequently all other predictions of the prophets that either have been or shall be. *So shall ye prosper:* take heed, lest by your unbelief you frustrate God's promise.

21 And when he had consulted with the people, he appointed singers unto the LORD, [a] and † that should praise the beauty of holiness, as they went out before the army, and to say, [b] Praise the LORD; [c] for his mercy *endureth* for ever.

a 1 Chron. 16. 29.

† Heb. *praisers.*

b 1 Chron. 16. 34. Ps. 136. 1.

c 1 Chro. 16. 41. ch. 5. 13. & 7. 3, 6.

With the people, i. e. with the elders or chief of the people; partly to take their advice about the expediency of the thing; and partly that they might excite and prepare themselves, and the people under them, to this great work of praising God. *He appointed singers unto the Lord;* to the honour and service of God. *The beauty of holiness*, or, *the glory*, or *magnificence*, or *majesty of holiness*, i. e. (by a vulgar Hebraism,) the Holy Majesty; a periphrasis of God. Or, *according to the beauty* or *magnificence of the sanctuary*, i. e. in the same comely order and magnificent manner as they used to do it in the temple; where the following song was usually sung, as 2 Chron. v. 13; vii. 3, 6.

22 ¶ † And when they began † to sing and to praise, [d] the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and ‖ they were smitten.

† Heb. *And in the time that they, &c.*

† Heb. *in singing and in praise.*

d Judg. 7. 22. 1 Sam. 14. 20.

‖ Or, *they smote one another.*

When they began to sing and to praise; so acceptable are the fervent prayers of God's people to God, and so terrible to their enemies. *Ambushments*, or, *liers in wait;* either, 1. The holy angels, who appeared in the shape of men, and possibly put on the appearances and visages of Moabites or Ammonites, and in that shape slew the rest, who supposing this slaughter to be done by a part of their own army, fell upon them, and so broke forth into mutual slaughters. Or, 2. God raised jealousies and animosities amongst themselves, which by degrees broke forth, first into secret ambushments, which one party laid for another, and then into open hostilities and outrages to their utter destruction. So vain are all men's attempts against God, who needs none to destroy his enemies but themselves, and their own mistakes and passions, which he can when he pleaseth arm against them.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped † to destroy another.

† Heb. *for the destruction.*

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and † none escaped.

† Heb. *there was not an escaping.*

Toward the watch-tower; which stood upon the cliff of Ziz, mentioned above, ver. 16, or some other hill which looked toward the wilderness, where their enemies lay encamped, whose numbers, and order, and condition they could descry from thence.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

Riches and precious jewels; which they brought with them, partly, to corrupt any of Jehoshaphat's officers as they saw occasion; partly, to procure necessaries for their vast army from time to time; and partly, because they came as to a triumph rather than to a fight, being secure and confident of the victory because of their great numbers, and especially because they thought to surprise Jehoshaphat ere he could make any considerable preparations against them; God also permitting them to be puffed up to their own destruction.

26 ¶ And on the fourth day they assembled themselves in the valley of ‖ Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

‖ That is, *blessing.*

The valley of Berachah, Heb. *of blessing;* so called from their solemn blessings and praises given to God in it upon this occasion.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the † forefront of them, to go again to Jerusalem with joy; for the LORD had [e] made them to rejoice over their enemies.

† Heb. *head.*

e Neh. 12. 43.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

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To renew their praises in the court of the temple, the proper and usual place for it.

f ch. 17. 10. 29 And f the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

On all the kingdoms of those countries which were near, or which heard these things.

g ch. 15. 15. Job 34. 29. 30 So the realm of Jehoshaphat was quiet: for his g God gave him rest round about.

h 1 Kings 22. 41, &c. 31 ¶ h And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

i See ch. 17. 6. 33 Howbeit i the high places were not taken away: for as yet the people had not

k ch. 12. 14. & 19. 3. k prepared their hearts unto the God of their fathers.

The high places were not taken away; not fully nor universally; of which see on chap. xvii. 6. The fault was not in Jehoshaphat, but in the people, who, though they did worship the true God, yet would not be confined to the temple, but for their own conveniency, or from their affection to their ancient custom, chose to worship him in the high places; which Jehoshaphat was forced to connive at, lest those people, being debarred from that dearly-beloved practice, should fall into a neglect of God and his worship.

† Heb. *words.* 1 1 Kings 16. 1, 7. † Heb. *was made to ascend.* 34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the † book of Jehu the son of Hanani, 1 who † *is* mentioned in the book of the kings of Israel.

m 1 Kings 22. 48, 49. 35 ¶ And after this m did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

896.

This is mentioned as an aggravation of his sin, after so great a favour and obligation laid upon him by God, and after he had been so sharply reproved and threatened by a prophet for the same thing, chap. xix. 2; yet he relapsed into the same sin; which proceeded partly from that near relation which was contracted between the two families, and partly from the sweetness and easiness of Jehoshaphat's temper, which could not resist the solicitations of others in such things as might seem indifferent. For he did not join with him in a war, as he did with Ahab, but in a peaceable way only, in a matter of trade and commerce. And yet God sharply reproves and punisheth him for it, ver. 37, to show his great dislike and detestation of all friendly and familiar conversation of his servants and people with idolaters and professed enemies of God and of religion, as Ahaziah was, who is therefore thus stigmatized in the next words, *who did very wickedly. Who did very wickedly*, or, *who did industriously, and maliciously, and constantly work wickedness*, as the Hebrew phrase implies, giving himself up to idolatry and all wickedness.

r At first Jehoshaphat was unwilling, 1 Kings 22. 49. 36 ‖ And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

To make ships to go to Tarshish; of which see on 1 Kings x. 22; xxii. 48. *They made the ships in Ezion-gaber;* of which see on 1 Kings ix. 26.

n 1 Kings 22. 48. 37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. n And the ships were broken, that they were not able to go o to Tarshish.

o ch. 9. 21.

CHAP. XXI.

Jehoram is made king, and slayeth his brethren, 1—4. His wicked reign, 5—7. Edom and Libnah revolt, 8—11. The prophecy of Elijah against him in writing, 12—15. The Philistines and Arabians oppress him; his incurable disease, death, and burial, 16—20.

NOW a Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son ‖ reigned in his stead.

889.

a 1 Kings 22. 50.

‖ Alone.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

Azariah; two sons called by the same name, though doubtless distinguished by some additional title, which is not mentioned here, because it did not concern succeeding ages to know it. Though indeed there is a difference in their Hebrew names, the one being *Azariah*, the other *Azariahu, hu* being the last syllable in his name, as in *Elihu* and others. *Jehoshaphat king of Israel;* so he is called, either, 1. Because he was so by right. Or, 2. Because he was king not only of Judah and Benjamin, but of a great number of Israelites, who had come into and settled themselves in his kingdom, in his and in his predecessor's days; who being a considerable, and the purest and best, part of Israel, may well be called Israel, being more truly and properly God's Israel than their apostate brethren, who were no longer worthy of that name. Or, 3. Because all his subjects were Israelites; and therefore he was *king of Israel*, though not *of all Israel*. Or, 4. With some reflection upon his memory for making so strict an alliance and friendship with the king of Israel, whose cause he defended with his own and his kingdom's great hazard, as if he had been the king not so much of Judah as of Israel. And this may be the rather noted here, because here speedily follows a sad effect of that wicked and cursed match. Some say *Israel* was foisted into some copies by the transcriber instead of Judah, as it was first written.

892. ‖ Jehoram made Partner of the Kingdom with his father, 2 Kin. 8. 16. 3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to ‖ Jehoram; because he *was* the firstborn.

Whom he conceived that he ought to prefer by virtue of that law of God, Deut. xxi. 15, though otherwise he would not have done it, having probably ere this time perceived his perverse and wicked inclinations, and how much he was swayed by his idolatrous wife. Now he saw his error when it was too late.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

He strengthened himself; he took courage and hardened his heart, as that word sometimes signifies. *Slew all his brethren with the sword;* partly because they either did, or he knew that they would, oppose him in his wicked designs; and partly for his own security, lest his people, who, as he believed, would be highly exasperated with the execution of his counsels, should advance any of them to the throne, and depose him. *Of the princes of Israel;* either, 1. Of Judah, here called Israel, of which see the notes on ver. 2. Or, 2. The princes or chief men of Israel, properly so called; not the princes of all Israel, or of the several tribes thereof, but the chief of those Israelites who, out of love to God and to the true religion, had forsaken their estates and worldly advantages in the kingdom of Israel, and were now incorporated with the kingdom of Judah. These he especially struck at, either, 1. Because his wife instigated him thereunto, both to punish them for their re-

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volt from her father, and to deter others from following their example. Or, 2. Because he justly and truly thought these would be most firm and constant to and zealous for that religion which he was resolved to oppose, being both by their conscience and interest obliged to it.

892. 5 ¶ [b] Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

[b] In consort, 2 Kings 8. 17, &c.

Of this, and ver. 6—10, see the notes on 2 Kings viii. 17, &c.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of [c] Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

[c] ch. 22. 2.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a † light to him and to his [d] sons for ever.

† Heb. *lamp*, or, *candle*. [d] 2 Sam. 7. 12, 13. 1 Kin. 11. 36. 2 Kin. 8. 19. Ps. 132. 11, &c.

Because of the covenant that he had made with David; for which, in 2 Kings viii. 19, it is *for David his servant's sake*, i. e. not for David's merits, but for God's free promise and covenant, as it is here explained.

889. 8 ¶ [e] In his days the Edomites revolted from under the † dominion of Judah, and made themselves a king.

[e] 2 Kings 8. 20, &c. † Heb. *hand.*

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

To wit, publicly and avowedly, setting him at defiance, as the next verse shows. And this is mentioned, either, 1. As the reason why the priests, whose city Libnah was, forsook him, because he had forsaken God; or rather, 2. As the reason why God raised up so many enemies against him, both from abroad and at home.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to [f] commit fornication, and compelled Judah *thereto*.

[f] Lev. 17. 7. & 20. 5. ver. 13.

He made high places; not to the Lord, whose sworn enemy he was, but to Baals, or false gods. *Caused the inhabitants of Jerusalem to commit fornication;* not only by his counsel and example, but, as it follows, by force, by threats and penalties.

12 ¶ And there came a ‖ writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

‖ Which was writ before his death, 2 Kings 2. 1.

There came a writing to him from Elijah. Quest. How could this be, when Elijah was rapt up to heaven in Jehoshaphat's time, 2 Kings ii.; iii. 11. *Answ.* Either, 1. This was Elisha, or some other prophet called Elijah, because he acted in the spirit and power of Elijah, for which cause John the Baptist also is so called. Or rather, 2. This was really written by Elijah, who by the Spirit did clearly foresee and foretell the reign and acts of Jehoram, (as others did of Josiah, 1 Kings xiii. 2, and Isaiah of Cyrus, chap. xlv. 3, long before they were born,) and in consideration thereof left this prophecy with Elisha, to be delivered in due time by him, or some other person in his name, and as from his mouth. *The Lord God of David thy father;* whose name he mentions either to upbraid him with his degeneration from so worthy a parent; or to take off his presumption and confidence, which was grounded upon his being the son and successor of David, in whose posterity the crown was settled for ever by God's special appointment, and by the approbation of the people. *In the ways of Jehoshaphat thy father;* whose wise counsel and good example thou hast despised.

13 But hast walked in the way of the kings of Israel, and hast [g] made Judah and the inhabitants of Jerusalem to [h] go a whoring, like to the [i] whoredoms of the house of Ahab, and also hast [k] slain thy brethren of thy father's house, *which were* better than thyself:

[g] ver. 11. [h] Ex. 34. 15. Deut. 31. 16. [i] 1 Kings 16. 31.—33. [k] 2 Kings 9. 22. [k] ver. 4.

More innocent, and righteous, and pious.

14 Behold, with † a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

† Heb. *a great stroke.*

The Lord will smite thy people. Quest. Why the people for his sin? *Answ.* 1. Because the generality of them sinned in complying with his wicked and idolatrous commands through fear, ver. 11. 2. Because he suffered in his people's destruction: for as the honour, and safety, and strength of a king lies in the multitude and prosperity of his people, Prov. xiv. 28; so when they are diminished and destroyed, the king is very much weakened and endangered by it. *Thy children and thy wives;* whose lives shall go for the lives of thy brethren, ver. 4.

15 And thou *shalt have* great sickness by [l] disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

[l] ver. 18, 19.

i. e. From day to day continually. Or, *year upon year*, i. e. one year after another, or for the space of two years, as the event shows, ver. 19. Heb. *days upon days*. *Days* are oft put for a *year*, as Exod. xiii. 10; Lev. xxv. 29; Numb. ix. 22; Judg. xvii. 10; 1 Sam. i. 3; xxvii. 7; Amos iv. 4.

16 ¶ Moreover the LORD [m] stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:

cir. 887. [m] 1 Kings 11. 14, 23.

The Philistines; a people fully subdued and dispirited; but God now raiseth their spirits and courage to do his work. *Near the Ethiopians*, Heb. *near the Cushites*, i. e. either the Ethiopians, from whom they were parted only by the Red Sea, each dwelling upon the opposite shores of it; or rather, a people in Arabia, frequently mentioned in Scripture, and so called, either for their likeness in colour and complexion to the Ethiopians properly so called, or because the one of these people were a colony of the other. But the Ethiopians above Egypt were far enough from these other Arabians, being separated from them by the Red Sea.

17 And they came up into Judah, and brake into it, and † carried away all the substance that was found in the king's house, and [n] his sons also, and his wives; so that there was never a son left him, save ‖ Jehoahaz, the youngest of his sons.

† Heb. *carried captive.* See ch. 22. 1. n ch. 24. 7. 887. ‖ Or, *Ahaziah*, ch. 22. 1. or, *Azariah*, ch. 22. 6.

His sons also and his wives; whom also they slew, chap. xxii. 1, except Ahaziah and Athaliah, who possibly were hidden in some secret and safe place. *Jehoahaz;* called also *Ahaziah*, which signifies the very same thing with Jehoahaz; and *Azariah*, chap. xxii. 6, whose signification is near akin to the other, all signifying *God's taking* or *helping of him.*

18 ¶ ‖ And after all this the LORD smote him [o] in his bowels with an incurable disease.

887. ‖ Heb. *and.* *Ahaziah Prævia*, 2 Kings 8. 25, next after. o ver. 15.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like [p] the burning of his fathers.

p ch. 16. 14.

20 Thirty and two years old was he when he began to reign, and he reigned

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in Jerusalem eight years, and departed
† Heb. *without desire.* Jer. 22. 18. †without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

Departed, Heb. *went*, to wit, *the way of all the earth*, as it is more fully expressed, Josh. xxiii. 14. Or, *to the land of darkness*, as Job x. 21, 22. Or, *to his long home*, Eccles. xii. 5. Or, *went away*, to wit, out of this world; as this word is used, Job xiv. 20; Eccles. v. 15; vi. 4; there being many such words and phrases used concerning death in the Old and New Testament, signifying that death is not an annihilation, but only a translation into another place and state. See Gen. xv. 15; Phil. i. 23. *Without being desired*, Heb. *without desire*; which may belong either, 1. To himself; he had no desire of living longer, nor any pleasure in life, but was heartily weary of it, through his excessive pains: or rather, 2. To his people, who did not desire that he should live longer, but oft and heartily wished that he had died sooner; which contempt of him they showed both by *making no burning for him*, as they used to do for good and laudable kings, chap. xvi. 14, and by denying him burial among the kings, as it here follows. *Desire* is here put for a person or thing whose life or continuance is desirable or desired by others, as Isa. ii. 16; Ezek. xxiv. 16, 18, 21, 25; Dan. ix. 23; x. 11, 19. And this is an emphatical expression, because it is usual with men to desire the deaths of some persons, whom afterward they lament and heartily wish that they were alive again, as they may have cause to do. But for this ungodly and unhappy prince, his people did not only in his lifetime wish his death, but afterwards they did not repent of those desires, nor wish him alive again, but rejoiced that they were delivered from so great a plague as he was to them.

CHAP. XXII.

Ahaziah is made king; reigneth wickedly, 1—4. *In his confederacy with Joram the son of Ahab he is slain by Jehu*, 5—9. *Athaliah destroyeth all the seed royal, save Joash, who was hid, and usurpeth the kingdom*, 10—12.

885. AND the inhabitants of Jerusalem made
a 2 Kings 8. 24, &c. See ch. 21. 17. ver. 6. [a]Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain
b ch. 21. 17. all the [b]eldest. So Ahaziah the son of Jehoram king of Judah reigned.

Men that came with the Arabians; either, 1. A cruel sort of men who came along with the Arabians, and therefore slew those whom the Arabians had spared, and only carried into captivity. Or, 2. The Philistines, who did accompany the Arabians in this expedition, chap. xxi. 16, who lived near the kingdom of Judah, and therefore thought to make as sure work as they could in destroying all the branches of the royal family, who otherwise, they expected, would recover strength, and revenge themselves upon them.

c See 2 Kin. 8. 26. 2 [c]Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His
d ch. 21. 6. mother's name also *was* [d]Athaliah the daughter of Omri.

Forty and two years old was Ahaziah. Object. He was then only twenty-two years old, as is affirmed, 2 Kings viii. 26. Besides, Joram his father died in his fortieth year, as is twice noted, chap. xxi. 5, 20: how then can this be true? *Answ.* 1. In the Hebrew it is, *a son of* forty-two years, &c., which is an ambiguous phrase; and though it doth for the most part, yet it doth not always, signify the age of the person, as is manifest from 1 Sam. xiii. 1, where see the notes. And therefore it is not necessary that this should note his age (as it is generally presumed to do, and that is the only ground of the difficulty); but it may note either, 1. The age of his mother Athaliah; who being so great, and infamous, and mischievous a person to the kingdom and royal family of Judah, it is not strange if her age be here described, especially seeing she herself did for a season sway this sceptre. Or rather, 2. Of the reign of that royal race and family from which by his mother he was descended, to wit, of the house of Omri, who reigned six years, 1 Kings xvi. 23; Ahab his son reigned twenty-two years, 1 Kings xvi. 29; Ahaziah his son two years, 1 Kings xxii. 51; Joram his son twelve years, 2 Kings iii. 1; all which, put together, make up exactly these forty-two years; for Ahaziah began his reign in Joram's twelfth year, 2 Kings viii. 25. And such a kind of computation of the years, not of the king's person, but of his reign or kingdom, we had before, chap. xvi. 1, where see the notes. And so we have an account of the person's age in 2 Kings viii. 26, and here of the kingdom to which he belonged. *Answ.* 2. Some acknowledge an error in the transcribers of the present Hebrew copies, in which language the numeral letters for twenty-two and forty-two are so like, that they might easily be mistaken. For that it was read twenty-two here, as it is in the Book of Kings, in other Hebrew copies, they gather from hence, that it is at this day so read in divers ancient Greek copies, as also in those two ancient translations, the Syriac and the Arabic, and particularly in that famous and most ancient copy of the Syriac, which was used by the church of Antioch in the primitive times, and to this day is kept in the church of Antioch, from which that most reverend, learned, pious, and public-spirited archbishop Usher did at his own great charge get another copy transcribed, in which he hath published to all the world that he found it here written *twenty and two years old*, &c. Nor doth this overthrow the authority of the sacred text, as infidels would have it, partly because it is only an historical passage, of no importance to the substantial doctrines of faith and a good life; and partly because the question here is not whether this text be true, but which is the true reading of the text, whether that of the generality of present copies, or that which was used in the ancient copies, which the ancient and venerable translators above mentioned did follow; for it seems unreasonable and uncharitable to think that all of them would have conspired to have changed the text, and put in *twenty and two*, for *forty and two*, if they had so read it in their Hebrew copies. Nor can this open any great door to those innumerable changes which some have boldly and rashly made in the Hebrew text without any such pretence of authority, as there is for this, which as they are affirmed without reason, or authority, or necessity, so they may as easily be rejected. If all this will not satisfy our present infidels, I desire them only to consider what hath been hinted before upon such occasions, that many difficulties which did seem unanswerable, being now fully cleared by later writers, it is but reasonable to think that this may be so in after-times, either by finding of some Hebrew copies in which it may be *twenty and two years*, &c., or by some other way. *The daughter of Omri*, i. e. of Omri's family; or of Ahab, Omri's son. Grandchildren are oft called *sons* and *daughters*, as Matt. i. 1; Luke iii. 26.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

Being a crafty and an imperious woman.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

After the death of his father; who, whilst he lived, seduced his son by his counsel and authority, and made other evil counsellors then unnecessary.

884. 5 ¶ He walked also after their counsel,
e 2 Kings 8. 28, &c. and [e]went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

Went with Jehoram to war against Hazael; following the evil example of Jehoshaphat therein, chap. xviii., though he would not follow him in what was good. But of this and the following verses, see 2 Kings viii. 28, 29; ix. 21, 27.

6 [f]And he returned to be healed in
f 2 Kin. 9. 15. Jezreel because of the wounds † which
† Heb. *wherewith they wounded him.* were given him at Ramah, when he fought with Hazael king of Syria. And

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‖ Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

‖ Otherwise called *Ahaziah*, ver. 1 and *Jehoahaz*, ch. 21. 17.

7 And the † destruction of Ahaziah [g]was of God by coming to Joram: for when he was come, he [h]went out with Jehoram against Jehu the son of Nimshi, [i]whom the LORD had anointed to cut off the house of Ahab.

† Heb. *treading down*
g Judg. 14. 4. 1 Kin. 12. 15. ch. 10. 15.
h 2 Kings 9. 21.
i 2 Kings 9. 6, 7.

The destruction of Ahaziah was of God; by his providence so disposing occasions and Ahaziah's inclinations, that he should come at that season to receive his deserved judgment.

8 And it came to pass, that, when Jehu [k]was executing judgment upon the house of Ahab, and [l]found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

k 2 Kin. 10. 10, 11.
l 2 Kin. 10. 13, 14.

The sons of the brethren of Ahaziah; either properly so called; or the sons of his cousins or near kinsmen, who are oft called *brethren;* for his brethren were slain, ver. 1. *That ministered to Ahaziah;* that came thither to wait upon their king Ahaziah, as is here implied, and withal to visit Joram and his children, as is noted, 2 Kings x. 13.

9 [m]And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who [n]sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

m 2 Kings 9. 27, at *Megiddo* in the kingdom of *Samaria*.
n ch. 17. 4.

He sought Ahaziah; who, though wounded, had made an escape, 2 Kings ix. 27. *He was hid in Samaria;* either, 1. In the kingdom of Samaria, to wit, in Megiddo; or, 2. In the city of Samaria: and so he fled first to Megiddo; and not thinking himself safe there, he fled to Samaria; where he was taken, and sent thence by Jehu's order to Megiddo, where he received the sentence of death. See more of this matter upon 2 Kings ix. 27. *They buried him;* they gave his servants leave to carry him away to Jerusalem, and bury him there, 2 Kings ix. 28. Both God and men are oftimes said to *do* what they and others do by their permission, when they could hinder them. *The house of Ahaziah,* i. e. his posterity, because they were young and feeble, being ground between two millstones, the great and growing power of Jehu, and the craft and tyranny of Athaliah.

884.

10 ¶ [o]But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

o 2 Kings 11. 1, &c.

Athaliah the mother of Ahaziah: this, and ver. 11, 12, are explained on 2 Kings xi. 1—3.

11 But [p]Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

p 2 Kings 11. 2, *Jehosheba*.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

CHAP. XXIII.

Jehoiada maketh Joash king, 1—11. *Athaliah is slain,* 12—15. *The pure worship of God is restored,* 16—21.

AND [a]in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

a 2 Kings 11. 4, &c.

Took the captains of hundreds; not all, but those here following, in whom he put most trust. But this chapter is almost all taken out of 2 Kings xi., where it is explained.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

Gathered the Levites out of all the cities of Judah; partly because they could do this without any suspicion, upon pretence of some solemn feast; which time, it is probable, was chosen for this purpose; and partly because he knew them to be well affected to the cause of God and the king, to which they were obliged by the two firmest ties, conscience and interest. *The chief of the fathers of Israel,* i. e. both of the two tribes, and of the ten tribes, all which are called Israel; and he useth the name of Israel rather than that of Judah, because there were now great numbers of the other tribes incorporated with Judah; and these he esteemed more faithful than many of Judah, having given better proofs of the truth of their religion than they; and therefore he picked out of the chief men of the other tribes, as well as of Judah and Benjamin.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath [b]said of the sons of David.

b 2 Sam. 7. 12. 1 Kings 2. 4. 8. 25. ch. 6. 16. & 7. 18. & 21. 7. c 1 Chron. 9. 25.

4 This *is* the thing that ye shall do; A third part of you [c]entering on the sabbath, of the priests and of the Levites, *shall be* porters of the † doors;

† Heb. *thresholds.*

Both that of Sur, 2 Kings xi. 6, and other doors adjoining or leading to it.

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

At the gate of the foundation; at the east gate, thought to be so called, because it stood lower than the rest of the doors, at the foot of the steps, by which they went up from the king's house to the temple. *In the courts;* either, 1. In the two courts; and so by the *people* he understands as well the generality of the Levites, who had no particular stations allotted to them, as their brethren had, ver. 4. 5, which were to be in the priests' court, as the people, who were in the court of the people: or, 2. In the court of the people, which may be called *courts,* the plural number being put for the singular, in regard of great amplitude, and divers quarters and partitions, into which it was or might be divided; as the temple is called *sanctuaries,* because of its division into divers parts, Lev. xxvi. 31.

6 But let none come into the house of the LORD, save the priests, and [d]they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

d 1 Chron. 23. 28, 32.

Into the house of the Lord; strictly so called, as it is distinguished from the courts, into which others were permitted to come, ver. 5, to wit, into the holy place. *The priests, and they that minister of the Levites;* they who are to minister in course, or by my present appointment. *The watch of the Lord,* i. e. *of the house of the Lord;* as the phrase may be filled up out of this place and 2 Kings xi. 6. The sense is, Let them stand in their court to prevent and oppose any person who shall endeavour violently to break into the house to seize upon the king, or to disturb their

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present work; which he expected Athaliah and her accomplices would do.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not [e]the courses.

e See 1 Chr. 24. & 25.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right †side of the †temple to the left side of the temple, along by the altar and the temple, by the king round about.

† Heb. *shoulder.* † Heb. *house.*

11 Then they brought out the king's son, and put upon him the crown, and [f]*gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, †God save the king.

f Deut. 17. 18. † Heb. *Let the king live.*

Jehoiada and his sons; and Zechariah among the rest, whom afterwards he ungratefully slew, chap. xxiv. 21.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and [g]such as taught to sing praise. Then Athaliah rent her clothes, and said, †Treason, Treason.

g 1 Chron. 25. 8. † Heb. *Conspiracy.*

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering [h]of the horse gate by the king's house, they slew her there.

h Neh. 3. 28.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

Between him, i. e. the Lord, as is sufficiently implied in the end of this verse, and plainly expressed 2 Kings xi. 27. Or, *between himself;* that the people might see that he brought them under no bond but what he would take upon himself. *That they should be the Lord's people,* i. e. that every one in his place and station would maintain the law and worship of God, and root out all false worship; which they did in the next verse.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and [i]slew Mattan the priest of Baal before the altars.

i Deut. 13. 9.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had [k]distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the [l]law of Moses, with rejoicing and with singing, *as it was ordained* †by David.

k 1 Chron. 23. 6, 30, 31, & 24. 1. l Num. 28. 2. † Heb. *by the hands of David.* 1 Chron. 25. 2, 6.

Appointed the offices of the house of the Lord by the hand; or, as it is in the Hebrew, *put the offices of the house of the Lord into the hand,* i. e. he restored the priests and Levites, either, 1. To their places and offices, which possibly in the time of the idolatrous kings, and of Athaliah, had been disposed of to persons of other tribes, partly to gratify their wicked friends, and partly to bring God's house and worship into disgrace; or, 2. To the exercise of their offices, from which they had been in a great measure hindered.

19 And he set the [m]porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

m 1 Chron. 26. 1, &c.

20 [n]And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

n 2 Kings 11. 19.

Through the high gate, to wit, of the court belonging and leading to the king's palace.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAP. XXIV.

Joash reigneth well all the days of Jehoiada, 1—14. *He dieth; is buried honourably; and Joash falleth to idolatry; slayeth Zechariah the son of Jehoiada,* 15—22. *He is spoiled by the Syrians; slain by Zabad and Jehozabad: Amaziah succeedeth him,* 23—27.

JOASH [a]*was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

cir. 878. a 2 Kings 11. 21. & 12. 1, &c.

A great part of this chapter is explained on 2 Kings xii.

2 And Joash [b]did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

b See ch. 26. 5.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded †to repair the house of the LORD.

† Heb. *to renew.*

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and [c]gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

cir. 858. c 2 Kings 12. 4.

Gather of all Israel, i. e. of all the Israelites that were in the kingdom of Judah. See chap. xv. 17; xxi. 2. *To repair the house of your God from year to year;* either, 1. Repair part of it every year till the reparations be perfected; or, 2. Gather it from year to year, till you get such a sum as may suffice for the work; for he supposed one or two years' collection would not suffice for the work, whether it were that collection of half a shekel for every man, of which see

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Exod. xxx. 12, 13; 2 Kings xii. 14; or a voluntary contribution required for the present exigence of the temple by virtue of the command and example of Moses, who made such a collection for the building of the tabernacle, Exod. xxxv. 5; see also Neh. x. 32; which he thought would not be any great sum, because of the great iniquity and impiety which yet had reigned for many years, and yet continued in the generality of the people of the land, the Levites not excepted, as the last clause of this verse shows.

d 2 Kings 12. 7.

6 [d]And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the command-*

e Ex. 30. 12, 13, 14, 16.

ment of [e]Moses the servant of the LORD, and of the congregation of Israel, for the

f Num. 1. 50. Acts 7. 44.

[f]tabernacle of witness?

Jehoiada the chief: it is observable, that he is not called the *chief priest*, or *high priest*, but only *the chief*, or *the head*, which he might be in many other respects, either by reason of his near relation to the royal family; or because he was the chief of one of the twenty-four families; or because he had been the chief man in the contriving and bringing about of this great change, and the general of the forces employed about it. And the *high priest* seems to be mentioned as a distinct person from Jehoiada here, 2 Kings xii. 9, 10; all which make it questionable whether Jehoiada was the high priest or no. *The collection, according to the commandment of Moses*, Heb. *the collection of Moses*, i. e. such a one as he commanded or made in the like case; of which see on ver. 5. In like manner we read of *the sins of Manasseh*, 2 Kings xxiv. 3, and of *the sin of Jeroboam* frequently.

g ch. 21. 17.

7 For [g]the sons of Athaliah, that wicked woman, had broken up the house

h 2 Kings 12. 4.

of God; and also all the [h]dedicated things of the house of the LORD did they bestow upon Baalim.

The sons of Athaliah, to wit, Ahaziah and his brethren, before they were carried away captive, chap. xxi. 17, who did this by her instigation, as this phrase implies. *Had broken up the house of God;* both broken up the treasuries, and defaced the house itself.

8 And at the king's commandment

i 2 Kings 12. 9.

[i]they made a chest, and set it without at the gate of the house of the LORD.

i. e. Of the court of the people, whither all manner of persons might come to offer.

† Heb. a voice.

9 And they made †a proclamation through Judah and Jerusalem, to bring in

k ver. 16.

to the LORD [k]the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

i. e. A collection answerable to it; as they are said to be guilty of the *error of Balaam* and *gainsaying of Core*, Jude 11, who fell into sins of the same kind.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and

l 2 Kings 12. 10.

[l]when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

The chest was brought unto the king's office, from the gate of the court into one of the chambers belonging to the temple, which was appointed by the king for this office.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and †the work was perfected by them, and they set the house of God in his state, and strengthened it.

† Heb. *the healing went up upon their work.*

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, [m]whereof were made vessels for the house of the LORD, *even* vessels to minister, and ‖ to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

m See 2 Kings 12. 13.

‖ Or, *perfume.*

Whereof were made vessels for the house of the Lord; because Athaliah and her sons had taken the old ones away, ver. 7.

15 ¶ But Jehoiada waxed old, and

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was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

He had done good in Israel, i. e. in Judah, which was an eminent part of Israel, and the only part of it which owned God, or was owned by God as his Israel, to whom therefore he oft appropriates this name, thereby signifying that the other tribes were unworthy of that honourable title, and had forfeited all their right in it to Judah. See on chap. xxi. 2.

17 Now after the death of Jehoiada

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came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

Made obeisance to the king; in that posture presenting their requests to him, that they might not be confined to unnecessary and troublesome journeys in coming to Jerusalem to worship, but might have the liberty which their forefathers enjoyed of worshipping God in the high places; which liberty, when once they had obtained, they knew they could then worship idols without observation or disturbance, which was the thing at which they aimed. And for the prevention of such abuses, God obliged all to worship him in one place.

18 And they left the house of the LORD God of their fathers, and served [n]groves and idols: and [o]wrath came upon Judah and Jerusalem for this their trespass.

n 1 Kings 14. 23. o Judg. 3. 8. ch. 19. 2. & 28. 19. & 29. 8. & 32. 25.

By Hazael king of Syria; of which see 2 Kings xii. 17, 18.

19 Yet he [p]sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

p ch. 36. 15. Jer. 7. 25. & 26. 5. & 25. 4.

20 And [q]the Spirit of God †came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, [r]Why transgress ye the commandments of the LORD, that ye cannot prosper? [s]because ye have forsaken the LORD, he hath also forsaken you.

q ch. 15. 1. & 20. 14. † Heb. *clothed, or, came upon.* Judg. 6. 34.

r Num. 14. 41.

s ch. 15. 2.

Above the people; in a higher place, that his voice and message might be the better heard.

21 And they conspired against him,

841.

and [t]stoned him with stones at the commandment of the king in the court of the house of the LORD.

t Matt. 23. 35. Acts 7. 58, 59.

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They conspired, i. e. the people to whom he preached, who were easily corrupted by the examples of their apostate king and princes.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

i. e. Make inquisition for my innocent blood; which he did not wish from any desire of private revenge, with which so wise and good a man would never be willing to die; but partly from a zeal to public justice, and the punishment of such gross wickedness; and partly to deter them, if possible, from completing their murderous intentions. But these words may as well be rendered indicatively as optatively, *The Lord will look upon* it, *and require* it, i. e. he will examine this action, and require satisfaction from you for it.

840.
† Heb. *in the revolution of the year.*
[u] 2 Kings 12. 17.
839.

23 ¶ And it came to pass † at the end of the year, *that* [u] the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of † Damascus.

† Heb. *Darmesek.*

At the end of the year; so soon did God hear the cry of his holy prophet's blood, and revenge it. *Destroyed all the princes of the people*; that it might appear they were sent and directed by God to single out to destruction the first beginners and chief promoters of this general apostacy. *Unto the king of Damascus*; to Hazael, the king of that part of Syria called Syria Damascena, from its capital city Damascus.

[x] Lev. 26. 8. Deut. 32. 30. Is. 30. 17.
[y] Lev. 26. 25. Deut. 28. 25.
[z] ch. 22. 8. Is. 10. 5.

24 For the army of the Syrians [x] came with a small company of men, and the LORD [y] delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they [z] executed judgment against Joash.

[a] 2 Kings 12. 20.
[b] ver. 21.

25 And when they were departed from him, (for they left him in great diseases,) [a] his own servants conspired against him for the blood of the [b] sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

For the blood of the sons of Jehoiada, i. e. of Zechariah his son; the plural number *sons* put for the singular *son*, as it is frequently, both in Scripture, as Gen. xlvi. 7; Numb. xxvi. 42, and in Cicero and other profane authors. Or he might kill other sons of Jehoiada with him, either because they owned him in what he had said, or lest they should revenge his death.

‖ Or, *Jozachar*, 2 Kin. 12. 21.
‖ Or, *Shomer.*
839.
[c] 2 Kings 12. 18.
† Heb. *founding.*
‖ Or, *commentary.*
[d] 2 Kings 12. 21.

26 And these are they that conspired against him; ‖ Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of ‖ Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of [c] the burdens *laid* upon him, and the † repairing of the house of God, behold, they *are* written in the ‖ story of the book of the kings. [d] And Amaziah his son reigned in his stead.

The greatness of the burdens laid upon him; either the severe prophecies against him, which are oft called *burdens*; of which one instance is recorded, and there might be others that are not recorded; or the great judgments of God upon him, both by the Syrians, ver. 23, 24, and by *great diseases*, ver. 25.

CHAP. XXV.

Amaziah beginneth to reign well; slayeth his father's murderers, 1—4. Having hired an army of Israelites against the Edomites, at the word of a prophet he dismisseth them, 5—10; and with his own people overthroweth the Edomites: the Israelites in their return home spoil, 11—13. Amaziah serveth the gods of Edom, and despiseth the admonition of the prophet, 14—16. He provoketh Joash to his overthrow, 17—24. His reign; he is slain by conspiracy, 25—28.

[a] 2 Kings 14. 1, &c.

AMAZIAH [a] *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

Of this verse, and ver. 2—4, see the notes on 2 Kings xiv. 1, &c.

[b] See 2 Kin. 14. 4. ver. 14.

2 And he did *that which was* right in the sight of the LORD, [b] but not with a perfect heart.

[c] 2 Kings 14. 5, &c.
† Heb. *confirmed upon him.*

3 ¶ [c] Now it came to pass, when the kingdom was † established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, [d] The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

[d] Deu. 24. 16. 2 Kin. 14. 6. Jer. 31. 30. Ezek. 18. 20.

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them [e] from twenty years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield.

[e] Num. 1. 3.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

Out of Israel; out of the kingdom of the ten tribes.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit*, *with* all the children of Ephraim.

The Lord is not with Israel; he hath forsaken them, and for their sakes will curse thy forces, if thou joinest thyself with them.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath [f] power to help, and to cast down.

[f] ch. 20. 6.

Be strong for the battle; take courage, and strengthen thyself as much as thou canst. It is an ironical concession, like that, *Go, and prosper*.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the † army of Israel? And the man of God answered, [g] The LORD is able to give thee much more than this.

† Heb. *band.*
[g] Prov. 10. 22.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go † home again: where-

† Heb. *to their place*

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fore their anger was greatly kindled against Judah, and they returned home † in great anger.

† Heb. *in heat of anger.*

Their anger was greatly kindled against Judah; because they were both disgraced by this rejection, and disappointed of that prey and spoil which they hoped to gain, whereas now they were sent away empty; for the one hundred talents probably were given to their officers only to raise men for this service; that sum being otherwise too small to be distributed into so many hands.

cir. 827. 11 ¶ And Amaziah strengthened himself, and led forth his people, and went

h 2 Kings 14. 7. to [h]the valley of salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

† Heb. *the sons of the band.* 13 ¶ But †the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

Unto Beth-horon, to wit, Beth-horon the lower, which was in the tribe of Benjamin; and from thence to Samaria; either, 1. To the city of Samaria; for the kings of Judah had taken divers places within the kingdom of Israel. Or, 2. To the kingdom of Samaria; Beth-horon and all other places between that city and their own kingdom. *Smote,* i. e. killed, as that word is generally understood. *Three thousand of them;* not three thousand cities, but three thousand persons dwelling in them, who possibly opposed them in taking the spoil, which was the thing they sought.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of

i See ch. 28. 23. the Edomites, that [i]he brought the gods of the children of Seir, and set them up

k Ex. 20. 3,5. *to be* [k]his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him,

l Ps. 96. 5. Why hast thou sought after [l]the gods of

m ver. 11. the people, which [m]could not deliver their own people out of thine hand?

Therefore thou art not only ungrateful and impious, but also ridiculously foolish, in offending that God whose power and goodness thou hast now found, and in worshipping such gods of whose impotency thou hast had late experience.

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I

† Heb. *counselled.* know that God hath †[n]determined to destroy thee, because thou hast done this,

n 1 Sam. 2. 25. and hast not hearkened unto my counsel.

Art thou made of the king's counsel? who art thou that presumest to direct and govern my affairs, without my commission? *Why shouldest thou be smitten?* provoke me no further, lest I cause thee to be killed for thy sauciness. *I know that God hath determined to destroy thee:* this he might know, either by the plain and positive rules of God's word, as Prov. xxix. 1, or by the suggestion of God's Spirit.

826. 17 ¶ Then [o]Amaziah king of Judah

o 2 Kings 14. 8, 9, &c. took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

Amaziah took advice, i. e. about the injury which the Israelites had done to his people, ver. 13, and how he should repair it. But of this and the following verses see on 2 Kings xiv. 8, &c.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The ‖thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by †a wild beast that *was* in Lebanon, and trode down the thistle.

‖ Or, *furze bush, or, thorn.*

† Heb. *a beast of the field.*

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for

p 1 Kings 12. 15. ch. 22. 7. [p]it *came* of God, that he might deliver them into the hand *of their enemies,* because they

q ver. 14. [q]sought after the gods of Edom.

It came of God, who gave him up to his own error and passion, in order to his ruin.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was †put to the worse before Israel, and they fled every man to his tent.

† Heb. *smitten.*

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of [r]Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to †the corner gate, four hundred cubits.

r See ch. 21. 17. & 22. 1, 6.

† Heb. *the gate of it that looketh.*

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

In the house of God with Obed-edom, i. e. with Obed-edom's posterity, to whom the custody of the sacred treasures was committed. See 1 Chron. xxvi. 15.

25 ¶ [s]And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

s 2 Kings 14. 17.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away †from following the LORD they †made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

† Heb. *from after.* † Heb. *conspired a conspiracy.*

28 And they brought him upon horses, and buried him with his fathers in the city of ‖Judah.

‖ That is, *the city of Davidwhich is* 2 Kings 14. 20.

CHAP. XXVI.

Uzziah is made king; reigneth well in the days of Zechariah, and prospereth, 1—15. *He invadeth the priest's office;*

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is smitten with a leprosy, 16—21. *He dieth, and Jotham succeedeth him*, 22, 23.

810. THEN all the people of Judah took [a] ‖ Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

a 2 Kin. 14. 21, 22. & 15. 1, &c.
‖ Or, *Azariah.*

Uzziah; called also *Azariah*, 2 Kings xiv. 21; both names signifying the same thing, *God's strength*, or *help*. See of this, and ver. 2—4, on 2 Kings xiv. 21, 22; xv. 2, 3.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

To wit, for a time, but not perfectly nor constantly, which was Amaziah's case also.

b See ch. 24. 2.
c Gen. 41. 15. Dan. 1. 17. & 2. 19. & 10. 1.
† Heb. *in the seeing of God.*

5 And [b] he sought God in the days of Zechariah, who [c] had understanding † in the visions of God: and as long as he sought the LORD, God made him to prosper.

He sought God, i. e. he persisted in the true religion and worship of God. *In the days of Zechariah;* as long as he lived. Compare chap. xxiv. 2. *Who had understanding;* who was a very knowing and experienced person. Or, *who made* him *understanding;* or, *who instructed him;* who was his tutor and teacher, and had great authority and influence upon him; and so restrained him from those exorbitancies to which he was otherwise inclined. *In the visions of God;* either, 1. In prophetical visions, which he either received from God himself, or understood and explained the prophetical visions of others, which was a special gift of God; of which see Gen. xli. 15; Dan. i. 17; ii. 19. Or, 2. In the law and word of God, which sometimes cometh under that name, as Prov. xxix. 18; Isa. xxii. 1, 5.

d Is. 14. 29.

6 And he went forth and [d] warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities ‖ about Ashdod, and among the Philistines.

‖ Or, *in the country of Ashdod.*

Gath had been taken by Hazael in the days of Joash his grandfather, 2 Kings xii. 17, but was either relinquished by him, because it lay so far from his other dominions; or retaken by the Philistines, who had now repaired its fortifications, and kept it.

ch. 21. 16.

7 And God helped him against [e] the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

f 2 Sam. 8. 2. ch. 17. 11.
† Heb. *went.*

8 And the Ammonites [f] gave gifts to Uzziah: and his name † spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

g 2 Kin. 14. 13. Neh. 3. 13, 19, 32. Zech. 14. 10.
‖ Or, *repaired.*

9 Moreover Uzziah built towers in Jerusalem at the [g] corner gate, and at the valley gate, and at the turning *of the wall*, and ‖ fortified them.

† Or, *cut out many cisterns.*
‖ Or, *fruitfulfields.*
† Heb. *ground.*

10 Also he built towers in the desert, and † digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in ‖ Carmel: for he loved † husbandry.

He built towers in the desert; partly to guard his cattle from the inroads and depredations which the Arabians were accustomed to make; and partly to give notice of the approach of any enemy, and to give some stop to their march on that side.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

That went out to war by bands, i. e. some bands at one time, and some at another, as occasion required. See the notes on 1 Chron. xxvii. 1, &c.; 2 Chron. xiii. 14.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

† Heb. *the power of an army.*

13 And under their hand *was* † an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and † slings *to cast* stones.

† Heb. *stones of slings.*

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name † spread far abroad; for he was marvellously helped, till he was strong.

† Heb. *went forth.*

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h Deut. 32. 15.
i Deu. 8. 14. ch. 25. 19.
k So 2 Kin. 16. 12, 13.

16 ¶ But [h] when he was strong, his heart was [i] lifted up to *his* destruction: for he transgressed against the LORD his God, and [k] went into the temple of the LORD to burn incense upon the altar of incense.

But when he was strong; when he was strengthened in his kingdom, and free from the fear of any enemy. *Into the temple of the Lord;* into the holy place, where the altar of incense stood, and into which none but the priests might enter, much less offer incense.

l 1 Chron. 6. 10.

17 And [l] Azariah the priest went in after him, and with him foursoore priests of the LORD, *that were* valiant men:

m Num. 16. 40. & 18. 7.
n Ex. 30. 7, 8.

18 And they withstood Uzziah the king, and said unto him, *It* [m] *appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the [n] priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

They withstood Uzziah; Heb. *stood up against Uzziah;* not by force, or laying hands upon him to restrain him, for in the next verse you still find the censer in his hand; but only by admonition and reproof, which here follows. *Neither shall it be for thine honour from the Lord God;* expect that God will punish thee, or put some brand of infamy upon thee, for this presumption. But this they express modestly, and by a figure called *meiosis*, where more is meant than is expressed, because they considered that he to whom they spake, though an offender, was their lord and sovereign.

o Num. 12. 10. 2 Kings 5. 27.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, [o] the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

Uzziah was wroth with the priests. *The leprosy even rose up in his forehead;* so as he could not hide his shame;

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though it is probable it was also in the rest of his body. *From beside the incense altar;* by a stroke from an invisible hand coming from the altar, that he might be assured that this was the effect of God's just displeasure against him.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself [p]hasted also to go out, because the LORD had smitten him.

p As Esth. 6. 12.

They thrust him out; not by force, as was noted on ver. 18, which needed not, for he voluntarily hasted away, as it follows; but by vehement persuasions and denunciations of God's further judgments upon him, if he did not depart. Some suppose that the earthquake, mentioned Amos i. 1; Zech. xiv. 5, happened upon this occasion, as another token of God's displeasure against this unparalleled arrogancy.

q 2 Kings 15. 5.

21 [q]And Uzziah the king was a leper unto the day of his death, and dwelt in a

r Lev. 13. 46. Num. 5. 2.

[r]†several house, *being* a leper; for he was

† Heb. *free.*

cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

Unto the day of his death: God would have this leprosy to be incurable, as a lasting monument of his anger against such presumptuous invaders of the priest's office. *Dwelt in a several house;* as he was obliged to do by law, Lev. xiii. 46, which he durst not now resist, being under the hand and stroke of God, and under the fear of further and worse plagues, if he did so. *For he was cut off;* so the following words are a reason of the former; he dwelt in a several house, because he might not come into the temple or courts, nor consequently into any public assembly, or the society of others. Or, and therefore, as the Hebrew *chi* often signifies; and the particle *and* is oft understood. So it is an inference from the next foregoing words, He was a leper, and therefore he was cut off, &c. He who could not content himself with God's allowance, but usurped the priest's place and office, is now deprived of the privilege of the meanest of his people. A just and most suitable judgment.

22 ¶ Now the rest of the acts of Uz-

s Is. 1. 1.

ziah, first and last, did [s]Isaiah the prophet, the son of Amoz, write.

t 2 Kin. 15. 7. Is. 6. 1.

23 [t]So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

CHAP. XXVII.

Jotham reigneth well; prospereth, 1—4; *rendereth the Ammonites tributaries: his reign. Ahaz succeedeth him,* 5—9.

758. a 2 Kings 15. 32, &c.

JOTHAM [a]*was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And

b 2 Kings 15. 35.

[b]the people did yet corruptly.

He entered not into the temple of the Lord, to wit, to offer incense. But seeing this was not commendable, how is this mentioned as an exception from the foregoing character, that he did as his father did in that which was right, &c.? *Answ.* It is an exception only from the last clause, where also one word may be supplied out of the foregoing words, as is most usual in Scripture: thus, He did *according to all that his father Uzziah did;* then it fitly follows, *howbeit,* &c., i. e. except in his miscarriages.

3 He built the high gate of the house of the LORD, and on the wall of ‖Ophel he built much.

‖ Or, *the tower,* ch. 33. 14. Neh. 3. 26.

He built, i. e. repaired it; for it was built before, chap. xi. 5. *The high gate,* otherwise called *the new gate,* Jer. xxxvi. 10. *The wall of Ophel;* a tower upon or near the wall of Jerusalem, which probably he fortified, as his father had done other towers, chap. xxvi. 9.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. †So much did the children of Ammon pay unto him, both the second year, and the third.

† Heb. This.

The king of the Ammonites, it seems, endeavoured to shake off the yoke which from David's time had been put upon them.

6 So Jotham became mighty, because he ‖prepared his ways before the LORD his God.

‖ Or, *established.*

Or, *directed his ways,* i. e. his counsels and actions, by the rule of God's law.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ [c]And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

cir. 742. c 2 Kings 15. 38.

CHAP. XXVIII.

Ahaz reigning ill, 1—4, *is smitten by the Syrians, and by the Israelites,* 5—7, *who carry away captives; which, by the advice of a prophet, they return,* 8—15. *Ahaz sendeth to the king of Assyria for help against the Philistines and Edomites, but obtaineth none,* 16—21. *His great idolatry,* 22—25. *He dieth, and Hezekiah is king,* 26, 27.

AHAZ [a]*was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

741. a 2 Kings 16. 2.

2 For he walked in the ways of the kings of Israel, and made also [b]molten images for [c]Baalim.

b Ex. 34. 17. Lev. 19. 4. c Judg. 2. 11.

To worship his Baalim, or false gods, in and by them.

3 Moreover he ‖burnt incense in [d]the valley of the son of Hinnom, and burnt [e]his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

‖ Or, *offered sacrifice.* d 2 Kin. 23. 10. e Lev. 18. 21. 2 Kings 16. 3. ch. 33. 6.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore [f]the LORD his God delivered him into the hand of the king of Syria; and they [g]smote him, and carried away a great multitude of them captives, and brought *them* to †Damascus. And

f Is. 7. 1. cir. 741. g 2 Kings 16. 5, 6

† Heb. *Darmesek.*

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he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

The Lord his God: God was *his* God, though not by covenant and grace, and special relation, which Ahaz had renounced, yet by his sovereign dominion over him; for God did not forfeit his right by Ahaz's denying it.

h 2 Kings 15. 37.

6 ¶ For [h] Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all † valiant men; because they had forsaken the LORD God of their fathers.

† Heb. *sons of valour.*

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* † next to the king.

† Heb. *the second to the king.*

i ch. 11. 4.

8 And the children of Israel carried away captive of their [i] brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and

k Ps. 69. 26. Is. 10. 5. & 47. 6. Ezek. 25. 12, 15. & 36. 2. Obad. 10, &c. Zech. 1. 15. 1 Ezra 9. 6. Rev. 18. 5.

said unto them, Behold, [k] because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* [l] reacheth up unto heaven.

l. e. In a most high and fierce manner. A usual hyperbole, withal signifying that their rage did cry aloud, and was heard to heaven, from whence it would pull down vengeance upon them.

10 And now ye purpose to keep under the children of Judah and Jerusalem for

m Lev. 25. 39, 42, 43, 46.

[m] bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God?

Which, if not repented of, may bring down the like vengeance upon your own heads.

11 Now hear me therefore, and deliver the captives again, which ye have taken

n Jam. 2. 13.

captive of your brethren: [n] for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

o ver. 12.

15 And the men [o] which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and [p] gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, [q] the city of palm trees, to their brethren: then they returned to Samaria.

p 2 Kings 6. 22. Prov. 25. 21, 22. Luke 6. 27. Rom. 12. 20.

q Deu. 34. 3. Judg. 1. 16.

Which were expressed by name; which were appointed to take care about the management of this business.

16 ¶ [r] At that time did king Ahaz send unto the kings of Assyria to help him.

cir. 741.

r 2 Kings 16. 7.

The kings of Assyria, i. e. the king; the plural number for the singular; either, 1. Because he was a great king and a king of kings; as the elephant, or, as others think, the crocodile, is called *behemoth*, which signifies *beasts*, Job xl., because of his vast bulk and eminency above other beasts. Or, 2. Because he wrote to divers of the kings or great princes, who may be called *kings* in a more general signification of the word, and indeed are so called, Isa. x. 8, *Are not my princes altogether kings?*

17 For again the Edomites had come and smitten Judah, and carried away † captives.

† Heb. *a captivity.*

18 [s] The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

s Ezek. 16. 27, 57.

The low country; that part of Judah which was towards the sea, and towards the Philistines' land. *The south of Judah;* of which see Josh. xv. 21.

19 For the LORD brought Judah low because of Ahaz king of [t] Israel; for he [u] made Judah naked, and transgressed sore against the LORD.

t ch. 21. 2.

u Ex. 32. 25.

He made Judah naked; taking away their ornament and their defence and strength, to wit, their treasures, which he sent to the Assyrian to no purpose; their frontier towns, and other strong holds, which by his folly and wickedness were lost; their religion, and the Divine protection, which was their great and only firm security, which by his sins he forfeited. Se the notes on Exod. xxxii. 25.

20 And [x] Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

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x 2 Kings 15. 29. & 16. 7, 9.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

Distressed him, or, *straitened him,* by robbing him of his treasures. *But he helped him not, but strengthened him not;* a most emphatical expression: for though he weakened his present enemy the Syrian, as is related, 2 Kings xvi. 9, yet really, and all things considered, he did not strengthen Ahaz and his kingdom, but rather weaken them; for by the removing the Syrian, who, though a troublesome neighbour, was a kind of bulwark to him, as to many other enemies, he smoothed the way for himself, a far more dangerous and mischievous enemy, as appears by his invasion of Judah in the very next king's reign.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

That monster and reproach of mankind, that unteachable and incorrigible prince, whom even grievous afflictions made worse, which commonly make men better. This is he whose name deserves to be remembered and detested for ever. Or, king *Ahaz was the same,* no changeling, not a whit better by all the methods which God used with him.

23 For [y] he sacrificed unto the gods of † Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that [z] they may help me. But they were the ruin of him, and of all Israel.

y See ch. 25. 14.

† Heb. *Darmesek.*

z Jer. 44. 17, 18.

Which smote him; or, *which had smitten him formerly,* i. e. had enabled their worshippers, the Syrians, to smite him, as he fondly imagined; which yet he saw confuted,

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having now found by experience that they could not save them from the Assyrian power.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God,

a See ch. 29. 3, 7. [a]and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places ‖ to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

‖ Or, *to offer.*

b 2 Kings 16. 19, 20. 26 ¶ [b]Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

726. 27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAP. XXIX.

Hezekiah's good reign: he restoreth religion; exhorteth the Levites, 1—11. They sanctify themselves, and cleanse the house of God, 12—19. He offereth solemn sacrifices, with songs of praise, and the congregation add their offerings, 20—36.

726. HEZEKIAH [a]began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter [b]of Zechariah.

a 2 Kings 18. 1.

b ch. 26. 5.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

726. 3 ¶ He in the first year of his reign, in the first month, [c]opened the doors of the house of the LORD, and repaired them.

c See ch. 28. 24. ver. 7.

Which Ahaz his father had shut up, chap. xxviii. 24.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

Which was before the eastern gate of the temple.

5 And said unto them, Hear me, ye Levites, [d]sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

d 1 Chro. 15. 12. ch. 35. 6.

That filthy altar, which Ahaz had put in the place of God's altar, 2 Kings xvi. 11, &c., and the idols or other abominable or polluting things which were there. *Out of the holy place;* the temple, or the priests' court, which also is called a *holy* place, Lev. vi. 16; x. 13; Numb. xxviii. 7.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have [e]turned away their faces from the habitation of the LORD, and † turned *their* backs.

e Jer. 2. 27. Ezek. 8. 16. † Heb. *given the neck.*

Either, 1. Metaphorically; they have wilfully, and obstinately, and contumeliously forsaken God, and his house and worship; that posture being a signification of contempt. Or, 2. Literally and properly. For Ahaz having removed the altar of God into a by-place, 2 Kings xvi., and directing his worship towards the east, after the manner of the heathens, whom he designed to follow; and not to the west, as the Israelites did by God's command, in which quarter the ark was; he must needs consequently turn his back upon the altar, and house, and ark of God.

7 [f]Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel.

f ch. 28. 24.

8 Wherefore the [g]wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to † trouble, to astonishment, and to [h]hissing, as ye see with your eyes.

g ch. 24. 18. † Heb. *commotion.* Deut. 28. 25. h 1 Kin. 9. 8. Jer. 18. 16. & 19. 8. & 25. 9, 18. & 29. 18.

To astonishment and to hissing, i. e. to such calamities as all that see and hear of shall be astonished at, and hiss at those who by their own sin and folly have brought such miseries upon themselves. See on 1 Kings ix. 8.

9 For, lo, [i]our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

i ch. 28. 5, 6, 8, 17.

Or *were*, though they were presently released, chap. xxviii. 5, 14, 15.

10 Now *it is* in mine heart to make [k]a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

k ch. 15. 12.

11 My sons, ‖ be not now negligent: for the LORD hath [l]chosen you to stand before him, to serve him, and that ye should minister unto him, and ‖ burn incense.

‖ Or, *be not now deceived.* l Num. 3. 6. & 8. 14. & 18. 2, 6. ‖ Or, *offer sacrifice.*

My sons; so he calls them indifferently, though many of them were elder than himself, because he was by his tender love and affection, as he was by his office obliged to be, a nursing-father to them. See Isa. xlix. 23. *Be not now negligent*, in sanctifying yourselves and the temple, ver. 5, and in quickening and preparing yourselves and the people to God's service.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and [m]sanctified themselves, and came, according to the commandment of the king, ‖ by the words of the LORD, [n]to cleanse the house of the LORD.

m ver. 5. ‖ Or, *in the business of the LORD*, ch. 30. 12. n 1 Chron. 23. 28.

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

The inner part of the house of the Lord; not the holy of holies, into which only the high priest might enter, and that but once in a year; but the holy place. *Into the court*, to wit, the priests' court, called here the *court*, by way of eminency.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; 726.

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and in the sixteenth day of the first month they made an end.

In sixteen days purging the house, and porch, and courts, and all the chambers belonging to the temple. This is noted to imply partly the universal abuse and defilement of all the parts of it by Ahaz, which required so much time to remove; and partly the diligence of the priests in this work.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king
o ch. 28. 24. Ahaz in his reign did [o] cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and
p Lev. 4. 3, 14. seven he goats, for a [p] sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

The number of *seven* is famous and customary in sacred matters, and is here used in regard of the vast numbers and various kinds of sins, the guilt whereof yet lay upon the kingdom, which was now to be expiated. Indeed, in case of one particular sin of ignorance done by the people, there was but one bullock to be offered, Lev. iv. 13, 14, but here the sins were many and presumptuous, &c. *A sin-offering for the kingdom;* to make atonement for the sins of the king, and the royal family, and the court. *For the sanctuary;* for all the idolatry and uncleanness wherewith the temple had been polluted, which, as it had been cleansed naturally by the priests' hands, so now was to be purged morally by sacrifices. *For Judah;* for the sins of all the people of Judah.

22 So they killed the bullocks, and the
q Lev. 8. 14, 15. 19, 24. Heb. 9. 21. priests received the blood, and [q] sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

† Heb. *near.* 23 And they brought † forth the he goats *for* the sin offering before the king and the congregation; and they laid their
r Lev. 4. 15, 24. [r] hands upon them:

i. e. The king and the elders of the congregation in the name of the whole congregation.

24 And the priests killed them, and they made reconciliation with their blood
s Lev. 14. 20. upon the altar, [s] to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

For all Israel, i. e. for Judah and Benjamin, and all the rest of the tribes, whereof a considerable number were now in his dominions.

t 1 Chro. 16. 4. & 25. 6. 25 [t] And he set the Levites in the house of the LORD with cymbals, with
u 1 Chro. 23. 5. & 25. 1. ch. 8. 14. psalteries, and with harps, [u] according to the commandment of David, and of [x] Gad
x 2 Sam. 24. 11 the king's seer, and Nathan the prophet:

[y] for *so was* the commandment † of the LORD † by his prophets.
y ch. 30. 12. † Heb. *by the hand of the LORD.* † Heb. *by the hand of.*

26 And the Levites stood with the instruments [z] of David, and the priests with [a] the trumpets.
z 1 Chro. 23. 5. Amos 6. 5. a Num. 10. 8, 10.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And † when the burnt offering began, [b] the song of the LORD began *also* with the trumpets, and with the † instruments *ordained* by David king of Israel.
1 Chron. 15. 24. & 16. 6. † Heb. *in the time.* b ch. 23. 18. † Heb. *hands of instruments.*

28 And all the congregation worshipped, and the † singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt offering was finished.
† Heb. *song.*

29 And when they had made an end of offering, [c] the king and all that were † present with him bowed themselves, and worshipped.
c ch. 20. 18. † Heb. *found.*

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have ‖ consecrated yourselves unto the LORD, come near and bring sacrifices and [d] thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.
‖ Or, *filled your hand.* ch. 13. 9. d Lev. 7. 12.

Now ye have consecrated yourselves unto the Lord; now that you have reconciled yourselves and the house to God's favour, and that he is willing and ready to accept your sacrifices. *Burnt-offerings;* wherein there was more generosity than in the other sacrifices, because they were wholly burnt and offered to God, and the people had no share in them as they had in the rest.

32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

i. e. All the offerings consecrated to God besides the burnt-offerings already mentioned.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore [e] their brethren the Levites † did help them, till the work was ended, and until the *other* priests had sanctified themselves: [f] for the Levites *were* more [g] upright in heart to sanctify themselves than the priests.
e ch. 35. 11. † Heb. *strengthened them.* f ch. 30. 3. g Ps. 7. 10.

The priests were too few, to wit, such as were sanctified and fit for their work, as the following words show; for otherwise the number of the priests was more than sufficient for this employment. *They could not flay all the burnt-offerings;* and much less all the other sacrifices, which were more numerous; the flaying whereof was the priest's proper work, Lev. i. 5, 6. *The Levites did help them;* necessity excusing their deviation from the rule, as it hath excused others in like cases.

35 And also the burnt offerings *were* in abundance, with [h] the fat of the peace offerings, and [i] the drink offerings for *every*
h Lev. 3. 16. i Num. 15. 5, 7, 10.

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burnt offering. So the service of the house of the LORD was set in order.

And also the burnt-offerings were in abundance; or, *for the burnt-offerings* were to be offered *also in abundance.* So it is a reason why *the priests could not flay all the burnt-offerings,* as was said, ver. 34, because there was so much other work for them; for the burnt-offerings were not only to be flayed, but also to be offered, to wit, wholly, and with them *the fat of peace-offerings,* &c.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

It was, as a very great, so a sudden change, that the people, who but the other day were so ready to comply with wicked Ahaz in his idolatrous and impious prescriptions, were now so free and forward in God's service; whereby it plainly appeared to be the work of the Almighty God changing their hearts by his Holy Spirit.

CHAP. XXX.

Hezekiah proclaimeth a solemn passover for Judah and Israel, 1—12. *They, having destroyed the altars of idolatry, keep the feast fourteen days,* 13—26. *The priests and Levites bless the people,* 27.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

To all Israel; whereby he understands all the persons of the ten tribes, who were now settled in his kingdom; as appears by their contradistinction to Ephraim and Manasseh here following. *To Ephraim and Manassch,* i. e. to all the remainders of the ten tribes, ver. 5, who are here synecdochically expressed by the names of Ephraim and Manasseh, as elsewhere by the name of Ephraim only. But he names these two tribes, because they were nearest to his kingdom, and a great number of them had long since, and from time to time, joined themselves to the kingdom of Judah, 2 Chron. xv. 8, 9, and therefore he had most hopes of success amongst them. *That they should come to the house of the Lord at Jerusalem;* admonishing them of their duty to God, and persuading them to comply with it.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second [a]month.

[a] Num. 9. 10, 11.

Which was against the common rule and practice, but was justified by that supreme law of necessity, and by a just impediment, which made the doing of this in its proper time, to wit, the fourteenth day of the first month, impossible, because the temple was not cleansed nor they prepared till that time was past, chap. xxix. 3, 17. Compare Numb. ix. 10, 11.

[b] Exod. 12. 6, 18. [c] ch. 29. 34.

3 For they could not keep it [b]at that time, [c]because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

They could not keep it at that time, which God had appointed for it, Exod. xii. 6; one reason whereof was evident in itself, because the temple was not then purified and prepared; to which he adds two other reasons. *The priests had not sanctified themselves sufficiently,* to wit, in such manner and degree as was fit, nor in such numbers as were necessary for the flaying and offering of so many thousands of paschal offerings, as appears, because they were not sufficient for those offerings, which were comparatively few, chap. xxix. 32—34. *Neither had the people gathered themselves together to Jerusalem;* as they used and ought to do at that time from all places; which now they could not do, because neither the thing was agreed upon, nor the people summoned thither, till the proper time was past.

4 And the thing [†]pleased the king and all the congregation.

[†] Heb. *was right in the eyes of the king.*

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

They established a decree; they fixed this resolution. *In such sort as it was written,* i. e. so as God had commanded them to do it, to wit, that all the males in Israel should do it; which express command of God they ought to have obeyed, rather than the wicked commands or edicts of men to the contrary; which was both the judgment and practice of the priests and Levites, and other godly Israelites, as is manifest from 2 Chron. xv. 8, &c.

6 So the posts went with the letters [†]from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, [d]turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of [e]the kings of Assyria.

[†] Heb. *from the hand.* [d] Jer. 4. 1. Joel 2. 13. [e] 2 Kings 15. 19, 29.

To wit, Pul and Tilgath-pilneser, who had carried their brethren away captives, 2 Kings xv. 19, 29; 1 Chron. v. 26; 2 Chron. xxviii. 20.

7 And be not ye [f]like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore [g]gave them up to desolation, as ye see.

[f] Ezek. 20. 18. [g] ch. 28. 8.

8 Now [†]be ye not [h]stiffnecked, as your fathers *were, but* [†]yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, [i]that the fierceness of his wrath may turn away from you.

[†] Heb. *harden not your necks.* [h] Deut. 10. 16. [†] Heb. *give the hand.* See 1 Chron. 29. 24. Ezra 10. 19. [i] ch. 28. 10.

Yield yourselves unto the Lord, Heb. *give the hand* to him, i. e. submit yourselves to him by obeying his command, and renew your covenant with him; both which things were done amongst men by this ceremony of giving the hand. See 1 Chron. xxix. 24; Ezra x. 19; Ezek. xvii. 18. *Which he hath sanctified for ever;* not for a transient and temporary use, but as long as the state and church of Israel had a being, whatsoever alterations should happen therein.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* [k]compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* [l]gracious and merciful, and will not turn away *his* face from you, if ye [m]return unto him.

[k] Ps. 106. 46. [l] Ex. 34. 6. [m] Is. 55. 7.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but [n]they laughed them to scorn, and mocked them.

[n] ch. 36. 16.

They laughed, i. e. the generality of the ten tribes; who by long want of meat had now lost all their appetite to God's ordinances, and from a neglect were now fallen into a contempt and derision of them; for which they paid dear. For about six years after their refusal of this offer of grace they were all carried captive, 2 Kings xviii. 1, 10.

11 Nevertheless [o]divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

[o] So ch. 11. 16. ver. 18, 21.

12 Also in Judah [p]the hand of God

[p] Phil. 2. 13

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was to give them one heart to do the commandment of the king and of the
q ch. 29. 25. princes, qby the word of the LORD.

i. e. God by the power of his grace inclined their hearts to a unanimous compliance with God's and the king's will. And this is mentioned as the reason of this wonderful change wrought in these men, who had lately been utterly averse from God's worship, and wholly given up to idolatry; as was noted before on chap. xxix. 36.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the
r ch. 28. 24. raltars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

The altars, to wit, of burnt-offerings; because they are distinguished from the *altars of incense* here following; both which were removed and destroyed, partly because all the Israelites were confined to the altars of the temple, and partly because these altars were erected to idols.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were
s ch. 29. 34. sashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

The priests and the Levites were ashamed; their negligence and remissness being upbraided by the great and general alacrity and forwardness of the people.

† Heb. *their standing.* 16 And they stood in † their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

The priests sprinkled the blood of the sacrifices upon the altar, Lev. i. 5. *Which they received of the hand of the Levites*, who flayed and killed the sacrifices which the priests, if they had been sanctified, should have done, as it was observed before, chap. xxix. 34.

17 For *there were* many in the con-
t ch. 29. 34. gregation that were not sanctified: tthere-fore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

That were not sanctified; that had more desire to come to the passover, than care and diligence to cleanse and prepare themselves for it. Now these persons were either, 1. The priests, who were before taxed with uncleanness and unpreparedness. Or rather, 2. *The people*, as is implied in the word *congregation*, and expressed in the next verse, and confirmed by the reason here following. *The Levites had the charge of the killing*, because many of the people were unclean, and therefore many more sacrifices were to be offered for their purification than the priests could kill. *Of the passovers*, i. e. either, 1. The paschal lambs; which the Levites here offered, because of the impurity of many of the masters of families, who otherwise, as some think, should have killed the paschal lambs in their own houses, Exod. xii. 3. Or, 2. The other sacrifices which accompanied the passover, which also are called by the same name, as is evident from Deut. xvi. 2, 3, where see my notes; which the Levites here killed for the reason now mentioned. *For every one that was not clean;* so far as they could make any discovery of their uncleanness, either by their own confession, or otherwise. But there were many whose uncleannesses were not known, and therefore did *not cleanse themselves*, as is said, ver. 18, as they ought to have done.

18 For a multitude of the people, *even*
u ver. 11. umany of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed
x Exod. 12. 43, &c. themselves, xyet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

Otherwise than it was written: they had so eager a desire to partake of this ordinance, that, rather than neglect it, they would venture upon it with some ceremonial uncleanness upon them.

19 *That* yprepareth his heart to seek
y ch. 19. 3. God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

i. e. With that ceremonial purification which was required of them that came into God's sanctuary. So he calls it, to distinguish from that moral and internal purity which they are here acknowledged to have.

20 And the LORD hearkened to Hezekiah, and healed the people.

From their uncleanness; which itself was a spiritual disease, and which probably produced a disease, or distemper, or trouble in their minds and consciences; which also had formerly brought, and might justly now bring, even outward diseases upon the body, or, at least, guilt, which is a disease upon the soul; from all which the Lord was pleased now to heal them, by pardoning this their sin, and accepting them and their services, as if they had been clean; which it is likely God was pleased to manifest by some outward sign, possibly by fire from heaven consuming the sacrifices; which was the usual token of God's approbation, as hath been formerly noted more than once.

21 And the children of Israel that were † present at Jerusalem kept zthe feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with †loud instruments unto the LORD.

† Heb. *found.*
z Ex. 12. 15. & 13. 6.
† Heb. *instruments of strength.*

22 And Hezekiah spake † comfortably unto all the Levites athat taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and bmaking confession to the LORD God of their fathers.

† Heb. *to the heart of all, &c.*
a ch. 17. 9. & 35. 3. Deut. 33. 10.
b Ezra 10. 11.

Spake comfortably unto all the Levites; encouraged them to a cheerful and diligent attendance upon their holy ministrations by the promise of his favour and utmost care for them, which he faithfully performed, chap. xxxi. 4, &c. *That taught the good knowledge of the Lord;* who by their office were to instruct and build up the people in the knowledge and fear of God; which is mentioned as the cause of his respect and kindness to them, which was *for their work's sake*, as it is said, 1 Thess. v. 13. *Making confession:* either, 1. Confessing their sins; which work was to accompany many of their sacrifices; of which see Lev. v. 5; xvi. 21. Or rather, 2. Confessing God's goodness, or praising of God, which oft goes under this name, as 1 Chron. xvi. 8, 24, which also seems to be more proper work for this season of joy.

23 And the whole assembly took counsel to keep cother seven days: and they kept *other* seven days with gladness.
c See 1 Kings 8. 65.

Not in the same manner as they had done the former, with offering new paschal lambs, and eating only unleavened bread, (of which there is not the least intimation in the text,) but only in the solemn worship of God, by sacrifices, and prayers, and praises, and public instruction of that great congregation *in the good knowledge of the Lord;* which was so dear to Hezekiah, ver. 22, and at this time most seasonable and necessary for the people, after so long and dismal a night of ignorance, superstition, and idolatry, as both Israel and Judah had been involved in.

24 For Hezekiah king of Judah † ddid give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep:
† Heb. *lifted up, or, offered.*
d ch. 35. 7, 8.

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e ch. 29. 34. and a great number of priests [e]sanctified themselves.

Hezekiah did give to the congregation; first to God, to whom the parts appointed were offered in way of thanksgiving; and then to the people, who feasted upon the relics, as the offerer used to do in peace-offerings; and Hezekiah, who was the offerer, gave away his right in the remains of the sacrifices to the people. *A thousand bullocks and seven thousand sheep;* which generosity is the more considerable, because it was in the beginning of his reign, when he found the royal exchequer exhausted and empty; and when he had been at great expense about the cleansing and refitting of the temple, and making preparations for this great feast. *A great number of priests sanctified themselves;* having now both more time and further need of sanctifying themselves to offer these numerous sacrifices.

25 And all the congregation of Judah, with the priests and the Levites, and all
f ver. 11, 18. the congregation [f]that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 ¶ Then the priests the Levites arose
g Num. 6. 23. and [g]blessed the people: and their voice
† Heb. *the habitation of his holiness.* Ps. 68. 5. was heard, and their prayer came *up* to † his holy dwelling place, *even* unto heaven.

The priests the Levites; those of the Levites who were priests also; for to them only this work belonged, 1 Chron. xxiii. 13. Or, *the priests* and *the Levites;* for as the Levites did some other part of the priests' work at this time, it is not strange if they did this also. Or the priests might *bless* by solemn pronunciation of the blessing, and the Levites by their acclamations, or with their musical instruments. *Blessed the people;* either commended them for their great zeal and diligence in God's service; or rather, solemnly prayed to God to bless them; and their prayer was not in vain, as the following words show.

CHAP. XXXI.

The people forward in destroying idolatry: Hezekiah ordereth the courses of the priests and Levites; and provideth for their work and maintenance, 1—4. *The people forward in offerings and tithes,* 5—10. *Hezekiah appointeth officers to dispose of the tithes,* 11—19; *his sincerity,* 20, 21.

NOW when all this was finished, all Israel
† Heb. *found.* that were † present went out to the cities
a 2 Kings 18. 4. of Judah, and [a]brake the † images in
† Heb. *statues,* ch. 30. 14. pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim
† Heb. *until to make an end.* also and Manasseh, † until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

In Ephraim also and Manasseh; either, 1. In those cities belonging to Ephraim and Manasseh, which the kings of Judah had formerly taken from the kings of Israel. Or, 2. In the tribes of Ephraim and Manasseh. For although these were a part of Hoshea's kingdom, yet Hezekiah presumed to do this, partly, by virtue of the law of God, to which both Israel and Judah owed subjection, which commanded the extirpation of these things out of the whole land of Canaan; partly, by the special impulse and direction of God's Spirit, which sometimes did put persons upon heroical and extraordinary actions, not to be drawn into imitation; and partly, because he knew that Hoshea contented himself with the worship of the calves, and did not practise that great idolatry which his predecessors had used, and therefore would patiently suffer the breaking of these images of Baal, and the things belonging to them; which is all that was done at this time.

2 ¶ And Hezekiah appointed [b]the b 1 Chro. 23. 6. & 24. 1. courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites [c]for c 1 Chron. 23. 30, 31. burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

i. e. Within the gates of the house of the Lord; which is here called *tents,* partly because all houses are oft so called, as Judg. xix. 9; xx. 8; Psal. lxix. 25; and partly because the host of the Lord, to wit, the priests and Levites, frequently so called, encamped there, and kept their stations and orders there by course.

3 *He appointed* also the king's portion of his substance for the burnt offerings, *to wit,* for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the [d]law of the LORD. d Num. 28. & 29.

For the burnt-offerings; which had hitherto been, and were to be, taken out of the treasures of the temple which were collected from the people, 1 Chron. xxvi. 20; Neh. x. 32, 33; but that he might ease them in their present poverty, which his predecessor had brought upon them, and engage them to a more cheerful attendance upon God's service, he took the burden upon himself.

4 Moreover he commanded the people that dwelt in Jerusalem to give the [e]por- e Num. 18. 8, &c. Neh. 13. 10. tion of the priests and the Levites, that they might be encouraged in [f]the law of f Mal. 2. 7. the LORD.

i. e. Freed from worldly cares and distractions, and enabled to give up themselves entirely to the serious study of God's law, in which many of them were ignorant, and to the instruction, and direction, and quickening of the people in their several duties.

5 ¶ And as soon as the commandment
† Heb. *brake forth.* † came abroad, the children of Israel
g Ex. 22. 29. Neh. 13. 12. brought in abundance [g]the firstfruits of
‖ Or, *dates.* corn, wine, and oil, and ‖ honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

As soon as the commandment came abroad; either, 1. As soon as the report of this command of the king, ver. 4, was got abroad into other parts. Or, 2. As soon as the king enlarged and extended that command to all the parts of his kingdom, which, ver. 4, was confined to them that dwell in Jerusalem. *Honey,* or, *dates,* as the Hebrew writers generally, and many other learned Hebricians, understand this word, which is given to them because of the sweetness of their taste, in some sort resembling honey. For the law requires no tithes but of the fruits of trees, or of the earth, or of beasts.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the [h]tithe of holy h Lev. 27. 30. Deut. 14. 28. things which were consecrated unto the
† Heb. *heaps, heaps.* LORD their God, and laid *them* † by heaps.

Also the tithe of oxen and sheep; they brought in not only the same tithes which the dwellers in Jerusalem did, to wit, of *corn, and wine, and oil,* &c., which they had in their own storehouses in that city; but also oxen and sheep, which were more proper to the country; for *under the cities of Judah* are comprehended the suburbs and territories adjacent and belonging to them, as is evident from the nature of the thing, and the law of God. *And the tithe of holy*

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things: this may be taken either, 1. By way of explication, *even the tithe of holy things*, &c. Or rather, 2. By way of addition, *the tithe of* all *holy things which were consecrated unto the Lord*, whether by vow, or voluntary promise, or otherwise; as the tithes of gains by merchandise, or spoils of war, &c.; of which see Gen. xiv. 20; xxviii. 22; Numb. xxxi. 28, 30.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

In the third month, to wit, of the sacred year, Exod. xii. 2, in which their harvest began. *In the seventh month;* in which their harvest ended and the feast of tabernacles was kept, Exod. xxiii. 16; Lev. xxiii. 34.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

They blessed the Lord; both for giving such plentiful provisions to his land in this year, and for giving his people such liberal and pious hearts towards this good work. *And his people Israel;* they praised them for their forwardness and faithfulness in it.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

How it came to pass that no more of their provision was spent, and that there yet remained such great heaps of it.

10 And Azariah the chief priest of the house of Zadok answered him, and said, [i] Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

[i] Mal. 3. 10.

The chief priest of the house of Zadok; either, 1. The high priest, called also *Zadok*, 1 Chron. vi. 12, because he was of his line and family. Or, 2. The chief priest, or the head of that family of Zadok, or of Eleazar; as there was another chief priest of the family of Abiathar, or of Ithamar; see 2 Sam. viii. 17; 1 Chron. xxiv. 3; but both subject to the high priest. *Since the people began to bring the offerings;* which they did from the beginning of the harvest, according to the manner. *The Lord hath blessed his people* in an extraordinary degree.

11 ¶ Then Hezekiah commanded to prepare ‖ chambers in the house of the LORD; and they prepared *them*,

‖ Or, *storehouses.*

In the house of the Lord; largely so called, to wit, in the courts, or in the chambers adjoining to the house.

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: [k] over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

[k] Neh. 13. 13.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers † under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

† Heb. *at the hand.*

Overseers under the hand of Cononiah and Shimei his brother, i. e. to dispose of those provisions by their direction, and to be accountable to them therein. *The ruler of the house of God;* either the supreme ruler, to wit, the high priest; or the chief ruler under him, and in his stead, being appointed by him to inspect this work. See above, ver. 10, and 1 Chron. ix. 11; Jer. xx. 1.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.

Toward the east; at the east gate of the Lord's house; of which see on chap. xxiii. 5. *To distribute* to the priests and Levites, to whom they were appropriated by God. *The most holy things*, to wit, the remainders of the free-will-offering, Lev. ii. 3, 10, the sin-offering and trespass-offering, Lev. vi. 18, 22; vii. 1, and the shew-bread, Lev. xxiv. 9.

15 And † next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in [l] the cities of the priests, in *their* ‖ set office, to give to their brethren by courses, as well to the great as to the small:

† Heb. *at his hand.*

[l] Josh. 21. 9.

‖ Or, *trust.* 1 Chro. 9. 22.

These were intrusted with the receiving and distributing of the several portions belonging to the priests who abode in their several cities, whilst their brethren came up to Jerusalem.

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

From three years old and upward; to whom a portion of these things was allotted, as is here implied. *Unto every one that entereth into the house of the Lord;* that were capable of entering thither and doing service there, which they were at twenty years old, as is expressed here, ver. 17, and 1 Chron. xxiii. 24, through the whole company of the priests and Levites.

17 Both to the genealogy of the priests by the house of their fathers, and the Levites [m] from twenty years old and upward, in their charges by their courses;

[m] 1 Chron. 23. 24, 27.

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their ‖ set office they sanctified themselves in holiness:

‖ Or, *trust.*

This is alleged as a reason why their wives and children were provided for out of the holy things, because they sequestered themselves from worldly affairs, by which they might otherwise have provided for their families, and entirely devoted themselves to holy administrations.

19 Also of the sons of Aaron the priests, *which were* in [n] the fields of the suburbs of their cities, in every several city, the men that were [o] expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

[n] Lev. 25. 34. Num. 35. 2.

[o] ver. 12, 13, 14, 15.

The priests, which were in the fields; who are opposed to those that lived in or resorted to the great city Jerusalem.

20 ¶ And thus did Hezekiah throughout all Judah, and [p] wrought *that which was* good and right and truth before the LORD his God.

[p] 2 Kings 20. 3.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

Sennacherib invading Judah, Hezekiah fortifieth himself, 1—8; and sendeth letters to Isaiah concerning the blasphemies of Sennacherib, 9—20. An angel destroyeth the host of the Assyrians, 21—23. Hezekiah's sickness and sign of recovery, 24; and waxing proud, is humbled by God, 25, 26. His wealth and error, 27—31. His death and successor, 32, 33.

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713. AFTER [a] these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought † to win them for himself.

[a] 2 Kings 18. 13, &c. Is. 36. 1, &c.

† Heb. *to break them up.*

After these things, and the establishment thereof; an emphatical preface, signifying, that notwithstanding all his pious care and zeal for God, yet God saw fit to exercise him with a sore trial and calamity; which yet he turned to his great honour and advantage. He designed and bragged that he would win them all, and did actually win many of them, 2 Kings xviii. 13.

2 And when Hezekiah saw that Sennacherib was come, and that † he was purposed to fight against Jerusalem,

† Heb. *his face was to war.*

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

To stop the waters of the fountains, with earth or other things cast into them; and withal to derive the waters by secret paths and pipes under ground to Jerusalem.

4 So there was gathered much people together, who stopped all the fountains, and the brook that † ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

† Heb. *overflowed.*

Which was a scarce commodity in this country, and the want of it might much annoy the Assyrian army.

5 Also [b] he strengthened himself, [c] and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired [d] Millo *in* the city of David, and made ‖ darts and shields in abundance.

[b] Is. 22. 9, 10.
[c] ch. 25. 23.
[d] 2 Sam. 5. 9. 1 Kin. 9. 24.
‖ Or, *swords, or, weapons.*

The wall that was broken by Joash, chap. xxv. 23, and not since repaired. *Up to the towers;* either, 1. As high as the towers, or the tops of the wall. Or, 2. As far as the two towers, or gates, which were made in the form of towers, and had the use of towers, to wit, that of Ephraim and the corner gate, both mentioned above, chap. xxv. 23. Or, *brought up* engines or instruments of defence *upon the towers. Millo;* of which see 1 Kings ix. 24; xi. 27.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and † spake comfortably to them, saying,

† Heb. *spake to their heart.* ch. 30. 22. Is. 40. 2.

7 [e] Be strong and courageous, [f] be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for [g] *there be* more with us than with him:

[e] Deut. 31. 6.
[f] ch. 20. 15.
[g] 2 Kings 6. 16.

8 With him *is* an [h] arm of flesh; but [i] with us *is* the LORD our God to help us, and to fight our battles. And the people † rested themselves upon the words of Hezekiah king of Judah.

[h] Jer. 17. 5.
[i] 1 John 4. 4. ch. 13. 12. Rom. 8. 31.

† Heb. *leaned.*

710. 9 ¶ [k] After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his † power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

[k] 2 Kings 18. 17.

† Heb. *dominion.*

Of this and the following verses, see the notes on 2 Kings xviii. 17, &c.; xix. 10, &c.

10 [l] Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide ‖ in the siege in Jerusalem?

[l] 2 Kings 18. 19.

‖ Or, *in the strong hold.*

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, [m] The LORD our God shall deliver us out of the hand of the king of Assyria?

[m] 2 Kings 18. 30.

12 [n] Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

[n] 2 Kings 18. 22.

13 Know ye not what I and my fathers have done unto all the people of *other* lands? [o] were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

[o] 2 Kings 18. 33, 34, 35.

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore [p] let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

[p] 2 Kings 18. 29.

Seeing I have destroyed so many nations, and some of them stronger than you, in spite of all their gods, it is not probable that your God should defend you, which none of the rest could do for their people.

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 [q] He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, [r] As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

[q] 2 Kings 19. 9.
[r] 2 Kings 19. 12.

18 [s] Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem [t] that *were* on the wall, to affright them, and to trouble them; that they might take the city.

[s] 2 Kings 18. 28.
[t] 2 Kings 18. 26, 27, 28.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* [u] the work of the hands of man.

[u] 2 Kings 19. 18.

20 [x] And for this *cause* Hezekiah the king, and [y] the prophet Isaiah the son of Amoz, prayed and cried to heaven.

[x] 2 Kings 19. 15.
[y] 2 Kings 19. 2, 4.

21 ¶ [z] And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels † slew him there with the sword.

cir. 710.

[z] 2 Kings 19. 35, &c.

† Heb. *made him fall.*

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

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710. 23 And many brought gifts unto the LORD to Jerusalem, and † [a] presents to Hezekiah king of Judah: so that he was [b] magnified in the sight of all nations from thenceforth.

† Heb. *precious things.*
a ch. 17. 5.
b ch. 1. 1.

Or, *of all those nations* which were not very remote from Canaan, and heard these matters.

713. 24 ¶ [c] In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he ‖ gave him a sign.

c 2 Kings 20. 1. Is. 38. 1.
‖ Or, *wrought a miracle for him.*

Of which see a more particular account 2 Kings xx. 1, &c.

d Ps. 116. 12. 25 But Hezekiah [d] rendered not again according to the benefit *done* unto him; for [e] his heart was lifted up: [f] therefore there was wrath upon him, and upon Judah and Jerusalem.

e ch. 26. 16. Hab. 2. 4.
f ch. 24. 18.

His heart was lifted up, for that prodigious victory over the Assyrians, above, ver. 21, and for his miraculous restoration from sickness, and the confirmation of that work by a strange and supernatural motion of the sun, and by the honour since done him by an embassy from the great and potent king of Babylon; all which probably raised in him too great an opinion of himself, as if these things were done, if not by his power, yet, at least, for his piety and virtues. And instead of walking humbly with God, and giving the glory of all entirely to him, he took the honour to himself, and vain-gloriously showed his riches and precious treasures to the Babylonish ambassadors, 2 Kings xx. 12, &c. *Upon Judah and Jerusalem;* who might justly be punished for Hezekiah's sin, because they followed him in it, as they confess in the next verse.

g Jer. 26. 18, 19.
† Heb. *the lifting up.*

26 [g] Notwithstanding Hezekiah humbled himself for † the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them [h] in the days of Hezekiah.

h 2 Kings 20. 19.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of † pleasant jewels;

† Heb. *instruments of desire.*

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for [i] God had given him substance very much.

i 2 Chron. 29. 12.

He provided him cities, Heb. *he made*, &c. Either he purchased them to himself by his gold or silver; or he repaired, and fortified, and beautified them for the honour and safety of his kingdom. But the former sense seems to agree better with the following words.

k Is. 22. 9, 11. 30 [k] This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

The upper water-course of Gihon; a rivulet near Jerusalem consisting of two streams, the upper, which was brought into one pool, called *the upper pool*, Isa. vii. 3; and the lower, which was brought into another, called *the lower pool*, Isa. xxii. 9. The former he diverted and brought by secret pipes into Jerusalem, which was a work of great art, and labour, and policy, and therefore is here commended. *Brought it straight down;* whereas before it fetched a compass, and thereby might have been beneficial to the Assyrian host.

712. 31 ¶ Howbeit in *the business of* the † ambassadors of the princes of Babylon, who [l] sent unto him to enquire of the wonder that was *done* in the land, God left him, to [m] try him, that he might know all *that was* in his heart.

† Heb. *interpreters.*
l 2 Kings 20. 12. Is. 39. 1.
m Deut. 8. 2.

God left him, to wit, to himself, and his own impotency and corruption. God withdrew from him those supplies and assistances of his Spirit which would certainly and effectually have kept him from that sin, and suffered Satan to tempt him, and him to fall into the sin of pride and ostentation. *That he might know;* either, 1. That God might know it. So it is spoken of God after the manner of men; whereof we have had many instances. Or, 2. That Hezekiah might know that he had infirmities and sins as well as virtues; and therefore that the great mercies which he had received were not the effects of his own merits, as he might be prone to believe, but of God's free grace.

32 ¶ Now the rest of the acts of Hezekiah, and his † goodness, behold, they *are* written in [n] the vision of Isaiah the prophet, the son of Amoz, *and* in the [o] book of the kings of Judah and Israel.

† Heb. *kindnesses.*
n Is. 36, & 37, & 38, & 39.
o 2 Kings 18, & 19, & 20.

33 [p] And Hezekiah slept with his fathers, and they buried him in the ‖ chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him [q] honour at his death. And Manasseh his son reigned in his stead.

p 2 Kings 20. 21.
‖ Or, *highest.*
q Prov. 10. 7 698.

CHAP. XXXIII.

Manasseh's wicked reign, 1—10. *His captivity*, 11. *His prayer and reformation*, 12—17. *His acts*, 18, 19, *and death*, 20. *Amon's wicked reign; is slain by his servants*, 21—24. *They being slain, Josiah succeedeth him*, 25.

MANASSEH [a] *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

a 2 Kings 21. 1, &c.

This and the following verses, to ver. 11, are taken out of 2 Kings xxi. 1, &c.

2 But did *that which was* evil in the sight of the LORD, like unto the [b] abominations of the heathen, whom the LORD had cast out before the children of Israel.

b Deut. 18. 9. 2 Chro. 28. 3.

3 ¶ For † he built again the high places which Hezekiah his father had [c] broken down, and he reared up altars for Baalim, and [d] made groves, and worshipped [e] all the host of heaven, and served them.

† Heb. *he returned and built.*
c 2 Kings 18. 4. ch. 30. 14. & 31. 1. & 32. 12.
d Deu. 16. 21.
e Deut. 17. 3.

4 Also he built altars in the house of the LORD, whereof the LORD had said, [f] In Jerusalem shall my name be for ever.

f Deut. 12. 11. 1 Kings 8. 29. & 9. 3.

5 And he built altars for all the host of heaven [g] in the two courts of the house of the LORD.

ch. 6. 6. & 7. 16.
g ch. 4. 9.

6 [h] And he caused his children to pass through the fire in the valley of the son of Hinnom: [i] also he observed times, and used enchantments, and used witchcraft, and [k] dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

h Lev. 18. 21. Deut. 18. 10. 2 Kings 23. 10. ch. 28. 3. Ezek. 23. 37, 39.
i Deut. 18. 10, 11.
k 2 Kings 21. 6.

7 And [l] he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In [m] this house, and in Jerusalem, which I have chosen before

l 2 Kings 21. 7.
m Ps. 132. 14.

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all the tribes of Israel, will I put my name for ever:

n 2 Sam. 7. 10. 8 [n] Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

677. o Deu. 28. 36. Job 36. 8. + Heb. *which were the king's.* p Ps. 107. 10, 11. ‖ Or, *chains.* 11 ¶ [o] Wherefore the LORD brought upon them the captains of the host † of the king of Assyria, which took Manasseh among the thorns, and [p] bound him with ‖ fetters, and carried him to Babylon.

Among the thorns; in some thicket where he thought to hide himself from the Assyrians till he could make an escape, as the Israelites formerly used to do, 1 Sam. xiii. 6. Or, *with hooks;* a metaphorical expression. Or, *in* his *forts*, i. e. in one of them. *Carried him to Babylon;* either therefore Esar-haddon, Sennacherib's successor, had recovered Babylon from Merodach-baladan; or rather, the king of Babylon is here called *the king of Assyria*, because at this time he had added Assyria to his empire; who having been informed by his ambassadors of the great riches which were in Hezekiah's treasures at Jerusalem, which he was desirous to enjoy; and withal, being assured of Manasseh's degeneracy from the piety and virtue of his father, and from that God whose power alone made Hezekiah formidable, he thought this a fit season to invade Manasseh's kingdom; which he did with success.

12 And when he was in affliction, he q 1 Pet. 5. 6. besought the LORD his God, and [q] humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was r 1 Chr. 5. 20. Ezra 8. 23. [r] intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh s Ps. 9. 16. Dan. 4. 25. [s] knew that the LORD he *was* God.

i. e. He was convinced by his own experience of God's power, justice, and goodness, that Jehovah alone was the true God, and not those idols which he had worshipped, by which he had received great hurt, and no good.

14 Now after this he built a wall without the city of David, on the west side of t 1 Kings 1. 33. [t] Gihon, in the valley, even to the entering u ch. 27. 3. in at the fish gate, and compassed [u] about ‖ Or, *the tower.* ‖ Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

He built a wall; he repaired and strengthened that wall which Hezekiah had built, chap. xxxii. 5, and which possibly the king of Assyria, when he last took Jerusalem, had caused to be thrown down, either wholly or in part. *On the west side of Gihon;* on the west side of the city of David, to which Hezekiah had brought this water-course down, chap. xxxii. 30, into the great pool which he had made to receive it; and possibly this wall was built to secure the free use of it to the citizens when they should be distressed or besieged by an enemy. *Compassed about Ophel* with a wall. Of Ophel see before, chap. xxvii. 3.

x ver. 3, 5, 7. 15 And he took away [x] the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and [y] thank offerings, and commanded Judah to serve the LORD God of Israel. y Lev. 7. 12.

That thereby he might, as far as he could, repair the injuries which he had done to God by his impious commands, ver. 9.

17 [z] Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only. z ch. 32. 12.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of [a] the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel. a 1 Sam. 9. 9.

i. e. Of Judah, oft called Israel, as hath been noted before. He speaks not of that part of the canon, called the *Book of Kings*, for these things are not mentioned there; but of their public records, where all things were particularly mentioned, and whence the most important things were taken by the prophets, and put into those canonical books

19 His prayer also, and *how God* was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of ‖ the seers. ‖ Or, *Hosai.*

Or rather, *of Hosai*, a writer so called; for when the sacred penmen make a reference, they constantly refer us to some particular book or certain author, as to *the chronicles of the kings of Israel*, or *Judah;* to *the prophecy of Ahijah*, or *Oded*, &c.

20 ¶ [b] So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead. b 2 Kings 21. 18.

In his own house, i. e. in his garden; of which see on 2 Kings xxi. 18.

21 ¶ [c] Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem. c 2 Kings 21. 19, &c.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, [d] as Manasseh his father had humbled himself; but Amon † trespassed more and more. d ver. 12. † Heb. *multiplied trespass.*

24 [e] And his servants conspired against him, and slew him in his own house. e 2 Kings 21. 23, 24.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. 641.

CHAP. XXXIV.

Josiah's good reign, 1, 2. *He destroyeth idolatry*, 3—7. *He repairs the temple*, 8—13. *The book of the law found*, 14—22. *Huldah prophesieth the destruction of Jerusalem*, 23—28. *Josiah's covenant with God*, 29—33.

JOSIAH [a] *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. a 2 Kings 22. 1, &c.

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Of this chapter, see the notes on 2 Kings xxii., xxiii.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

634. 3 ¶ For in the eighth year of his reign, while he was yet young, he began to
b ch. 15. 2. [b]seek after the God of David his father:
630. and in the twelfth year he began [c]to
c 1 Kings 13. 2. purge Judah and Jerusalem [d]from the
d ch. 33. 17, 22. high places, and the groves, and the carved images, and the molten images.

While he was yet young; in the sixteenth year of his age, when he was entering into the age and state of temptations and youthful lusts, and had the administration of his kingdom wholly in his own hand and power, and none to rebuke or restrain him; yet even then he begins to be religious in good earnest.

e Lev. 26. 30. 2 Kings 23. 4. ‖ Or, *sun images.* 4 [e]And they brake down the altars of Baalim in his presence; and the ‖images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake
f 2 Kings 23. 4. † Heb. *face of the graves.* in pieces, and made dust *of them*, [f]and strowed *it* upon the †graves of them that had sacrificed unto them.

g 1 Kings 13. 2. 5 And he [g]burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto
‖ Or *mauls.* Naphtali, with their ‖mattocks round about.

Even unto Naphtali; which was in the utmost and northern borders of the kingdom of Israel. For it must be remembered that the ten tribes were now gone into captivity; and those who were come in their stead were weak and few, and not able to withstand the power of Josiah.

7 And when he had broken down the
h Deut. 9. 21. † Heb. *to make powder.* altars and the groves, and had [h]beaten the graven images †into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

624. 8 ¶ Now [i]in the eighteenth year of his
i 2 Kings 22. 3. reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

The land and the house; the house of God, called *the house* by way of eminency.

9 And when they came to Hilkiah the
k See 2 Kin. 12. 4, &c. high priest, they delivered [k]the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

i. e. The Levites, who had gone abroad through all Josiah's kingdom to gather money for this good use, and now came with it to Jerusalem, to lodge it in the treasuries of the Lord's house.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and ‖to floor the houses which the kings of Judah had destroyed. ‖ Or, *to rafter.*

To floor the houses, i. e. the chambers joining on the temple, or within the courts.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

Or, *all* these here named were *skilful in instruments of music;* which may be here mentioned, either to their commendation, that they were fit for and careful and diligent in this employment, wherewith they were now intrusted, no less than in their own proper work; or to intimate, that as they were skilful, so they were exercised in both their employments, and did successively oversee the work, and praised God with their voices and instruments for his gracious and powerful help in carrying on the work.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: [l]and of the Levites *there were* 1 Chron. 23. 4, 5.
scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest [m]found m 2 Kings 22. 8, &c. † Heb. *by the hand of.*
a book of the law of the LORD *given* †by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed †to † Heb. *to the hand of.*
thy servants, they do *it*.

17 And they have †gathered together † Heb. *poured out, or, melted.*
the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read †it be- † Heb. *in it.*
fore the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ‖Abdon the son of Micah, and Shaphan ‖ Or, *Achbor*, 2 Kings 22. 12.
the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of n 2 Kings 22. 14.
[n]Tikvath, the son of ‖Hasrah, keeper of ‖ Or, *Harhas*

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the †wardrobe; (now she dwelt in Jerusalem ‖in the college:) and they spake to her to that *effect*.

† Heb. *garments.* ‖ Or, *in the school, or, in the second part.*

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

o 2 Kings 23. 1, &c.

29 ¶ °Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, †great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

† Heb. *from great even to small.*

p 2 Kings 11. 14. & 23. 3. ch. 6. 13.

31 And the king stood in ᵖhis place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

† Heb. *found.*

32 And he caused all that were †present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

To stand to it; to own or maintain it, or persist in it, as this phrase is used, Deut. xxv. 1. He caused them to engage themselves by an oath or covenant, that they would observe and obey the laws of God, as his godly predecessors had formerly done, and which indeed they were before obliged to do. They complied with God's and the king's command, as to the outward acts of God's worship, though not with an upright heart, as appears by the history.

q 1 Kings 11. 5.

33 And Josiah took away all the ᵠabominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. ʳ*And* all his days they departed not †from following the LORD, the God of their fathers.

r Jer. 3. 10. † Heb. *from after.*

CHAP. XXXV.

Josiah keepeth a solemn passover, 1—19. He provoketh Pharaoh-necho, and is slain at Megiddo, 20—24. Lamentations for Josiah, 25—27.

MOREOVER ˢJosiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the ᵇfourteenth *day* of the first month.

cir. 623. s 2 Kings 23. 21, 22. 1 Esd. 1. 1, &c. b Ex. 12. 6. Ezra 6. 19.

2 And he set the priests in their ᶜcharges, and ᵈencouraged them to the service of the house of the LORD,

c ch. 23. 18. Ezra 6. 18. d ch. 29. 5, 11.

3 And said unto the Levites ᵉthat taught all Israel, which were holy unto the LORD, ᶠPut the holy ark ᵍin the house which Solomon the son of David king of Israel did build; ʰ*it shall* not *be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

e Deut. 33. 10. ch. 30. 22. Mal. 2. 7. f See ch. 34. 14. g ch. 5. 7. h 1 Chron. 23. 26.

Which were holy; or, and *which were holy. In the house;* in the temple; or in the holy of holies; whence, it may seem, it had been removed, either, 1. By some of the wicked and idolatrous kings of Judah, possibly by Josiah's father Amon; which peradventure may be implied by that expression, chap. xxxiii. 23, *Amon trespassed more and more*, i. e. more than he or his father Manasseh had done, which seems to point at some very enormous crime committed by him. Or, 2. By Josiah's order, that the temple might be thoroughly repaired, both in the holy place, and in the most holy place, which some of the idolatrous kings of Judah, it may be, had defaced or defiled; and therefore it was to be searched in order to its reparation; and to that end it might seem fit to remove the ark: and upon this occasion Hilkiah might find the original book of the law, which was written by the hands of Moses, and by God's command was laid beside the ark, and upon the removal of the ark was easily discovered. *It shall not be a burden upon your shoulders;* or, that it might *not* be *a burden*, &c. So these words are to be joined with the former, as the reason why Solomon built this house, that the ark might have a constant and fixed habitation, and not need to be carried from place to place upon their shoulders, as it had been done whilst it was in the tabernacle. And withal, this is mentioned as an argument to quicken them to the more diligent service of God in their present work, because they were freed from that troublesome part of their office which lay upon their forefathers.

4 And prepare *yourselves* by the ⁱhouses of your fathers, after your courses, according to the ᵏwriting of David king of Israel, and according to the ˡwriting of Solomon his son.

i 1 Chron. 9. 10. k 1 Chron. 25. & 24. & 25. & 26. l ch. 8. 14.

5 And ᵐstand in the holy *place* according to the divisions of † the families of the fathers of your brethren † the people, and *after* the division of the families of the Levites.

m Ps. 134. 1. † Heb. *the house of the fathers.* † Heb. *the sons of the people.*

Stand in the place, or, *minister*, as that word is frequently used, in the court of the priests, which is so called elsewhere, as hath been noted before. *After the division of the families of the Levites*, i. e. according to the several families both of the people, whom he calls *their brethren*, lest they should despise them, or grudge to serve them, and of the Levites. For the passover was to be eaten by the several families according to their numbers, Exod. xii. 3. And therefore he commands these persons, that when the paschal lambs were brought to them to be killed, as they were, ver. 7—9, they might so order the matter, that they might

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be distributed to the several families, whether of the Levitical or other tribes.

n ch. 29. 5, 15. & 30. 3, 15. Ezra 6. 20

6 So kill the passover, and [n]sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

Prepare your brethren, by purifying them, and quickening them to fit themselves for so great and solemn a work.

† Heb. *offered.* o ch. 30. 24.

7 And Josiah †[o]gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

Lambs and kids, for either of these might be used for the paschal-offering, Exod. xii. 5. *Three thousand bullocks*, which were to be offered after the lambs, upon the several days of the feast of unleavened bread.

† Heb. *offered.*

8 And his princes †gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen.

His princes; not the political, but ecclesiastical princes, or the chief of the priests and Levites, whose names here follow. *To the priests and to the Levites*, for the use of any of the families of any of them, as need should be; for they supposed the 30,000 which the king had given were not sufficient for all the families. Or, the king gave his cattle to the people only, or principally, for they only are mentioned for that gift, ver. 7. And therefore these persons here named give their cattle not only to the *people*, but also *to the priests and to the Levites*, as it is here expressed. And the Levites being not yet sufficiently provided for, some of their brethren, named ver. 9, gave 5000 more peculiarly *unto the Levites*, as is there said. *Rulers of the house of God*; for so they were; Hilkiah being the high priest, and the other the two chief priests, of the two lines of Eleazar and Ithamar, who many times were to officiate in the high priest's stead, and were in power and dignity next to him, and were in some sort joint commissioners with him in ruling the affairs of the temple.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, †gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

† Heb. *offered.*

10 So the service was prepared, and the priests [p]stood in their place, and the Levites in their courses, according to the king's commandment.

p Ezra 6. 18.

11 And they killed the passover, and the priests [q]sprinkled *the blood* from their hands, and the Levites [r]flayed *them*.

q ch. 29. 22. r See ch. 29. 34.

Which they did, though properly it belonged to the priests, because the priests, who were sanctified, were not sufficient for that work, there being so many thousands of the cattle; and they were fully employed in the killing of the sacrifices and the sprinkling of the blood, which was more properly the priests' work than the other.

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written [s]in the book of Moses. And so *did they* with the oxen.

s Lev. 3. 3.

They removed the burnt-offerings, i. e. those cattle which were to be offered for burnt-offerings, to wit, some of the lesser cattle; for these also might be offered as burnt-offerings, Lev. i. 10. And hence it may seem that all these small cattle were not given to the people to be eaten by them for their paschal lambs, but that some of them were to be offered as burnt-offerings for the people. And these they put apart by themselves, partly lest they should be confounded with them which were for another use; and partly that they might not be hindered from that which was their present and more immediate work, as it follows, *that they might give*, to wit, the paschal lambs or kids. *To offer unto the Lord*: these words may belong either, 1. To the more remote words, *the burnt-offerings*, the other words being to be put within a parenthesis, or there being a trajection in the words, which is frequent in Scripture, and which is here observed by some learned interpreters. Or, 2. To the last words, and to the paschal lambs, which they were first *to offer to the Lord*, by killing them and sprinkling the blood, as was noted before, and then to be *given* to the people; though the *giving* be here mentioned before the *offering*, such transpositions being usual in Scripture and other authors. *So did they with the oxen*, to wit, as they did with the lesser cattle, of which see the first note on this verse. They removed those oxen which were to be offered as burnt-offerings, from those which were to be offered as peace-offerings.

13 And they [t]roasted the passover with fire according to the ordinance: but the *other* holy *offerings* [u]sod they in pots, and in caldrons, and in pans, and †divided *them* speedily among all the people.

t Ex. 12. 8, 9. Deut. 16. 7.

u 1 Sam. 2. 13, 14, 15. † Heb. *made them run.*

The other holy offerings; those from which the burnt-offerings were removed, ver. 12, to wit, the peace-offerings, part of which fell to the share of the offerer, who was Josiah, and by his gift to the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

Afterward they made ready, to wit, the paschal lambs, and their part of the peace-offerings.

15 And the singers the sons of Asaph *were* in their †place, according to the [x]commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [y]*waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

† Heb. *station.* x 1 Chron. 25. 1, &c.

y 1 Chron. 9. 17, 18. & 26. 14, &c.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were †present kept the passover at that time, and the feast of [z]unleavened bread seven days.

† Heb. *found.* z Ex. 12. 18. & 13. 6. ch. 30. 21.

18 And [a]there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

a 2 Kings 23. 22, 23.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ [b]After all this, when Josiah had prepared the †temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

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b 2 Kings 23. 29. Jer. 46. 2. 1 Esd. 1. 25. † Heb. *house.*

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When Josiah had prepared the temple; when he and his people hoped that God was reconciled, and the foundation of a solid and lasting happiness was laid, their hopes were quickly blasted. So much are men oft mistaken in their judgments about the designs of God's counsel and providence. *Charchemish;* which the Assyrian had lately taken from the king of Egypt; of which he boasts, Isa. x. 9.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against †the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

† Heb. *the house of my war.*

Against the house wherewith I have war, Heb. *against the house or family of my war,* i. e. against the house of the king of Assyria, between whom and me there is war. *God commanded me;* either his false god by their lying priests; or the true God, either, 1. By some prophet; for God's prophets used sometimes to deliver or send commands from God to heathen kings. Though it is not probable either that Pharaoh would regard the command of the true God; or that a prophet of the Lord would not acquaint Josiah with this message; or that Josiah would oppose Pharaoh in a war undertaken by God's command. Or rather, 2. By a dream, as God spoke to another heathen king, Abimelech, Gen. xx. 3. Though it is not impossible that he pretended this for his own advantage, that Josiah might not assist his enemies.

22 Nevertheless Josiah would not turn his face from him, but [c]disguised himself, that he might fight with him, and hearkened not unto the words of Necho [d]from the mouth of God, and came to fight in the valley of Megiddo.

[c] So 1 Kings 22. 34.

[d] 1 Esd. 1. 28.

Josiah would not turn his face from him; being peradventure encouraged to do so by a misinterpretation of that promise made to him, chap. xxxiv. 28, *Thou shalt be gathered to thy grave in peace:* thus God overrules the errors and miscarriages of men to the accomplishment of his own counsels. *Disguised himself;* changed his habit, that he might not give his enemies the advantage of aiming at his person, which he wisely thought they would do, that being a likely course to end their trouble, as indeed it proved. *Unto the words of Necho from the mouth of God;* either, 1. Which Pharaoh sent to him in the name of God, or as coming from God's mouth. Or rather, 2. Which Pharaoh received from the mouth of God, who was pleased some way or other to impart his mind to him; and which Pharaoh acquainted him with by the command of God. And therefore Josiah is here blamed for not hearkening to this message. Although, if he sinned herein, it was only a sin of ignorance, for he did not know that God had spoken this to Pharaoh, and was not bound to believe his testimony, which he had good reason to suspect in this matter. Yet, methinks, he ought so far to have regarded it, as to have inquired the mind of God about it; which he neglected to do, and therefore he cannot be wholly excused, and is here taxed for it.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore †wounded.

† Heb. *made sick.* 1 Kings 22. 34.

24 [e]His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried ‖in *one of* the sepulchres of his fathers. And [f]all Judah and Jerusalem mourned for Josiah.

[e] 2 Kings 23. 30.

‖ Or, *among the sepulchres.*

[f] Zech. 12. 11.

25 ¶ And Jeremiah [g]lamented for Josiah: and [h]all the singing men and the singing women spake of Josiah in their lamentations to this day, [i]and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

[g] Lam. 4. 20.

[h] See Matt. 9. 23.

[i] Jer. 22. 20.

In their lamentations to this day; in all their succeeding lamentations for their public calamities, and for the ruin of their city, and temple, and state, and church, they remembered Josiah's death as their first and most fatal blow, and as that which opened the flood-gates to all their following miseries, and it was ordained that they should do so, as the next words intimate. *In the lamentations;* either in that canonical book of Jeremiah's Lamentations, or in some other volume of mournful ditties, made by divers persons upon occasion of their following calamities, which is since lost.

26 Now the rest of the acts of Josiah, and his †goodness, according to *that which was* written in the law of the LORD,

† Heb. *kindness.*

His goodness; either, 1. His piety towards God and his house. Or, 2. His benignity, clemency, and kindness towards all his subjects, being of a most tender disposition and carriage both towards God, chap. xxxiv. 27, and towards men. But the former seems principally intended, because it best agrees both with the history of Josiah, which is wholly taken up with the former, and speaks little or nothing of the latter, and with the following words; and it doth not disagree with the Hebrew word *hesed,* which though it doth most frequently express kindness to men, yet sometimes it notes a man's piety to God and his house, as is manifest from Neh. xiii. 14.

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

Jehoahaz succeeding is deposed by Pharaoh, and carried to Egypt, 1—4. *Jehoiakim's wicked reign; his captivity into Babylon,* 5—8. *Jehoiachin likewise,* 9, 10. *Zedekiah's wicked reign; his contempt of the prophet, and rebellion against Nebuchadnezzar,* 11—13. *Jerusalem's destruction,* 14—21. *The proclamation of Cyrus,* 22, 23.

THEN [a]the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

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[a] 2 Kings 23. 30, &c. 1 Esd. 1. 34, &c.

The contents of this chapter, for the substance of them, are explained in the notes upon 2 Kings xxiii. 31, &c.; xxiv., xxv.; what is peculiar to it shall be here opened, so far as is necessary.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt †put him down at Jerusalem, [b]and †condemned the land in an hundred talents of silver and a talent of gold.

† Heb. *removed him.*

[b] 1 Esd. 1. 36.

† Heb. *mulcted.*

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ [c]Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

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[c] 2 Kings 23. 36, 37

6 [d]Against him came up Nebuchadnezzar king of Babylon, and bound him in ‖fetters, to [e]carry him to Babylon.

607.

[d] 2 Kings 24. 1.

‖ Or, *chains: forestalled,* Heb. 1. 8.

[e] See 2 Kings 24. 6. Jer. 22. 18, 19. & 36. 30.

7 [f]Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

[f] 2 Kings 24. 13. Dan. 1. 1, 2. & 5. 2.

8 Now the rest of the acts of Jehoia-

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kim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and ‖Jehoiachin his son reigned in his stead.

599. ‖ Or, *Jeconiah*, 1 Chr. 3. 16. or, *Coniah*, Jer. 22. 24.

That which was found in him; that crime of rebellion against the king of Babylon, which for a time he kept in his own breast; but when he saw fit, he discovered it, and was convicted of it. See 2 Kings xxiv. 1.

g 2 Kings 24. 8.

9 ¶ [g]Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

Jehoiachin was eight years old; of which see the notes upon 2 Kings xxiv. 8, where he is said to be *eighteen years old.*

+ Heb. *at the return of the year.* 599. h 2 Kings 24. 10,—17. i Dan. 1. 1, 2. & 5. 2. + Heb. *vessels of desire.* ‖ Or, *Mattaniah, his father's brother*, 2 Kings 24. 17. k Jer. 37. 1.

10 And +when the year was expired, [h]king Nebuchadnezzar sent, and brought him to Babylon, [i]with the +goodly vessels of the house of the LORD, and made ‖[k]Zedekiah his brother king over Judah and Jerusalem.

When the year was expired, Heb. *at the return of the year*, i. e. at the beginning of the next year, according to the sacred account of the Hebrews, at the spring of the year, the time when kings go forth to battle, as is elsewhere said, when Nebuchadnezzar, among others, went forth to settle and enlarge his conquests. *Zedekiah his brother;* largely so called, for this was his uncle, or his *father's brother*, as he is called, 2 Kings xxiv. 17, being the son of Josiah. See 1 Chron. iii. 15; Jer. i. 3.

l 2 Kings 24. 18. Jer. 52. 1, &c.

11 ¶ [l]Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

Humbled not himself by repentance for his past errors, and obedience to God's express commands, which he would not yield to through the pride of his heart, as is intimated by this phrase, and expressed Jer. xxxviii. 19.

593. m Jer. 52. 3. Ezek. 17. 15, 18. n 2 Kings 17. 14.

13 And [m]he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he [n]stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

Who had made him swear by God; who had required and forced him to swear fealty and constant obedience to him by the true God, whom he had served, and whom he called upon to be a witness against him if he broke his oath. So his rebellion was aggravated with perjury, and horrid contempt of God. Compare Ezek. xvii. 18. *Hardened his heart*, i. e. he added obstinacy and incorrigibleness to his sins.

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

The people transgressed very much; they were universally corrupt, and therefore God justly brought upon them a general destruction.

o Jer. 25. 3, 4. & 35. 15. & 44. 4. + Heb. *by the hand of his messengers.* ‖ That is, *continually and carefully*

15 [o]And the LORD God of their fathers sent to them +by his messengers, rising up ‖betimes, and sending; because he had compassion on his people, and on his dwelling place:

Rising up betimes, and sending, i. e. sending them early and diligently, as a careful householder, who riseth betimes about his business, and pursues it till night come. God sent them many prophets and messages, some at the very beginning of their apostacy, and others afterward, as they proceeded in their impiety, until the very day of their captivity.

p Jer. 5. 12, 13. q Prov. 1. 25, 30. r Jer. 32. 3 & 38. 6. Matt. 23. 34. s Ps. 74. 1. & 79. 5. + Heb. *healing.*

16 But [p]they mocked the messengers of God, and [q]despised his words, and [r]misused his prophets, until the [s]wrath of the LORD arose against his people, till *there was* no +remedy.

They mocked the messengers of God; of which see instances, Ezek. xi. 3; xx. 49. *Misused his prophets;* imprisoning and persecuting them, as they did Jeremiah. Or, *seduced themselves by his prophets*, i. e. by their prophecies, which they perverted or misconstrued. An eminent instance we have in this, that because Jeremiah prophesied that Zedekiah should be led to Babylon, Jer. xxxii. 5, and Ezekiel, that he should not see Babylon, Ezek. xii. 13, therefore they believed neither, as the Hebrew writers relate. *Till there was no remedy;* because the people would not repent, and God would not pardon them.

590. t Deut. 28. 49. 2 Kings 25. 1, &c. Ezra 9. 7. 588. u Ps. 74. 20. & 79. 2, 3.

17 [t]Therefore he brought upon them the king of the Chaldees, who [u]slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

In the house of their sanctuary; either in Jerusalem, which was the dwelling-place of God's sanctuary; or, *in the house which was their sanctuary;* as *the river of Euphrates*, Gen. xv. 18, is the river which is Euphrates. It is probable they killed them in the very courts and house of God, to which some of them fled for refuge, such places being esteemed sacred and inviolable by the heathens themselves.

x 2 Kings 25. 13, &c.

18 [x]And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

588. y 2 Kings 25. 9. Ps. 74. 6, 7. & 79. 1, 7.

19 [y]And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

+ Heb. *the remainder from the sword.* z 2 Kings 25. 11. a Jer. 27. 7.

20 And +[z]them that had escaped from the sword carried he away to Babylon; [a]where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of [b]Jeremiah, until the land [c]had enjoyed her sabbaths: *for* as long as she lay desolate [d]she kept sabbath, to fulfil threescore and ten years.

b Jer. 25. 9, 11, 12. & 29. 6, 7. & 29. 10. c Lev. 26. 34, 35, 43. Dan. 9. 2. d Lev. 25. 4, 5.

Had enjoyed her sabbaths, i. e. had rested from the labour of the husbandmen in ploughing and harrowing it, &c., the people that should have managed it being destroyed. Of the phrase, see the notes on Lev. xxv. 2. *To fulfil threescore and ten years;* that so the seventy years' captivity prophesied of by Jeremiah might be accomplished.

536. e Ezra 1. 1. f Jer. 25. 12, 13 & 29. 10. & 33. 10, 11, 14. g Is. 44.28.

22 ¶ [e]Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of [f]Jeremiah might be accomplished, the LORD stirred up the spirit of [g]Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

This and the next verse are repeated in the beginning of the next book, where they will be more fitly explained.

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h Ezra 1.2,3. 23 h Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

EZRA.

THE ARGUMENT.

THAT this book of EZRA is part of the canonical Scripture is evident, partly from the testimony of the Jewish church, to which *were committed the oracles of God*, Rom. iii. 2, who also did carefully keep them, and faithfully transmit them to us, and are not once charged either by Christ or his apostles with breach of that trust; and partly by the unanimous consent of all, both Jews and Christians, at this day. And that Ezra was the writer of this book, is also, and ever was, the opinion of the Jews, who had the best means of knowing this, and is most agreeable to his quality, for he was the *son*, or *grandson*, (as the word is elsewhere used,) *of Seraiah*, Ezra vii. 1, who was the high priest, 2 Kings xxv. 18; 1 Chron. vi. 14; and he was a *ready scribe in the law of Moses*, Ezra vii. 6, and endowed with a more than ordinary measure of God's Spirit, as is evident from this book; and was himself an eye-witness of these transactions. In his time also there lived divers other holy men of God, as Daniel, and Nehemiah, and Mordecai, and Zorobabel, and Joshua; which makes that probable which the Jews report, that these prophets and other holy and learned men did review the canonical books of the Old Testament, and added here and there some few passages in the historical books, and digested them into that order in which now we have them in our Hebrew Bibles; this being a work most suitable to the prudence, and piety, and sacred function of these persons, and to the present estate of the Jewish nation, who had been long in captivity in Babylon, where it was to be feared that many of them were ignorant or corrupt in the principles of religion, and who were yet in a broken condition, and likely to be exposed to further calamities and dispersions; which also might be signified to some of them; and it was suitable also to that care which the wise and gracious God hath ever used for the guidance of his church, according to their several occasions and necessities.

CHAP. I.

Cyrus's proclamation to Israel for building the Lord's temple at Jerusalem, 1—4. *The chief of the people prepare for their return*, 5, 6. *Cyrus restores the vessels of the temple to Sheshbazzar prince of Judah*, 7, 8. *Their number*, 9—11.

B. C. cir. 536. NOW in the first year of Cyrus king of Persia, that the word of the LORD [a] by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, [b] that he † made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

a 2 Chron. 36. 22, 23. Jer. 25. 12. & 29. 10.

b ch. 5.13,14. † Heb. *caused a voice to pass.*

In the first year of Cyrus king of Persia, to wit, of his empire or reign in Babylon; for he had now been king of Persia for many years. *Stirred up the spirit of Cyrus*, i. e. put into him a mind and will to this work.

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath [c] charged me to build him an house at Jerusalem, which *is* in Judah.

c Is. 44. 28. & 45. 1, 13.

All the kingdoms of the earth, to wit, in those parts of the world; all that vast empire formerly under the Assyrians and Babylonians. The gift of which he ascribes to the great God, either by virtue of those common notions which were in the minds of the heathens, who though they worshipped idols, yet many of them did acknowledge a true and supreme God; or by that clear and express prophecy of Isaiah concerning him, Isa. xliv. 28; xlv. 1, 13, so long before he was born; which prophecy the Jews had doubtlessly showed him, which also carried a great evidence with it, especially to him, who was so highly gratified and encouraged by it; or by a special illumination which God vouchsafed to him, as he did to Nebuchadnezzar and Darius, and some others of the heathen princes. *He hath charged me*; either by his prophets, Isaiah formerly, or Daniel now; or by an inward suggestion to his mind.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (d he *is* the God,) which *is* in Jerusalem.

d Dan. 6. 26.

Of all his people, to wit, of Israel. A material clause; by virtue of which they justly refused the help of those aliens who pretended to join with them in the building, chap. iv. 2, 3. *His God be with him*; let his God help him, as I also shall do. *Which is in Jerusalem*, or only *in Jerusalem*, as it is in the Hebrew. So it notes the place where he allows and requires them to build it.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place † help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

† Heb. *lift him up.*

Whosoever remaineth; who, when his brethren were gone up, was desirous to go with them, but forced to tarry there for want of necessaries for his journey. *Let the men of his place help him*; I require my officers to take care that they may be supplied, either by the voluntary contributions of the people, or by a moderate tax to be laid either only upon those Jews who were resolved to stay, or upon the Gentiles also, which the Persian monarchs, being absolute, had a power to do; and which was the more reasonable, because the king himself submitted to it, and bore a great part of the burden, and because it was for the house of that great God to whom they all owed their present peace and great felicity. *With silver and with gold*, which upon this occasion I give you leave to transport.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the

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• Phil. 2. 13. Levites, with all *them* whose spirit • God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

The chief of the fathers of Judah and Benjamin; and with them some of other tribes, as appears from 1 Chron. ix. 3; but these only are named, because they were most considerable for number and quality. *Whose spirit God had raised to go up;* to whom God had given that pious disposition, and that fortitude and resolution, which it required to break through their difficulties, which were great and many, such as their present penury, the length, and hazards, and costliness of the journey, their settlements in comfortable habitations, their dispersion in several and distant places, which hindered the conjunction of their counsels and actions, the multitude of their enemies, the actual possession of their country by others, the great backwardness of many of their own brethren to go with them, and many other discouragements.

6 And all they that *were* about them ‖ That is, *helped them.* ‖ strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

Strengthened their hands; either because they had embraced, or at least favoured the Jewish religion, concerning which they were instructed by the Israelites that had now for a long time dwelt among them; or rather, that they might hereby gratify the king's humour, and purchase his favour; for they perceived him to be hearty and forward in the work.

f ch. 5. 14. & 6. 5. 7 ¶ f Also Cyrus the king brought forth the vessels of the house of the LORD,

g 2 Kin. 24. 13. 2 Chron. 36. 7. g which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

Object. These are said to have been *cut in pieces*, 2 Kings xxiv. 13; how then are they here returned? *Answ.* That Hebrew word used 2 Kings xxiv. 13, signifies not so properly to *cut in pieces* as to *cut off*, as from the use of the word, Deut. xxv. 12; 2 Sam. iv. 12; 2 Kings xviii. 16; Jer. ix. 26. And these vessels, when they were taken away from the temple, might very well be said to be cut off from it, because they had for so long time been so constantly, and as it were inseparably, united to it, and kept in it. In like manner, *the meat-offering and dring-offering* are said to be *cut off from the house of the Lord*, Joel i. 9. And it is very improbable that they should deface and cut in pieces these magnificent vessels, which they could so easily transport whole to Babylon. Although, if some of the larger of them had been cut into two or more parts, yet the parts of them might be delivered to the Jews, who could, without great difficulty, restore them to their former unity and form.

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto

h See ch. 5. 14. h Sheshbazzar, the prince of Judah.

Numbered them, i. e. he caused them to be delivered to the Jews by number. *Unto Sheshbazzar*, i. e. Zorobabel, as appears by comparing chap. iii. 8, with v. 16, to whom the Persians, or rather the Chaldeans, had given this name of Sheshbazzar, as they gave other names to Daniel and his companions, Dan. i. 7. *The prince of Judah*, and the captain and governor of these returning Jews, chap. ii. 2. So the sceptre is not yet departed from Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

Large knives used in the killing of the sacrifices, which are here mentioned, because the hafts of them were made of or covered with gold or silver.

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

Basons of a second sort; the first or chief were of gold, and these of silver are called *the second*, or next to them of worth and use. *Other vessels a thousand:* he speaks of vessels of a middle size; for great and small were five thousand four hundred, as it follows here. Or, as some render it, *other vessels* by *thousands:* they were not distinctly numbered according to their various forms and uses, but were promiscuously put together by thousands.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* † the captivity that were brought up from Babylon unto Jerusalem. † Heb. *the transportation.*

CHAP. II.

The number of the people that returned, 1—35; *and of the priests*, 36—39; *of the Levites*, 40; *of the singers*, 41; *of the porters*, 42; *of the Nethinims*, 43—54; *and of Solomon's servants*, 55—60. *Concerning the priests that could not show their pedigree*, 61—63. *The whole number of them and their substance*, 64—67. *Their oblations*, 68—70.

NOW a these *are* the children of the province that went up out of the captivity, of those which had been carried away, b whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; cir. 536.

a Neh. 7. 6, &c. 1 Esdras 5. 7, &c.

b 2 Kin. 24. 14, 15, 16. & 25. 11. 2 Chr. 36. 20.

The children of the province, i. e. the Israelites, called *the children of the province*, either, 1. Of Babylon, of which province we oft read, as chap. vii. 16; Dan. ii. 48; iii. 1, 12, 30, called *the province* by way of eminency; of which they are called *children*, because of their birth and habitation in it for a long time, it being usual to call the inhabitants of any city or place its *children*. Or rather, 2. Of Judea, called *a province*, chap. v. 8. And he calls it thus emphatically, to mind himself and his brethren of that sad change which their sins had made among them, that from an illustrious, independent, and formidable kingdom, were fallen to be an obscure, servile, and contemptible province, first under the Chaldeans, and now under the Persians. *Every one unto his city;* either unto those cities or towns which belonged to their several ancestors; or rather, to those which were now allotted to them, and from this time possessed by them. For their former cities were either demolished, or possessed by other persons, which they were not now in a capacity of disturbing.

2 Which came with Zerubbabel: Jeshua, Nehemiah, ‖ Seraiah, ‖ Reelaiah, Mordecai, Bilshan, ‖ Mizpar, Bigvai, ‖ Rehum, Baanah. The number of the men of the people of Israel: ‖ Or, *Azariah*, Neh. 7. 7. ‖ Or, *Raamiah.* ‖ Or, *Mispereth.* ‖ Or, *Nehum.*

As for this catalogue, it differs in some names and numbers from that Neh. vii., which might be from divers causes, partly because several names were given to one and the same person; and partly because of the many changes which might happen in the same families between the time of the first making of this catalogue by Ezra, and the making of it anew so many years as that catalogue, Neh. vii., was made after the former.

3 The children of Parosh, two thousand an hundred seventy and two.

i. e. The posterity (as that word is for the most part, if not constantly, taken in this catalogue) that descended either from Parosh, or from that family whereof Parosh was the chief. And so for the rest.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, c seven hundred seventy and five. c See Neh. 7. 10.

In Neh. vii. 10, they were only six hundred and fifty-two. It seems seven hundred and seventy-five marched out of Babylon, or gave in their names that they would go; but some of them died, others changed their minds, others were

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hindered by sickness, or other casualties, happening to themselves or near relations; and so there came only six hundred and fifty-two to Jerusalem. And the like is to be said in the like differences; which it suffices to hint once for all.

d Neh. 7. 11. 6 The children of [d] Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

Of Jeshua and Joab, or *of Jeshua-joab*, as the former was Pahath-moab.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

‖ Or, *Binnui*, Neh. 7. 15. 10 The children of ‖ Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

Of Ater the son of Hezekiah, not the king, but another famous person so called.

17 The children of Bezai, three hundred twenty and three.

‖ Or, *Hariph*, Neh. 7. 24. 18 The children of ‖ Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

‖ Or, *Gibeon*, Neh. 7. 25. 20 The children of ‖ Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

Either of a man called *Beth-lehem*, or the *Beth-lehemite*, by way of eminency; or of the place so called. And so these were the remainders of the inhabitants of that city. And the like may be said of the two following names, Netophah and Anathoth, or others of the like nature.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

‖ Or, *Beth-azmaveth*, Neh. 7. 28. 24 The children of ‖ Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

Kirjath-arim, or Kirjath-jearim, as it is Neh. vii. 29.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

e See ver. 7. 31 The children of the other [e] Elam, a thousand two hundred fifty and four.

For one Elam was mentioned before, ver. 7.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, ‖ Hadid, and Ono, seven hundred twenty and five. ‖ Or, Hered, &c.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 ¶ The priests: the children of [f] Jedaiah, of the house of Jeshua, nine hundred seventy and three. [f] 1 Chron. 24. 7.

37 The children of [g] Immer, a thousand fifty and two. [g] 1 Chron. 24. 14.

38 The children of [h] Pashur, a thousand two hundred forty and seven. [h] 1 Chron. 9. 12.

39 The children of [i] Harim, a thousand and seventeen. [i] 1 Chron. 24. 8.

The head of one of the twenty-four courses which David appointed, 1 Chron. xxiv. 8; of all which courses, some observe, here are not above four or five that returned. There is another Harim mentioned above, ver. 32, but that was no priest as this was, ver. 36.

40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of ‖ Hodaviah, seventy and four. ‖ Or, Judah, Neh. 7. 43.

41 ¶ The singers: the children of Asaph, an hundred twenty and eight. ‖ Or, the Ezrahite, Neh. 7. 44.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

43 ¶ [k] The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth, [k] 1 Chron. 9. 2.

The Nethinims; the persons devoted to the inferior services of the priests and Levites; of whom see 1 Chron. ix. 2.

44 The children of Keros, the children of ‖ Siaha, the children of Padon, ‖ Or, Sia.

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of ‖ Shalmai, the children of Hanan, ‖ Or, Shamlai.

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of ‖ Nephusim. ‖ Or, Nephishesim, Neh. 7. 52.

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of ‖ Bazluth, the children of Mehida, the children of Harsha. ‖ Or, Basluth, Neh. 7. 54.

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of [l] Solomon's servants: the children of Sotai, the children of Sophereth, the children of ‖ Peruda. [l] 1 Kings 9. 21. ‖ Or, Perida, Neh. 7. 57.

The children of Solomon's servants; either of those strangers and proselytes whom Solomon used in the building of the temple, 1 Kings ix. 21, to the service of which, as some add, he devoted them, as there should be occasion hereafter; or others who had lived in Solomon's family, and after his death called themselves and their families by that name, as esteeming it a great honour to them that they had been servants to so great a prince.

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56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‖ Ami.

‖ Or, *Amon*, Neh. 7. 59.

58 All the [m]Nethinims, and the children of [n]Solomon's servants, *were* three hundred ninety and two.

m Josh. 9. 21, 27. 1 Chro. 9. 2. n 1 Kings 9. 21.

59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, ‖ Addan, *and* Immer: but they could not shew their father's house, and their ‖ seed, whether they *were* of Israel:

‖ Or, *Addon*, Neh. 7. 61.

‖ Or, *pedigree*.

Tel-melah, Tel-harsa; the names of the places whence they came, and where they had lived in the time of their captivity. *Cherub, Addan, and Immer;* the names either of the heads of the families living in the places last mentioned, or of other places where the persons here understood had dwelt.

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of [o]Barzillai the Gileadite, and was called after their name:

o 2 Sam. 17. 27.

To wit, Barzillai; which name he preferred before that of his own family, accounting it, as it seems, a greater honour to be allied to so noble a family, than to be a priest of the Lord. But by this ambition he deprived himself of the honour and advantage of the priesthood, as it is here noted, ver. 62.

62 These sought their register *among* those that were reckoned by genealogy, but they were not found: [p]therefore † were they, as polluted, put from the priesthood.

p Num. 3. 10. † Heb. *they were polluted from the priesthood.*

The Jews were generally very exact and careful in their genealogies, partly from their own choice and interest, that they might preserve the distinctions of the several tribes and families, which was necessary both to make out their claims or titles to offices or inheritances, which might belong to them by death, or otherwise, as here we see, and to govern themselves thereby in the matter of marriages, and some other things wherein the practice of some laws required the knowledge of these things; and partly by the special providence of God, that so it might be certainly known of what tribe and family the Messiah was born. For as they took care of all their families, so doubtless they took a more punctual and singular care about the royal family, upon which all their hopes depended.

63 And the ‖ Tirshatha said unto them, that they [q]should not eat of the most holy things, till there stood up a priest with [r]Urim and with Thummim.

‖ Or, *governor*; See Neh. 8. 9.

q Lev. 22. 2, 10, 15, 16. r Ex. 28. 30. Num. 27. 21.

The Tirshatha, i. e. the governor, to wit, Zerubbabel; whence Nehemiah also is so called, Neh. viii. 9; x. 1. *Till there stood up a priest with Urim and with Thummim;* that this point, which could not be found out by any human skill or industry, might be determined by Divine direction. Hereby it appears that the Urim and Thummim were lost in the destruction of the city and temple, though the Jews fed themselves with hopes of recovering them, but in vain. Of the Urim and Thummim, see Exod. xxviii. 30; Numb. xxvii. 21; 1 Sam. xxiii. 9.

64 ¶ [s]The whole congregation together *was* forty and two thousand three hundred *and* threescore,

s Neh. 7. 67.

The particular sums here recited come only 29,818; unto whom are added in this total sum, 12,542; which either were of the other tribes beside Judah and Benjamin, or were such as were supposed by themselves and others to be Israelites, but could not prove their pedigree by their genealogies, and therefore could not be so punctually and particularly described as the former.

65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.

For women as well as men were devoted to and employed in this exercise in the temple service, as appears from 1 Chron. xxv. 5, 6. And the parents of these persons had taken care to instruct and exercise them as far as they could in this art, both for God's service, and for their own benefit, when Jerusalem and the temple should be rebuilt; which they knew would be done after Jeremiah's seventy years were expired.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five:

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ [t]And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

t Neh. 7. 70.

To the house of the Lord, i. e. to the ruins of the house; or to the place where that house stood.

69 They gave after their ability unto the [u]treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

u 1 Chron. 26. 20.

A dram of gold is supposed to be of the weight of the fourth part of a shekel, and of the value of a French crown.

70 [x]So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

x ch. 6. 16, 17. Neh. 7. 73.

CHAP. III.

The altar set up, 1—3. *The feast of the tabernacles kept*, 4. *Their continual offerings*, 5, 6. *Workmen hired*, 7. *Priests and Levites are appointed to set forward the work*, 8, 9. *The foundation of the temple is laid with great joy and mourning*, 10—13.

AND [a]when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

a 1 Esd. 5. 47, &c.

When the seventh month was come, or rather, *was coming*, or *drew near;* for the altar was set up after this time, ver. 3, which yet was employed the first day of this month, ver. 6. This was a sacred kind of month, wherein there were divers festivals, as appears from Lev. xxiii., for which the people had been preparing themselves, and now came to Jerusalem to the celebration of them.

2 Then stood up ‖ Jeshua the son of Jozadak, and his brethren the priests, and ‖ Zerubbabel the son of [b]Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* [c]written in the law of Moses the man of God.

‖ Or, *Joshua*, Hag. 1. 1. & 2. 2. Zech. 3. 1.

‖ Called *Zorobabel*, Matt. 1. 12. Luke 3. 27.

b Matt. 1. 12. & Luke 3. 27. called *Salathiel*.

c Deut. 12. 5.

Jeshua the son of Jozadak, the high priest. *The son of Shealtiel*, i. e. the grandson; for he was the son of Pedaiah, 1 Chron. iii. 17—19. *Built the altar;* which was of more present and urgent necessity than the temple, both to make atonement to God for all their sins, and to obtain God's assistance for the building of the temple, and to strengthen their own hearts and hands in that great work, wherein they saw they should have many enemies.

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3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* [d] burnt offerings morning and evening.

d Num. 28. 3, 4.

4 [e] They kept also the feast of tabernacles, [f] as *it is* written, and [g] *offered* the daily burnt offerings by number, according to the custom, † as the duty of every day required;

e Neh. 8. 14, 17. Zech. 14. 16, 17.
f Ex. 23. 16.
g Num. 29. 12, &c.
† Heb. *the matter of the day in his day.*

The feast of tabernacles seems to be mentioned synecdochically for all the solemnities of this month, whereof this was the most eminent and most lasting. Otherwise it is not probable that they would neglect the day of atonement, which was so severely enjoined, Lev. xxiii. 27—29, and was so exceeding suitable to their present condition: see on ver. 6. *The daily burnt-offerings*, Heb. *burnt-offerings day by day*, i. e. every day of that feast they offered as many sacrifices as were prescribed; of which see Numb. xxix. 13, &c.

5 And afterward *offered* the [h] continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

h Ex. 29. 38. Num. 28. 3, 11, 19, 26. & 29. 2, 8, 13.

The continual burnt-offering; the morning and evening sacrifice; of which see on Numb. xxviii. 6. *Consecrated*, i. e. set apart for the solemn and holy service of God.

6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But † the foundation of the temple of the LORD was not *yet* laid.

† Heb. *the temple of the LORD was not yet founded.*

To offer burnt-offerings, and the other sacrifices which were to be offered with them upon that day, being the feast of trumpets, Numb. xxix. 1, &c. *Burnt-offerings* are oft put for all sacrifices, as hath been observed once and again. *The foundation of the temple was not yet laid;* though it is probable they had done something towards the removing of the rubbish, and preparing the way for it.

7 They gave money also unto the masons, and to the ‖ carpenters; and [i] meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of [k] Joppa, [l] according to the grant that they had of Cyrus king of Persia.

‖ Or, *workmen.*
i 1 Kings 5. 6, 9. 2 Chro. 2. 10. Acts 12. 20.
k 2 Chr. 2. 16. Acts 9. 36.
l ch. 6. 3.

536.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; [m] and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

m 1 Chron. 23. 24, 27.

9 Then stood [n] Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of ‖ Judah, † together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

n ch. 2. 40.
‖ Or, *Hodaviah*, ch. 2. 40.
† Heb. *as one.*

Jeshua; not the high priest so called, but a Levite, of whom see chap. ii. 40. *To set forward the workmen;* by their presence and favour to encourage them to a cheerful and vigorous prosecution of the work.

10 And when the builders laid the foundation of the temple of the LORD, [o] they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the [p] ordinance of David king of Israel.

o 1 Chron. 16. 5, 6, 42.
p 1 Chron. 6. 31. & 16. 4. & 25. 1.

After the ordinance of David, Heb. *by* or *according to the hands of David*, i. e. in such manner and with such psalms, or songs, and instruments as God hath appointed by the hands or ministry of David.

11 [q] And they sang together by course in praising and giving thanks unto the LORD; [r] because *he is* good, [s] for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

q Ex. 15. 21. 2 Chro. 7. 3. Neh. 12. 24.
r 1 Chron. 16. 34. Ps. 136. 1.
s 1 Chron. 16. 41. Jer. 33. 11.

12 [t] But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

t See Hag. 2. 3.

Had seen the first house; which divers of them might very well do, because it was destroyed not quite sixty years ago, as is manifest from 2 Kings xxv.; 2 Chron. xxxvi.; Ezek. xl. 1. *Wept with a loud voice;* partly, because of the poor and small preparations made for this in comparison of what was made for the other temple; partly, because this temple was divested and destitute of those things which were the principal glory of the former temple, to wit, the ark, and the Urim and Thummim, &c.; partly, because these foundation stones were far inferior to the former, both for quantity and price, 1 Kings vii. 9, 10; and partly, because these foundations were of a far narrower compass than the former; for although the foundations of this house of the Lord, strictly so called, were at least of equal largeness with those of the former, by comparing 1 Kings vi. 2, and Ezra vi. 1—3; yet the foundations of the whole building belonging to the first temple, and adjoining to it, or in the courts of it, were far larger than these.

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it, 1—6. *Their false and malicious letter to Artaxerxes*, 7—16. *Artaxerxes's decree: the building is hindered*, 17—24.

NOW when [a] the adversaries of Judah and Benjamin heard that † the children of the captivity builded the temple unto the LORD God of Israel;

a See ver. 1, 8, 9.
† Heb. *the sons of the transportation.*

The adversaries of Judah and Benjamin; the Samaritans, as appears from ver. 2, 10.

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do;* and we do sacrifice unto him [b] since the days of Esar-haddon king of Assur, which brought us up hither.

cir. 678.
b 2 Kings 17. 24, 32, 33. & 19. 37. ver. 10.

Let us build with you: this they spake not sincerely, as appears from their disposition and designs discovered in the following history; but that by this conjunction with them they might pry into their counsels, and thereby get an opportunity to find some matter or pretences of accusation against them. *We seek your God, as ye do;* for so they did, though in a mongrel way: see 2 Kings xvii. 26,

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&c. *Esar-haddon king of Assur;* son of Sennacherib, and after him king of Assyria, 2 Kings xix. 37; who brought or sent these persons hither, either, 1. In the days of Salmaneser, who lived and reigned in Assyria but eight years before Esar-haddon's reign; and so Esar-haddon might be one of his most eminent commanders, and the man by whom that colony was sent. Or, 2. In the reign of Esar-haddon, who sent this second colony to supply and strengthen the first.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of
e Neh. 2. 20. Israel, said unto them, e Ye have nothing to do with us to build an house unto our God; but we ourselves together will build
d ch. 1. 1, 2, 3. unto the LORD God of Israel, as d king Cyrus the king of Persia hath commanded us.

Ye have nothing to do with us; as being of another nation and religion, and therefore not concerned in Cyrus's grant, which was confined to the Israelites and to the worshippers of the true God. *We ourselves together*, i. e. who are united together by Cyrus's grant in this work; or, *alone*, as this word is sometimes used, as Job xxxiv. 29; Psal. xxxiii. 15; Hos. xi. 7.

e ch. 3. 3. 534. 4 Then e the people of the land weakened the hands of the people of Judah, and troubled them in building,

The people of the land, Heb. *of that land;* the present inhabitants of that province, to wit, the Samaritans. *Troubled them in building;* by false reports and threats, and other means, described afterwards.

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

Hired counsellors against them; who by their artifices and interests in the Persian court should give some stop to their work. *All the days of Cyrus king of Persia;* for though Cyrus still favoured the Jews, yet he was then diverted by his wars, and his son Cambyses was left his viceroy, who was a very wicked prince, and an enemy to the Jews and their religion. *Even until the reign of Darius*, Heb. *and until*, &c., i. e. not only in the reign of Cyrus, but also of Cambyses, and of the magician, after whom was this Darius; of whom see chap. v., vi.

529. 6 And in the reign of † Ahasuerus, in
† Heb. Ahashverosh. the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

In the reign of Ahasuerus; which is supposed by divers learned men to be from this time a common name to divers succeeding kings of Persia. And this makes it seem doubtful who this was. This was either, 1. Xerxes the *fourth and rich* king of Persia, as he is called, Dan. xi. 2. Or rather, 2. Cambyses the son and successor of Cyrus, as may appear, 1. Because none but he and Smerdis were between Cyrus and this Darius. 2. Because Cambyses was known to be no friend to the Jewish nation nor religion; and therefore it is very improbable that these crafty, and malicious, and industrious enemies of the Jews would omit so great an opportunity when it was put into their hands.

522. 7 ¶ And in the days of Artaxerxes
‖ Or, *in peace.* † Heb. *societies.* wrote ‖ Bishlam, Mithredath, Tabeel, and the rest of their † companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

In the days of Artaxerxes; either, 1. Artaxerxes the son of Xerxes. Or, 2. Smerdis the magician. Or rather, 3. The same Cambyses, called by his Chaldee name Ahasuerus, ver. 6, and here by his Persian name Artaxerxes; by which name he is here called in the inscription of this letter, because so he was called by himself and others in the letters written either by him or to him. *Interpreted*, or *exposed*, or *declared.* The sense is, It was written in the Chaldee or Syrian language, and in the Syrian character; for sometimes the Chaldee or Syrian words are written in the Hebrew character, as Hebrew words are oft written in an English character.

8 Rehum the chancellor and Shimshai the ‖ scribe wrote a letter against Jeru- ‖ Or, *secretary.* salem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their † companions; f the Dinaites, † Chald. *societies.* f 2 Kings 17. 30, 31. the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

Several people thus called from the several places of that vast Assyrian empire, from whence they were fetched, and who were united together into one body, and sent as one colony by the Assyrian monarchs into these parts.

10 g And the rest of the nations whom g ver. 1. the great and noble Asnapper brought cir. 678. over, and set in the cities of Samaria, and h So ver. 11, 17. & ch. 7. 12. the rest *that are* on this side the river, † Chald. *Cheeneth.* h and † at such a time.

Asnapper; either Esar-haddon, or some other person then of great eminency, especially with his subjects and followers, who was captain of this colony, and conducted them hither. *On this side the river*, to wit, Euphrates. *At such a time:* the date of the epistle was particularly expressed in the epistle, but here it was sufficient to note it in the general.

11 ¶ This *is* the copy of the letter that 522. they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have ‖ set ‖ Or, *finished.* † Chald. *sewed together.* up the walls *thereof*, and † joined the foundations.

Have set up the walls thereof: either, 1. The Jews had begun to build or repair some part of the walls which Nebuchadnezzar had left, which they aggravate in this manner. Or, 2. This is a mere fiction, which, being confidently affirmed, they thought would easily find belief with a king whose heart and ears they possessed by their hired counsellors, and others of their friends, or the enemies of the Jews.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not † pay i toll, † Chald. *give.* i ch. 7. 24. tribute, and custom, and *so* thou shalt endamage the ‖ revenue of the kings. ‖ Or, *strength.*

14 Now because † we have maintenance † Chald. *we are salted with the salt of the palace.* from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

Thus they pretend the king's service to their own malicious designs and private interests.

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have † moved † Chald. *made.* sedition † within the same of old time: † Chald. *in the midst thereof.* for which cause was this city destroyed.

The records of thy fathers; political fathers, i. e. thy predecessors, the former emperors of this empire, namely, in

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the Assyrian and Babylonish records, which together with the empire were now in the hands of the Persian kings, to be searched or read as the king's pleasure was, or as the affairs of the empire required.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their † companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

† Chald. societies.

18 The letter which ye sent unto us hath been plainly read before me.

19 And † I commanded, and search hath been made, and it is found that this city of old time hath † made insurrection against kings, and *that* rebellion and sedition have been made therein.

† Chald. by me a decree is set.

† Chald. lifted up itself.

20 There have been mighty kings also over Jerusalem, which have [k] ruled over all *countries* [l] beyond the river; and toll, tribute, and custom, was paid unto them.

k 1 Kings 4. 21. Ps. 72. 8. 1 Gen. 15. 18. Josh. 1. 4.

21 † Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

† Chald. Make a decree.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease † by force and power.

† Chald. by arm and power.

520. 24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Then ceased the work of the house of God; for they neither could nor might proceed in that work against their king's prohibition, without a special command from the King of heaven, which they had, chap. v. 1, 2. *Darius king of Persia*, to wit, Darius the son of Hystaspes, successor of Cambyses; not, as some would have it, Darius Nothus, the son of Artaxerxes Longimanus, who was not emperor till above one hundred years after Cyrus, and consequently from the beginning of the building of the temple to the finishing of it must be about one hundred and thirty years, which is not credible to any one that considers, 1. That the same Zerubbabel did both lay the foundations and finish the work, Zech. iv. 9. 2. That some of the same persons who saw the finishing of this second house, had seen the glory of the first house, Hag. ii. 3.

CHAP. V.

Zerubbabel, being encouraged by Haggai and Zechariah the prophets, setteth forward the work, 1, 2. *Their adversaries oppose them again,* 3—5. *Their letter to Darius concerning this matter,* 6—17.

520. THEN [a] the prophets, [b] Haggai the prophet, and [c] Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

a 1 Esdr. 6. 1, &c. b Hag. 1. 1. c Zech. 1. 1.

Zechariah the son of Iddo, i. e. Iddo's grandchild; for he was the son of Berechiah. *In the name of the God of Israel;* commanding them from God to return to the work of building the temple, with promise of his favour and assistance.

2 Then rose up [d] Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

d ch. 3. 2.

Encouraging the people to work by their presence, and assurance of success.

3 ¶ At the same time came to them [e] Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, [f] Who hath commanded you to build this house, and to make up this wall?

e ver. 6. ch. 6. 6. f ver. 9.

Tatnai and Shethar-boznai; not Rehum and Shimshai, &c., who were either dead, or removed from their offices by the new emperor Darius, as is very usual.

4 [g] Then said we unto them after this manner, What are the names of the men † that make this building?

g ver. 10. † Chald. that build this building?

Then said we; either, 1. *We* Tatnai and Shethar-boznai. And so this is an additional and more express inquiry concerning the names of the builders. And this sense is favoured by comparing ver. 9, 10, where the same questions here severally made, ver. 3, 4, are in like manner distinguished. And so the sacred writer speaks this in their person; such variation of persons being frequent in the Hebrew language, as the learned know. Or, 2. *We* Jews; and so the translation must be a little varied, and the words read without an interrogation, thus, *Then we told them accordingly* (i. e. according to what they asked) *what were the names of the men that made this building*, i. e. who were the chief undertakers and encouragers of this work; for although the Hebrew particle *mah*, rendered *what*, seems always to be used interrogatively, yet the Chaldee particle *man*, here rendered *what*, is used otherwise, as is manifest from Dan. iv. 17.

5 But [h] the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned [i] answer by letter concerning this *matter*.

h See ch. 7. 6, 28. Ps. 33. 18. i ch. 6. 6.

They could not cause them to cease; because God overruled their hearts and hands, that they did not hinder them by force, as they could have done.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, [k] and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

519. k ch. 6. 6.

The Apharsachites; a people so called, sent hither as a colony. As for the other people, mentioned chap. iv. 9, they seem to have had a greater power with Rehum and Shimshai than with these new officers, who made choice of other companions. *Which were on this side the river;* whereby they are distinguished from those of their brethren, who yet continued in their native country beyond the river, and were not transplanted hither.

7 They sent a letter unto him, † wherein was written thus; Unto Darius the king, all peace.

† Chald. in the midst whereof.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with † great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

† Chald. stones of rolling.

The great God; whom the Jews account the great God, the God of gods, esteeming all others to be but little and false gods.

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9 Then asked we those elders, *and* said unto them thus, [l] Who commanded you to build this house, and to make up these walls?

l ver. 3, 4.

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded [m] and set up.

m 1 Kings 6. 1.

12 But [n] after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of [o] Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

n 2 Chron. 36. 16, 17.

o 2 Kings 24. 2. & 25. 8, 9, 11.

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13 But in the first year of [p] Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God.

p ch. 1. 1.

14 And [q] the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, [r] whose name *was* Sheshbazzar, whom he had made ‖ governor;

q ch. 1. 7, 8. & 6. 5.

r Hag. 1. 14. & 2. 2, 21.

‖ Or, *deputy*.

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* [s] laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and [t] *yet* it is not finished.

s ch. 3. 8, 10.

t ch. 6. 15.

Even until now; allowing for some interruptions.

17 Now therefore, if *it seem* good to the king, [u] let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

u ch. 6. 1, 2.

CHAP. VI.

Darius answereth the former letter, 1—7; *and maketh a new decree*, 8—12. *By the help of the adversaries, and the directions of the prophets, the temple is finished*, 13—15. *The feasts of the dedication*, 16—18, *and of the passover, are kept*, 19—22.

519.

THEN Darius the king made a decree, [a] and search was made in the house of the † rolls, where the treasures were † laid up in Babylon.

a ch. 5. 17. 1 Esd. 6. 23.

† Chald. *books.*

† Chald. *made to descend.*

Darius made a decree; either, 1. To search the rolls. Or rather, 2. To permit and promote the building of the temple. And so the following words may be rendered, *after search was made*, &c., the Hebrew particle *vau* being oft so used, as hath been noted before. *In Babylon;* either, 1. In the kingdom or empire of Babylon, which he now possessed; or rather, 2. In the city of Babylon, where search was first made, supposing that this edict, which was made presently after Cyrus had taken Babylon, was kept there; but not finding it there, they searched in Achmetha, and found it there.

2 And there was found at ‖ Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

‖ Or, *Ecbatana*, or, *in a coffer.*

Here the king's answer may seem to begin, and this following account he sends to them, and after that lays down his commands. *Achmetha;* the royal city of the Medes and Persians.

3 In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

He did not command them to make it so large, for he left the ordering of the proportions of the building to their skill and choice; but he restrained them that they should make it no larger, lest they should hereafter make use of it to other purposes against himself: but those proportions differ much from those of Solomon's temple, which was but thirty cubits high, only the porch was one hundred and twenty cubits high, and but twenty cubits in breadth. Either therefore Solomon's cubits were sacred cubits, which were larger than the other, and these were but common cubits; or the sixty cubits of height are meant only of the porch, which he would not have to be so high and magnificent as that of Solomon's was, lest they should be puffed up with it, and by degrees arrive at their former height and insolence. And the word rendered *breadth*, may be, and is by some, rendered more generally, *the extension*, or *amplitude*, or *the length* of it; it being improbable that the king should give orders about the breadth, and none about the length of it.

4 [b] *With* three rows of great stones, and a row of new timber: and let the expences be given out of the king's house:

b 1 Kings 6. 36.

With three rows of great stones, and a row of new timber; as Solomon's temple was built, 1 Kings vi. 36; whereof Darius was informed by some of the Jews, who also desired that it might be done in this manner.

5 And also let [c] the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and † brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

c ch. 1. 7, 8. & 5. 14.

† Chald. *go.*

Be restored to Sheshbazzar; for this is part of Cyrus's decree, (which is here recited,) and not Darius's, which does not begin till the next verse.

6 [d] Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and † your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

d ch. 5. 3.

† Chald. *their societies.*

i. e. From hindering or discouraging the work.

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover † I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be

† Chald. *by me a decree is made.*

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given unto these men, that they be not † hindered.

† Chald. made to cease.

From proceeding in their work for want of money.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 [e]That they may offer sacrifices † of sweet savours unto the God of heaven, and [f]pray for the life of the king, and of his sons.

e ch. 7. 23. Jer. 29. 7.
† Chald. *of rest.*
f 1 Tim. 2. 1, 2.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, † let him be hanged thereon; [g]and let his house be made a dunghill for this.

† Chald. *let him be destroyed.*
g Dan. 2. 5. & 3. 29.

12 And the God that hath caused his [h]name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

h 1 Kings 9. 3.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 [i]And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the † commandment of [k]Cyrus, and [l]Darius, and [m]Artaxerxes king of Persia.

i ch. 5. 1, 2.
† Chald. ¶ *decree.*
k ch. 1. 1. & 5. 13. ver. 3.
l ch. 4. 24.
m ch. 7. 1.

They prospered through the prophesying of Haggai: this is a seasonable intimation that this great and unexpected success was not to be ascribed to chance, nor to the kindness or good humour of Darius; but unto God only, who by his prophets had required and encouraged them to proceed in the work, and by his mighty power disposed Darius's heart to such kind and noble purposes and actions. *Artaxerxes;* who is thought to be either, 1. Xerxes, Darius's son and successor, who is called also Artaxerxes, and Ahasuerus, who is here joined with his father Darius, possibly because he favoured the Jews, and promoted their cause with his father, and saw to the execution of his father's decree, and was his father's viceroy, if not made co-emperor with his father in his lifetime, which was not unusual. Or, 2. Artaxerxes Longimanus, the son of Xerxes, who was best known by the name of Artaxerxes; who is here joined with Cyrus and Darius, because though the temple was finished, as to the substance of the work, in Darius's reign, ver. 15, yet it was afterwards more fully completed and adorned by Artaxerxes, as is evident from chap. vii. 20, 27, by whom Nehemiah was sent to Jerusalem with a large commission and full power to take care about the building of the city, and all other things concerning the Jewish nation and religion.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

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16 ¶ And the children of Israel, the priests, and the Levites, and the rest of † the children of the captivity, kept [n]the dedication of this house of God with joy,

† Chald. *the sons of the transportation.*
n 1 Kin. 8. 63. 2 Chro. 7. 5.

17 And [o]offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

o ch. 8. 35.

18 And they set the priests in their [p]divisions, and the Levites in their [q]courses, for the service of God, which *is* at Jerusalem; † [r]as it is written in the book of Moses.

p 1 Chron. 24. 1.
q 1 Chron. 23. 6.
† Chald. *according to the writing.*
r Num. 3. 6. & 8. 9.

19 And the children of the captivity kept the passover [s]upon the fourteenth *day* of the first month.

s Ex. 12. 6.

20 For the priests and the Levites were [t]purified together, all of them *were* pure, and [u]killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

t 2 Chron. 30. 15.
u 2 Chron. 35. 11.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the [x]filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

x ch. 9. 11.

From the filthiness of the heathen, i. e. such as had forsaken that filthy and idolatrous religion of the heathens, and were proselyted to the Jewish religion; for such were allowed to eat the passover, Exod. xii. 48; Numb. ix. 14.

22 And kept the [y]feast of unleavened bread seven days with joy: for the LORD had made them joyful, and [z]turned the heart [a]of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

y Ex. 12. 15. & 13. 6.
z 2 Chron. 30. 21. 5. 35. 17.
a Prov. 21. 1.
a 2 Kings 23. 29. 2 Chron. 33. 11. ch. 1. 1. & ver. 6. &c.

The heart of the king of Assyria, i. e. of the king of Persia, which was now king of Assyria also, or emperor of that vast and famous Assyrian empire; which was first subdued by the king of Babylon, who therefore is some where called *the Assyrian;* and for the same reason the Persian monarch is here so called emphatically, to note the great power and goodness of God in turning the hearts of these great monarchs, whose predecessors had been the chief persecutors and oppressors of God's people.

CHAP. VII.

Ezra's genealogy, 1—5. *The priests, Levites, and Ezra go up to Jerusalem,* 6—10. *The gracious commission of Artaxerxes to Ezra,* 11—26. *Ezra blesseth God for his favour to his people,* 27, 28.

NOW [a]after these things, in the reign of [b]Artaxerxes king of Persia, Ezra [c]the son of Seraiah, the son of Azariah, the son of Hilkiah,

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a 1 Esdras 8. 1, &c.
b Neh. 2. 1.
c 1 Chron. 6. 14.

Artaxerxes; the same of whom he speaks chap. vi. 14. *The son of Seraiah,* i. e. his grandson. Here are divers persons omitted for brevity sake, which may be supplied out of 1 Chron. vi.—ix.

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* [d]a ready scribe in the law of

d ver. 11, 12, 21.

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Moses, which the LORD God of Israel had given: and the king granted him all
o ver. 9. ch. 8. 22, 31. his request, °according to the hand of the LORD his God upon him.

Ezra went up from Babylon, with the king's consent and commission. *A ready scribe*, i. e. a learned and expert doctor; for in that sense the word *scribe* is oft used, as Jer. viii. 8; Matt. vii. 29; xvii. 10; xxiii. 2, 13; Mark xii. 28, compared with Matt. xxii. 35, 36. *According to the hand of the Lord his God upon him*, i. e. by the grace and favour of God so disposing the heart of the king.

f ch. 8. 1. 7 ᶠAnd there went up *some* of the children of Israel, and of the priests, and
g See ch. 8. 15, &c. h ch. 2. 43. & 8. 20. ᵍthe Levites, and the singers, and the porters, and ʰthe Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

This is here related in the general, but how he procured this is particularly related hereafter.

457. 8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

cir. 457. † Heb. was *the foundation of the going up.* i ver. 6. Neh. 2. 8, 18. 9 For upon the first *day* of the first month †began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, ⁱaccording to the good hand of his God upon him.

10 For Ezra had prepared his heart to
k Ps. 119. 45. l ver. 6. 25. Deut. 33. 10. Neh. 8. 1,—8. Mal. 2. 7. ᵏseek the law of the LORD, and to do *it*, and to ˡteach in Israel statutes and judgments.

Ezra had prepared his heart, or, *directed*, &c., i. e. he had set his mind and affections upon it, and made it his chief design and business. *To seek the law*, i. e. to search and find out the true sense and meaning of it, and thence to learn what sins or errors were to be reformed, and what duties were to be performed. *And to teach in Israel.* The order of things in this verse is very observable; first he endeavours to understand God's law and word, and that not for curiosity or ostentation, but in order to practice; next he conscientiously practiseth what he did understand, which made his doctrine much more effectual; and then he earnestly desires and labours to instruct and edify others, that they also might know and do it.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

A scribe of the words of the commandments, the phrase seems emphatical, noting that he explained both the words and the things; for the Jews in the land of their captivity had in a great measure lost both their language, and the knowledge of God's commands, and therefore Ezra and his companions instruct them in both; of which see more on Neh. viii. 8.

m Ezek. 26. 7. Dan. 2. 37. ‖ Or, *to Ezra the priest, a perfect scribe of the law of the God of heaven, peace, &c.* n ch. 4. 10. 12 Artaxerxes, ᵐking of kings, ‖unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, ⁿand at such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

† Chald. *from before the king.* o Esth. 1. 14. 14 Forasmuch as thou art sent †of the king, and of his °seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

His seven counsellors; his chief nobles and officers of state, of whom see also Esth. i. 10, 14. *To inquire concerning Judah and Jerusalem*, i. e. to make inquiry into all abuses and deviations from your law, and to redress them. *Which is in thine hand*; which is now and always in thy hand, being the matter of thy daily study and exercise; which thou now carriest along with thee, the interpretation whereof belongeth unto thee.

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, ᵖwhose habitation *is* in Jerusalem,
p 2 Chr. 6. 2. Ps. 135. 21. q ch. 8. 25. 16 ᵠAnd all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, ʳoffering willingly for the house of their God which *is* in Jerusalem:
r 1 Chron. 29. 6, 9.

That thou canst find, i. e. procure, as that word is used, Gen. vi. 8; xxvi. 12; Psal. lxxxiv. 3; cxix. 162; Prov. i. 13; ii. 5; iii. 13. Whatsoever thou canst get of my subjects by way of free gift. *The free-will-offering of the people*, to wit, of Israel.

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their ˢmeat offerings and their drink offerings, and ᵗoffer them upon the altar of the house of your God which *is* in Jerusalem.
s Num. 15. 4,—13. t Deut. 12. 5, 11.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

For the house of thy God; towards the reparation, or adorning, or completing of it. See the notes on chap. vi. 14.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred †measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.
† Chald. cors.

Because it was but of mean price, and of very common and necessary use in all their sacrifices, Lev. ii. 13; Mark ix. 49.

23 †Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?
† Heb. *Whatsoever is of the decree.*

For the omission of any part of his worship occasioned by my neglect. This danger and duty he discerned, partly by natural light, and principally by the information of Ezra, chap. viii. 22, who had the king's ear and heart.

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, ᵘset
u Ex. 18. 21. 22. Deut. 16. 18.

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magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and [x] teach ye them that know *them* not.

x ver. 10. 2 Chron. 17. 7. Mal. 2. 7. Matt. 23. 2, 3.

The wisdom of thy God that is in thine hand, i. e. which God hath put into thy heart, and which appears in the works of thy hand. Wisdom is sometimes ascribed to the hands, as Psal. lxxviii. 72. See my Latin Synopsis on Gen. xlviii. 14. Or, by *the wisdom of God*, he means the law of God, which was said to be *in his hand*, ver. 14.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or †to banishment, or to confiscation of goods, or to imprisonment.

† Chald. *to rooting out.*

The law of thy God, and the law of the king, to wit, concerning these matters. Or, which law of God is by this my sanction now become my law also, to which I expect their punctual and ready obedience. For as for the civil laws of the empire, Ezra neither was skilful in them, nor was intrusted with the execution of them, which was committed to other hands.

27 ¶ [y] Blessed *be* the LORD God of our fathers, [z] which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

y 1 Chron. 29. 10.
z ch. 6. 22.

28 And [a] hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as [b] the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

a ch. 9. 9.
b See ch. 5. 5. & ver. 6, 9. & ch. 8. 18.

CHAP. VIII.

Ezra's companions who returned from Babylon, 1—14. *He sendeth to Iddo for Levites to be ministers for the temple*, 15—20. *He keepeth a fast at Ahava*, 21—23. *He committeth the treasures to the custody of the priests*. 24—30. *From Ahava they come to Jerusalem*, 31, 32. *The treasure is weighed in the temple*, 33—35. *The commission is delivered to the adversaries, and they further the house of God*, 36.

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THESE [a] *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

a 1 Esdr. 8. 28.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; [b] Hattush.

b 1 Chron. 3. 22.

3 Of the sons of Shechaniah, of the sons of [c] Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

c ch. 2. 3.

Of the sons of Pharosh, i. e. one of the sons of Pharosh; whereby he is differenced from the other Shechaniah, ver. 5. *By genealogy of the males:* though the *males* only be expressed here, and in the succeeding verses, yet it is more than probable they carried the women along with them, as they did carry *little ones*, as it is expressed here, ver. 21.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

The son of Jahaziel; either his only son, or the most eminent of his sons, and therefore so called here.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan ‖ the son of Hakkatan, and with him an hundred and ten males.

‖ Or, *the youngest son.*

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and ‖ Zabbud, and with them seventy males.

‖ Or, *Zaccur, as some read.*

15 ¶ And I gathered them together to the river that runneth to Ahava; and there ‖ abode we in tents three days: and I viewed the people, and the priests, and found there none of the [d] sons of Levi.

‖ Or, *pitched.*
d See ch. 7. 7.

The river that runneth to Ahava; or, *the river of Ahava*, as it is called, ver. 21, 31. By comparing of these places, it seems that Ahava was the name both of the river, and of the town or place by which it ran. Either this was that river which other writers call *Adiava*, which runs to Assyria, which thence is called *Adiabene;* or some other river running into Euphrates. *None of the sons of Levi*, to wit, who were simple Levites, and not priests. And therefore the Levites, mentioned chap. vii. 7, by anticipation, were not yet come to him.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

Then sent I for Eliezer to come to me, and go along with me to Jerusalem. *Men of understanding;* who seem to have had more knowledge than pious zeal for God and his house and solemn worship, which was confined to Jerusalem.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and †I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

† Heb. *I put words in their mouth:* See 2 Sam. 14. 3, 19.

I sent them with commandment; which he might do, partly by virtue of that authority which he had over them by his priesthood; and partly by that authority which he either had received or could easily procure from the king to that purpose. *Iddo the chief;* the head of the rest, either by ecclesiastical order or government, which the Persian kings allowed to the Jews; or by some grant or commission from the king. *At the place Casiphia;* not a place near the Caspian Lake, as some guess from the likeness of the names; for that was at too great a distance for his present purpose; but some other place not far from Ahava, where he knew that there was a college or considerable company of Levites together.

18 And by the good hand of our God upon us they [e] brought us a man of understanding, of the sons of Mahli, the

e Neh. 8. 7. & 9. 4, 5.

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son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

f See ch. 2. 43.

20 [f]Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

The Gibeonites, who were devoted to this service by Joshua and the princes of his time, Josh. ix. 21, and are said to be appointed by David and his princes, because they were confirmed by them in their former office, and more particularly applied to the several services of the temple; though this be not distinctly related in 1 Chron. xxiv., xxv., xxvi., because his business there was to give an account only of the new constitutions and alterations made by David in those matters.

g 2 Chron. 20. 3.

21 ¶ Then I [g]proclaimed a fast there, at the river of Ahava, that we might

h Lev. 16. 29. & 23. 29. Is. 58. 3, 5. i Ps. 5. 8.

[h]afflict ourselves before our God, to seek of him a [i]right way for us, and for our little ones, and for all our substance.

A right way, i. e. a safe and prosperous journey; or such a way and course as might be best for us.

k So 1 Cor. 9. 15.

22 For [k]I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, [l]The hand of our God *is* upon all them for [m]good that seek him; but his power and his wrath *is* [n]against all them that [o]forsake him.

l ch. 7. 6, 9, 28. m Ps. 33. 18. 10. & 34. 15. 22. Rom. 8. 28. n Ps. 34. 16. o 2 Chron. 15. 2. p 1 Chron. 5. 20. 2 Chr. 33. 13. Is. 19. 22.

23 So we fasted and besought our God for this: and he was [p]intreated of us.

He gave us some assurance of his gracious answer to our request.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

Or, and *Sherebiah*, &c., who were the Levites mentioned ver. 18, who were jointly intrusted together with the priests with the charge of carrying these things carefully and safely. The particle *and* is oft understood.

q ch. 7. 15, 16.

25 And weighed unto them [q]the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

+ Heb. *yellow*, or, *shining brass*. † Heb. *desirable*.

27 Also twenty basons of gold, of a thousand drams; and two vessels of † fine copper, † precious as gold.

Heb. *desirable as gold*; not that it was of equal price and worth with it, but for its incomparable excellency in its kind, and for its great rarity, for which cause there were only two vessels of that sort.

r Lev. 21. 6, 7, 8. Deut. 33. 8. s Lev. 22. 2, 3. Num. 4. 4, 15, 19, 20.

28 And I said unto them, Ye *are* [r]holy unto the LORD; the vessels *are* [s]holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and [t]the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

t ch. 7. 6, 9, 28.

To wit, in the direct way; whereby it may be conjectured, that God directed them to fetch a little compass, and to go a more uncouth and unsuspected way, as they had begged of God, ver. 21.

32 And we [u]came to Jerusalem, and abode there three days.

u Neh. 2. 11.

33 ¶ Now on the fourth day was the silver and the gold and the vessels [x]weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

x ver. 26, 30.

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, [y]offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the LORD.

y So ch. 6. 17.

Which were come out of the captivity, to wit, these new comers, whom God had safely conducted hither.

36 ¶ And they delivered the king's [z]commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

z ch. 7. 21.

In the adorning and furnishing of it with these vessels and other conveniences; and in promoting God's worship and service therein.

CHAP. IX.

Ezra and others, hearing of the unlawful marriage of the people with strangers, mourn for it, 1—4. He prayeth unto God, and confesseth their sins, and particularly this, 5—15.

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NOW [a]when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not [b]separated themselves from the people of the lands, [c]*doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

a 1 Esd. 8. 68, &c. b ch. 6. 21. Neh. 9. 2. c Deut. 12. 30, 31.

The princes; who feared God, and understood that Ezra was come with large commission from the king, and with this design, to reform all disorders, whereof this was not the least. *From the people of the lands*, i. e. from the heathen nations round about them, which God had expressly

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commanded them to do, Deut. vii. 2, 3. *Doing according to their abominations*, to wit, either, 1. Marrying promiscuously whomsoever they liked, as the heathens used to do; or, 2. Imitating them in their idolatrous or other wicked practices, into which they were drawn by their heathenish affinities; although they are not charged with any other crime besides their marriage in the following account of it.

d Ex. 34. 16. Deut. 7. 3. Neh. 13. 23.
2 For they have [d]taken of their daughters for themselves, and for their sons: so that the [e]holy seed have [f]mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

e Ex. 19. 6. & 22. 31. Deut. 7. 6. & 14. 2.
f 2 Cor. 6. 14.

This they had done, either, 1. In the land of their captivity, into which these people were carried as well as others, as appears from Jer. xxv. 9, &c. Or rather, 2. Since their return, as may be gathered from ver. 8, 9, 10, 14. *The princes and rulers;* who should have restrained the people from this sin by their authority and example; and, by doing otherwise, made the sin more general, and involved themselves and the nation in the guilt of it.

g Job 1. 20.
3 And when I heard this thing, [g]I rent my garment and my mantle, and plucked off the hair of my head and of my beard,

h Ps. 143. 4.
and sat down [h]astonied.

My garment and my mantle; both my inner and my upper garment. *Plucked off the hair of my head, and of my beard,* in testimony of my great grief and indignation; which was usual among all those eastern and ancient people, wherein he did not transgress that law, Lev. xix. 27; Deut. xiv. 1, because he did not shave off all the hair, but only plucked off some hairs. *Sat down astonied;* partly for grief and shame at the sin; and partly for fear of some great and dreadful judgment which he expected and feared for it.

4 Then were assembled unto me every

i ch. 10. 3. Is. 66. 2.
one that [i]trembled at the words of the God of Israel, because of the transgression of those that had been carried away;

k Ex. 29. 39.
and I sat astonied until the [k]evening sacrifice.

Then were assembled unto me; to join with me both in lamenting the sin, and in endeavouring the redress of it. *Every one that trembled at the words of the God of Israel,* i. e. who stood in awe of God, and of his word, and durst not violate his commands; or who feared his threatenings against those that did so, and trembled for fear of God's judgments upon them, and upon the whole land for their sakes, as the following words imply. Compare Isa. lxvi. 2, 5. *Those that had been carried away,* to wit, into captivity, and were safely returned from it, and yet were not reformed either by their former affliction, or by their latter deliverance. *Until the evening sacrifice,* when the people used to assemble together. See Psal. cxli. 2; Acts iii. 1.

5 ¶ And at the evening sacrifice I

‖ Or, *affliction.*
arose up from my ‖heaviness; and having rent my garment and my mantle, I fell

l Ex. 9. 29, 33.
upon my knees, and [l]spread out my hands unto the LORD my God,

From my heaviness, i. e. from that mournful posture, ver. 4, and put myself into the posture of a petitioner. Or, *by reason of my heariness,* or *affliction.* Having mourned for the sin, I considered that was not sufficient, and that God expected the confession and amendment of it, and therefore I fell to prayer.

m Dan. 9. 7, 8.
6 And said, O my God, I am [m]ashamed and blush to lift up my face to thee, my

n Ps. 38. 4. ‖ Or, *guiltiness.* o 2 Chron. 28. 9. Rev. 18. 5.
God: for [n]our iniquities are increased over *our* head, and our ‖trespass is [o]grown up unto the heavens.

He includes himself in the number of the transgressors, not only by a rhetorical figure called *communication,* but partly because he himself was guilty of many sins; and partly because the princes and priests, and so many of the people, having done this, the guilt was now become national. *Increased over our head;* like deep waters, in which we are as it were drowned, and ready to perish. Compare Psal. xxxviii. 4.

7 Since the days of our fathers *have*

p Ps. 106. 6. Dan. 9. 5, 6, 8.
[p]*we been* in a great trespass unto this

q Deut. 28. 25, 64. Neh. 9. 30
day; and for our iniquities [q]have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to [r]confusion of face, as *it is* this day.

r Dan. 9. 7, 8

We have been in a great trespass unto this day: we are not purged from the guilt and filth of our fathers' sins, but we are still feeling the sad effects of their sins in the continuing captivity of a great number of our brethren; and we are still repeating the same sins.

8 And now for a †little space grace

† Heb. *moment.*
hath been *shewed* from the LORD our God, to leave us a remnant to escape,

‖ Or, *a pin; that is, a constant and sure abode;* So Is. 22. 23.
and to give us ‖a nail in his holy place, that our God may [s]lighten our eyes, and

s Ps. 13. 3. & 34. 5.
give us a little reviving in our bondage.

Now for a little space: it is but a little while since God hath delivered and restored us, and yet we are already returned to our former sin and folly. Or thus, We have enjoyed this favour but a little while, and now we are sinning it away, and shortening our own happiness. *To leave us a remnant to escape;* that by his favour many of us should escape out of captivity; whom he calls but *a remnant,* because the far greatest part of the Israelitish nation were yet in captivity. *To give us a nail,* i. e. either, 1. A just and merciful prince of our own nation and religion; such being compared to nails or pins, as Isa. xxii. 23. Or rather, 2. Some kind of settlement; whereas before we were tossed and removed from place to place as our masters pleased. It is a metaphor from tents, which are fastened by cords and nails, or pins. *In his holy place,* i. e. in this holy land, as the land of Judah is called, Zech. ii. 12. Or, in Jerusalem, which is called *the holy city,* Neh. xi. 1, 18; Dan. ix. 24; which is peculiarly mentioned, because of the temple, which was the nail which fastened their tents, and gave them some ground of hopes to continue in their land. *That our God may lighten our eyes,* i. e. that he might revive and comfort our hearts. For as *darkness* is oft put for a state of sorrow and affliction, so *light* is put for joy and comfort. *Give us a little reviving in our bondage;* for we are not quite delivered, but still wear our fetters upon us, being even here in subjection to our former lords.

9 [t]For we *were* bondmen; [u]yet our

t Neh. 9. 36.
u Ps. 136. 23.
God hath not forsaken us in our bondage, but [x]hath extended mercy unto us in the

x ch. 7. 28.
sight of the kings of Persia, to give us a reviving, to set up the house of our God, and †to repair the desolations thereof,

† Heb. *to set up.*
and to give us [y]a wall in Judah and in

y Is. 5. 2.
Jerusalem.

We were bondmen, i. e. in greater bondage than that in which we now are. *Hath extended mercy unto us in the sight of the kings of Persia,* i. e. hath given us to find favour in their eyes. *To give us a reviving;* to recover us from the grave of dreadful calamities, in which we lay like dead men and dry bones, Ezek. xxxvii. 1, &c. *To repair the desolations thereof,* to wit, of the temple; either, 1. To build the house, where there was only a heap of the ruins of the old temple. Or rather, 2. To frequent and celebrate the worship of God in that place, which hath long lain like a desolate and neglected place. For the building of the house was mentioned in the next foregoing words. *To give us a wall,* Heb. *a hedge,* or *a fence;* either, 1. The wall built about Jerusalem. But it is probable that was not yet built, as we shall see by the following history. Besides, this fence is intimated to be as much a fence to the rest of Judah as to Jerusalem. Or, 2. The favour and protection of the kings of Persia, whose edicts on their behalf were under God their security against all those enemies wherewith they were encompassed. Or, 3. The powerful and gracious providence of God, which had brought them together, and planted them

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in their own land, and watched over them from time to time.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

What apology can we make for ourselves, after thou hast conferred such great and high favours upon us, and we have so grossly abused them?

† Heb. *by the hand of thy servants.*

11 Which thou hast commanded † by thy servants the prophets, saying, The land, unto which ye go to possess it, is

a ch. 6. 21.

an unclean land with the [a]filthiness of the people of the lands, with their abominations, which have filled it

† Heb. *from mouth to mouth*; as 2 Kin. 21. 16.

† from one end to another with their uncleanness.

An unclean land with the filthiness of the people: this notes the cause or matter of this uncleanness. The land was not unclean in itself, but only polluted by the filthiness of its inhabitants. *Of the lands;* or, *of these lands*, which are round about it. This land is as corrupt as any of the rest of the heathen nations.

a Ex. 23. 32. & 34. 16. Deut. 7. 3.

12 Now therefore [a]give not your daughters unto their sons, neither take their

b Deut. 23. 6.

daughters unto your sons, [b]nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the

c Prov. 13. 22. & 20. 7.

land, and [c]leave *it* for an inheritance to your children for ever.

Nor seek their peace; but root them out, as I have commanded you to do; which also they have abundantly deserved, both of mine and of your hands. See Deut. vii. 2. *That ye may be strong:* although you may fancy that this way of making leagues and marriages with them is the only way to establish and settle you, yet I assure you it will weaken and ruin you, and the contrary course will make you stronger.

13 And after all that is come upon us for our evil deeds, and for our great tres-

d Ps. 103. 10. † Heb. *hast withheld beneath our iniquities.*

pass, seeing that thou our God [d]† hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

After all our sore sufferings for our sins, and after all thy favour showed to us in the mitigation of thy judgments. *Such deliverance as this;* so full, so sudden, and unexpected, and amazing, not only to our enemies, but also to ourselves.

e John 5. 14. 2 Pet. 2. 20, 21. f ver. 2. Neh. 13. 23, 27.

14 Should we [e]again break thy commandments, and [f]join in affinity with the people of these abominations? wouldest

g Deut. 9. 8.

not thou be [g]angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

Should we again break thy commandments? was this a fit and just requital of all thy kindnesses? or was this thy end and design in these actions? or wilt thou take this well from our hands? *There should be no remnant nor escaping:* can we reasonably expect any thing from thee less than utter ruin?

h Neh. 9. 33. Dan. 9. 14.

15 O LORD God of Israel, [h]thou *art* righteous: for we remain yet escaped,

i Rom. 3. 19.

as *it is* this day: behold, we *are* [i]before

k 1 Cor. 15. 17. l Ps. 130. 3.

thee [k]in our trespasses: for we cannot [l]stand before thee because of this.

Thou art righteous; a just and holy God, who dost hate, and wilt infallibly punish, sin and sinners. Or, *thou art merciful*, as appears from hence, that notwithstanding all our sins, thou hast not utterly destroyed us, but left a remnant of us. The Hebrew word here rendered *righteous*, is oft used for *merciful;* as is well known to all the learned. *For we remain yet escaped;* or, *though we remain*, &c., i. e. though thou hast yet spared us in part, yet thou art righteous, and therefore wilt certainly punish and destroy us according to our deserts, if we do not repent us, and reform this great wickedness. *We are before thee in our trespasses;* we are here in thy presence, and so are all our sins; we are arraigning ourselves before thy tribunal, acknowledging ourselves to be vile offenders, and thee to be just, if thou destroy us. *We cannot stand before thee*, to wit, in judgment, as that word is oft used, as Psal. cxxx. 3; compare Psal. i. 5; we must needs fall and perish at thy presence, as the phrase is, Psal. ix. 3. *Because of this;* because of this our great guilt, and the aggravations of it.

CHAP. X.

Shechaniah encourageth Ezra to reform the strange marriages, 1—4. *All Israel swear to do accordingly*, 5. *Ezra, mourning, assembleth the people*, 6—8. *The people at the exhortation of Ezra repent, and promise amendment*, 9—14. *Their care to perform it*, 15—17. *The names of them that married strange wives*, 18—44.

NOW [a]when Ezra had prayed, and when he had confessed, weeping and casting himself down [b]before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people † wept very sore.

a 1 Esdras 8. 91, &c. Dan. 9. 20.

b 2 Chron. 20. 9.

† Heb. *wept a great weeping.*

Awakened by the words and example of this holy priest and great potentate. So inexpressible is the good which is done by the good example, and the evil which is done by the bad example, of a great person, or of a minister. The fame of his great passion of grief, and of his many and public expressions thereof in the court before the temple, being in an instant dispersed over all the city, brought a great company together. *The people wept very sore*, being greatly affected with Ezra's prayer, and with the common sin.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have [c]trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

c Neh. 13. 27.

He saith *we*, either, 1. Because he was guilty in this matter. Or rather, 2. In the name of the people, and their several families, and his own amongst the rest. For this man's name is not in the following catalogue, but there we have his father, Jehiel, and his father's brethren, five other sons of his grandfather Elam, ver. 26. It was therefore an evidence of his great courage, and good conscience, that he durst so freely and fully discharge his duty, whereby he showed that he honoured God more than his nearest and dearest relations. *There is hope concerning this thing*, in case of our repentance and reformation. Therefore let us not sorrow like persons without hope, nor sit down in despair, but let us fall upon action, and amend our errors, and then trust to God's mercy.

3 Now therefore let us make [d]a covenant with our God † to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that [e]tremble at [f]the commandment of our God; and let it be done according to the law.

d 2 Chron. 34. 31. † Heb. *to bring forth*

e ch. 9. 4. f Deu. 7. 2, 3.

To put away all the wives; which though it may seem harsh, yet is not unjust, if it be considered, 1. That marriages made between some prohibited persons; as suppose, between a father and his daughter, a brother and a sister, are not only unlawful, but void marriages, and *ipso facto* null, by the political laws of civil nations. And therefore these marriages with idolatrous and heathen women, being expressly and severely forbidden by God, might well be disannulled. And it was one of good Theodosius's laws, that those actions which were done against law, should be ac-

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counted not only unlawful, but null. 2. That there were many peculiar laws given to the Jews concerning the marrying and putting away of wives, as hath been observed before in their proper places, and therefore it is not strange if there be something more in this case than is now usual with us. 3. Supposing the matrimonial tie had continued, yet they might be excluded from cohabitation with them, as a just punishment upon them for the wilful breach of a known and positive law of God. *And such as are born of them:* this may seem harder than the former, but many things may be said. 1. Whatsoever evil befell either them or their children, they had all reason to accept it as the just and deserved fruit of their own sin. 2. That children may and sometimes do suffer, at least temporal evils, for their parents' sins, or upon occasion of them, is most evident, both by the Scripture instances, and by the laws and usages of nations in some cases. 3. This may seem to have been a necessary part of severity, partly, as a proper punishment of the parents' sin herein, and to deter others more effectually from the like practices; partly, to prevent the corruption of their other children by the conversation and society of this ungodly and idolatrous brood; and partly, lest such children, being continually present with them, and stealing into their affections, might at last prevail with them to take their ejected wives again. 4. These children were only cast out of the families and commonwealth of Israel, but were not utterly forsaken and ruined; but due care was probably taken by authority that they should have some provision made for them, and some care taken about their education in the Jewish religion, &c. *According to the counsel of my lord;* either, 1. As thou counsellest and desirest us to do. Or, 2. Let us do it in such manner as thou shalt think fit and agreeable to the law, as it follows; for it requires great caution, as being a matter of no small difficulty. *And of those that tremble at the commandment of our God;* and of other serious and religious persons who may with thee consider and regulate the business. *Let it be done according to the law:* this is meant, either, 1. Of the matter of the business, let that be done which the law requires; let them be put away. Or, 2. Of the manner of it, which must be according to the rules of God's law.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: [g] be of good courage, and do *it*.

[g] 1 Chron. 28. 10.

This matter belongeth unto thee; because thou hast both skill to manage it, and authority both from God and from the Persian king to do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, [h] to swear that they should do according to this word. And they sware.

[h] Neh. 5. 12.

6 ¶ [i] Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he [k] did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

[i] 1 Esdras 9. 1, &c.

[k] Deu. 9. 18.

Went into the chamber, that he with the princes and elders, as it follows, ver. 8, might consult about the execution of their resolution.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be †forfeited, and himself separated from the congregation of those that had been carried away.

†Heb. devoted.

Either by banishment; or rather, by excommunication from the church, and people, and house, and public worship of God.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, and the twentieth *day* of the month; and [l] all the people sat in the street of the house of God, trembling because of *this* matter, and for †the great rain.

[l] See 1 Sam. 12. 18.

†Heb. *the showers.*

All the men of Judah and Benjamin; not only of these two tribes, as appears from the following catalogue, where there are priests and Levites; but all the Israelites, ver. 25, who are thus described, partly because the greatest part of them were of these tribes, though others were mixed with them; and partly because they all now dwelt in that land which formerly was appropriated to those tribes. *In the street of the house of God;* in that street of the city which was next to the temple, and within the view of it, that so they might be as in God's presence, whereby they might be awed to a more faithful and vigorous prosecution of their work. And this place they might choose rather than the court of the people, because they thought it might be polluted by the delinquents, who were all to come thither. *For the great rain,* which they took for a token of God's displeasure against them.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and †have taken strange wives, to increase the trespass of Israel.

†Heb. *have caused to dwell, or, have brought back.*

11 Now therefore [m] make confession unto the LORD God of your fathers, and do his pleasure: and [n] separate yourselves from the people of the land, and from the strange wives.

[m] Josh. 7. 19. Prov. 28. 13.

[n] ver. 3.

Do his pleasure; you have sinfully pleased yourselves, now please God by your obedience to his command.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for ‖ we are many that have transgressed in this thing.

‖Or, *we have greatly offended in this thing.*

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until [o] the fierce wrath of our God ‖ for this matter be turned from us.

[o] 2 Chron. 29. 8.

‖Or, *till this matter be dispatched.*

Let our rulers of all the congregation stand; let the great council, called the *Sanhedrim*, be settled, and meet to judge and determine of all particular causes. *Them which have taken strange wives,* to wit, of these heathen nations, such as were not proselyted to the Jewish religion before their marriage, or since revolted from it. *The elders of every city, and the judges thereof;* who are best able to inform the great council of the quality of the persons, and of all matters of fact and circumstances. *Until the fierce wrath of our God be turned from us,* i. e. until the thing be done, and God's wrath thereby removed.

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah †were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them.

†Heb. *stood.*

To wit, to take due care that the business should be executed in the manner proposed, that the officers and delinquents of every city should come successively in convenient time and order, as these should appoint, and to take and keep an exact account of the whole transaction, and of the names of the cities and persons whose causes were de-

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spatched, and to give notice to others to come in their turns, and to prepare the business for the hearing of the judges. And these two were priests, as their coadjutors or helpers were Levites; that so they might inform the persons concerned, if any matter of doubt did arise.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

Were separated, i. e. sequestered themselves from all other business, and gave themselves wholly to this.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

456. 18 ¶ And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

p 2 Kings 10. 15. 1 Chr. 29. 24. 2 Chr. 30. 8. q Lev. 6. 4, 6. 19 And they [p] gave their hands that they would put away their wives; and *being* [q] guilty, *they offered* a ram of the flock for their trespass.

They gave their hand, i. e. they covenanted or swore by giving their hand; which was the usual gesture in those cases; of which see Lev. vi. 2; Ezek. xvii. 18.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

Of Israel, i. e. of the people of Israel, distinguished from the priests and the Levites hitherto named, who before were called Judah and Benjamin, ver. 9, where see the notes.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 ‖ Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

‖ Or, *Mabnadebai*, according to some Copies.

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children.

Whereby he implies that most of their wives were barren; which came to pass by God's special providence, partly to manifest his displeasure against such matches, and partly that the practice of this great and necessary duty might not be encumbered with too many difficulties.

THE BOOK OF
NEHEMIAH.

This book seems not to have been written by Ezra, because it is written in a quite differing and more plain and easy style, and without that mixture of Chaldee or Syriac words which is in the book of Ezra; but by Nehemiah, chap. i. 1, who writ an account of his own transactions, as Ezra did of his. But whether this be the same Nehemiah who came up with Zerubbabel, Ezra ii. 2; Neh. vii. 7, may be questioned, the same name being oft given to divers persons. And for the name of *Tirshatha*, which is used both Ezra ii. 63, and Neh. vii. 65, 70, that seems to be the title of his office, and so belongs to any governor, whether it was Zerubbabel, or Nehemiah, or any other.

CHAP. I.

Nehemiah, understanding by Hanani the affliction of the Jews, and the misery of Jerusalem, 1—3, mourneth, fasteth, and prayeth, 4. His prayer for them, 5—10; and for success in his petition to the king, 11.

THE words of [a] Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

B. C. cir. 446. a ch. 10. 1.

The words of Nehemiah, or rather, *the acts*, or *deeds*, as the word oft signifies; of which he here treats. *In the*

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month Chisleu; which is the ninth month, containing part of November and part of December. *In the twentieth year* of Artaxerxes, chap. ii. 1. *In Shushan;* the chief and royal city of Persia, Esth. iii. 15.

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

One of my brethren; of my family, or tribe, or nation. *That had escaped* out of the slavery which they endured in strange lands. *Which were left of the captivity;* the remnant of those numerous captives.

3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: [b] the wall of Jerusalem also [c] *is* broken down, and the gates thereof are burned with fire.

b ch. 2. 17.
c 2 Kings 25. 10.

In the province, i. e. in Judea, which was now made a province under the Persian monarchs: see the notes on Ezra v. 8. *In great affliction and reproach;* despised and distressed by the neighbouring nations. *The wall is broken down, and the gates thereof are burned*, i. e. the walls and gates continue in the same woeful plight in which Nebuchadnezzar left them; the Jews not being yet in a condition to rebuild them, nor having commission from the kings of Persia to do so, but only to build the temple and their own private houses. And this made their enemies scorn them; who also would have ruined them, but for fear of offending the Persian king.

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, [d] O LORD God of heaven, the great and terrible God, [e] that keepeth covenant and mercy for them that love him and observe his commandments:

d Dan. 9. 4.
e Ex. 20. 6.

6 Let thine ear now be attentive, and [f] thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and [g] confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

f 1 Kin. 8. 28, 29. 2 Chron. 6. 40. Dan. 9. 17, 18.
g Dan. 9. 20.

7 [h] We have dealt very corruptly against thee, and have [i] not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

h Ps. 106. 6. Dan. 9. 5.
i Deut. 28. 15.

We have dealt very corruptly, or *we have wholly corrupted*, to wit, *ourselves*, and our ways, and thy worship.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, [k] *If* ye transgress, I will scatter you abroad among the nations:

k Lev. 26. 33. Deut. 4. 25, 26, 27. & 28. 64.

9 [l] But *if* ye turn unto me, and keep my commandments, and do them; [m] though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

l Lev. 26. 39, &c. Deut. 4. 29, 30, 31. & 30. 2.
m Deu. 30. 4.

10 [n] Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

n Deut. 9. 29. Dan. 9. 15.

11 O LORD, I beseech thee, [o] let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who [p] desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's [q] cupbearer.

o ver. 6.
p Is. 26. 8. Heb. 13. 18
q ch. 2. 1.

In the sight of this man, the king; who though a god by office, is but a man by nature, and therefore his heart is wholly at thy disposal. *I was the king's cup-bearer;* whereby I had opportunity to speak to him, and some favour and freedom with him; which encouraged me to make this prayer, and to hope for some success.

CHAP. II.

Artaxerxes, understanding the cause of Nehemiah's sadness, 1—5, *sendeth him with letters to Jerusalem*, 6—8. *Nehemiah, to the grief of the enemies, cometh to Jerusalem*, 9—11, *and secretly by night vieweth the ruins of Jerusalem*, 12—16. *He encourageth the Jews to build*, 17, 18. *The enemies, deriding, charge them with rebellion against the king*, 19. *Nehemiah's answer*, 20.

AND it came to pass in the month Nisan, in the twentieth year of [a] Artaxerxes the king, *that* wine *was* before him: and [b] I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

cir. 445.
a Ezra 7. 1.
b ch. 1. 11.

In the month Nisan; which was four months after he had heard those sad tidings. The reason of this long silence and delay might be manifold; either because he thought fit that some time should be spent by himself, and possibly others of his brethren, in seeking God by solemn prayer and fasting, for God's blessing and the good success of this great affair; or because he could not take so long and dangerous a journey in the depth of winter; or because his turn of attending upon the king did not come to him till that time; or because till then he wanted a fit opportunity to move it to the king, by reason of the king's indisposition, or occasions, or multitude of attendants, among whom there probably were divers enemies to the Jews, who, he feared, might hinder his design and desire. *In the twentieth year of Artaxerxes;* Artaxerxes Longimanus, the son of the great Xerxes, who reigned both with his father, and after his death alone: whence the years of his reign are computed two ways, one from the death of Xerxes, and the other from his first entrance upon the administration of the kingdom, which was committed to him in the fifth year of Xerxes, when he began the Grecian war, and left his son king or viceroy in his stead, as the manner of the Persians was. It may seem doubtful, and is not much material, which way of computation is here used. Others understand this of Artaxerxes Mnemon.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but [c] sorrow of heart. Then I was very sore afraid,

c Prov. 15. 13.

Why is thy countenance sad? his fasting joined with inward grief had made a sensible change in his very countenance. *I was very sore afraid;* partly, being daunted by the majesty of the king, and the suddenness and sharpness of his question; partly, fearing lest there was arising some jealousy or ill opinion in the king concerning him; partly, because it was an unusual and ungrateful thing to come into the king of Persia's presence with any badges or tokens of sorrow, Esth. iv. 2; and principally, from his doubts or fears of disappointment, because his request was great and invidious, and odious to the most of the Persian courtiers, and might be represented as dangerous, and might seem improper for a time of feasting and jollity.

3 And said unto the king, [d] Let the king live for ever: why should not my countenance be sad, when [e] the city, the place of my fathers' sepulchres, *lieth*

d 1 Kings 1. 31. Dan. 2. 4. & 3. 9. & 6. 6, 21.
e ch. 1. 3.

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waste, and the gates thereof are consumed with fire?

Let the king live for ever: my sadness comes not from any discontent with my own condition, or any disaffection to the king, for whom my hearty prayers are that he may live for ever; but from another cause. *The place of my fathers' sepulchres,* which by all nations are esteemed sacred, and inviolable, and honourable. He saith not a word of the temple, or of religion, for he wisely considered that he spake before a heathen king and court, who cared for none of those things.

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

I prayed to the God of heaven, to direct my thoughts and words, and to incline the king's heart to grant my request.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

If it please the king: my request, whatsoever it is, I humbly and wholly submit it to the king's good pleasure, being resolved to acquiesce in it. *If thy servant have found favour in thy sight:* I pretend no merit, but am a humble suppliant for thy grace and favour, whereof having received some tokens, I am thereby imboldened to make this further request.

6 And the king said unto me, (the † Heb. *wife.* †queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to [f] ch. 5. 14. & 13. 6. send me; and I set him [f]a time.

The queen also sitting by him; which is here noted, partly as an unusual thing; for commonly the kings of Persia dined alone, and their queens seldom dined with them, as historians note; and peradventure because the queen expressed some kindness to him, and promoted his request with the king. *When wilt thou return?* this question showed the king's respect and affection to him. and that he was not willing to want his attendance longer than was necessary. *I set him a time;* either that twelve years mentioned chap. v. 14; xiii. 6, or rather a far shorter time; for which cause, among others, he built the walls with such despatch, even in fifty-two days, chap. vi. 15; and probably not very long after that returned to the king, by whom he was sent a second time with more ample commission, and for the king's service, and the government of that part of his dominions.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

That they may safely conduct me through their several territories.

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of [g] ch. 3. 7. the palace which *appertained* [g] to the house, and for the wall of the city, and for the house that I shall enter into. And [h] Ezra 5. 5. & 7. 6, 9, 28. ver. 18. the king granted me, [h]according to the good hand of my God upon me.

The king's forest; the forest of Libanus, famous for pleasure, and for plenty of choice trees. *Which appertained to the house,* to wit, of the king's palace, which was adjoining to the house of God. Or, *of the tower* or *fence* belonging *to the house of God,* to wit, for the gates of the courts of the temple; for though the temple was built, the courts and other buildings belonging to the temple might yet be unfinished. *The house that I shall enter into;* wherewith I may build a house in which I may dwell whilst I am there, and which I may dispose of as I see fit.

445. 9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it,* it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

Sanballat the Horonite; so called, either from his family, or from the place of his birth or rule, which is supposed to be Horonaim, an eminent city of Moab, Isa. xv. 5; Jer. xlviii. 3. *Tobiah the servant;* so called probably from his servile original or condition, from which he was advanced to his present power and dignity; which also may be mentioned as one reason why he now carried himself so insolently and perversely towards the Jews, it being usual for persons suddenly raised from a mean to a high estate so to demean themselves.

11 So I [i]came to Jerusalem, and was [i] Ezra 8. 32. there three days.

Resting myself after my long journey, and inquiring into the state of the city.

12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

I arose in the night; concealing both his intentions and actions as far and as long as he could, as knowing that the life of his business lay in secrecy and expedition. *Neither was there any beast with me,* to prevent noise, and the notice of what I did.

13 And I went out by night [k] by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were [l]broken down, and the gates thereof were consumed with fire. [k] 2 Chron. 26. 9. ch. 3. 13. [l] ch. 1. 3. & ver. 17

I went out by night; the footmen which accompanied him directing and leading him in the way. His design was to go round about the city, to observe the compass and condition of the walls and gates, that he might make sufficient provisions for the work. *By the gate of the valley;* of which see chap. iii. 13. *Before the dragon well;* a fountain of water so called, either from some figure of a dragon or serpent which was by it; or from some living dragon which abode there when the city was desolate; for dragons delight to be in desolate places. and nigh to springs of water, as divers have observed. *To the dung-port;* through which they used to carry the dung out of the city.

14 Then I went on to the [m] gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass. [m] ch. 3. 15.

The gate of the fountain, i. e. which led to the fountain, to wit, of Siloah or Gihon. *The king's pool;* that which king Hezekiah had made: of which see 2 Chron. xxxii. 3, 30. *There was no place for the beast to pass;* the way being obstructed with heaps of rubbish.

15 Then went I up in the night by the [n] brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned. [n] 2 Sam. 15. 23. Jer. 31. 40.

By the brook of Kidron; of which see on 2 Sam. xv. 23. *And so returned;* having gone round about the city.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Or, *were to do,* or *should do,* i. e. whom he intended to employ in the work here following, of building the walls.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come,

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and let us build up the wall of Jerusalem, that we be no more [o] a reproach.

o ch. 1. 3. Ps. 44. 13. & 79. 4. Jer. 24. 9. Lam. 5. 14. 15. & 22. 4.

18 Then I told them of [p] the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they [q] strengthened their hands for *this* good *work*.

p ver. 8.

q 2 Sam. 2. 7.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they [r] laughed us to scorn, and despised us, and said, What *is* this thing that ye do? [s] will ye rebel against the king?

r Ps. 44. 13. & 79. 4. & 80. 6.

s ch. 6. 6.

Geshem the Arabian; either the king's lieutenant in Arabia, as Tobiah was among the Ammonites, and Sanballat among the Moabites; or rather, an Arabian by his birth. And it seems probable that both he, and Sanballat, and Tobiah were chief men or governors among the Samaritans, or in their army. See chap. iv. 1—3. *Will ye rebel against the king?* do you design to fortify the city against the king.

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: [t] but ye have no portion, nor right, nor memorial, in Jerusalem.

t Ezra 4. 3.

Ye have no portion nor right; you have no authority over us, nor interest in our church, or state, or city, but are mere aliens from the commonwealth of Israel. We disown and detest that mongrel worship and religion which you have set up. We desire not your favour, or friendship, or help in this matter. And you have nothing to do to inquire into or meddle with our concerns, or to hinder us in our present undertaking. *Nor memorial;* no testimony, or monument, either of your relation to us by birth or religion, or of your kindness to us or to this place. But we have many memorials of your malice and enmity against us.

CHAP. III.

The names of the several families that builded; their order wherein, and the proportion how much, they builded.

a ch. 12. 10. b John 5. 2. c ch. 12. 39. d Jer. 31. 38. Zech. 14. 10.

THEN [a] Eliashib the high priest rose up with his brethren the priests, [b] and they builded the sheep gate; they sanctified it, and set up the doors of it; [c] even unto the tower of Meah they sanctified it, unto the tower of [d] Hananeel.

Eliashib the high priest; grandchild of Joshua, the first high priest after their return from Babylon. *Rose up;* began the work. *They builded the sheep-gate;* which was next to the temple; so called, either from the sheep-market, or the sheep-pool of Bethesda, John v. 2, where the sheep were washed, and then brought to the temple to be sacrificed. *They sanctified it;* or, *they prepared* or *repaired it;* for so the word sometimes signifies. But our translation seems best, both because that use of the word is most common, and because this is spoken only of this gate, which being built by the priests, and nighest to the temple, and with a special eye to the service of the temple, for which both men and things were most commonly brought in this way, and being also the first part of the building, might be in a peculiar manner *sanctified* by solemn prayer and sacrifice, whereby it was dedicated to God's service; and this either as it was considered in itself, or with respect to the rest of the building, of which this was the beginning, and in a manner the first-fruits, and therefore in the sanctification of it the whole lump and building was sanctified. And seeing the whole city is oft called the *holy city*, it is not strange if the walls and gates of it be also holy, and said to be *sanctified*, and especially this gate. Compare Deut. xx. 5. *The tower of Meah*, or, *of a hundred;* so called, either because it was a hundred cubits high, or so far distant from the sheep-gate.

2 And † next unto him builded [e] the men of Jericho. And next to them builded Zaccur the son of Imri.

† Heb. at his hand. e Ezra 2. 34.

The men of Jericho; the posterity of the ancient inhabitants of Jericho. See Ezra ii. 34.

3 [f] But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and [g] set up the doors thereof, the locks thereof, and the bars thereof.

f 2 Chron. 33. 14. ch. 12. 39. Zeph. 1. 10. g See ch. 6. 1. & 7. 1.

The fish-gate; of which mention is made 2 Chron. xxxiii. 14; Neh. xii. 39; Zeph. i. 10; so called, either from the fish-market, which was near it; or because the fish was brought in by it from the sea, Neh. xiii. 16; this gate being north-westward from Jerusalem. *The locks thereof, and the bars thereof:* this is either here related by anticipation, the whole work being here mentioned together, though this part was not done till afterwards, chap. vi. 1; vii. 1; or this was done to some of the gates, but not to all; and therefore this is said to be done more completely and universally afterwards.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

Repaired, to wit, the demolished or decayed wall, there being no gate in this part. And so in the rest which follow.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to [h] the work of their Lord.

h Judg. 5. 23.

i. e. Did not submit to it, would not further it, either through pride, or sloth and carelessness, or covetousness, or secret compliance with the enemies of the Jews. *To the work of their Lord;* either, 1. Of Nehemiah, who was their lord and governor, and had given a general command for the carrying on of this work. Or, 2. Of God, whom they owned for their Lord, whose work this was, partly because it had proceeded thus far by God's singular providence and blessing; and partly because it was done for the defence of the city, and people, and temple of God. And therefore they are branded to all posterity for the neglect of so great and pious a work.

6 Moreover [i] the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

i ch. 12. 39

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the [k] throne of the governor on this side the river.

k ch. 2. 8.

i. e. Unto the place where the governor of the country on this side the river Euphrates, for and under the Persian kings, sometimes had a palace or throne, to which all persons living in the adjacent parts were to resort for judgment.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they ‖ fortified Jerusalem unto the [l] broad wall.

‖ Or, left Jerusalem unto the broad wall. l ch. 12. 38.

It is not said *they repaired,* as was said of the rest, but they *fortified* it, either because this part of the wall was less demolished than the other, and therefore they needed not to repair it, but only to make it stronger by some additions; or to note their extraordinary care and diligence, that they would not only repair it, and restore it to its former state, but make it stronger than ever it was; which also might be fit to be done in that part of the city. Others render it *they left,* as this word commonly signifies; and so the meaning is, They omitted the building of that part of the wall, because it remained standing; this being

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that space of four hundred cubits which was pulled down by Joash king of Israel, and rebuilt by Uzziah, who made it so strong, that the Chaldeans could not pull it down without more trouble than they thought fit to employ about it. But this chapter gives us an account of what they did in the building, not of what they did not, but left as they found it.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

As Rome was anciently divided into several quarters or regions, so was Jerusalem, and especially this was divided into two parts, whereof one was in the tribe of Benjamin, and nearest to the temple; the other in the tribe of Judah, and more remote from it; which accordingly had two several rulers, this man and the other, ver. 12, but both under the chief governor of the city.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

Over against his house; that part of the wall which was next to him, which his own interest obliged him to do with care.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the † other piece, [m] and the tower of the furnaces.

† Heb. *second measure.*
m ch. 12. 38.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

Of the half part of Jerusalem, i. e. of the other half, &c.: see on ver. 9. *He and his daughters;* who were either heiresses, or rich widows, and caused part to be done at their charges.

13 [n] The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto [o] the dung gate.

n ch. 2. 13.
o ch. 2. 13.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

Beth-haccerem; a town or territory, the government whereof was divided between two persons.

15 But [p] the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [q] Siloah by the king's garden, and unto the stairs that go down from the city of David.

p ch. 2. 14.
q John 9. 7.

The wall of the pool of Siloah; that part of the wall which was directly against that pool.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the [r] pool that was made, and unto the house of the mighty.

r 2 Kin. 20. 20. Is. 22. 11.

Over against the sepulchres of David, i. e. the place which David appointed for his own sepulchres, and the sepulchres of his successors the kings of Israel and Judah. *The pool that was made,* to wit, by Hezekiah, 2 Kings xx. 20; whereby it is distinguished from that pool which was natural. *The house of the mighty;* or, *of the valiant;* which possibly was formerly appointed for the receipt of those chief captains that should attend upon the king in their courses, or of some other valiant commanders who should upon occasion resort to Jerusalem.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the [s] turning *of the wall.*

s 2 Chron. 26. 9.

To the armory; either to the house of the forest of Lebanon, which was their armory from Solomon's days, Isa. xxii. 8; or to some other place, which either before or since that time had been used as another and less armory for common occasions. *At the turning of the wall;* or, *at the corner;* or, *which is in the corner.*

20 After him Baruch the son of ‖ Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

‖ Or, *Zaccai.*

Earnestly repaired; did his work with eminent diligence and fervency; which is here noted to his commendation. *From the turning of the wall,* or, *from the corner,* as ver. 19. *Unto the door of the house;* unto that part of the wall which was over against or next to this door.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

Therefore the door was not in the middle of the house, as now they commonly are, but at one end of it.

22 And after him repaired the priests, the men of the plain.

Either of the plains of Jordan; or *of the plain country round about Jerusalem,* as it is called, chap. xii. 28. And they are thus called, because they, or their parents, either were born, or now did or formerly had dwelt, in those parts; whence they came to Jerusalem, when the service of the temple required it.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto [t] the turning *of the wall,* even unto the corner.

t ver. 19.

25 Palal the son of Uzai, over against the turning *of the wall,* and the tower which lieth out from the king's high house, that *was* by the [u] court of the prison. After him Pedaiah the son of Parosh.

u Jer. 32. 2. & 33. 1. & 37. 21.

Over against the turning of the wall; in a part of the wall, which jutted out as *the tower* here following did, and therefore was opposite to or over against that turning. *And the tower,* or, *even the tower. Out from the king's high house;* either from the royal palace; or from some other smaller house which the king formerly built there, either for prospect or for defence. *By the court of the prison;* a place oft mentioned; of which see Jer. xxxii. 2; xxxviii. 6, 13.

26 Moreover [x] the Nethinims ‖ dwelt in [y] ‖ Ophel, unto *the place* over against [z] the water gate toward the east, and the tower that lieth out.

x Ezra 2. 43. ch. 11. 21.
‖ Or, which *dwelt in Ophel,* repaired *unto.*
y 2 Chron. 27. 3.
‖ Or, *the tower.*
z ch. 8. 1, 3. & 12. 37.

Dwelt in Ophel, or, *who dwelt in Ophel;* for this seems to be only a description of the persons, whose work follows. *The water-gate;* so called, because by that gate water

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was brought in, either by the people for the use of that part of the city, or rather by these Nethinims, who were Gibeonites, for the uses of the temple, for which they were *drawers of water*, Josh. ix. 21.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

The Tekoites; the same spoken of before, ver. 5, who having despatched their first share sooner than their brethren had done theirs, freely offered their help to supply the defects of others, who, as it seems, neglected that part of the work which had been committed to them. And this their double diligence is noted, both for the greater shame of their nobles, who would not do any part of it, ver. 5, and for their own greater honour, who were so far from being corrupted by the bad example of their nobles, that they were rather quickened and inflamed to greater zeal and industry in this public and pious work.

28 From above the [a] horse gate repaired the priests, every one over against his house.

a 2 Kings 11. 16. 2 Chr. 23. 15. Jer. 31. 40.

The horse gate; not that belonging to the king's palace, 2 Chron. xxiii. 15, but one of the gates of the city so called; either because nigh unto that were many stables for horses, or because the horses commonly went out that way to their watering-place.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

To wit, of the city, or of the temple; which being the chief gate, was committed to his particular care and custody.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

Or, *chambers;* the singular number for the plural.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the ‖ going up of the corner.

‖ Or, *corner-chamber.*

32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

CHAP. IV.

The enemies scoff, and are angry, 1—3. *Nehemiah prayeth against them, and continueth the work,* 4—6. *Understanding the wrath and design of their enemies, he setteth a watch,* 7—12. *He armeth and encourageth the labourers,* 13—18; *and giveth military precepts,* 19—23.

BUT it came to pass, [a] that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

a ch. 2. 10, 19.

Pretending contempt in his words when he had grief in his heart.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they † fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

† Heb. *leave to themselves.*

Before his brethren; Tobiah, ver. 3, and *Geshem,* chap. ii. 19, and others, whom he calls *his brethren,* because of their conjunction with him in office and interest. *The army of Samaria;* whom he designed hereby to incense against them, or at least to understand their minds herein. *Will they make an end in a day?* do they intend to begin and finish the work, and keep the feast of dedication by sacrifice, all in one day? for if they spend any long time about it, they cannot think that we, and the rest of their neighbours, will suffer them to do it. Thus he persuaded himself and his companions that their attempt was ridiculous; and this mistake kept him from giving them any disturbance till it was too late. So God infatuated him to his own grief and shame, and to the advantage of his people. *Will they revive the stones out of the heaps of the rubbish?* will they pick up their broken stones out of the ruins, and patch them together? for other materials they want. *Which are burned,* i. e. which stones were burned, and broken, or consumed to powder, to wit, by the Chaldeans when they took the city. See on chap. i. 3.

3 Now [b] Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

b ch. 2. 10, 19.

He mentions the foxes, because they were very numerous in those parts, and because in the late desolations the foxes did walk in the mount and city of Zion, Lam. v. 18, wherewith he seems to upbraid them. *He shall even break down their stone wall:* it is so low, that a fox can easily get to the top of it; and so weak, and done so hastily and carelessly, that the least thrust will tumble it down.

4 [c] Hear, O our God; for we are † despised: and [d] turn their reproach upon their own head, and give them for a prey in the land of captivity:

c Ps. 123. 3, 4. † Heb. *despite.* d Ps. 79. 12. Prov. 3. 34.

Turn their reproach upon their own head; let them be really as contemptible as they represent us to be. This, and the following requests, may seem harsh, but they were both just, as being directed against such malicious, inveterate, and implacable enemies to God and to his people, and necessary for the vindication and defence of God's honour, and worship, and people. *Give them for a prey in the land of captivity;* let them be removed from our neighbourhood, and carried into captivity; and there let them find no favour, but further severity. Or, *give them for a prey* to their enemies, and let these carry them into *the land of captivity.*

5 And [e] cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

e Ps. 69. 27, 28. & 109. 14, 15. Jer. 18. 23.

Let not their sin be blotted out from before thee; let their wickedness be in thy sight, so as to bring down deserved judgments upon them, that either they may be convinced and reformed, or others may be warned by their example. God is said to cover or hide sin when he forbears to punish it. *They have provoked thee to anger before the builders,* i. e. they have not only provoked us builders, but thee also. Or, *they have provoked* or *derided the builders to their face,* i. e. openly and impudently, in contempt of God, and of this work, which is done by his direction and encouragement.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

Unto the half thereof; either, 1. In length; or rather, 2. In height; for the whole circumference of the wall was distributed among the builders, who also had carried on the work, beginning at the sheep-gate, and ending there also, as appears from chap. iii. 1, 32; and *the walls of Jerusalem* are said to *be made up,* here, ver. 7.

7 ¶ But it came to pass, *that* [f] when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem † were made up, *and* that the breaches began to be stopped, then they were very wroth,

f ver. 1. † Heb. *ascended.*

That the breaches began to be stopped, i. e. that the breaches which the Chaldeans had made and left in the walls were well-nigh stopped up.

8 And [g] conspired all of them together

g Ps. 83. 3, 5.

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to come *and* to fight against Jerusalem, and † to hinder it.

† Heb. *to make an error to it.*

h Ps. 50. 15.

9 Nevertheless [h]we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

And Judah said, i. e. the Jews now dwelling in Judah, to wit, some of them, being partly terrified by their enemies, and partly wearied with hard and continual labours. *There is much rubbish;* more than we are able suddenly to remove. *We are not able to build the wall;* being forced to spend our time in removing the rubbish, and other works imposed upon us; and therefore we must desist, at least for a season.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

We will come secretly and unexpectedly upon them, so as they shall neither foresee their danger, nor be able to prevent it.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, ‖ From all places whence ye shall return unto us *they will be upon you.*

‖ Or, *That from all places ye must return to us.*

Which dwelt by them, or, *among them;* whereby they came to the knowledge of their counsels. *Ten times,* i. e. very often. A certain number for an uncertain. *They will be upon you,* i. e. they will invade you every way, by which we can come to you, or you to us; and therefore do you keep watches on every side. But these words may be otherwise rendered thus, *On all parts where you shall be quiet, or at rest,* (i. e. secure; for the Hebrew *schub* signifies not only to return, but also *to be quiet,* or *at ease,* as Hebricians know,) they will be upon us, i. e. upon our people, and city Jerusalem, where you are. And they rather say *upon us* than *upon you,* to manifest their affection to them, and conjunction with them, and that they looked upon themselves as members of the same body and church with them, and took what was designed or done against them, as if it were against themselves, and therefore gave them this friendly notice. Or the place may be rendered thus, *They told this* (to wit, the enemy's intentions) *to us ten times,* coming *from all places where they dwelt, or rested,* (Heb. *you rested;* the second person being put for the third, as it is both in the Hebrew language, as Gen. x. 19, 30; xxv. 18, and in the Hebrew text, Psal. xxii. 9, and in other languages and authors; of which see my Latin Synopsis upon Gen. x. 19; and that it is so here we have the consent of the LXX. and Arabic, and of some modern and accurate interpreters, who render it by a verb of the third person,) *about us;* whence they came purposely to inform and warn us. Or thus, *They told this to us ten times from all places whence they did return to us:* which phrase of *returning to us,* i. e. to Jerusalem, suits very well with those persons who came up with their brethren from Babylon to Jerusalem, and went thence into several parts of the country to dwell where they thought meet, and returned now, and at other times, as they had occasion, to their brethren at Jerusalem.

† Heb. *from the lower parts of the place, &c.*

13 ¶ Therefore set I †in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

In the lower places behind the wall; to stand by and within the walls where they were lowest, and not yet raised to their due height, and therefore most liable to the enemy's assault. *On the higher places;* upon the tops of the walls where they were finished, and the towers which were built here and there upon the wall; whence they might shoot arrows or throw stones against their enemies, when they made their approaches.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, [i]Be not ye afraid of them: remember the LORD, *which is* [k]great and terrible, and [l]fight for your brethren, your sons, and your daughters, your wives, and your houses.

i Num. 14. 9 Deut. 1. 29.

k Deut. 10. 17.

l 2 Sam. 10. 12.

15 And it came to pass, when our enemies heard that it was known unto us, [m]and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

m Job 5. 12.

Our enemies being frustrated in their hopes, which were wholly built upon the secrecy and suddenness of their attempt, we knowing this, returned to our business.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

From that time forth, lest our enemies should repeat their enterprise. *The half of my servants;* of my domestic servants, and of my guards, who should have attended upon my own person. *The spears, the shields, and the bows, and the habergeons,* i. e. all their weapons; they stood in their arms prepared for battle. *The rulers were behind all;* partly to encourage them in their work, and sometimes to assist with their own hands; and partly to direct and command them in case of an assault. *The house of Judah,* i. e. the Jews who were upon the wall.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

This is not to be taken properly, for they could never have done their work with one hand; and the next verse tells us the sword was not in their hands, but by their sides: but figuratively; this being a proverbial speech, such as is frequent amongst the Latins, as when they say of a man pretending kindness with evil design, *He carries bread in one hand, and a stone in another.*

18 For the builders, every one had his sword girded †by his side, and *so* builded. And he that sounded the trumpet *was* by me.

† Heb. *on his loins.*

To call the people together, when and where it was fit and necessary.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: [n]our God shall fight for us.

n Ex. 14. 14, 25. Deut. 1. 30. & 3. 22. & 20. 4. Josh. 23. 10.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

Working very early and very late.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

Within Jerusalem; not in the suburbs, or adjoining villages, as probably many of them did, returning thence to their work in the morning.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, ‖*saving that* every one put them off for washing.

‖ Or, *every one went with his weapon for water.* See Judg. 5. 11.

None of us put off our clothes; neither by day, nor by

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night, as the manner is when we go to bed; they constantly kept themselves in a readiness for fighting. *Saving that every one put them off for washing;* when they were to wash and cleanse themselves from some natural or moral impurity, which might befall them or their garments.

CHAP. V.

The people complain of their brethren, by reason of their debts, mortgages, and bondage, 1—5. *Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution,* 6—13. *He forbeareth his own allowance, and keepeth hospitality,* 14—17. *The quantity of his preparations, and his prayer,* 18, 19.

a Is. 5. 7. AND there was a great [a]cry of the people
b Lev. 25. 35, 36, 37. Deut. 15. 7. and of their wives against their [b]brethren the Jews.

To wit, the great and rich ones who had oppressed their brethren.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

We, our sons, and our daughters, are many; which is in itself a blessing, but to us is turned into a curse. *We take up corn for them*, i. e. we are forced by our and their necessities to take up corn, to wit, upon their own unreasonable terms, as is here implied, and plainly expressed in the following relation. Others, *Let us take up*, &c., i. e. seeing we do the public work, let provision be made for us and our children out of the public stock. But this is no petition, but a complaint, as will appear.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

Which might easily happen, both from the multitude of the people now in and near Jerusalem, and from their building work, which wholly took them up, and kept them from taking care of their own families, and from the expectation and dread of their enemies' invasion, which hindered them from going abroad to fetch in provision, and the people round about from bringing it in to them; or from divers other causes.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

The king's tribute was laid upon them all. See Ezra iv. 13; vii. 24.

c Is. 58. 7. 5 Yet now [c]our flesh *is* as the flesh of our brethren, our children as their chil-
d Ex. 21. 7. Lev. 25. 39. dren: and, lo, we [d]bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already:* neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

Our flesh is as the flesh of our brethren; we are of the same nature, and nation, and religion with them, although they treat us as if we were beasts or heathens, forgetting both humanity and God's law, Deut. xv. 7. *We bring into bondage;* we are compelled to sell them for our subsistence. *Our sons and our daughters;* which was an evidence of their great necessity, because their daughters were more tender, and weak, and unfit for bond-service, and more exposed to injuries, than their sons. *Neither is it in our power to redeem them;* which we are allowed to do, Exod. xxi. 7, but have not wherewith to do it.

6 ¶ And I was very angry when I heard their cry and these words.

† Heb. *my heart consulted in me.* e Ex. 22. 25. Lev. 25. 36. Ezek. 22. 12. 7 Then †I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, [e]Ye exact usury, every one of his brother. And I set a great assembly against them.

Ye exact usury every one of his brother; which was against the plain and positive law of God, Deut. xxiii. 19, 20; especially in this time of public calamity and dearth. *I set a great assembly against them;* I called a public congregation, both of the rulers and people, the greatest part whereof were free from this guilt, and therefore more impartial judges of the matter, and represented it to them, that the offenders might be convinced, and reform this abuse; if not for fear of God, or love of their brethren, yet at least for the public shame, and the cries of the poor.

8 And I said unto them, We after our ability have [f]redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer.* f Lev. 25. 48.

We after our ability have redeemed our brethren the Jews, which were sold unto the heathen: I, and my brethren, and predecessors, have used our utmost interest and power, both with the kings of Persia, that our brethren might be redeemed from that bondage into which God had sold them for their sins; and with particular persons in Babylon and Persia, and the adjacent parts, whose bond-slaves the Jews were, and who would not part with them without a price, which we paid for them. *Will ye even sell your brethren? or shall they be sold unto us?* do you expect that we should pay you a price for them, as we did to the Babylonians? or must we use as much importunity to solicit you for their redemption as we did to their enemies?

9 Also I said, It *is* not good that ye do: ought ye not to walk [g]in the fear of our God [h]because of the reproach of the heathen our enemies? g Lev. 25. 36. h 2 Sam. 12. 14. Rom. 2. 24. 1 Pet. 2. 12.

It is not good, i. e. it is a very bad and wicked thing; as this same phrase is used, Prov. xvi. 29; xvii. 26; xviii. 5; xix. 2. A common figure, called *meiosis*, where more is understood than is expressed. *Because of the reproach of the heathen our enemies;* who are round about you, and observe all your actions, and will loathe and reproach both you for such barbarous usage of your brethren, and religion for your sakes; which, if you have any love or respect either to God or to yourselves, you will prevent.

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

My brethren, to wit, in office; those who are employed with me in the government of this people. *My servants;* in my name, and for my use. *Might exact of them money and corn,* as a just recompence for our pains and care for the public good, to which we wholly devote ourselves, even to the neglect of all our private concerns. But I will not rigorously exact, but do freely remit my own right, which, in those circumstances, it is my duty to do; and therefore you also ought to do so, seeing I lay no burden upon you but what I am willing to bear a part of upon my own shoulders.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

Also the hundredth part of the money; also require not; which is to be supplied out of the next verse, where it is expressed in their answer to and grant of this desire. *The hundredth part;* which they required every month for the use of their monies or goods, according to the custom then used, and afterwards by the Romans.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, [i]and took an oath of them, that they should do according to this promise. i Ezra 10. 5. Jer. 34. 8, 9.

We will restore them, to wit, the lands and houses. *Will require nothing of them,* for the hundredth part.

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I called the priests; either, 1. As delinquents in that kind; or rather as witnesses, that the oath being taken before the priests, who acted in God's name and stead, the oath might make the more deep and durable impression upon their consciences. See Numb. v. 19; 1 Kings i. 8, 31, 32. *Took an oath of them;* not of the priests last mentioned, for it doth not appear that any of them were guilty, and it is absurd to think that they only were guilty of this extortion, as they must be, if this *them* belongs to them only; but of all the persons who were before charged with this crime, ver. 3, 4. whether priests or others, as is evident from the text, and from the nature of the thing.

k Matt. 10. 14. Acts 13. 51. & 18. 6.

13 Also [k]I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and †emptied. And all the congregation said, Amen, and praised the LORD. [l]And the people did according to this promise.

† Heb. *empty*, or, *void*. l 2 Kings 23. 3.

I shook my lap. i. e. the lap or extreme parts of my garment, which I first folded together, and then shook it, and scattered it asunder. This was a form of swearing then in use. *From his labour,* i. e. from enjoying what he hath got by his labour.

14 ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year [m]even unto the two and thirtieth year of Artaxerxes the king, *that is,* twelve years, I and my brethren have not [n]eaten the bread of the governor.

m ch. 13. 6.

n 1 Cor. 9. 4, 15.

Twelve years; not that he continued so long together at Jerusalem, of which see chap. ii. 6; but that he so long governed Jerusalem by himself when he was present, and in his absence by a deputy. *I and my brethren;* either my fellow officers, or they whom I left in my stead, who as they were to do my work, so might have required my rights. *The bread of the governor,* i. e. that allowance which by the laws of God and nations, and of the king of Persia, the governors might require for the maintenance of their own dignity and office, and of the public service.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but [o]so did not I, because of the [p]fear of God.

o 2 Cor. 11. 9. & 12. 13.
p ver. 9.

The former governors; not Ezra, who was no governor, but only a priest sent to teach them, and to rectify church abuses; nor Zerubbabel; but others between him and Nehemiah, whom he forbears to name, because he designed not to disgrace any person, but only to reform the abuses. *Beside forty shekels of silver;* which they required of the people for every day to defray their other expenses. *Their servants bare rule over the people,* i. e. ruled them with rigour and cruelty; which fault of the servants is charged upon their masters, the former governors, because they did not restrain nor punish them. *Because of the fear of God;* because I feared to break God's commands, or to incur his displeasure, by such immoderate and unseasonable oppressions of the people. This he speaks not to commend himself, but rather to diminish his praise, and to show that this was no heroical action, nor work of supererogation, to be admired rather than imitated; but only his duty in that case, which for his own sake he durst not decline; and consequently that it was their duty also now to relinquish even those rights which in other times and conditions they might lawfully require.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

In the work of this wall; overseeing, directing, and encouraging the workmen, which was my whole business; and this at my own cost. *Neither bought we any land* of our poor brethren, whose necessities gave me abundant opportunity of enriching myself with good bargains. But I durst not build my house upon other men's ruins.

17 Moreover *there were* [q]at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.

q 2 Sam. 9. 7. 1 Kin. 18. 19.

An hundred and fifty of the Jews and rulers; not only Jews of the inferior sort, for whom meaner provisions might suffice, but also their rulers, such as there were in many places, for whom better provision was fit; who resorted to him upon all occasions, either to pour out their complaints, as here they did; or to give him notice of the enemy's designs; or to receive his orders and directions.

18 Now *that* [r]which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this [s]required not I the bread of the governor, because the bondage was heavy upon this people.

r 1 Kings 4. 22.

s ver. 14, 15.

But bore it out of my own estate; which was very considerable, his office in the Persian court being a place of very great profit as well as honour, and that profit no doubt continued to him in this his absence from the king. From this great and daily expense, it seems more than probable that Nehemiah did not continue here for twelve years together, as some would think, or at least that he did not this all that time, but only during the great and present exigences and distresses of the Jews, which ceased in good part after the walls were built, and the hearts of all the Jews revived, and their enemies dispirited thereby.

19 [t]Think upon me, my God, for good, *according* to all that I have done for this people.

t ch. 13. 22.

As I have done thy people good for thy sake, so do me good for thine own sake; for thou art pleased, and hast promised graciously to reward us according to our works, and to mete to men the same measure which they mete to others.

CHAP. VI.

Sanballat and Tobiah, sending to Nehemiah to meet them, intend to do him mischief, 1, 2. *Nehemiah's answer,* 3. *They charge him with rebellion,* 4—7. *His answer to it,* 8, 9. *Shemaiah's false prophecies to discourage Nehemiah,* 10. *His reply,* 11—14. *The work is finished to the terror of the enemies,* 15, 16. *Secret correspondence between the nobles of Judah and Tobiah,* 17, 18.

NOW it came to pass, [a]when Sanballat, and Tobiah, and ‖Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; ([b]though at that time I had not set up the doors upon the gates;)

a ch. 2. 10, 19. & 4. 1, 7.
‖ Or, *Gashmu*, ver. 6.
b ch. 3. 1, 3.

I had not set up the doors; not all of them. See on chap. iii. 1—3.

2 That Sanballat and Geshem [c]sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of [d]Ono. But they [e]thought to do me mischief.

c Prov. 26. 24, 25.
d 1 Chron. 8. 12. ch. 11. 35.
e Ps. 37. 12, 32.

Let us meet together; to consult about the common service of our master the king of Persia, or to make a friendly accommodation. *Ono;* a city in the tribe of Benjamin; of which see chap. xi. 35; 1 Chron. viii. 12.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

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I am doing a great work: he tells them one, but not the only, nor the principal, reason of his refusal, because his coming might cause the work to cease, not only by the neglect of it during his absence, but by his death, which they by this means might compass, though he thought it not fit to express so much to them.

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

Thereby bidding open defiance to him, as before he had used secret practices; and intimating that he would do that by manifest force, which he had intended to do by sudden surprise.

6 Wherein *was* written, It is reported among the heathen, and ‖Gashmu saith *it*, [f]*that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

‖ Or, *Geshem*, ver. 1. [f] ch. 2. 19.

Among the heathen; the neighbouring people, whom you proudly and disdainfully call *heathens* or *Gentiles*. *Gashmu*, called *Geshem*, ver. 1; who affirmed it and would prove it. *According to these words*, i. e. according to these reports; or, that thou mayst justify and verify these rumours. Others, *according to these things*, i. e. when these things which thou art now doing shall be finished. But the first sense seems most agreeable to the use of the same words in the next verse.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

There is a king in Judah; we have now a king of our own nation, and are free from the bondage of a foreign yoke. *Let us take counsel together*, that we may impartially examine the matter, that either thy innocency may be cleared, and false accusations may be prevented; or if thou art guilty, the king may be informed.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

They all made us afraid, i. e. they endeavoured to do so, and actually did terrify some persons.

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

Shemaiah the son of Delaiah; probably one of the chief of the priests, 1 Chron. xxiv. 26. *Who was shut up* in his chamber adjoining to the temple, upon pretence of singular devotion, sequestration from the world, and special acquaintance and much communion with God in his retirements, after the manner of the prophets; and withal upon pretence of certain knowledge, which he had by the Spirit of God and of prophecy, concerning their approaching danger, from which they could be safe no where but in the temple, which the very heathens owned for a sanctuary, which they might not violate. *Let us meet together in the house of God, within the temple;* for the danger is so near, that we cannot safely tarry here so long as to consult what to do in this juncture. His design herein was, partly, to discourage and disgrace Nehemiah, and thereby to strike a dread into all the people, and give a speedy and full stop to the work; partly, to prepare the way for the enemies to assault and take the city, whilst Nehemiah was shut up, and unable to give them any opposition; partly, to justify their accusation of Nehemiah to the king by his flight upon it; and partly, that there, by the help of other priests, who were conscious of his plot, he might either destroy him, or secure his person, till the city by some of his accomplices were betrayed into the enemy's hands.

11 And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

Should such a man as I flee; I the chief governor, upon whose presence, and counsel, and conduct the very life and being of the whole city and nation in a great measure depends; I who have professed such resolution, and courage, and confidence in God; I who have had such eminent experience of God's gracious and powerful assistances, of his calling me to this employment, and carrying me through it when our danger was greater than now it is. Shall I now dishonour God and religion, and betray the people and city of God by my cowardice? God forbid. This is not the counsel of God, nor of a friend; but a plot of mine enemies, as it here follows. *Who is there, that, being as I am, would go into the temple to save his life?* as if I had an evil cause or conscience; as if I were a malefactor, who fled thither for refuge; as if I durst not trust God with my preservation except I went into the temple, which it is not lawful for me, being no priest, to do.

12 And, lo, I perceived that God had not sent him; but that [g]he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

[g] Ezek. 13.

I perceived; partly, by considering the sinful nature and pernicious consequence of this counsel; partly, by the suggestion of God's Spirit, whose counsel and help I sought in this matter; and partly, by the event, which discovered that there was no such danger from the approach of the enemy as was pretended.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

That I should do so, and sin, by going into a place forbidden to me, and that in such a time and manner, and upon such an occasion; which would have been both sinful and shameful: see on ver. 11. *That they might reproach me* as a coward, and conscious of my own guilt, that so they might make me contemptible and odious, both to my own people, and to the king of Persia.

14 [h]My God, think thou upon Tobiah and Sanballat according to these their works, and on the [i]prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

[h] ch. 13. 29. [i] Ezek. 13. 17.

The prophetess Noadiah; one that falsely pretended to the Spirit of prophecy, to deceive and destroy Nehemiah. He prays to God to remember and punish these false prophets, because he was not yet in a capacity to do it, having such powerful enemies round about him, and so many rich and potent Jews highly discontented for their great loss by his means, chap. v.

15 ¶ So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

cir. 445.

The month Elul; answering part to our August and part to September. *In fifty and two days;* to be computed, either, 1. From the time of Sanballat's sending this letter to him; or, 2. As most judge, from the beginning of the work; which though a great thing, yet it is not at all incredible, considering, 1. That the walls and gates were not wholly pulled down by the Chaldeans; for to what purpose should they make that waste of time and labour? 2. That where the walls were thrown down, yet the materials remained, which they now used. 3. That in the building of the walls they minded not curiosity, but only strength and safety. 4. The great numbers of the builders, and the prudent distribution of the work among them, and their admirable zeal

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and diligence in the work. 5. That there want not parallel instances even in heathen authors; for both Curtius and Arrian report, that Alexander the Great built the walls of new Alexandria, which contained above seven miles in length, within twenty days' space. 6. That there was an eminent hand of God in carrying on this work, which their very enemies here acknowledge.

k ch. 2. 10. & 4. 1, 7. & 6. 1.

16 And it came to pass, that [k]when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in

l Ps. 126. 2.

their own eyes: for [l]they perceived that this work was wrought of our God.

In their own eyes, i. e. in their opinion, or themselves being judges; for though ordinarily men are very prone to judge partially, and still to flatter themselves with vain hopes and fancies, yet this case was so clear and remarkable, that they began to despair. Now they saw that all was lost, that their designs were broken, and that their mischief was now likely to fall upon their own heads. *They perceived*, by that admirable courage, and constancy, and quickness wherewith this work was managed, notwithstanding all their difficulties and discouragements. *That this work was wrought of our God;* that it was the work of that mighty God of Israel, whom they had great reason to fear; and withal they took it for an ill omen to them, and a sure presage that God would still watch over that city and people, and crush those who should oppose or disturb them.

17 ¶ Moreover in those days the no-

† Heb. *multiplied their letters passing to Tobiah.*

bles of Judah †sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

Corresponding with him against Nehemiah, and against their own city and nation.

18 For *there were* many in Judah sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

Sworn unto him, to be true to him in the prosecution of his wicked designs. *His son had taken the daughter of Meshullam:* this is noted to show the mischief of such unequal and forbidden marriages, and how reasonable and necessary Ezra's action was in the dissolution of them.

19 Also they reported his good deeds

‖ Or, *matters.*

before me, and uttered my ‖words to him. *And* Tobiah sent letters to put me in fear.

CHAP. VII.

Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah, 1, 2. His advice to them, 3, 4. He finds out a register of the genealogy of them that came at first out of Babylon, 5—65. The whole number of them, 66, 67. Their substance, 68, 69. Their offerings, 70—73.

NOW it came to pass, when the wall was

a ch. 6. 1.

built, and I had [a]set up the doors, and the porters and the singers and the Levites were appointed,

i. e. When I had taken order that the Levites should be summoned from all places to celebrate the dedication of the wall, as it was done, chap. xii. 27.

2 That I gave my brother Hanani, and

b ch. 2. 8.

Hananiah the ruler [b]of the palace, charge over Jerusalem: for he *was* a faithful

c Ex. 18. 21.

man, and [c]feared God above many.

Hanani; of whom see chap. i. 2. *The ruler of the palace*, i. e. of Nehemiah's court; justly so called, because he lived in great splendour, and like a viceroy, though it was wholly at his own charge. *Charge over Jerusalem*, to preserve its peace and safety, and to take particular care of the shutting the gates of the city. *He was a faithful man*, to wit, Hananiah last mentioned; for it was needless to say any thing in commendation of Hanani, who had shown his piety and zeal for God and his country, in taking a tedious journey from Jerusalem to Shushan, to inform Nehemiah of the sad estate of Jerusalem, and to implore his helping hand to relieve it, chap. i. *A faithful man;* he chose not magistrates and officers out of any partial or carnal respects to his own kindred, or acquaintance, or favourites, but from true piety and prudence, such as were fittest for and would be most faithful in their employments. *And feared God:* this is added as the ground and reason, both why he was faithful, and why Nehemiah put such trust and confidence in him, because he knew that the fear of God would keep him from yielding to those temptations to perfidiousness which he was likely to meet with when Nehemiah was gone, and against which a man destitute of God's fear hath no sufficient fence. *Above many;* more than most men did; or, above the common pitch of piety.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

Until the sun be hot, i. e. till it be clear and broad day; when enemies approaching may be discovered, and the people of the city will be ready for the defence in case of an assault. *While they stand by*, i. e. the watches appointed to that end, as is manifest from the following words. *Every one to be over against his house*, i. e. every one in his turn keeping watch with others in that watching-place which is next to his house.

4 Now the city *was* †large and great: but the people *were* few therein, and the houses *were* not builded.

† Heb. *broad in spaces.*

i. e. Not all, nor completely built; but only some slight buildings of boards or stones were made for the present use of the generality of the people.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

God put into mine heart: this action, though merely prudential, he doth not ascribe to himself, or his own wit, but to the gift and grace of God directing and inclining him to it. *To gather together the nobles, and the rulers, and the people;* not only for the particular end here mentioned, but for divers other weighty purposes and matters, of which the following chapters treat. *That they might be reckoned by genealogy;* that so it might appear to what families each person belonged, and where their ancient habitations lay, which for a great number of them were in the city, the replenishing of which was now his design. *Them which came up at the first*, to wit, with Zerubbabel, as it follows, ver. 7. But this following catalogue differs in some particulars from that Ezra ii., of which see the notes there.

cir. 536.

6 [d]These *are* the children of the pro-

d Ezra 2. 1, &c.

vince, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, ‖Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was this:*

‖ Or, *Seraiah:* See Ezra 2. 2.

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

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10 The children of Arah, six hundred fifty and two.
11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.
12 The children of Elam, a thousand two hundred fifty and four.
13 The children of Zattu, eight hundred forty and five.
14 The children of Zaccai, seven hundred and threescore.
15 The children of ‖ Binnui, six hundred forty and eight.
16 The children of Bebai, six hundred twenty and eight.
17 The children of Azgad, two thousand three hundred twenty and two.
18 The children of Adonikam, six hundred threescore and seven.
19 The children of Bigvai, two thousand threescore and seven.
20 The children of Adin, six hundred fifty and five.
21 The children of Ater of Hezekiah, ninety and eight.
22 The children of Hashum, three hundred twenty and eight.
23 The children of Bezai, three hundred twenty and four.
24 The children of ‖ Hariph, an hundred and twelve.
25 The children of ‖ Gibeon, ninety and five.
26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.
27 The men of Anathoth, an hundred twenty and eight.
28 The men of ‖ Beth-azmaveth, forty and two.
29 The men of ‖ Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.
30 The men of Ramah and Gaba, six hundred twenty and one.
31 The men of Michmas, an hundred and twenty and two.
32 The men of Beth-el and Ai, an hundred twenty and three.
33 The men of the other Nebo, fifty and two.
34 The children of the other [e]Elam, a thousand two hundred fifty and four.
35 The children of Harim, three hundred and twenty.
36 The children of Jericho, three hundred forty and five.
37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.
38 The children of Senaah, three thousand nine hundred and thirty.
39 ¶ The priests: the children of [f]Jedaiah, of the house of Jeshua, nine hundred seventy and three.
40 The children of [g]Immer, a thousand fifty and two.
41 The children of [h]Pashur, a thousand two hundred forty and seven.
42 The children of [i]Harim, a thousand and seventeen.
43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of ‖ Hodevah, seventy and four.
44 ¶ The singers: the children of Asaph, an hundred forty and eight.
45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.
46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,
47 The children of Keros, the children of ‖ Sia, the children of Padon,
48 The children of Lebana, the children of Hagaba, the children of ‖ Shalmai,
49 The children of Hanan, the children of Giddel, the children of Gahar,
50 The children of Reaiah, the children of Rezin, the children of Nekoda,
51 The children of Gazzam, the children of Uzza, the children of Phaseah,
52 The children of Besai, the children of Meunim, the children of ‖ Nephishesim,
53 The children of Bakbuk, the children of Hakupha, the children of Harhur,
54 The children of ‖ Bazlith, the children of Mehida, the children of Harsha,
55 The children of Barkos, the children of Sisera, the children of Tamah,
56 The children of Neziah, the children of Hatipha.
57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of ‖ Perida,
58 The children of Jaala, the children of Darkon, the children of Giddel,
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‖ Amon.
60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.
61 [k]And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, ‖ Addon, and Immer: but they could not shew their father's house, nor their ‖ seed, whether they *were* of Israel.
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.
63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.
64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.
65 And ‖ the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.
66 ¶ The whole congregation together was

Ezra 2. 10.
Or, Hodaviah, Ezra 2. 40. or, Judah, Ezra 3. 9.
Or, Sisera.
Or, Shalai.
Or, Nephusim.
Or, Bazluth.
Or, Perida.
Or, Ami.
Ezra 2. 59.
Or, Addan.
Or, pedigree.
Or, the governor, Ch. 8. 9.

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forty and two thousand three hundred and threescore,

67 Beside their manservants and their maidservants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

† Heb. *part.*

1 ch. 8. 9.

70 ¶ And † some of the chief of the fathers gave unto the work. [1]The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

The Tirshatha, i. e. the governor, to wit, Nehemiah. So it is no wonder that the number of the monies, and other things here contributed, differ from that Ezra ii., because this is another collection; that was made in Zerubbabel's time, and this in Ezra's.

m So Ezra 2. 69.

71 And *some* of the chief of the fathers gave to the treasure of the work [m]twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

n Ezra 3. 1.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; [n]and when the seventh month came, the children of Israel *were* in their cities.

CHAP. VIII.

Ezra bringeth and expoundeth the law of Moses, and blesseth God with the people, 1—8. *Nehemiah and Ezra comfort the people*, 9—12. *The people's forwardness to hear and to be instructed in the law*, 13—15. *They make themselves booths*, 16, 17; *and keep the feast seven days*, 18.

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a Ezra 3. 1. 1 Esdras 9. 36, &c.

b ch. 3. 26.

c Ezra 7. 6.

AND all [a]the people gathered themselves together as one man into the street that *was* [b]before the water gate; and they spake unto Ezra the [c]scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

The street that was before the water-gate; of which see Neh. iii. 26.

d Deut. 31. 11, 12.

2 And Ezra the priest brought [d]the law before the congregation both of men and women, and all † that could hear with understanding, [e]upon the first day of the seventh month.

† Heb. *that understood in hearing.*

e Lev. 23. 24.

Ezra the priest came twelve or thirteen years before Nehemiah to Jerusalem; and either tarried there, or went back to Babylon, being forced to do so by the king's command, or indispensable occasions, and then returned again with Nehemiah. *All that could hear with understanding*, i. e. and such children as were come to years of understanding.

† Heb. *from the light.*

3 And he read therein before the street that *was* before the water gate † from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

† Heb. *tower of wood.*

4 And Ezra the scribe stood upon a † pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

Partly to declare their consent and concurrence with Ezra in what he said and did; and partly that they, or some of them, might bear a part in the work.

† Heb. *eyes.*

f Judg. 3. 20.

5 And Ezra opened the book in the † sight of all the people; (for he was above all the people;) and when he opened it, all the people [f]stood up:

Either in reverence to God's word, of which see Numb. xi. 32; Judg. iii. 20; or that they might hear his words the more distinctly: or rather, because they observed that Ezra composed himself to prayer or thanksgiving; which is here generally declared, but doubtless was more particularly and largely expressed in that assembly, as appears by their answering *Amen, Amen*, to his prayer.

g 1 Cor. 14. 16.

h Lam. 3. 41. 1 Tim. 2. 8.

i Ex. 4. 31. & 12. 27.

2 Chr. 20. 18.

6 And Ezra blessed the LORD, the great God. And all the people [g]answered, Amen, Amen, with [h]lifting up their hands: and they [i]bowed their heads, and worshipped the LORD with *their* faces to the ground.

k Lev. 10. 11. Deut. 33. 10. 2 Chron. 17. 7, 8, 9. Mal. 2. 7.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, [k]caused the people to understand the law: and the people *stood* in their place.

Caused the people to understand the law; as well the words, which being Hebrew, now needed to be translated into the Chaldee or Syriac language, which was now and henceforth the common language of that people, who together with their religion had also in a great part lost their language; as also the sense and meaning of them; they expounded the mind and will of God in what they read, and applied it to the people's present condition, as they saw fit, as the manner of the prophets generally was. And hence the people were so deeply affected with it. *The people stood in their place*, i. e. in their several places and stations into which the company seems to have been distributed for conveniency of hearing; it not being likely that so vast a congregation could distinctly hear one man's voice. Or, *by their stations*, i. e. by the several stations of the Levites and persons last named; who seem to have had several scaffolds, by comparing this with chap. ix. 4, upon which they stood, as Ezra did upon his pulpit, ver. 4.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

They read, to wit, Ezra and his companions successively or severally. *Gave the sense*, i. e. the meaning of the Hebrew words, which they expounded in the common language. *Caused them to understand the reading*, i. e. that which they read, to wit, the Holy Scripture; the action being put for the object, as *vision* is oft put for the thing seen, and *hearing* for the thing heard, and *fear* for the thing feared. So they gave them both a translation of the Hebrew words into the Chaldee, and an exposition of the things contained in them, and of the duty incumbent upon the people by virtue of them, the declaration whereof was a great part of the priest's work, Mal. ii. 7.

1 Ezra 2. 63. ch. 7. 65. & 10. 1.

‖ Or, *the governor.*

m 2 Chro. 23. 3. ver. 8.

n Lev. 23. 24. Num. 29. 1.

o Deut. 16.

9 ¶ [1]And Nehemiah, which *is* ‖the Tirshatha, and Ezra the priest the scribe, [m]and the Levites that taught the people, said unto all the people, [n]This day *is* holy unto the LORD your God; [o]mourn not,

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11, 13. Eccles. 3. 4. nor weep. For all the people wept, when they heard the words of the law.

This day is holy unto the Lord your God, to wit, as a day of feasting and thanksgiving to God, and rejoicing in his mercies; for otherwise even fasting days were holy to God in the general, though not in the sense here meant. *All the people wept*, out of a deep sense of their great guilt, and of their extreme danger by reason of it.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, p Esth. 9. 19, 22. Rev. 11. 10. and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

Eat the fat, and drink the sweet; feast before the Lord, as the duty of the day obligeth you to do. *Send portions unto them for whom nothing is prepared;* for the relief of your poor brethren, who else must mourn whilst you rejoice. See of this duty and practice Deut. xvi. 11, 14; Esth. ix. 19. *This day is holy unto our Lord;* being the feast of trumpets, Lev. xxiii. 24, and the beginning of this joyful month, wherein so many days of feasting and thanksgiving were to be observed. *The joy of the Lord is your strength*, i. e. rejoicing in God in the manner prescribed in his word, or serving him with cheerfulness and thankfulness, which is your duty always, but now especially, will give you that strength both of mind and body which you greatly need, both to perform all the duties required of you, and to endure and oppose all the crafty counsels and malicious designs of your enemies against you; whereas this dejection of mind, and excessive grief, if you indulge it, will both offend God, and damp your spirits, and weaken your very bodies, and make you unfit for God's service, or for your own necessary occasions, and so an easy prey to your enemies.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

The Levites stilled all the people; whose passions being once raised, could not suddenly be composed. *Hold your peace;* cease from weeping and mournful cries, and turn your lamentations into thanksgivings.

12 And all the people went their way to eat, and to drink, and to q send portions, and to make great mirth, because they r ver. 7, 8. had r understood the words that were declared unto them.

Because they now knew God's mind, and their own duty, which they were resolved to practise; which gave them ground of hope and trust in God's mercy, and consequently of great and just joy.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even ‖ to understand the words of the law.

‖ Or, *that they might instruct in the words of the law.*

Choosing rather to confess their ignorance for their edification, than vainly to pretend to more knowledge than they had; wherein they show both true humility and serious godliness, that they were more careful to learn and practise their duty, than to preserve their reputation with the people. *Even to understand the words of the law;* that they might more exactly understand the meaning of some things which they had heard before, and so instruct the people in them.

14 And they found written in the law which the LORD had commanded † by Moses, that the children of Israel should dwell in s booths in the feast of the seventh month:

† Heb. *by the hand of.*

s Lev. 23. 34, 42. Deut. 16. 13.

They found, upon Ezra's information, and their discourse with him.

t Lev. 23. 4. a Deu. 16. 13. 15 And t that they should publish and proclaim in all their cities, and u in Jerusalem, saying, Go forth unto the mount, and x fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

x Lev. 23. 40.

And that they should publish, i. e. *and* they found this also written, which is to be supplied out of the former verse, *that they should*, &c., which, though it be not particularly required, so as is expressed in the words here following, yet in the general is required by virtue of that precept, Lev. xxiii. 4; Numb. x. 10. And according to this translation, it must be understood in the close of this verse, that they did accordingly publish and proclaim, &c. But these words may be rendered, *which* (as this Hebrew word is rendered here, ver. 14, and most commonly) *also* (so the particle *vau* is used, Isa. vi. 1; Jer. i. 3) *they did publish*, &c. For so they did, as is evident and acknowledged; and it seems fit that so much should be expressed; and these words being particular and proper to this special occasion, seem to intimate that this is rather an historical relation of what they now did, than a declaration of that which the law required them to do, which was but in very general terms, and not so exact and particular as this following precept is said to be. *Unto the mount;* the Mount of Olives, which was next Jerusalem, and stored with *olive branches*, and probably with the rest here mentioned; for these trees may seem to have been planted hereabouts principally for the use of this capital city in this very feast, which, though long neglected, should have been celebrated once every year. And therefore this place seems to be here designed as the most eminent place, but with a usual synecdoche, this place being put for any place nearest to the several cities of Judah, where these branches were to be procured. *Branches of thick trees;* of which see on Lev. xxiii. 34; Deut. xvi. 13.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the y roof of his house, and in their courts, and in the courts of the house of God, and in the street of the z water gate, a and in the street of the gate of Ephraim.

y Deu. 22. 8.

z ch. 12. 37. a 2 Kings 14. 13. ch. 12. 3

Booths upon the roof of his house; for the houses there were made flat; of which see Deut. xxii. 8. *In their courts*, belonging to their own houses; for these might be any where in the open air. *In the street of the gate of Ephraim;* that gate of the city which led to the tribe of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very b great gladness.

b 2 Chron. 30. 21.

For since the days of Jeshua, or, *surely* since the days, as the Hebrew *chi* is oft used, as hath been noted before. For the following words seem not so much to give a reason of what was last said or done concerning their dwelling in booths, as to contain the holy writer's reflection upon the present celebration of this feast. *Had not the children of Israel done so;* either, 1. *So* as to the matter or substance of the thing. So it implies that all this while the feast of tabernacles was not observed; which seems altogether improbable, considering how expressly this was commanded to be celebrated, Lev. xxiii., &c., and what excellent kings, and priests, and prophets there had been within that time, such as were persons of great understanding, and most expert and studious in God's word, and therefore could not be ignorant of so plain a duty; and withal so thoroughly pious, and careful, and zealous for God, and the observation of his law and worship, and some of them commended for their universal obedience to all God's commands; and therefore would not be guilty of so gross a neglect. Besides, that this feast was observed is sufficiently implied in 1 Kings viii. 2, 65; 2 Chron. vii. 9, and is particularly expressed Ezra iii. 4. Or rather,

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2. *So*, as to the manner and circumstances. They never kept this feast *so* joyfully, as the next words declare, having not only the same causes of rejoicing which they formerly had, but some special causes to increase their joy, to wit, the remembrance of their stupendous deliverance, both out of the land of their captivity, and out of the hands of their wicked and malicious neighbours ever since their return, and especially now when they were new building the walls of Jerusalem: they never kept it *so* solemnly and religiously; for whereas at other times only the first and last day of that feast were celebrated with a holy convocation, Lev. xxiii. 35, 36; John vii. 37, now there was a holy convocation, and the people assembled, and attended upon the reading of the law, every day of this feast, as is noted in the next verse.

c Deut. 31. 10, &c.

18 Also [c]day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* [†]a solemn assembly, [d]according unto the manner.

† Heb. *a restraint.*
d Lev. 23. 36. Num. 29. 35.

He read in the book of the law of God; which was commanded to be done at this feast, Deut. xxxi. 10—12, though not enjoined to be done every day, as now out of a singular zeal they did.

CHAP. IX.

The solemn fast and repentance of the people, 1, 2; *and the manner of it*, 3. *The Levites confess and bless God for his goodness to them and their fathers*, 4—8, *in Egypt*, 9, 10; *in their journey out of it*, 11, 12; *upon Mount Sinai*, 13, 14; *in their journey towards Canaan*, 15—18; *in the wilderness*, 19—21; *in driving out the nations before them*, 22—26: *in hearing their prayer when in trouble, and saving them*, 27—31. *They confess their sins*, 32—37; *and seal a covenant*, 38.

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NOW in the twenty and fourth day of [a]this month the children of Israel were assembled with fasting, and with sackcloths, [b]and earth upon them.

a ch. 8. 2.
b Josh. 7. 6. 1 Sam. 4. 12. 2 Sam. 1. 2. Job 2. 12.

In the twenty and fourth day of this month; the next day but one after the feast of tabernacles, which begun on the 14th day, and ended on the 22nd day, Lev. xxiii.; for their consciences having then been fully awakened by the law read to them, and their hearts being full of grief for their great sins, which they were not allowed to express in that time of public joy and triumph; now when that was past, they resume their former thoughts and passions, and recalling their sins to mind, set apart a day for solemn fasting and humiliation.

c Ezra 10. 11. ch. 13. 3, 30. † Heb. *strange children.*

2 And [c]the seed of Israel separated themselves from all [†]strangers, and stood and confessed their sins, and the iniquities of their fathers.

From all strangers; from all familiar and unnecessary society with the heathens, and particularly from those strange women whom some of them had married. For though Ezra had done this formerly, Ezra x., as far as he had knowledge of the persons faulty, and power to redress their faults, yet, it seems, there were some criminals, who were either without his knowledge, or out of his power; or these were some new delinquents, that since that time had fallen into the same error, and showed the truth of their repentance by the forsaking of their beloved sins and dearest relations. See again Neh. xiii. 3. *The iniquities of their fathers;* which they confess partly as one cause of their present sufferings; and partly because they by their practices had justified their fathers' sins, and made them their own.

d ch. 8. 7, 8.

3 And they stood up in their place, and [d]read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

Read in the book of the law; so as they did before, giving them the sense of what they read; of which see on chap. viii. 7, 8. *One fourth part of the day*, to wit, for three hours; for there were accounted twelve hours in their day, John xi. 9. Probably they began after the morning sacrifice, at which divers religious people used to be present, but now they were all assembled together upon this great occasion; and they continued their work from that time till the evening sacrifice, with which they closed the work of the day. *Another fourth part they confessed*, both God's mercies, as appears from the matter of the following prayer, and their own sins, as is expressed ver. 2, this day being chiefly set apart for that work. *Worshipped the Lord their God;* partly by the acknowledgment and adoration of his wonderful mercy in forgiving their sins, and saving them from the deserved judgments, which they either felt or feared, and giving them his law, and the knowledge thereof; and partly by imploring his further grace and mercy to them.

4 ¶ Then stood up upon the ‖stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

‖ Or, *scaffold.*

Upon the stairs, of the Levites, or, *upon the scaffold*, &c., i. e. upon such stairs, or rather scaffolds, or pulpits, as the Levites used to stand upon when they taught the people. But you must not think that all the persons here named stood in one place, and uttered the following words together, which would have caused great confusion in their speeches, by which means but few of the people could have distinctly heard or understood them; but that they stood upon several pulpits, each of them either teaching of that part of the congregation which was allotted to him, or praying or blessing God with them. *Cried with a loud voice;* thereby testifying their deep sense of their sins and miseries, and their fervent and importunate desire of God's mercy.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: and blessed be [e]thy glorious name, which is exalted above all blessing and praise.

e 1 Chron. 29. 13.

Then the Levites said all the following words. Either therefore they all used the same words, being composed and agreed upon by Ezra and themselves; or they all prayed in the same manner, and to the same purpose, having agreed among themselves concerning the matter of their confessions and prayers. And these are the words which one of them used; and it is implied that the rest of their prayers were of the same nature. *For ever and ever;* from day to day, as long as you live, and to all eternity.

6 [f]Thou, *even* thou, *art* LORD alone; [g]thou hast made heaven, [h]the heaven of heavens, with [i]all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou [k]preservest them all; and the host of heaven worshippeth thee.

f 2 Kings 19. 15, 19. Ps. 86. 10. Is. 37. 16, 20.
g Gen. 1. 1. Ex. 20. 11. Rev. 14. 7.
h Deu. 10. 14. 1 Kin. 8. 27.
i Gen. 2. 1.
k Ps. 36. 6.

The host of heaven; either, 1. The stars, which after their manner worship and praise God, as all the creatures do after their manner, of which see Psal. cxlviii.; or rather, 2. The angels, who are so called, as 1 Kings xxii. 19; Luke ii. 13, who do worship God truly and properly. And it is most usual and reasonable to understand all words properly, where there is no need of a figurative interpretation. And if this were understood of metaphorical and objective worshipping of God, there seems to be no reason to appropriate that to *the host of heaven*, to wit, the stars, seeing the hosts of sea and earth do in that sense worship God no less than the stars do, namely, in giving angels and men matter and occasion of worshipping and praising of God.

7 Thou *art* the LORD the God, who didst choose [l]Abram, and broughtest him

l Gen. 11. 31. & 12. 1.

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forth out of Ur of the Chaldees, and
m Gen. 17. 5. gavest him the name of [m] Abraham;

Didst choose Abram out of the midst of all his nation and family. When thou didst pass by and neglect the rest of them, suffering them to walk on in their idolatrous and destructive courses; thou didst choose and single out him to serve and glorify thee, to be father of all the faithful, the progenitor of the Messias, and the person in whom, not we only, but all nations, should be blessed, and to enjoy thee to all eternity.

n Gen. 15. 6. 8 And foundest his heart [n] faithful be-
o Gen. 12. 7. & 15. 18. & 17. 7, 8. fore thee, and madest a [o] covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say*, to his seed, and
p Josh. 23. 14. [p] hast performed thy words; for thou *art* righteous:

Foundest his heart faithful before thee; when thou madest that admirable trial of his faith and obedience, in requiring him to offer up his only son Isaac, thou didst find out and discover his faithfulness, which was well known to thee before, and also was wrought in him by thy grace.

q Ex. 2. 25. & 3. 7. 9 [q] And didst see the affliction of our
r Ex. 14. 10. fathers in Egypt, and [r] heardest their cry by the Red sea;

s Ex. 7, 8, 9, 10, 12, & 14, chapters. 10 And [s] shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou
t Ex. 18. 11. n Ex. 9. 16. Is. 63. 12, 14. Jer. 32. 20. Dan. 9. 15. knewest that they [t] dealt proudly against them. So didst thou [u] get thee a name, as *it is* this day.

They dealt proudly against them; treating thy people with great scorn and contempt, like slaves and beasts.

x Ex. 14. 21, 22, 27, 28. Ps. 78. 13. 11 [x] And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their per-
y Ex. 15. 5, 10. secutors thou threwest into the deeps, [y] as a stone into the mighty waters.

Into the mighty waters, i. e. the deep waters, such as these were, into which, when a stone is thrown, there is no hopes of seeing it again.

z Ex. 13. 21. 12 Moreover thou [z] leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

a Ex. 19. 20. & 20. 1. 13 [a] Thou camest down also upon mount Sinai, and spakest with them from
b Ps. 19. 8, 9. Rom. 7. 12. + Heb. *laws of truth.* heaven, and gavest them [b] right judgments, and †true laws, good statutes and commandments:

True laws; not such laws as some of the heathen laws were, which taught them falsehood, superstition, idolatry, and other errors; but such as discover the truth, and the true mind and will of God, and the true and only way to life. *Good statutes;* both in themselves, and to us also, being useful to teach, and comfort, and save us.

14 And madest known unto them thy
c Gen. 2. 3. Ex. 20. 8, 11. [c] holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

Thy holy sabbath; that holy and blessed sabbath day which thou didst *bless* and *sanctify* to Adam in Paradise, Gen. ii. 3, commanding him, and in him all his posterity, to observe it, which yet almost all people and nations have quite forgotten, yea, so far as to mock at them, Lam. i. 7, thou didst graciously reveal unto thy people, reviving that ancient law by another particular law about it given to us in the wilderness.

d Ex. 16. 14, 15. John 6. 31. 15 And [d] gavest them bread from heaven
e Ex. 17. 6. for their hunger, and [e] broughtest forth water for them out of the rock for their thirst, and promisedst them that they should [f] go in to possess the land † which thou hadst sworn to give them.

Num. 20. 8, &c.
f Deut. 1. 8.
† Heb. *which thou hadst lift up thine hand to give them.* Numb. 14. 30.

16 [g] But they and our fathers dealt proudly, and [h] hardened their necks, and hearkened not to thy commandments,

g ver. 29. Ps. 106. 7.
h Deut. 9. 27. 2 Kin. 17. 14. 2 Chr. 30. 8. Jer. 19. 15.

Notwithstanding all these singular and wonderful mercies; which he hitherto recounted to aggravate their sins, which he now comes to confess, and to lead them to a sincere and ingenuous grief and repentance for their sins, not only for the mischief which they brought upon themselves, but for the injury and indignity which they offered to God. *Dealt proudly*, i. e. sinned presumptuously, and with contempt of God, as scorning to submit their wills to God's.

17 And refused to obey, [i] neither were
i Ps. 78. 11, 42, 43. mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed [k] a cap-
k Num. 14. 4. tain to return to their bondage: but thou *art* †a God ready to pardon, [l] gracious
† Heb. *a God of pardons.*
l Ex. 34. 6. Num. 14. 18. Ps. 86. 5, 15. Joel 2. 13. and merciful, slow to anger, and of great kindness, and forsookest them not.

Refused to obey; persisted in their disobedience after many admonitions, and invitations to repentance. *Appointed a captain*, i. e. designed, purposed, and resolved to do so, Numb. xiv. 4, and therefore they are said to do so, as Abraham is said to have offered up Isaac, Heb. xi. 17, because he intended and attempted to do it.

18 Yea, [m] when they had made them a
m Ex. 32. 4. molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy [n] manifold mercies
n ver. 27. Ps. 106. 45. forsookest them not in the wilderness: the [o] pillar of the cloud departed not from
o Ex. 13. 21, 22. Num. 14. 14. 1 Cor. 10. 1. them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

Thou forsookest them not in the wilderness; where, if thou hadst left them without thy conduct and comfort, they had been utterly lost and undone.

20 Thou gavest also thy [p] good spirit
p Num. 11. 17. Is. 63. 11. to instruct them, and withheldest not thy [q] manna from their mouth, and gavest
q Ex. 16. 15. Josh. 5. 12. them [r] water for their thirst.
r Ex. 17. 6.

Thou gavest also thy good spirit; which thou didst graciously and plentifully impart unto Moses, and then unto the seventy elders, Numb. xi. 17, 25, 26. to the end that they might be able to direct and govern thy people wisely, and in thy fear.

21 Yea, [s] forty years didst thou sustain
s Deut. 2. 7. them in the wilderness, *so that* they lacked nothing; their [t] clothes waxed not old,
t Deut. 8. 4. & 29. 5. and their feet swelled not.

Of which see the notes on Deut. viii. 4.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of [u] Sihon, and the land of the king of
u Num. 21. 21, &c. Heshbon, and the land of Og king of Bashan.

Into corners, or, *into a corner*. But the singular number is very commonly put for the plural. This is understood, either, 1. Of the Israelites, to whom God divided by lot the *kingdoms* and *nations* last mentioned, and gave them all the *corners*, or *sides*, or *quarters* (for all these the word signifies) of their land. Or rather, 2. Of the heathen *nations*, whom God in a great measure destroyed, and the remainders of them *he dispersed into corners;* that whereas before the

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Israelites came they had large habitations and dominions, now they were cooped up into corners, some of them into one town or city, and some into another, in the several corners of their land, as indeed we find them afterward; whilst the Israelites dwelt in a large place, and had the possession of their whole land, some few and small parcels excepted. Compare Deut. xxxii. 26, where the like phrase is used in the same sense.

x Gen. 22. 17. 23 x Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

y Josh. 1. 2, &c. x Ps. 44. 2, 3. 24 So y the children went in and possessed the land, and x thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them † as they would.

† Heb. according to their will.

a ver. 35. Num. 13. 27. Deut. 8. 7, 8. Ezek. 20. 6. b Deu. 6. 11. ‖ Or, cisterns. † Heb. tree of food. c Deu. 32. 15. d Hos. 3. 5. 25 And they took strong cities, and a a fat land, and possessed b houses full of all goods, ‖ wells digged, vineyards, and oliveyards, and † fruit trees in abundance: so they did eat, and were filled, and c became fat, and delighted themselves in thy great d goodness.

i. e. In all these comforts and blessings, which by thy great goodness they obtained and enjoyed.

e Judg. 2. 11, 12. Ezek. 20. 21. f 1 Kin. 14. 9. Ps. 50. 17. g 1 Kings 18. 4. & 19. 10. 2 Chron. 24. 20, 21. Matt. 23. 37. Acts 7. 52. 26 Nevertheless they e were disobedient, and rebelled against thee, and f cast thy law behind their backs, and slew thy g prophets which testified against them to turn them to thee, and they wrought great provocations.

Cast thy law behind their backs, i. e. neglected and despised thy laws, would not regard nor observe them; whereas they should have had them continually before their eyes, to direct and govern them. Compare Psal. l. 17; Ezek. xxiii. 35.

h Judg. 2. 14. & 3. 8, &c. Ps. 106. 41, 42. 27 h Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, i Ps. 106. 44. when they cried unto thee, thou i heardest *them* from heaven; and according to thy manifold mercies k thou gavest them saviours, who saved them out of the hand of their enemies.

k Judg. 2. 16. & 3. 9.

† Heb. they returned to do evil. l So Judg. 3. 11, 12, 30. & 4. 1. & 5. 31. & 6. 1. 28 But after they had rest, † l they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; m Ps. 106. 43. and m many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they n dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (o which if a man do, he shall live in them;) and † withdrew the shoulder, and hardened their neck, and would not hear.

n ver. 16. o Lev. 18. 5. Ezek. 20. 11. Rom. 10. 5. Gal. 3. 12. † Heb. they gave a withdrawing shoulder. Zech. 7. 11.

Which if a man do, he shall live in them; of which see on Lev. xviii. 5; Ezek. xx. 11; Rom. x. 5; Gal. iii. 12. *Withdrew the shoulder, and hardened their neck*, i. e. would not submit to thy yoke, like stubborn oxen.

30 Yet many years didst thou † forbear them, and testifiedst p against them by thy spirit † q in thy prophets: yet would they not give ear: r therefore gavest thou them into the hand of the people of the lands.

† Heb. protract over them. p 2 Kings 17. 13. 2 Chron. 36. 15. Jer. 7. 25. & 25. 4. † Heb. in the hand of thy prophets. q See Acts 7. 51. 1 Pet. 1. 11. 2 Pet. 1. 21. r Is. 5. 5. & 42. 24.

Didst thou forbear them, i. e. thou didst delay to bring upon them those judgments which thou hadst threatened, and they had deserved, and didst wait for their repentance. *By thy spirit in thy prophets*; by thy prophets, who spake to them by the inspiration of thy Holy Spirit, whom therefore they should have obeyed. *Yet would they not give ear*, i. e. would not obey them, nor would they vouchsafe so much as to hear them.

31 Nevertheless for thy great mercies' sake s thou didst not utterly consume them, nor forsake them; for thou *art* t a gracious and merciful God.

s Jer. 4. 27. & 5. 10, 18. t ver. 17.

32 Now therefore, our God, the great, the u mighty, and the terrible God, who keepest covenant and mercy, let not all the † trouble seem little before thee, † that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, x since the time of the kings of Assyria unto this day.

u Ex. 34. 6, 7. ch. 1. 5. † Heb. weariness. † Heb. that hath found us. x 2 Kings 17. 3.

Covenant and mercy, i. e. covenanted mercy, or thy covenant of mercy and peace. Or, he adds *mercy*, because the *covenant* in itself was not a sufficient ground of hope, because they having so basely broken it, God was discharged from keeping it, and therefore they fly to God's free and rich *mercy* for relief. *Let not all the trouble seem little before thee*; do not thou account it small and insufficient for our punishment, and that it is fit to continue and increase it. *Since the time of the kings of Assyria*, strictly and properly so called; for from them was the beginning of all the calamities, both of Judah and of Israel, as appears from 2 Kings xv. 19; xviii. 13. Or, the kings of Babylon, so called, 2 Chron. xxxiii. 11.

33 Howbeit y thou *art* just in all that is brought upon us; for thou hast done right, but z we have done wickedly:

y Dan. 9. 14. Ps. 119. 137. z Ps. 106. 6. Dan. 9. 5, 6, 8.

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have a not served thee in their kingdom, and in b thy great goodness that thou gavest them, and in the large and c fat land which thou gavest before them, neither turned they from their wicked works.

a Deut. 28. 47. b ver. 25. c ver. 25.

Which thou gavest before them, i. e. which thou didst lay open to their view and possession, removing their enemies and all impediments out of the way.

36 Behold, d we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

d Deut. 28. 48. Ezra 9. 9. Bar. 3. 8.

In that land wherein heretofore, under thee, and by thy favour, we were rightful lords and owners.

37 And e it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have f dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

e Deut. 28. 33, 51. f Deut. 28. 48.

We plough, and sow, and labour, and thou givest thy blessing to our endeavours; and yet in a great measure

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this is not for ourselves, as formerly it was, but for our kings, to whom we pay great and heavy tributes for these things; of which see Ezra vi. 8; vii. 24. *They have dominion over our bodies, and over our cattle;* pressing or forcing both us and our beasts to go and do what they please.

g 2 Kin. 23. 3. 2 Chron. 29. 10. & 34. 31. ch. 10. 29. Ezra 10. 3. + Heb. are at the sealing, or, sealed. h ch. 10. 1.

38 And because of all this we [g]make a sure *covenant*, and write *it;* and our princes, Levites, *and* priests, †[h]seal *unto it.*

Because of all this; because all this misery lies upon us for our sins, we do heartily repent of them, and resolve to forsake them. Or, *we faithfully promise* and engage ourselves to future obedience.

CHAP. X.

The names of those that sealed the covenant, 1—27. *The rest of the people cleave to them: the covenant,* 28—39.

† Heb. at the sealings. a ch. 8. 9. ‖ Or, the governor. b ch. 1. 1.

NOW †those that sealed *were,* [a]Nehemiah, ‖the Tirshatha, [b]the son of Hachaliah, and Zidkijah,

Those that sealed, both in their own names, and in the name of all the rest. It may seem strange that Ezra doth not appear among them. But that might be because he was prevented, either by death, or by some sickness, or other extraordinary impediment, for which we have this presumption, that whereas Ezra appears, and preacheth, and prayeth with Jeshua and Bani, &c., before the feast of tabernacles, chap. viii. 4, &c., we have no mention of him chap. ix., but the whole work of that solemn fast day was managed by them alone, without any mention of Ezra, whose name would not have been omitted, if he had been then present. It is true, we meet with Ezra after this, at the dedication of the wall of Jerusalem, chap. xii. 36, and therefore he was then freed from this impediment, whatsoever it was; but thence it appears that he was not dead. *Nehemiah, the Tirshatha:* this is added to distinguish him from others of that name, whereof we have one, chap. iii. 16.

c See ch. 12. 1,—21.

2 [c]Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests.
9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;
10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

d See Ezra 2. 3, &c. ch. 7. 8, &c.

14 The chief of the people; [d]Parosh, Pahath-moab, Elam, Zatthu, Bani,

The chief of the people, i. e. their elders, or representatives, acting in the stead and by the appointment of all the rest; for it had been troublesome and unnecessary for every one of the people to seal.

15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

e Ezra 2. 36, —43.

28 ¶ [e]And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, [f]and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

f Ezra 9. 1. & 10. 1. Isa. 56. 3. ch. 13. 3.

The rest of the people; those who did not write and seal with their own hands, but only by their deputies abovementioned.

29 They clave to their brethren, their nobles, [g]and entered into a curse, and into an oath, [h]to walk in God's law, which was given †by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

g Deut. 29. 12, 14. Jer. 42. 21. Dan. 9. 11. h 2 Kin. 23. 3. 2 Chron. 34. 31. † Heb. by the hand of.

They clave to their brethren; they owned and ratified what the others had done in their names, declaring their assent to it by their words, or by the lifting up of their hands, as the manner was. *Into an oath,* i. e. an oath bound with a curse or imprecation upon themselves, in case they violated it.

30 And that we would not give [i]our daughters unto the people of the land, nor take their daughters for our sons:

i Ex. 34. 16. Deut. 7. 3. Ezra 9. 12, 14.

We would not give our daughters, to wit, in marriage. Having sworn obedience to God's laws in the general, they now do so to some particulars, wherein they had lately transgressed, or were most prone to transgress.

31 [k]And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the [l]seventh year, and the [m]exaction of †every debt.

k Ex. 20. 10. Lev. 23. 3. Deut. 5. 12. ch. 13. 15, &c. l Ex. 23. 11. Lev. 25. 4. Deut. 15. 1, 2 ch. 5. 12. m Deut. 15. 1, 2 ch. 5. 12. † Heb. every hand.

That we would leave the seventh year, i. e. leave the land at rest from ploughing or tilling it in that year, according to God's command, Exod. xxiii. 10, 11; Lev. xxv. 4. *The exaction of every debt,* Heb. *hand: debts* are called *hands,* because they are commonly contracted or confirmed by a bill under the hand of the debtor.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

To charge ourselves, i. e. every particular head or person among us; which they had warrant to do, both from the nature of the thing, because this was necessary to be done for the upholding of God's worship, and from the warrant of former examples in the like case, 2 Chron. xxiv. 5.

33 For [n]the shewbread, and for the [o]continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things,* and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.

n Lev. 24. 5, &c. 2 Chron. 2. 4. o See Num. 28. & 29.

Formerly *the shew-bread, and the continual meat-offering, and the continual burnt-offering,* were provided out of the treasuries of the temple, 1 Chron. xxvi. 20; and when those failed, out of the king's treasure, 2 Chron. xxxi. 3. But now, both these failing, provision is here made for them another way. *For the holy things,* i. e. for the sacrifices, all which were holy. *The sin-offerings;* which are particularly mentioned, as most necessary and suitable to their present state, which was exceeding sinful, and therefore miserable, and calling aloud for atoning sacrifices.

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34 And we cast the lots among the
p ch. 13. 31. Is. 40. 16. priests, the Levites, and the people, [p] for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our
q Lev. 6. 12. God, [q] as *it is* written in the law:

We cast the lots, to determine the time and order in which each of them should take the care of the business. *For the wood-offering;* for the wood, which was to be spent in great quantity, being used in every sacrifice, and formerly had been supplied out of the temple's treasures, or by the king; which could not now be done. *Into the house of our God*, i. e. into the place appointed to receive it in the buildings adjoining or belonging to the temple. *After the houses of our fathers*, i. e. according to our several families, which were to take the charge of it by course.

r Ex. 23. 19. & 34. 26. Lev. 19. 23. Num. 18. 12. Deut. 26. 2. 35 And [r] to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

The first-fruits of our ground, i. e. of the fruits of our ground. All the particulars of the first-fruits are exactly and distinctly mentioned, that none might pretend ignorance when they withheld any part of the priests' dues; which at that time especially the people were very prone to do, through poverty, or covetousness, or profaneness; and that the priests' rights might be firmly assured to them.

s Ex. 13. 2, 12, 13. Lev. 27. 26, 27. Num. 18. 15, 16. 36 Also the firstborn of our sons, and of our cattle, as *it is* written [s] in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

t Lev. 23. 17. Num. 15. 19, & 18. 12, &c. Deut. 18. 4. & 26. 2. 37 [t] And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and
u Lev. 27. 30. Num. 18. 21, &c. [u] the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

i. e. The tithes of all the fruits of the ground belonging to our several cities.

x Num. 18. 26. 38 And the priest the son of Aaron shall be with the Levites, [x] when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the
y 1 Chron. 9. 26. 2 Chron. 31. 11. house of our God, to [y] the chambers, into the treasure house.

The priest the son of Aaron, i. e. some priest or priests appointed to this work, that so neither the people might wrong the Levites, nor the Levites defraud the priests of their dues. *The Levites shall bring up* at their own charges. *Into the treasure-house*, to wit, of the temple; where it was laid up for the use of the priests.

z Deut. 12. 6, 11. 2 Chron. 31. 12. ch. 13. 12. 39 For the children of Israel and the children of Levi [z] shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers:
a ch. 13. 10, 11. [a] and we will not forsake the house of our God.

Unto the chambers, where are the vessels of the sanctuary; where other things belonging to the temple are laid up, and therefore these things also shall be put there. *And the priests that minister, and the porters, and the singers*, i. e. where also are the priests and others that minister in their courses, for whose use these provisions are made. *We will not forsake the house of our God*, i. e. we do here solemnly declare and engage ourselves that we will take care, from time to time, that the house and service of God be not neglected or forsaken for want of necessary provisions to support it.

CHAP. XI.

The rulers and the tenth man chosen by lot dwell at Jerusalem, 1, 2. *A catalogue of their names, numbers, and families*, 3—19. *The residue of the people dwell in other cities*, 20—36.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem [a] the holy city, and nine parts *to dwell* in *other* cities.
a ver. 18. Matt. 4. 5. & 27. 53.

The rulers of the people dwelt at Jerusalem, which their very office in some sort obliged them to do. *To bring one of ten to dwell in Jerusalem;* that the buildings of the city might be completed, and the honour and safety of it better provided for.

2 And the people blessed all the men, that [b] willingly offered themselves to dwell at Jerusalem.
b Judg. 5. 9.

Because they denied themselves, and their own safety and profit, for the public good; for this city was the butt of all the malicious plots of their enemies; and for the present it was rather chargeable than beneficial to its inhabitants; whereas the country did more easily and certainly afford them supplies.

c 1 Chron. 9. 2, 3. 3 ¶ [c] Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and [d] the Ne-
d Ezra 2. 43. thinims, and [e] the children of Solomon's
e Ezra 2. 55. servants.

The chief of the province, i. e. of Judea, which was now made a province. *To wit, Israel*, i. e. the generality of the people of Israel, whether of Judah, or Benjamin, or any other tribe; as appears by this general enumeration of all the inhabitants of the land, in which either the people of Judah and Benjamin are included under the title of Israel, or they are not here mentioned; which is absurd to think, because they made up the greatest number of them. And these he calls *Israel* rather than Judah, partly because there were many of the other tribes now joined and incorporated with them; and partly because none of the tribes of Israel, except Judah and Benjamin, dwelt in Jerusalem, as appears from the sequel.

f 1 Chron. 9 3, &c. 4 And [f] at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [g] Perez;
g Gen. 38. 29, *Pharez.*

The children of Judah and of Benjamin; for to these two tribes this city anciently and most properly belonged, although some also of other tribes dwelt in it; of which, and other things relating to this catalogue, see 1 Chron. ix. 3, &c. *Athaiah*, and his family and relations with him, and under him as their head, as appears from ver. 6.

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

Such were most proper for this place and time, because of its many enemies round about it.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son

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of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

So here were more of Benjamin than of Judah, because the city did chiefly and most properly belong to that tribe, as hath been noted before.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

Their overseer; the captain of their thousand.

h 1 Chron. 9. 10, &c.

10 [h]Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

One of the chief priests, who ruled with and under the high priest: see Numb. iii. 32; 1 Chron. ix. 11; 2 Chron. xix. 11; xxxi. 13.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, ‖ the son of *one of* the great men.

‖ Or, *the son of Haggedolim.*

i. e. Of a person then or lately eminent in valour, or worth, or dignity. Or, *of Gedolim*, or *Haggedolim*, a man so called.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, †*had* the oversight of [i]the outward business of the house of God.

† Heb. were over. i 1 Chron. 26. 29.

i. e. For those things belonging to the temple and its service, which were to be done without it, or abroad in the country, as for the gathering in of the voluntary contributions, or other necessary provisions, out of the several parts of the land. See 1 Chron. xxvi. 29.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

In prayer, i. e. in the public and solemn prayers and praises which were constantly joined with the morning and evening sacrifice, at which the singers were present, and praised God with a psalm or hymn, which this man began.

k ver. 1.

18 All the Levites in [k]the holy city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept †the gates, *were* an hundred seventy and two.

† Heb. *at the gates.*

20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

l See ch. 3. 26. ‖ Or, *the tower.*

21 [l]But the Nethinims dwelt in ‖ Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

i. e. Were to take care at Jerusalem for the supply of such things as were necessary for the temple and the service of God, from time to time, whilst others minded *the outward business*, ver. 16. And this office was very proper for them, both as they were Levites, to whose care those things belonged; and as they were singers, who were not to come to Jerusalem by turns, as other Levites, and as the priests did, but were constantly to reside there, and therefore were more capable of minding this business. Besides, their employment was not so frequent nor so great as some others were, and therefore they had more leisure for it.

m See Ezra 6. 8, 9. & 7. 20, &c. ‖ Or, *to a sure ordinance.*

23 For [m]*it was* the king's commandment concerning them, that ‖ a certain portion should be for the singers, due for every day.

For; or, *therefore;* for the following words contain either a reason why they were set over that business, or a recompence for it, or a provision that they might diligently attend to it. *The king's commandment;* either, 1. David's, who made this constitution. Or rather, 2. The kings of Persia, who is called simply *the king* in the next verse also; who took this care at the request and by the direction of Ezra or Nehemiah. Or this might be Nehemiah's command, which is called *the king's command*, because it was done by the king's deputy, or a commissioner whom the king empowered to do what he saw fit for the house and service of God, commanding all the people to obey him therein; as he had formerly done to Ezra, chap. vii. 18, 20, 23.

n Gen. 38. 30. *Zerah.* o 1 Chron. 18. 17. & 27. 34.

24 And Pethahiah the son of Meshezabeel, of the children of [n]Zerah the son of Judah, *was* [o]at the king's hand in all matters concerning the people.

At the king's hand, or, *on the king's part*, to determine civil causes and controversies between man and man by the laws of that kingdom, which peradventure he understood better than Nehemiah, and therefore was appointed for this work, but still under Nehemiah. Or, *according to the king's appointment*, as *the hand* is used, Numb. iv. 49, and elsewhere. *In all matters concerning the people;* either in civil differences between them, or in things between the king and people; as in matters of tribute, or grievances, &c., wherein this man possibly was chief justiciary under Nehemiah.

p Josh. 14. 15.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at [p]Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

Kirjath-arba: this and most of the other places here named had been destroyed by the Chaldeans; but the Jews now repaired the best of the ruinated houses, and by degrees rebuilt others.

26 And at Jeshua, and at Moladah, and at Bethphelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beersheba unto the valley of Hinnom.

31 The children also of Benjamin ‖ from Geba *dwelt* ‖ at Michmash, and Aija, and Beth-el, and *in* their villages,

‖ Or, *of Geba.* ‖ Or, *to Michmash.*

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32 *And* at Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Neballat,
35 Lod, and Ono, [q] the valley of craftsmen.

[q] 1 Chron. 4. 14.

Or, in *the valley*, &c. Or this is another place called *Ge-haharasim*.

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

Or, *for the Levites* (to wit, those of them who were not settled in Jerusalem) there were *divisions*, i. e. places appointed for them, and distributed among them.

CHAP. XII.

The priests, 1—7, *and Levites which came up with Zerubbabel*, 8. 9. *The succession of high priests*, 10—21. *Certain chief Levites*, 22—26. *The manner of dedicating the wall*, 27—43. *The offices of priests and Levites*, 44; *of singers and porters*, 45—47.

cir. 536. NOW these *are* the [a] priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: [b] Seraiah, Jeremiah, Ezra,

[a] Ezra 2. 1, 2.

[b] See ch. 10. 2—8.

The priests, i. e. *the chief of the priests*, as they are called here, ver. 7, to wit, the heads of those twenty-four courses which David appointed by Divine direction, 1 Chron. xxiv. And whereas there are twenty-four, and here but twenty-two, and ver. 12, &c. only twenty, the reason of this difference may possibly be this, because two of the twenty-four courses were extinct in Babylon, or at least none of them was then returned; and two of the persons here named, ver. 2, 5, to wit, Hattush and Maadiah, may be omitted in the account of the posterity of these persons, ver. 12, &c., because they had no posterity. Possibly these were not the same courses which David had appointed, but others which Zerubbabel and Joshua had constituted in imitation of that order as far as they could. *Ezra:* either this was another Ezra, or if it were the same mentioned Ezra vii., he lived to a great age; which may well be supposed, considering his great sobriety, and abstinence from those evil practices which shorten men's lives, and his great piety, to which God promised long life, and withal the special providence of God continuing him so long in such a season, wherein the church of God did greatly need his help and counsel.

2 Amariah, ‖ Malluch, Hattush,

‖ Or, *Melicu*, ver. 14.

In the repetition of Malluch's and some other men's names hereafter, ver. 14, &c., there are some small variations, which are very frequent in that language.

3 ‖ Shechaniah, ‖ Rehum, ‖ Meremoth,
4 Iddo, ‖ Ginnetho, [c] Abijah,

‖ Or, *Shebaniah*, ver. 14. ‖ Or, *Harim*, ver. 15. ‖ Or, *Meraioth*, ver. 15. ‖ Or, *Ginnethon*, ver. 16. [c] Luke 1. 5.

The progenitor of John the Baptist, Luke i. 5.

5 ‖ Miamin, ‖ Maadiah, Bilgah,
6 Shemaiah, and Joiarib, Jedaiah,
7 ‖ Sallu, Amok, Hilkiah, Jedaiah.

‖ Or, *Miniamin*, ver. 17. ‖ Or, *Moadiah*, ver. 17. ‖ Or, *Sallai*, ver. 20.

These *were* the chief of the priests and of their brethren in the days of [d] Jeshua.

[d] Ezra 3. 2. Hag. 1. 1. Zech. 3. 1.

Of their brethren, i. e. of the priests, who were their brethren.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, [e] *which was* over ‖ the thanksgiving, he and his brethren.

[e] ch. 11. 17. ‖ That is, *the psalms of thanksgiving.*

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

i. e. In the places where they were appointed to stand, and wait, and perform their office, one standing over against another, as it is explained, ver. 24, *ward over against ward;* for the Hebrew word is the same there and here. Others, *according to their turns*, or *courses*, of which see 1 Chron. xxv. 9.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

Here follows a catalogue of the Jewish high priests; which was the more necessary, because their times were now to be measured, not by the years of their kings, as formerly, but by their high priests. *Eliashib;* of whom see Neh. iii. 1; xiii. 4, 5.

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

Generally supposed to be the same man who was high priest in the days of Alexander the Great, as Josephus mentions; whence a great difficulty ariseth, how Nehemiah could mention this man, who seems not to have been high priest till many years after Nehemiah's death. But it seems not necessary that this *Jaddua* should be the same person, for he might be the father of that *Jaddua*, both being called by the same name; or, if he were the same, the blessing of a very long life might be given to this great and excellent governor, as it was to Ezra, that famous scribe, as was noted on ver. 1, and that for the very same reason. He might also live to see Jaddua, though not to see him high priest, which might be many years after. Or this passage might be put into this book by some sacred or inspired penman, there being some, though but few, such passages in the foregoing books of Scripture, which were added by succeeding men of God in after-times.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

As their fathers were priests in the days of Joshua, so in the days of Joiakim, the son of Joshua, the sons of those persons executed the priesthood in their fathers' steads, some of their fathers probably being yet living, and many of them now dead.

13 Of Ezra, Meshullam; of Amariah, Jehohanan;
14 Of Melicu, Jonathan; of Shebaniah, Joseph;
15 Of Harim, Adna; of Meraioth, Helkai;
16 Of Iddo, Zechariah; of Ginnethon, Meshullam;
17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;
18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;
19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;
20 Of Sallai, Kallai; of Amok, Eber;
21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

Either *Darius Codomanus*, and then what was said concerning *Jaddua*, ver. 11, must be in part repeated and applied here: or *Darius Nothus;* and so this *Jaddua* might be father to him who was in the days of Darius Codomanus, and of Alexander the Great.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the [f] chronicles, even until the days of Johanan the son of Eliashib.

[f] 1 Chron. 9. 14, &c.

In the book of the chronicles, i. e. in the public annals or registers, in which the genealogies of the several families were set down by the Jews with great exactness, as all persons agree.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, [g] according to the commandment of David the man of God, [h] ward over against ward.

[g] 1 Chron. 25, & 25, & 26. [h] Ezra 3. 11.

Of which see on ver. 9.

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25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the ‖ thresholds of the gates.

‖ Or, *treasuries, or, assemblies.*

To wit, of the temple, their watching-place being close by the thresholds of the gates, as it now is.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah [i]the governor, and of Ezra the priest, [k]the scribe.

i ch. 8. 9.

k Ezra 7. 6, 11. 443.

27 ¶ And at [l]the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, [m]both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

l Deut. 20. 5. Ps. 30, title.

m 1 Chr. 25. 6. 2 Chro. 5. 13. & 7. 6.

At the dedication of the wall; and of the gates, which are mentioned ver. 30; and of the city itself within the gates; which is here dedicated to God, and to his honour and service, not only upon a general account, by which we ought to devote ourselves, and all that is ours, to God; but upon a more special ground, because this was a place which God himself had chosen, and sanctified by his temple and gracious presence, and therefore did of right belong to him; whence it is oft called *the holy city*, as hath been observed before. And they restored it to God by this dedication, withal imploring the presence, and favour, and blessing of God to this city by solemn prayers, and praises, and sacrifices, wherewith this dedication was accompanied. See Deut. xx. 5; 1 Kings viii. 63; Ezra vi. 17; Psal. xxx. title. *Out of all their places*, to which they were now retired after that great and general assembly, chap. viii., ix., x.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

That they might be near at hand for the service of God, and of his house.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

Partly by sprinkling the water of purification upon them, by which the tabernacle and sacred utensils were purified, Numb. viii.; and partly by solemn prayers and sacrifices.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof* [n]*one* went on the right hand upon the wall [o]toward the dung gate:

n See ver. 38.

o ch. 2. 13. & 3. 13.

The princes of Judah, and *half of the people* with them, as it is expressed afterwards, ver. 38. *Upon the wall;* for the wall was broad and strong, and so ordered that men might conveniently walk upon it, as at this day it is in many cities. *On the right hand;* towards the south and east.

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

Ezra; not the scribe, as is evident from ver. 36, but another *Ezra*.

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons [p]with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

p Num. 10. 2, 8.

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with [q]the musical instruments of David the man of God, and Ezra the scribe before them.

q 1 Chron. 23. 5.

37 [r]And at the fountain gate, which was over against them, they went up by [s]the stairs of the city of David, at the going up of the wall, above the house of David, even unto [t]the water gate eastward.

r ch. 2. 14. & 3. 15.

s ch. 3. 15.

t ch. 3. 26. & 8. 1, 3, 16.

The stairs of the city of David; by which they went up to the hill of Zion, and city of David.

38 [u]And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond [x]the tower of the furnaces even unto [y]the broad wall;

u See ver. 31.

x ch. 3. 11.

y ch. 3. 8.

Over against them, to wit, on the other side of the city, northward and eastward. *The broad wall;* which they made thicker and stronger than the rest of the wall, for some special reason.

39 [z]And from above the gate of Ephraim, and above [a]the old gate, and above [b]the fish gate, [c]and the tower of Hananeel, and the tower of Meah, even unto [d]the sheep gate: and they stood still in [e]the prison gate.

z 2 Kings 14. 13. ch. 8. 16.

a ch. 3. 6.

b ch. 3. 3.

c ch. 3. 1.

d ch. 3. 32.

e Jer. 32. 2.

Waiting, as also their brethren did, that they might go together in due order into God's house, there to perfect the solemnity.

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

In the house of God, i. e. in the courts of the temple. *I, and the half of the rulers with me;* and Ezra, and the other half with him, as appears by comparing this with ver. 31, 36.

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers † sang loud, with Jezrahiah *their* overseer.

† Heb. *made their voice to be heard.*

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

Either their loud voices and instruments were heard to a great distance, or the fame of it was spread far and near.

44 ¶ [f]And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions ‖ of the law for the priests and Levites: † for Judah rejoiced for the priests and for the Levites † that waited.

f 2 Chron. 11. 11, 12. ch. 13. 5, 12, 13.

‖ That is, *appointed by the law.*

† Heb. *for the joy of Judah.*

† Heb. *that stood.*

For the offerings; such as they had lately engaged themselves to give, or other voluntary or prescribed offerings. *The portions of the law*, i. e. the foresaid first-fruits, and tithes, and other things which God by his law appointed for them. *Judah rejoiced for the priests and for the Levites that waited;* partly for the eminent gifts and graces which they observed in many of them; and partly for the great benefit which they had now received by their ministry; and therefore for the competent provision which hereby was made

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for them, that so they might wholly wait upon their office, to the people's edification and comfort.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, [g]according to the commandment of David, *and* of Solomon his son.

g 1 Chron. 25, & 26.

The ward of their God, i. e. that ward, or charge, or business which God had prescribed to them. *And the ward of the purification; and* in particular *the charge of purification*, i. e. of taking care that no unclean person or thing might enter into the house or courts of the Lord; which care did certainly belong to the porters, as is expressed, 2 Chron. xxiii. 19, and at this time, and in some sort, as it seems to the singers, who, besides their proper employment, *were* also *over the business of the house of God*, as is affirmed, chap. xi. 22; which being a general expression, may well comprehend, if it doth not principally design this, that they should take care to keep the house of God free from all pollution. And possibly as the porters were to take care that no unclean thing might enter there, so if it should through their inadvertency enter in, the singers were to remove it.

h 1 Chron. 25. 1, &c. 2 Chr. 29. 30.

46 For in the days of David [h]and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

David, and Asaph, and Heman, and Jeduthun, 1 Chron. xxv. 1; but Asaph only is mentioned here, as the most eminent and useful in that work. *There were chief of the singers;* there were some overseers, whose office it was to see that the singers were fit for and diligent in their work; and therefore they took care of it at this time.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: [i]and they ‖ sanctified *holy things* unto the Levites; [k]and the Levites sanctified *them* unto the children of Aaron.

i Num. 18. 21, 24.
‖ That is, *set apart.*
k Num. 18. 26.

They sanctified holy things, i. e. they sequestered or set apart the first-fruits and tithes from their own share, and devoted them to the use of the Levites, to whom they belonged. And so did the Levites by the tithe of the tithes. Thus they all conscientiously paid their dues to God, or his assigns, and did not profane those things which God had sanctified, nor take them to their own common use, as divers ungodly or covetous persons had formerly used to do when they had opportunity.

CHAP. XIII.

Upon the reading of the law separation is made between Israel and the mixed multitude, 1—3. *Nehemiah, at his return to Jerusalem, causeth the chambers to be cleansed*, 4—9. *He restoreth and reformeth the offices of the priests and Levites in the house of God*, 10—14; *and seeing the violation of the sabbath, he contendeth with the nobles of Judah*, 15—18. *He shutteth the gates, and setteth a watch at them*, 19—22. *The punishment of marrying with strange wives*, 23—28. *Nehemiah's prayer*, 29—31.

a Deut. 31. 11, 12. 2 Kin. 23. 2. ch. 8. 3, 8. & 9. 3. Is. 34. 16. + Heb. *there was read.* + Heb. *ears.* b Deut. 23. 3, 4.

ON that day [a]† they read in the book of Moses in the †audience of the people; and therein was found written, [b]that the Ammonite and the Moabite should not come into the congregation of God for ever;

On that day; not now presently after the dedication of the wall, and gates, and city, but upon a certain day, as that phrase is very commonly used in Scripture without any relation to the time or things mentioned next before it, to wit, when Nehemiah was returned again from the Persian court to Jerusalem, from which he had been absent for some considerable time, in which some errors and abuses had crept in, which now he endeavours to remove. *In the audience of the people;* partly because it was not only the priests', but also the people's, duty to study and understand God's law and their own duty; and partly that the people hearing that this was the express mind and will of the great God, might the more willingly yield to the following duties, some of which were attended with difficulty, and required self-denial. *Should not come into the congregation of God*, i. e. not be incorporated into the commonwealth of Israel, nor be joined with any Israelite in marriage relation, as appears from ver. 3; that practice being a plain comment upon this law. But of this and the next verse, see the notes on Deut. xxiii. 3, 4.

2 Because they met not the children of Israel with bread and with water, but [c]hired Balaam against them, that he should curse them: [d]howbeit our God turned the curse into a blessing.

c Num. 22 5. Josh. 24. 9, 10.
d Num. 23. 11. & 24. 10. Deut. 23. 5.

3 Now it came to pass, when they had heard the law, [e]that they separated from Israel all the mixed multitude.

e ch. 9. 2. & 10. 28.

i. e. All the heathenish people with whom they had contracted alliances. See chap. ix. 2; Ezra x. 3.

4 ¶ And before this, Eliashib the priest, †having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

† Heb. *being set over.* ch. 12. 44.

Eliashib the priest; the high priest, chap. iii. 1, or some other priest so called, there being divers Eliashibs in or about this time, Ezra x. 6, 24, 27, 36, though the first seems most probable, by comparing this verse with ver. 28, and with chap. xii. 10, 11. *The oversight of the chamber*, i. e. of the chambers, as appears from the following verse, and from ver. 9, where it is called *chambers*, and from the nature of the thing, the high priest having the chief power over the house of God, and all the chambers belonging to it. The singular number for the plural. *Allied unto Tobiah*, the Ammonite, and a violent enemy to God's people. So this is noted as a great blemish to Eliashib, and as the cause of his other miscarriage, noted ver. 5.

5 And he had prepared for him a great chamber, [f]where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, †[g]which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.

f ch. 12. 44.
† Heb. *the commandment of the Levites.*
g Num. 18. 21, 24.

He had prepared for him a great chamber; by removing the things which were in it, and uniting divers small chambers into one, and furnishing it for the use of Tobiah when he came to Jerusalem; whom he seems to have lodged there that he might have more free and secret communication with him, this being in a place where the people might not come.

6 But in all this *time* was not I at Jerusalem: [h]for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and †after certain days ‖ obtained I leave of the king:

h ch. 5. 14. cir. 434.
† Heb. *at the end of days.*
‖ Or, *I earnestly requested.*

All this time was not I at Jerusalem; and Eliashib took the occasion of my absence to do these things, supposing that I would no more return thither. *Came I unto the king*, to wit, from Jerusalem; where he had been once and again. *After certain days.* Heb. *in the end of days*, or *of a year*, as that word oft signifies.

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in [i]preparing him a chamber in the courts of the house of God.

i ver. 1, 5.

8 And it grieved me sore: therefore I cast forth all the houshold stuff of Tobiah out of the chamber.

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It grieved me sore, that so sacred a place should be polluted by one who in many respects ought not to have come there, being no priest, a stranger, an Ammonite, and one of the worst of that people; and that all this should be done by the permission and order of the high priest, who by his office should have punished and reformed these things in others.

9 Then I commanded, and they [k] cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

k 2 Chro. 29. 5, 15, 16, 18.

They cleansed the chambers, by such means and rites as were then usual in such cases. See Numb. xix. 9.

10 ¶ And I perceived that the portions of the Levites had [l] not been given *them:* for the Levites and the singers, that did the work, were fled every one to [m] his field.

l Mal. 3. 8.

m Num. 35. 2.

The portions of the Levites had not been given them; which might be either, 1. From this corrupt high priest Eliashib, who took their portions, as he did the sacred chambers, to his own use, or employed them for the entertainment of Tobiah, and his other great allies. Or, 2. From the people, who either out of covetousness reserved them to themselves, contrary to their own solemn agreement and covenant, chap. x. 37; or were so offended at Eliashib's horrid and manifest abuse of sacred things, that they abhorred the offering and service of God, as others did upon a like occasion, 1 Sam. ii. 17, and therefore neglected to bring in their tithes, &c., which they knew would be perverted to bad uses. *Were fled every one to his field;* to his possession in the country, being forced to do so for a livelihood.

11 Then [n] contended I with the rulers, and said, [o] Why is the house of God forsaken? And I gathered them together, and set them in their † place.

n ver. 17, 25.
Prov. 28. 4.
o ch. 10. 39.
† Heb. *standing.*

I sharply reproved those priests to whom the management of these things was committed, for neglect of their duty, and breach of their late solemn promise. *Why is the house of God forsaken?* you have not only injured men in withholding their dues, but you have occasioned the neglect of God's house and service. *I gathered them together* to Jerusalem, from their several country possessions, in which they were dispersed. *Set them in their place;* restored them to the exercise of their office.

12 [p] Then brought all Judah the tithe of the corn and the new wine and the oil unto the ‖ treasuries.

p ch. 10. 38, 39. & 12. 44.
‖ Or, *storehouses.*

Partly out of the respect which they had to Nehemiah, and to his command; and partly because they saw they would be applied to their proper uses, and not abused, as they had been.

13 [q] And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and † next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted [r] faithful, and † their office *was* to distribute unto their brethren.

q ch. 12. 44.
2 Chr. 31. 12.
† Heb. *at their hand.*
r ch. 7. 2.
1 Cor. 4. 2.
† Heb. It was upon *them.*

Zadok the scribe; the ecclesiastical scribe, who was to keep the accounts of the receipts and disbursements. *They were counted faithful;* by common fame, and the consent of those who knew them. Such he now sought out the more diligently, because he had late experience of the perfidiousness of the former trustees. *To distribute unto their brethren,* according to their several families, as the law had prescribed.

14 [s] Remember me, O my God, concerning this, and wipe not out my † good deeds that I have done for the house of my God, and for the ‖ offices thereof.

s ver. 22, 31. ch. 5. 19.
† Heb. *kindnesses.*
‖ Or, *observations.*

Concerning this: what I have done with an upright heart for thy house and service be pleased graciously to accept, and remember for my good, according to thy promise.

15 ¶ In those days saw I in Judah *some* treading wine presses [t] on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, [u] which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

t Ex. 20 10.
u Jer. 17. 21, 22. Ezek. 20. 21.

I protested against the action, and admonished them to forbear it.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

Which brought fish, which they might take in the sea near Joppa, or bring from Tyre to Joppa by sea, and thence to Jerusalem, which was but a small journey. *In Jerusalem,* the holy city, where God's house and presence was, and where the great judicatories of the nation were. So this is added as an aggravation of their sin, that this was done with manifest contempt both to God and men.

17 [x] Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

x ver. 11.

The nobles of Judah, i. e. their chief men and rulers; whom he chargeth with this sin, because though others did it, it was by their countenance or connivance, and they should and might have punished and restrained it.

18 [y] Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

y Jer. 17. 21, 22, 23.

All this evil upon us; which you so well and sadly remember, that I need not tell you the particulars.

19 And it came to pass, that when the gates of Jerusalem [z] began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: [a] and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

z Lev. 23. 32.
a Jer. 17. 21, 22.

When the gates of Jerusalem began to be dark; which was about sun-setting, by reason of the mountains which were *round about* and near *Jerusalem,* Psal. cxxv. 2. *Some of my servants set I at the gates,* out of a diffidence in those to whom the keeping of the gates was committed.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye † about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

† Heb. *before the wall?*

I will lay hands on you; I will punish you, and seize your goods. For this was a temptation to covetous or needy Jews, that lived in or near the city, to steal opportunities of buying their commodities, which then they might do with more advantage.

22 And I commanded the Levites that [b] they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. [c] Remember me, O my God, *concerning* this also, and spare me according to the ‖ greatness of thy mercy.

b ch. 12. 30.
c ver. 14, 31.
‖ Or, *multitude.*

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That they should cleanse themselves; partly because the work they were now set upon, though common in its nature, yet was holy in design of it, and had respect unto the sabbath; and partly because the day in which they were to do this was the sabbath day, for the observation whereof they were obliged to prepare and purify themselves. *Keep the gates;* either, 1. The gates of the temple. But a particular command was superfluous in that case, because it was their constant work and charge to do this, both sabbath days and every day. Or rather, 2. The gates of the city; for of them he spake last, ver. 19; and not daring to trust the common porters of those gates, not being able always to employ his men in that work, he committeth the charge of them for the present season, and upon the sabbath days, to the Levites, to whom the care of sanctifying the sabbath did properly belong. *According to the greatness of thy mercy;* whereby he intimates, that though he mentioned his good works as things wherewith God was well pleased, and which he had promised to reward, yet he neither did nor durst trust to their merit, or his own worthiness; but when he had done all, he judged himself an unprofitable servant, and one that needed God's infinite mercy and indulgence to pardon all his sins, and particularly those infirmities and corruptions which adhered to his good deeds.

cir. 434.
† Heb. *had made to dwell* wit. them.
[d] Ezra 9. 2.

23 ¶ In those days also saw I Jews *that* †[d] had married wives of Ashdod, of Ammon, *and* of Moab:

Ashdod; a city of the Philistines, 1 Sam. v. 1, 2, &c.

† Heb. *they discerned not to speak.* ‡ Heb. *of people and people.*

24 And their children spake half in the speech of Ashdod, and † could not speak in the Jews' language, but according to the language † of each people.

Which their mothers instilled into them, together with their principles and manners.

[e] ver. 11. Prov. 28. 4. ‖ Or, *reviled them.*

25 And I [e] contended with them, and ‖ cursed them, and smote certain of them, and plucked off their hair, and made

[f] Ezra 10. 5. ch. 10. 29,30.

them [f] swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

Cursed them, i. e. caused them to be excommunicated and cast out of the society and privileges of God's people. This and the following punishments were justly inflicted upon them, because this transgression was contrary both to a very plain and express law of God, and also to their own late solemn covenants and promises, of which see Ezra x.; Neh. x. 30. *Smote certain of them*, i. e. I caused to be beaten with stripes, according to the law, Deut. xxv. 2, those whose faults were most aggravated by their quality or other circumstances; to whom he added this punishment over and besides the former. *Plucked off their hair*, or, *shaved them*. The hair was an ornament and ensign of liberty among the eastern nations; and baldness was a disgrace and token of slavery and sorrow. See Isa. iii. 24; xv. 2; Jer. xlviii. 37; Ezek. xxix. 18.

[g] 1 Kings 11. 1, &c.
[h] 1 Kings 3. 13.
[i] 2 Chr. 1. 12. 2 Sam. 12. 24.
[k] 1 Kings 11. 4, &c.

26 [g] Did not Solomon king of Israel sin by these things? yet [h] among many nations was there no king like him, [i] who was beloved of his God, and God made him king over all Israel: [k] nevertheless even him did outlandish women cause to sin.

[l] Ezra 10. 2.

27 Shall we then hearken unto you to do all this great evil, to [l] transgress against our God in marrying strange wives?

Shall we then hearken unto you? shall we justify our action by permitting or not punishing it? God forbid.

[m] ch. 12. 10, 22.

28 And *one* of the sons [m] of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.

Joiada; said by Josephus to be that Manasses who by Sanballat's interest procured liberty to build the Samaritan temple in Mount Gerizim; to which those priests who had married strange wives, or been otherwise criminal, betook themselves, and with or after them others of the people in the same or like circumstances. *I chased him from me*, i. e. from my presence and court, and from the city and temple, and all the privileges of the priesthood, and from the whole congregation and church of Israel, whereof I am a member.

[n] ch. 6. 14. † Heb. *for the defilings.* [o] Mal. 2. 4, 11, 12.

29 [n] Remember them, O my God, † because they have defiled the priesthood, and [o] the covenant of the priesthood, and of the Levites.

That covenant made between me and his progenitors for themselves and their posterity, whereby I promised to give them *an everlasting priesthood*, Numb. xxv. 12, 13, and they covenanted with me that they would faithfully and holily execute that sacred function according to the rules which I gave them, whereby, among other things, they were enjoined to keep themselves pure from all unlawful marriages, and from all other things which might pollute them or the priesthood.

[p] ch. 10. 30. [q] ch. 12. 1, &c.

30 [p] Thus cleansed I them from all strangers, and [q] appointed the wards of the priests and the Levites, every one in his business;

[r] ch. 10. 34. [s] ver. 14, 22.

31 And for [r] the wood offering, at times appointed, and for the firstfruits. [s] Remember me, O my God, for good.

For the wood-offering and the first-fruits; and particularly I took care for these things, because they had been lately neglected.

THE BOOK OF

ESTHER.

THIS book was constantly received for a part of the canon of the Scripture by the people of the Jews, whose authority herein is the more considerable, because *to them were committed the oracles of God*, Rom. iii. 2, to keep them safely, and transmit them carefully to posterity. And it is a very strong presumption that they were true to their trust, that our blessed Lord, and his holy apostles, who taxed the Jews with many faults, both greater and less, never charged them with unfaithfulness herein; which, if the Jews had been guilty, they would certainly have done, and by their office were obliged to do it, for the instruction and caution of the Christian church, whose faith was built no less upon the writings of the prophets than upon the doctrine of the apostles. The penman of it is both by Jewish and Christian interpreters, ancient and modern, thought to be Mordecai; who was both a holy man of God, and a principal actor in this history; and therefore who so fit and proper for it as himself?

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CHAP. I.

Ahasuerus and Vashti make a royal banquet, 1—9. *He sends for Vashti,* 10, 11. *She refuseth to come,* 12. *He consulteth his wise men about it,* 13—15. *Their judgment and advice to put her away.* 16—20. *He maketh the decree of men's sovereignty in their own houses,* 21, 22.

B. C. cir. 521. NOW it came to pass in the days of [a] Ahasuerus, (this *is* Ahasuerus which reigned, [b] from India even unto Ethiopia, [c] *over* an hundred and seven and twenty provinces:)

a Ezra 4. 6. Dan. 9. 1. b ch. 8. 9. c Dan. 6. 1. 1 Esd. 3. 2.

Quest. Who was this king? *Answ.* It is confessed and manifest that this was one of the kings of Persia; but which of them it was is not yet agreed, nor is it of any necessity for us now to know. But it is sufficiently evident that this was either, 1. Darius Hystaspes, as divers both Jewish and Christian writers affirm; for his kingdom was thus vast, and he subdued India, as Herodotus reports; and one of his wives was called *Atossa*, which differs little from *Hadassah*, which is Esther's other name, Esth. ii. 7. Or, 2. Xerxes, whose wife, as Herodotus notes, was called *Amestris*, which is not much differing from *Esther;* by whom all these things were transacted whilst he was potent and prosperous, before his unhappy expedition against the Grecians. Or, 3. Artaxerxes Longimanus, to whom the characters of Ahasuerus represented in this book do not disagree. And whereas it is objected, that by this account Mordecai must be a man of about a hundred and forty years, and consequently Esther, who is called his *uncle's daughter*, chap. ii. 7, must be too old to make a wife for the king; as for Mordecai, it may be granted, there being divers instances of persons of greater age than that in sacred and profane historians; and for Esther, it may be said that she was his uncle's granddaughter, nothing being more frequent than for the names of *sons* or *daughters* to be given to more remote posterity. *An hundred and seven and twenty provinces;* so seven new provinces were added to those hundred and twenty mentioned Dan. vi. 1.

2 *That* in those days, when the king Ahasuerus [d] sat on the throne of his kingdom, which *was* in [e] Shushan the palace,

d 1 Kings 1. 46. e Neh. 1. 1.

Sat on the throne of his kingdom, i. e. either was lately advanced to it, or rather was settled in the peaceable possession of it. *The palace;* or, *the castle;* or, *the chief* or *royal city*, as both Jewish and Christian interpreters render it. Shushan might be the proper name of the palace, which thence was given to the whole city. Here the kings of Persia used to keep their courts chiefly in winter, as ordinarily they were in Ecbatana in summer.

cir. 519. 3 In the third year of his reign, he [f] made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

f Gen. 40. 20. ch. 2. 18. Mark 6. 21.

The power of Persia, i. e. the mighty men; the chief officers of state, and commanders of all his forces; whom by this splendid entertainment he endeavoured to oblige and assure to himself.

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

Making every day a magnificent feast, either for all his princes, or for some of them, who might come to the feast successively, as the king ordered them to do. The Persian feasts are much celebrated in authors for their length and luxury.

5 And when these days were expired, the king made a feast unto all the people that were † present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

† Heb. *found.*

All the people that were present; both such as constantly resided there, and such as were come thither upon their occasions, of whatsoever condition or quality. *In the court of the garden:* the Persian gardens were exceeding large and pleasant.

6 *Where were* white, green, and ‖ blue, *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: [g] the beds *were of* gold and silver, upon a pavement ‖ of red, and blue, and white, and black, marble.

‖ Or, *violet.* g Cant. 3. 10. Esth. 8. 15. Amos 3. 12. & 6. 4. ‖ Or, *of porphyre, and marble, and alabaster, and a piece of blue colour.*

The beds; for in those eastern countries and ancient times they did not sit at tables, as we do, but rested or leaned upon beds; of which we have many testimonies, both in Scripture, as Esth. vii. 8; Amos ii. 8; vi. 4; John xiii. 23, and in all other authors.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and † royal wine in abundance, † according to the state of the king.

† Heb. *wine of the kingdom.* † Heb. *according to the hand of the king.*

8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

According to the law, none did compel, i. e. according to this law which the king had now made, that none should compel another to drink more than he pleased; which the Persians and other loose and heathenish nations used to do, though that practice was condemned by the wise and sober heathens, and among others by this great prince. Or, *no man did compel* another to drink, *according to the law*, i. e. as by the laws or orders of the Persians prescribed and used in their feasts they might have done, if not restrained by this law.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

Whilst the king entertained the men; for this was the common custom of the Persians, that men and women did not feast together, but in several places.

10 ¶ On the seventh day, when [h] the heart of the king was merry with wine, he commanded Mehuman, Biztha, [i] Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven ‖ chamberlains that served in the presence of Ahasuerus the king,

h 2 Sam. 13. 28. i ch. 7. 9. ‖ Or, *eunuchs.*

Chamberlains, or *eunuchs;* which were much in use and in favour in the eastern courts, and particularly with the Persian emperors, as ancient histories inform us.

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* † fair to look on.

† Heb. *good of countenance.*

12 But the queen Vashti refused to come at the king's commandment † by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

† Heb. *and it was by the hand of his eunuchs.*

Vashti refused to come; being favoured in this refusal by the laws and customs of Persia, which was to keep men's wives, and especially queens, as much as might be from the view of other men.

13 ¶ Then the king said to the [k] wise men, [l] which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

k Jer. 10. 7. Dan. 2. 12. Matt. 2. 1. l 1 Chron. 12. 32.

Which knew the times; either, 1. The histories of former times, what princes have done in such cases as this was. Or, 2. Things done or to be done in time; what was just and fit to be done, or what was the *law and judgment* in these cases, as the following words explain it, and how and when things were to be done. See my notes on 1 Chron. xii. 32. *Times* are oft put in Scripture and other authors for the things done in them, by a common figure called a metonymy of the adjunct. *So was the king's manner*, to wit, to consult with them in all matters of moment.

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14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the [m] seven princes of Persia and Media, [n] which saw the king's face, *and* which sat the first in the kingdom;)

m Ezra 7.14.
n 2 Kings 25. 19.

Which saw the king's face; which had constant freedom of access to the king, and familiar converse with him; which is thus expressed, because the Persian kings were very seldom seen by their subjects. *Which sat the first in the kingdom;* which were his chief counsellors and officers, and had the precedency from all others.

15 † What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

† Heb. *What to do.*

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

Memucan, though last named, spake first, either because the king first asked him; or because he was the chief of them all, either in dignity or in reputation; or because it then was, as now it is in many places, the custom for the youngest counsellors or judges to deliver their opinion first. *To all the people;* by giving them an example and encouragement to contemn and disobey their husbands. It is a crime of a high nature, and therefore deserves an exemplary punishment.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall [o] despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

o Eph. 5. 33.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

Contempt in the wives, and thereupon *wrath* in the husbands; and consequently strife in families; which may produce great and general mischiefs.

19 † If it please the king, let there go a royal commandment † from him, and let it be written among the laws of the Persians and the Medes, † that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate † unto another that is better than she.

† Heb. *If it be good with the king.*
† Heb. *from before him.*
† Heb. *that it pass not away,* ch. 8. 8. Dan. 6. 8, 12, 15.
† Heb. *unto her companion.*

If it please the king, which this cunning politician knew it would do. *That it be not altered;* which caution was necessary for his own security; for if the queen should recover her state and the king's favour, he was most likely to fall into his displeasure.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall [p] give to their husbands honour, both to great and small.

p Eph. 5. 33. Col. 3. 18. 1 Pet. 3. 1.

21 And the saying † pleased the king and the princes; and the king did according to the word of Memucan:

† Heb. *was good in the eyes of the king.*

The saying pleased the king and the princes; partly because their own authority and interest was concerned in it; and especially by the singular providence of God, who designed to bring about his own great work by this small occasion.

22 For he sent letters into all the king's provinces, [q] into every province according to the writing thereof, and to every people after their language, that every man should [r] bear rule in his own house, and † that *it* should be published according to the language of every people.

q ch. 8. 9.
r Eph. 5. 22, 23, 24. 1 Tim. 2. 12.
† Heb. *that one should publish it according to the language of his people.*

That all sorts of persons, not men only, (who by study or travel many times understand divers languages,) but the women also, might understand it, and therefore be inexcusable if they did not comply with it; for which end it was not only written in each language, for that writing might come but to few hands, but moreover it was published in the several cities and towns by such persons as used to publish the king's edicts. Others, *that he should speak in the language of his own people,* i. e. that men should not, in compliance with their wives, who were oft of other nations and languages, inure themselves to it, and bring their wives' language into the family; but that men should use their own proper language, and cause their wives and children to use it; this being one sign of dominion, and therefore frequent after this time among the Greeks and Romans, who, together with their victorious arms, brought in their language into other countries, and in a great measure imposed it upon them.

CHAP. II.

The virgins of the kingdom being gathered together, a queen is to be chosen, 1—4. *Esther, nursed by Mordecai, is chosen to be one of the virgins,* 5—8; *and preferred before the rest,* 9—11. *The manner of her purification,* 12—14. *She pleaseth the king, and is made queen,* 15—17. *The king makes a feast for his princes and servants,* 18—20. *Mordecai discovereth a treason against the king,* 21, 22; *which is recorded in their chronicles,* 23.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and [s] what was decreed against her.

513.
s ch. 1. 19, 20.

He remembered Vashti with grief and shame, that in his wine and rage he had so severely punished, and so irrevocably rejected, so beautiful and desirable a person, and that for so small a provocation, to which she was easily led by the modesty of her sex, and by the laws and customs of Persia.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

The king's servants, for their own interests, were obliged to quiet the king's mind, and procure him another amiable consort.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, † unto the custody of ‖ Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

† Heb. *unto the hand.*
‖ Or, *Hegai,* ver. 8.

Keeper of the women; either, 1. Of the virgins, who are oft called *women,* as here, ver. 11, 12, and elsewhere. So it is a synecdoche. Or, 2. Of all the women, both virgins and concubines; only the virgins he himself took care of, as requiring more care and caution, and the concubines he committed to Shaashgaz, ver. 14, his deputy. *For purification,* i. e. to cleanse them from all impurities and indecencies, to anoint, and perfume, and adorn, and every way prepare them for the king's presence and service; for the legal purifications of the Jews he never regarded.

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ *Now* in Shushan the palace there was a

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certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

b 2 Kings 24. 14, 15. 2 Chron. 36. 10, 20. Jer. 24. 1. ‖ Or, *Jehoiachin*, 2 Kin. 24. 6.

6 [b]Who had been carried away from Jerusalem with the captivity which had been carried away with ‖Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

Who had been carried away: this may be referred either, 1. To Kish, Mordecai's grandfather last mentioned; or, 2. To Mordecai, who *was then carried away*, either, 1. In the loins of his parents, in which sense Levi is said to *be tithed in Abraham*, Heb. vii.; and as those persons named Ezra ii. are said to have *been carried away by Nebuchadnezzar*, Ezra ii. 1, which is not true of the most of them in their own persons, but only as in their fathers' loins. Or, 2. In his own person; and then indeed he was a man of more than ordinary years. But of that see the notes on chap. i. 1.

† Heb. *nourished.* Eph. 6. 4. c ver. 15.

7 And he †brought up Hadassah, that *is*, Esther, [c]his uncle's daughter: for she had neither father nor mother, and the maid *was* †fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

† Heb. *fair of form, and good of countenance.*

That is, Esther; Hadassah was her Hebrew name before her marriage, and she was called *Esther* by the king after it.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were [d]gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

d ver. 3.

Esther was brought, or *taken*, and that by force, as that word oft signifies. So great was the power and tyranny of the Persian kings, that they could and did take what persons they liked to their own use.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her [e]things for purification, with †such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and †he preferred her and her maids unto the best *place* of the house of the women.

e ver. 3, 12. † Heb. *her portions.* † Heb. *he changed her.*

The maiden pleased him; partly because she was very beautiful, and therefore he supposed she would be very acceptable to the king, which would be his advantage; and partly by the Divine Power, which moveth the hearts of men which way he pleaseth.

f ver. 20.

10 [f]Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it*.

Lest the knowledge hereof should either make her contemptible or odious, or bring some inconvenience to the whole nation, as things might happen. But there was also a hand of God in causing this to be concealed, for the better accomplishment of that which he designed, though Mordecai was ignorant of it.

11 And Mordecai walked every day before the court of the women's house, †to know how Esther did, and what should become of her.

† Heb. *to know the peace.*

cir. 515.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

According to the manner of the women; who were kept so long, partly, for their better purification, as it here follows; partly, out of state, as that which became so great a king; and partly, that being so long in safe custody, the king might be sure that the child begotten upon any of them was his own. *With oil of myrrh;* which is useful both for making the skin exactly clean, and smooth, and solid, and for giving strength and vigour to the body. *With sweet odours;* which was the more necessary, because the bodies of men and women in those hot countries did of themselves yield very ill scents, if not corrected and qualified by art.

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

Then thus; thus purified and prepared; and *thus* as it follows. *Whatsoever she desired*, for ornament, or by way of attendance.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Darius Nothus is reckoned to have had three hundred and sixty *concubines*.

15 ¶ Now when the turn of Esther, [g]the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

cir. 513. g ver. 7.

She required nothing, to show that she was not desirous to please the king, and that she was brought to the king without and against her own inclination and choice. *Esther obtained favour in the sight of all them that looked upon her*, i. e. was admired by them for her beauty.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

Into his house royal; and into his bed, as is implied; to which it is not strange if she, though a virtuous person, did in those circumstances yield, considering the infirmity of human nature, and of that sex, and the state of those times, when plurality of wives was permitted, and concubines were owned as wives; and these virgins were by this action made his wives or concubines. Besides, it is not known to us whether Mordecai and Esther had not direction or a dispensation from God in this matter; it being certain that God can dispense with his own positive laws.

17 And the king loved Esther above all the women, and she obtained grace and ‖favour †in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

‖ Or, *kindness.* † Heb. *before him.*

18 Then the king [h]made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a †release to the provinces, and gave gifts, according to the state of the king.

cir. 514. h ch. 1. 3. † Heb. *rest.*

He made a release to the provinces, i. e. he took off a good part of those heavy taxes which the Persian kings laid upon their people.

19 And when the virgins were gathered toge-

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ther the second time, then Mordecai sat
1 ver. 21. ch. 3. 2. [1]in the king's gate.

The second time; either, 1. When Esther, with others, were brought to the king's house, as it was decreed above, ver. 2, 3, which is called *the second time*, because they had taken this course once before, when Vashti was chosen queen. But there is no mention of any such former use; and by the manner of proposing it seems to have been a new project. Or, 2. Since Esther was declared queen; for though that point was determined, the king's lust was not yet satisfied; and therefore being pleased with the former experiment, he desired another collection of virgins, whom he might make his concubines. And this seems best to agree with the following words. For it is not probable that Mordecai sat at the king's gate till Esther was queen; for till then he only *walked before the court of the women's house*, as is expressed, ver. 11. *Mordecai sat in the king's gate;* either, 1. Voluntarily, to learn the progress of affairs. Or rather, 2. By office, as one of the king's guard or ministers; being advanced to this place by Esther's favour, though without any discovery of her relation to him.

k ver. 10. 20 [k]Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

l See Esth. 12. 1. 21 ¶ [l]In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, ‖Bigthan and Teresh, of those which kept †the door, were wroth, and sought to lay hand on the king Ahasuerus.

‖ Or, *Bigthana*, ch. 6. 2. † Heb. *the threshold.*

Which kept the door; either, 1. Of the king's chamber. Or, 2. Of his court; and so they sat in the gate, as Mordecai did, who by that means contracting some familiar acquaintance with them, might make some discovery of their minds and design. *Sought to lay hand*, i. e. violent hand; to kill him, as this phrase is used, chap. iii. 6, and elsewhere.

m ch. 6. 2. 22 And the thing was known to Mordecai, [m]who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it
n ch. 6. 1. was written in [n]the book of the chronicles before the king.

This may be referred, either, 1. To the writing, to note that this was written in the king's presence by scribes, who were continually present with the king to write all remarkable passages happening in the court from time to time. Or, 2. To the book, which was laid up before the king, that he might more easily and frequently peruse it for his own delight or direction.

CHAP. III.

Haman is advanced by the king, 1, 2. *Being despised by Mordecai, he seeketh to destroy all the Jews,* 2—6. *He casteth lots,* 7; *and accusing the Jews to the king, obtaineth a decree to put them to death,* 8—11. *Letters issued out to destroy all the Jews,* 12—15.

cir. 510. AFTER these things did king Ahasuerus
a See Esth. 16. 10, 11. b Num. 24. 7. 1 Sam. 15. 8. promote [a]Haman the son of Hammedatha the [b]Agagite, and advanced him, and set his seat above all the princes that *were* with him.

The Agagite, i. e. an Amalekite of the royal seed of that nation, whose kings were commonly and successively called Agag, as hath been observed before. It is true, he is called a Macedonian in the apocryphal additions to this book; and so he might be by his birth or habitation in that place, though by his original he was of another people. *Set his seat above all the princes that were with him;* gave him the first place and seat, which was next to the king. Compare 2 Kings xxv. 28.

2 And all the king's servants, that *were*
c ch. 2. 19. [c]in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai
d ver. 5. Ps. 15. 4. Esth. 13. 12. [d]bowed not, nor did *him* reverence.

The reason of which obstinate refusal was, either, 1. The quality of the person; that he was not only an infamously wicked man, and a heathen, but of that nation which God had obliged the Israelites to abhor and oppose from generation to generation; and therefore he durst not show outward respect to a man whom he did and ought inwardly to contemn. Or rather, 2. The nature of the thing; for the worship required was not only civil, but Divine; which as the kings of Persia did undoubtedly arrogate to themselves, and expect and receive from their subjects and others who came into their presence, as is affirmed by divers authors; so they did sometimes impart this honour to some of their chief favourites, that they should be adored in like manner. And that it was so here seems more than probable, because it was wholly superfluous, and almost ridiculous, to give an express and particular command to *all the king's servants that were in the king's gate*, as here it was, to pay a civil respect to so great a prince, which of course they used and were ever obliged to do; and therefore a Divine honour must be here intended. And that a Jew should deny this honour, or the outward expressions of it, to such a person, is not strange, seeing the wise and sober Grecians did positively refuse to give this honour to the kings of Persia themselves, even when they were to make their addresses to them; and one Timocrates was put to death by the Athenians for worshipping Darius in that manner.

3 Then the king's servants, which *were*
e ver. 2. in the king's gate, said unto Mordecai, Why transgressest thou the [e]king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

Whether Mordecai's matters would stand, i. e. whether he would persist in his refusal, and what the event of it would be. *He had told them that he was a Jew;* and therefore did not deny this reverence to Haman out of pride, or any personal grudge against him, much less out of a rebellious mind and contempt of the king's authority and command; but merely out of conscience, because he was a Jew, who was obliged to give this honour to none but to God only.

5 And when Haman saw that Mordecai
f ver. 2. ch. 5. 9. g Dan. 3. 19. [f]bowed not, nor did him reverence, then was Haman [g]full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore
h Ps. 83. 4. Haman [h]sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

He thought scorn; he thought that particular vengeance was unsuitable to his quality, and to the greatness of the injury. *Haman sought to destroy all the Jews;* which he attempted, partly, from that implacable hatred which, as an Amalekite, he had against them; partly, from his rage against Mordecai; and partly, from Mordecai's reason of this contempt, because *he was a Jew*, which, as he truly judged, extended itself to all the Jews, and would equally engage them all in the same neglect and hatred of his person.

7 ¶ In the first month, that *is*, the 510.
month Nisan, in the twelfth year of king Ahasuerus, [i]they cast Pur, that *is*, the lot, i ch. 9. 24. before Haman from day to day, and from

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month to month, *to* the twelfth *month*, that *is*, the month Adar.

The diviners cast lots, according to the custom of those ancient and eastern people, what day and what month would be most lucky, not for his success with the king, (of whose compliance with his request he made no doubt,) but for the most effectual and universal extirpation of the Jews; wherein appears both his implacable malice, and unwearied diligence in seeking vengeance of them with so much and so long trouble to himself; and God's singular providence in disposing the lot to that time, that so the Jews might have sufficient space of time to get the decree reversed, as they did.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and [k] their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not † for the king's profit to suffer them.

k Ezra 4. 13. Acts 16. 20.

+ Heb. meet, or, equal.

There is a certain people, mean and contemptible, not worthy to be named. *Dispersed among the people;* who therefore, if tolerated, may poison all thy subjects with their pernicious principles; and whom thou mayst easily crush without any great noise or difficulty. *In all the provinces of thy kingdom;* for though many of their brethren were returned to their own land, yet great numbers of them staid behind, either because they preferred their ease and worldly commodities before their spiritual advantages, or because they wanted conveniency or opportunity for a remove, which might happen from divers causes. *Their laws are diverse from all people;* they have peculiar and fantastical rites, and customs, and religion; and therefore are justly offensive to all thy people, and may either infect them with their conceits, or occasion great dissensions and distractions among them. *Neither keep they the king's laws;* as is manifest by Mordecai's bold contempt of thy late edict concerning me, which being done by him as a Jew, the whole nation are involved in his crime, and are prepared to do so when they have occasion. *It is not for the king's profit to suffer them* to live in his kingdom. I do not seek herein so much my own revenge as thy service.

9 If it please the king, let it be written † that they may be destroyed: and I will † pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

+ Heb. *to destroy them.*
+ Heb. *weigh.*

Let it be written; let there be a written edict from the king. *Ten thousand talents of silver;* whether these were Hebrew, or Babylonish, or Grecian talents we cannot certainly know; but whichsoever they were, it was a vast sum to be paid out of his own estate, which he was willing to sacrifice to his revenge. *The charge of the business;* either, 1. Of this business, to wit, of destroying the Jews; which as soon as they have procured to be done, I will pay the money into their hands, that by them it may be paid into the king's exchequer. Or rather, 2. Of the king's business, or of the treasures, as is implied in the following words. I will pay it to the king's receivers, that they may put it into the king's treasures.

10 And the king [l] took [m] his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' ‖ enemy.

l Gen. 41. 42. m ch. 8. 2, 8.

‖ Or, oppressor, ch. 7. 6.

Gave it unto Haman; that he might keep it as a badge of his supreme authority under the king, and that he might use it for the sealing of this decree which now he desired, or of any other, as hereafter he should see fit. Compare chap. viii. 2, 8, and Gen. xli. 42. *The Jews' enemy;* so he was, both by inclination, as he was an Amalekite, and especially by this malicious and destructive design and resolution.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

The silver is given to thee; keep it to thy own use, I do not desire it, I accept thy offer for the deed.

12 [n] Then were the king's ‖ scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province [o] according to the writing thereof, and *to* every people after their language; [p] in the name of king Ahasuerus was it written, and sealed with the king's ring.

n ch. 8. 9.

‖ Or, secretaries.

o ch. 1. 22. & 8. 9.

p 1 Kin. 21. 8. ch. 8. 8, 10.

Then were the king's scribes called: this he did so speedily, though it was a year before the intended execution, lest the king should change his mind, either by his own clemency, or by the persuasion of others.

13 And the letters were [q] sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, [r] in one day, *even* upon [s] the thirteenth *day* of the twelfth month, which *is* the month Adar, and [t] *to take* the spoil of them for a prey.

q ch. 8. 10.

r ch. 8. 12, &c.

s 2 Mac. 15. 36.

t ch. 8. 11.

Which was to oblige them to the greater severity and readiness, to execute this edict for their own advantage.

14 [u] The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

u ch. 8. 13, 14.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but [x] the city Shushan was perplexed.

x See ch. 8. 15. Prov. 29. 2.

By the king's commandment; either by this decree made in the king's name, or by some particular and succeeding command, which Haman could easily obtain from the king. *The city Shushan was perplexed;* not only the Jews, but a great number of the citizens, either because they were related to them, or engaged with them in worldly concerns; or out of humanity and compassion towards so vast a number of innocent people, now appointed as sheep for the slaughter; or out of a fear either of some sedition and disturbance which might arise by this means; or of some damage which might accrue to themselves or friends, who haply under this pretence might be exposed to rapine or slaughter; or of a public judgment of God upon them all for so bloody a decree.

CHAP. IV.

The great mourning of Mordecai and the Jews, 1—3. *He showeth Esther the cause of it, and adviseth her to petition the king for her people,* 4—9. *She, excusing herself, is threatened by Mordecai,* 10—14. *She appoints a general fast, and resolves to go in to the king,* 15—17.

WHEN Mordecai perceived all that was done, Mordecai [a] rent his clothes, and put on sackcloth [b] with ashes, and went out into the midst of the city, and [c] cried with a loud and a bitter cry;

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a 2 Sam. 1. 11.

b Josh. 7. 6. Ezek. 27. 30.

c Gen. 27. 34.

Partly, to express his deep sense of the mischief coming upon his people; partly, to move the pity of others to do what they could to prevent it; and partly, that by this means it might come to the queen's ear.

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2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

None might enter into the king's gate; and therefore he might not sit there, as he had hitherto done. *Clothed with sackcloth,* lest it should give the king any occasion of grief or trouble.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and † many lay in sackcloth and ashes.

† Heb. *sackcloth and ashes were laid under many.* Is. 58. 5. Dan. 9. 3.

4 ¶ So Esther's maids and her † chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

† Heb. *eunuchs.*

She sent raiment to clothe Mordecai; that so he might be capable of returning to his former place, if not of coming to her to acquaint her with the cause of that unusual sorrow.

5 Then called Esther for Hatach, *one* of the king's chamberlains, † whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

† Heb. *whom he had set before her.*

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of [d] the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

d ch. 3. 9.

8 Also he gave him [e] the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

e ch. 3. 14, 15.

To charge her; not only in his own name, to whom she manifested a singular respect, though his relation to her was yet unknown, but also in the name of the great God.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into [f] the inner court, who is not called, [g] *there is* one law of his to put *him* to death, except such [h] to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

f ch. 5. 1.
g Dan. 2. 9.
h ch. 5. 2. & 8. 4.

The king's servants and the people do know, by common fame, of this received custom and law. *Into the inner court,* within which the king's residence and throne was. *There is one law of his to put him to death:* this was decreed, partly to maintain both the majesty and the safety of the king's person; and partly by the contrivance of the greater officers of state, that few or none might have access to the king but themselves and their friends. And many such severe laws there were in the Persian court, which profane historians relate, as that if any person looked upon one of the king's concubines, or wore any of his own clothes, or drunk of that water which he had appropriated to himself, and other such-like things, he was punished with death. *I have not been called to come in unto the king these thirty days;* which gives me just cause to suspect and fear that the king's affections are alienated from me, and therefore that neither my person nor petition will be acceptable to him.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

i. e. Being, or because thou art, in the king's house, and an eminent member of his family.

14 For if thou altogether holdest thy peace at this time, *then* shall there † enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

† Heb. *respiration.* Job 9. 18.

From another place; from another hand, and by another means; which God can, and I am fully persuaded will, raise up. *Thou and thy father's house shall be destroyed,* by the righteous and dreadful judgment of God, punishing thy cowardice and self-seeking, and thy want of love to God, and to his and thy own people. *Who knoweth whether thou art come to the kingdom for such a time as this?* It is probable God hath raised thee to this honour for this very season; and therefore go on courageously, and doubt not of the success.

15 ¶ Then Esther bade *them* return Mordecai *this answer,*

16 Go, gather together all the Jews that are † present in Shushan, and fast ye for me, and neither eat nor drink [i] three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: [k] and if I perish, I perish.

† Heb. *found.*
i See ch. 5. 1.
k See Gen. 43. 14.

Fast ye, and pray; which was the main business, to which fasting was only a help and a handmaid. *Neither eat nor drink,* to wit, so as you use to do, either deliciously or plentifully. Leave off your common meals, dinners by day, and suppers at night, and eat and drink no more than mere necessity requires; that so you may give yourselves to constant and fervent prayers, for which your ordinary repasts will unfit you. For it is not likely that she would impose the burden of absolute fasting so long upon all the Jews, which very few of them were able to endure. And so the like phrase is taken Acts xxvii. 33, where he saith, *This is the fourteenth day that ye have continued fasting, having taking nothing. I also and my maidens;* which she had chosen to attend upon her person, and were doubtless either of the Jewish nation, or proselyted by hers or others' means to that religion. *Will fast likewise;* which may belong, either, 1. To the thing only, that as they did fast, so she would. Or rather, 2. To the time of three days and three nights; for so she might do, though she went to the king *on the third day.* For the fast began at evening; and so she might continue her fast three whole nights, and two whole days, and the greatest part of the third; a part of a day being reputed a *day* in the account of Scripture, and other authors; of which see on Matt. xii. 40. Yea, she might fast all that day too; for it is probable she went not to the king till he had dined, when she supposed she might find him in the most mild and pleasant humour, and then returned to her apartment, where she fasted till the evening. *Which is not according to the law;* which is against the law now mentioned. *If I perish, I perish:* although my danger be great and evident, considering the expressness of that law, and the uncertainty of the king's mind, and that severity which he showed to my predecessor Vashti; yet rather than neglect my duty to God, and to his people, I will go to the king, and cast myself cheerfully and resolutely upon God's providence for my safety and success.

17 So Mordecai † went his way, and

† Heb. *passed.*

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did according to all that Esther had commanded him.

CHAP. V.

Esther, venturing on the king's favour, hath the golden sceptre held out to her, 1—3. *She inviteth the king and Haman to a banquet,* 4, 5; *and being encouraged by the king in her petition,* 6, *invites them to another banquet,* 7, 8. *Haman's joy, but angry with Mordecai for contemning him,* 9—13. *By the counsel of his wife he builds a gallows for him,* 14.

a See ch. 4. 16. NOW it came to pass [a]on the third day, that Esther put on *her* royal *apparel*, and b See ch. 4. 11. & ch. 6. 4. [b]stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

On the third day; of which see the notes on chap. iv. 16. *Esther put on her royal apparel;* that she might render herself as amiable in the king's eyes as she could, and so obtain her request.

c See Esth. 15. 7, 8. Prov. 21. 1. d ch. 4. 11. & 8. 4. 2 And it was so, when the king saw Esther the queen standing in the court, *that* [c]she obtained favour in his sight: and [d]the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

The king held out the golden sceptre, in testimony that he pardoned her presumption, and accepted her person, and was ready to grant her petition. *Esther touched the top of his sceptre,* in token of her thankful acceptance of the king's great favour, and of her reverence and submission to his majesty, whereof that might possibly be a usual token, and it may be, at the king's call and invitation to her to come near to him.

e So Mark 6. 23. 3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? [e]it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

She invited *Haman;* partly that by showing such respect to the king's great favourite she might insinuate herself into the king's good opinion and affection; and partly that, if she saw fit, she might then present her request to the king.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

f ch. 7. 2. g ch. 9. 12. 6 ¶ [f]And the king said unto Esther at the banquet of wine, [g]What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

At the banquet of wine; either, 1. At the latter end of the feast, when they used to drink wine more freely, whereas in the former part most of their drink was water. Or, 2. At her banquet; which is so called, because it consisted not of meats, which probably the king had plentifully eaten before at his own table, but of fruits and wines; which banquets were very frequent among the Persians.

7 Then answered Esther, and said, My petition and my request *is;*

† Heb. *to do.* 8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and †to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

I will acquaint thee with my humble request. She did not present her petition at this time, but delayed it till the next meeting; either through modesty, or because she was a little daunted with the king's presence, and had not yet good courage to propose her request; or in policy, because she would further engage the king's affection to her by a second entertainment, and would also intimate to him that her petition was of a more than ordinary nature; and principally by direction and disposition of the Divine Providence, which took away her courage or utterance for this time, that she might have a better opportunity for it the next time, by that great accident which happened before it.

h ch. 3. 5. 9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, [h]that he stood not up, nor moved for him, he was full of indignation against Mordecai.

Mordecai stood not up, nor moved for him; partly, lest he should seem or be interpreted to give him that adoration which he hitherto had justly denied; partly, because by his bloody and barbarous design and practice he had put off all humanity, and forfeited all respect; and partly, to show how little he feared him, and that he had a firm confidence in his God that he would deliver him and his people in this great exigence; which he was the more encouraged to hope, because God had inclined Esther's heart to that pious and valiant resolution of interceding with the king, which he doubted not would meet with good success.

i So 2 Sam. 13. 39. † Heb. caused to come. 10 Nevertheless Haman [i]refrained himself: and when he came home, he sent and †called for his friends, and Zeresh his wife.

Haman refrained himself from taking present vengeance upon Mordecai, to which he was strongly inclined, and which he might easily have effected, either by his own or any of his servants' hands, without any expectation or fear of inconvenience to himself, who having obtained licence to destroy a whole nation, could easily get a pardon for having killed one obscure and infamous member of it. Herein therefore God's wise and powerful providence appeared in disposing Haman's heart, contrary to his own inclination and interest, and making him, as it were, to put fetters upon his own hands.

k ch. 3. 7, &c. l ch. 3. 1. 11 And Haman told them of the glory of his riches, and [k]the multitude of his children, and all *the things* wherein the king had promoted him, and how he had [l]advanced him above the princes and servants of the king.

Haman told them of the glory of his riches; partly to gratify his own vain-glorious humour; and partly to aggravate Mordecai's impudence in denying him civil respect, and to alleviate his own vexation caused by it.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

Thus he makes that matter of glorying which was designed for and the occasion of his utter ruin. So ignorant are the wisest men, and subject to fatal mistakes; rejoicing when they have most cause of fear and grief, and sorrowing for those things which tend to joy and comfort.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Availeth me nothing, i. e. gives me no content. Such torment did his envy and malice bring upon him. *Sitting at the king's gate;* enjoying that honour and privilege without disturbance, and denying me the worship due to me by my place, and by the king's command; though this last and the chief cause of his rage he was somewhat ashamed to express. Hither Mordecai was come, having laid by his

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sackcloth for this time, that he might be in a capacity of coming thither, and so of understanding how matters proceeded. Besides, this was a private fast, and so he was not obliged always to wear his sackcloth in public, during the whole time of the fast, though he did once come abroad with it, that the cause of it might be publicly known, and so come to Esther's ears.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a †[m]gallows be made of fifty cubits high, and to morrow [n]speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused [o]the gallows to be made.

† Heb. *tree.*
m ch. 7. 9.
n ch. 6. 4.
o ch. 7. 10.

Fifty cubits high; that it might be more conspicuous to all, and thereby be more disgraceful to Mordecai, and strike all Haman's enemies with the great dread of despising or opposing him.

CHAP. VI.

Ahasuerus's sleep being taken from him, he commands the chronicles to be read, 1. *And reading of Mordecai's discovery of the plot against his life, asks what honour had been done to him,* 2, 3. *Haman coming to the king to have Mordecai hanged, unawares gives counsel to honour him,* 4—11. *Haman telling his friends what had befallen him, is foretold of his final ruin,* 12, 13. *He is called to Esther's banquet,* 14.

ON that night † could not the king sleep, and he commanded to bring [a]the book of records of the chronicles; and they were read before the king.

† Heb. *the king's sleep fled away.*
a ch. 2. 23.

How vain are all the contrivances and endeavours of this foolish, impotent man against the wise and omnipotent God, who hath the hearts and hands of kings and all men perfectly at his dispose, and can by such trivial accidents (as they are accounted) change their minds, and produce such momentous and terrible effects! The king's mind being troubled, he knew not how, nor why, *he commanded to bring the book of records of the chronicles;* he chooseth this for a divertisement, God putting this thought and inclination to him, for otherwise he might have diverted himself, as he used to do at other times, with his wives or concubines, or voices and instruments of music, which was far more agreeable to his temper. *And they were read before the king* until the morning, when he intended to rise out of his bed.

2 And it was found written, that Mordecai had told of ‖ Bigthana and Teresh, two of the king's chamberlains, the keepers of the † door, who sought to lay hand on the king Ahasuerus.

‖ Or, *Bigthan,* ch. 2. 21.
† Heb. *threshold.*

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

He hath had no recompence for this great and good service; which might happen, either through the king's forgetfulness, or through the envy of the courtiers, or because he was a Jew, and therefore odious and contemptible.

4 ¶ And the king said, Who *is* in the court? Now Haman was come into [b]the outward court of the king's house, [c]to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

b See ch. 5. 1.
c ch. 5. 14.

Haman was come early in the morning, because his malice probably would not suffer him to sleep; and he was impatient till he had executed his desired revenge; and he was resolved to watch for the very first opportunity of speaking to the king, before he was engaged in other matters. *Into the outward court of the king's house;* where he waited, because it was dangerous to come into the inner court without special licence, chap. iv. 11.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man † whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

† Heb. *in whose honour the king delighteth.*

The king names none, because he would have the more impartial answer. And probably he knew nothing of the difference between Haman and Mordecai. *Haman thought in his heart;* as indeed he had great reason to presume, because he had not yet forfeited that favour which the king had showed to him above all others.

7 And Haman answered the king, For the man † whom the king delighteth to honour,

† Heb. *in whose honour the king delighteth.*

8 † Let the royal apparel be brought † which the king *useth* to wear, and [d]the horse that the king rideth upon, and the crown royal which is set upon his head:

† Heb. *Let them bring the royal apparel.*
† Heb. *wherewith the king clotheth* himself.
d 1 Kings 1. 33.

The royal apparel; his outward garment, which was made of purple, interwoven with gold, as Justin and Curtius relate. *The horse that the king rideth upon* usually; which was well known, both by his excellency, and especially by his peculiar trappings and ornaments: compare 1 Kings i. 33. *Upon his head;* either, 1. Upon the king's head; or, 2. Upon the horse's head; which seems best to agree, 1. With that ancient Chaldee interpreter, and other Jews, who take it thus. 2. With the signification and order of the Hebrew words. 3. With the following verses, in which there is no further mention of this crown, but only of the *apparel,* and of the *horse,* to which the crown belonged, as one of his ornaments. 4. With the custom of the Persians, which some affirm to have been this, to put the crown upon the head of that horse upon which the king rode.

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and † bring him on horseback through the street of the city, [e]and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

† Heb. *cause him to ride.*
e Gen. 41. 43.

Proclaim before him, i. e. cause this to be proclaimed, to wit, by some public officer appointed for that service. Compare Gen. xli. 43.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: † let nothing fail of all that thou hast spoken.

† Heb. *suffer not a word to fall.*

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

He proclaimed this either himself, or by the officer.

12 ¶ And Mordecai came again to the king's gate. But Haman [f]hasted to his house mourning, [g]and having his head covered.

f 2 Chron. 26. 20.
g 2 Sam. 15. 30. Jer. 14. 3, 4.

To the king's gate; to his former place and office; showing that as he was not overwhelmed by Haman's threats and malicious design, as appears by chap. v. 9; so now he

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was not puffed up with all this honour. Besides, he came thither to attend the issue of the main business, and to be at hand to assist or encourage the queen, if need were; which now he was more capable of doing than hitherto he had been. *Having his head covered,* in token of his shame and grief for his unexpected and great disappointment of his hope and desire, and for the great honour done to his most despised and abhorred adversary, and this by his own hands, and with his own public disgrace; and for such further inconveniences as this unlucky omen seemed to presage to him.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

His wise men; the magicians, whom after the Persian manner he had called together to consult with upon this great and strange emergency. *If Mordecai be of the seed of the Jews;* which they were told, and was generally supposed; but they were not infallibly sure of it. *Thou shalt not prevail against him, but shalt surely fall before him:* this they concluded, either, 1. By rules of policy, because Haman's reputation and interest was hereby sinking, and Mordecai (whom they understood to be a man of great wisdom, and courage, and government of himself) was now got into the king's favour, and thereby was likely to gain an opportunity of making his addresses to the king, who being of a mild disposition, might easily be moved to a dislike (if not revocation) of his own bloody decree, and consequently to a detestation of that person who had procured it. Or, 2. By former experience, and the observation of God's extraordinary actions on the behalf of the Jews, and against their enemies, in this very court and kingdom. Or, 3. By instinct and inspiration to their minds, either from God, who might suggest this to them, as he did other things to other wicked men, Balaam, Caiaphas, &c., for his own greater glory, and the good of his people; or from the devil, who, by God's permission, might know this, and reveal it to them, who sought to him in their superstitious and idolatrous methods.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto [b]the banquet that Esther had prepared.

[b] ch. 5. 8.

He was now slack to go thither, by reason of the great dejection of his own mind, and the fear of a worse entertainment from the king and queen than he had formerly received.

CHAP. VII.

Esther maketh a petition for her own and her people's life, 1—4. *She accuseth Haman, who had determined to destroy the Jews,* 5, 6. *Haman is afraid.* 6. *The king in his anger,* 7, 8, *being informed of the gallows which Haman had built for Mordecai, causeth him to be hanged thereon,* 9, 10.

SO the king and Haman came †to banquet with Esther the queen.

† Heb. *to drink.*

2 And the king said again unto Esther on the second day [a]at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

[a] ch. 5. 6.

The banquet of wine; so it is called, to note that it was not designed for a feast to fill their bellies, but rather for a banquet to delight and please their palates with wine and other delicacies: see on chap. v. 8.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

It is my humble and only request, that thou wouldst not give me up to the malice of that man that designs to take away my life, and will certainly do it, if thou dost not prevent it. *And my people; and* the lives (which is easily supplied out of the foregoing branch) *of my people* the Jews, of whom I am descended.

4 For we are [b]sold, I and my people, †to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I. had held my tongue, although the enemy could not countervail the king's damage.

[b] ch. 3. 8. & 4. 7.
† Heb. *that they should be destroyed and killed and cause to perish.*

We are sold by the craft and cruelty of that man, who offered a great sum of money to purchase our destruction. *I and my people;* for we are all given up to his malice and rage, without any exception of my own person. *To be destroyed, to be slain, and to perish:* she useth variety of expressions to make the deeper impression upon the king's mind. *I had held my tongue,* because that calamity had neither been irrecoverable, nor intolerable, nor yet unprofitable to the king, for whose honour and service I should willingly have submitted myself and people to any kind of bondage. *The enemy could not countervail the king's damage;* his ten thousand talents, if paid into the king's treasury, would not repair the king's loss in the customs and tributes which the king receives from the Jews within his dominions.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, †that durst presume in his heart to do so?

† Heb. *presumed in his heart to do so.*

Who is he? and where is he? The expressions are short and doubled, as proceeding from a discomposed and enraged mind. *To do so,* i. e. to circumvent me, and by subtlety to procure an irrevocable decree, whereby not only my estate should be so much impaired, and so many of my innocent subjects be destroyed without mercy, but my queen also should be involved in the same danger and destruction.

6 And Esther said, †The adversary and enemy *is* this wicked Haman. Then Haman was afraid ‖before the king and the queen.

† Heb. *The man adversary.*
‖ Or, *at the presence of.*

The adversary and enemy of the king, and of my person and people.

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Went into the palace garden; partly, as disdaining the company and sight of so ungrateful and audacious a person; partly, to cool and allay his troubled and inflamed spirits; and partly, to consider within himself the heinousness of Haman's crime, and the mischief which himself had done by his own rashness, and what punishment was fit to be inflicted upon so great a delinquent. *He saw,* by the violent commotion of the king's mind and passions.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon [c]the bed whereon Esther *was.* Then said the king, Will he force the queen also †before me in the house? As the word went out of the king's mouth, they [d]covered Haman's face.

[c] ch. 1. 6.
† Heb. *with me.*
[d] Job 9. 24.

Upon the bed; or, *by* or *beside the bed;* on which the queen sat at meat, after the manner; where he was fallen upon his knees, and upon the ground, at her feet, as humble suppliants used to do, and as the queen did at the king's feet, chap. viii. 3. *Will he force the queen also?* will he now attempt my queen's chastity, as he hath already attempted her life? His presumption and impudence I see

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will stick at nothing. He speaks not this out of a real jealousy, for which there was no cause in those circumstances; but from an exasperated mind, which takes all occasions to vent itself against the person who gave the provocation, and makes the worst construction of all his words and actions. *Before me in the house;* in my own presence and palace. *They*, i. e. the king's and queen's chamberlains then attending upon them, *covered Haman's face;* partly that the king might not be offended or grieved with the sight of a person whom he now loathed; and partly because they looked upon him as a condemned person, for the faces of such used to be covered.

e ch. 1. 10. 9 And [e]Harbonah, one of the chamberlains, said before the king, Behold also, [f]the †gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

f ch. 5. 14. Ps. 7. 16. Prov. 11. 5, 6. † Heb. *tree.*

Harbonah knew this either by his own observation, or by the information of some of his brethren, who were lately sent to Haman's house, chap. vi. 14, where they might easily see it, or at least hear of it. And this he said, either out of a distaste which he had taken against Haman for his great insolency and barbarous cruelty; or in compliance with the king's inclinations, and the queen's desires. *Had spoken good for the king*, even to the saving of the king's life, chap. ii. 21—23, and therefore deserved a better requital than this even from Haman, if he had not basely preferred the satisfaction of his own revenge before the preservation of the king's life.

g Dan. 6. 24. Ps. 37. 35, 36. 10 So [g]they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

The gallows that he had prepared; which stood in his own house, as was now said, and made the punishment more grievous and ignominious. *Then was the king's wrath pacified;* judgment being now most justly executed upon this abominable criminal.

CHAP. VIII.

Mordecai is advanced over the house of Haman, 1, 2. *Esther maketh a petition to the king to reverse Haman's letters*, 3—6. *Ahasuerus granteth to Esther and Mordecai*, 7, *to write to the Jews to defend themselves*, 8. *Mordecai's letters in the king's name to defend themselves and destroy their assailants*, 9—14. *Mordecai's honour, and the Jews' joy*, 15—17.

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told [a]what he *was* unto her.

a ch. 2. 7.

The house of Haman, with all his goods and estate, which being justly forfeited to the king, he no less justly bestows it upon the queen, to compensate the danger to which Haman had exposed her. *Mordecai came before the king*, i. e. was by the queen's desire admitted into the king's presence, and favour, and family, and, as it seems, made one of the seven princes. *What he was unto her*, i. e. how nearly he was related to her; which till this time she had wisely concealed, this being the fit season to declare it.

b ch. 3. 10. 2 And the king took off [b]his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

The king took off his ring; that ring which he had formerly given to Haman for that present or any further use, chap. iii. 10, he now gives to Mordecai, and with it that power and authority whereof this ring was a sign, making him, as Haman had been, the keeper of his signet. *Esther set Mordecai over the house of Haman;* as her steward, to manage that great estate for her as he thought fittest.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, † and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

† Heb. *and she wept, and besought him.*

To put away the mischief of Haman; to repeal that cruel decree, of which see chap. iii. 13.

4 Then [c]the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

c ch. 4. 11. & 5. 2.

The king held out the golden sceptre; in token that he accepted her person and petition, and that she should stand upon her feet.

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse † the letters devised by Haman the son of Hammedatha the Agagite, ‖ which he wrote to destroy the Jews which *are* in all the king's provinces:

† Heb. *the device.* ‖ Or, *who wrote.*

She useth various expressions, that she might insinuate herself into the king's favour, by such a full and repeated resignation and submission of herself to the king's good pleasure. *To reverse the letters devised by Haman;* she prudently takes off all the envy and hatefulness of the action from the king, and lays it upon Haman, who had for his own wicked and selfish ends contrived the whole business, and circumvented the king in it; which she allegeth as a reason why it should be repealed, because it was surreptitiously and craftily procured.

6 For how can I † endure to see [d]the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

† Heb. *be able that I may see.* d ch. 7. 4. Neh. 2. 3.

My heart will sink under it, and I shall never be able to survive it.

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, [e]I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

e ver. 1. Prov. 13. 22.

You see how ready I have been to grant your requests, and I do not repent of my favour to you, and am ready to grant your further desires, as far as the law will permit me to do.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [f]may no man reverse.

f See ch. 1. 19. Dan. 6. 8, 12, 15.

For the Jews; on their behalf, to the governors and commanders of the king's forces, or to whom you please. *Seal it with the king's ring;* I offer you my authority and seal to confirm whatsoever you shall think fit to write. *For the writing which is written in the king's name, and sealed with the king's ring, may no man reverse:* this reason may belong either, 1. To the writing of these present letters; and so the sense is, These letters will be most effectual, being no less irrevocable than the former, and coming last will repeal the former. Or, 2. To the former letters, as a reason why he could not grant their desires in recalling them, because they were irrevocable by the law of the Medes and Persians. And this sense, though rejected by many, seems to be the truest, because here is no mention of *reversing Haman's letters*, which Esther had desired, ver. 5, and the king denied for the reason here alleged; and because the following letter doth not contain one word about the reversing of the former, nor doth it take away that power which was given to all rulers to destroy all the Jews, chap. iii. 12, 13, but

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only gives the Jews power and authority to stand up in their own defence, ver. 11, which, all circumstances considered, was sufficient for their preservation.

g ch. 3. 12. 9 [g] Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces h ch. 1. 1. which *are* [h] from India unto Ethiopia, an hundred twenty and seven provinces, unto every province [i] according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

i ch. 1. 22. & 3. 12.

In the third month, on the three and twentieth day thereof; which was above two months after the former decree; all which time God suffered the Jews to lie under the terror of this dreadful day, partly, that they might be more thoroughly humbled for and purged from those many and great sins under which they lay; partly, and particularly, that they might be convinced of their great sin and folly in neglecting the many offers and opportunities they had of returning to their native country, and to the free and full exercise of the true religion, which could be had no where but in Jerusalem; by which means they being now dispersed in the several parts of this vast dominion, were like to be a very easy prey to their enemies, whereas their brethren in Judea were in a better capacity to preserve themselves; partly, that their most malicious and inveterate enemies might have an opportunity of discovering themselves to their ruin, as the event showed; and partly, for the greater illustration of God's glorious power, and wisdom, and goodness, in giving his people such an admirable and unexpected deliverance. Yet God so ordered things, that this letter should be sent in due time before it was too late; for there were yet near nine months to come before that appointed day. *It was written unto the Jews;* that they might understand their liberty, and be encouraged to use it for their own defence. *And to the lieutenants, and the deputies and rulers of the provinces;* that they should publish and disperse them into all parts, that both themselves and others might take notice of the king's pleasure and kindness to the Jews.

k 1 Kings 21. 8. ch. 3. 12, 13. 10 [k] And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

Which were not employed in the sending of the former letter; but this coming later required more care and speed, that the Jews might be eased from the torment of their present fears, and have time to furnish themselves with necessaries for their own defence.

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and [l] *to take* the spoil of them for a prey,

l See ch. 9. 10, 15, 16.

To stand for their life; to stand up and fight for the defence of their lives against all that should seek to destroy them. *All the power of the people;* either governors or governed, without any exception, either of age, dignity, or sex, as it follows. *Both little ones and women;* which is here added, because it was put into the former decree; and to strike the greater terror into their enemies; and according to the laws and customs of this kingdom, whereby children were punished for their parents' offences; which also in some cases was allowed and practised in sacred story. Yet we read nothing in the execution of this decree of the slaughter of women or children, nor is it probable that they would kill their innocent children, who were so indulgent to their families, as not to meddle with the spoil.

12 [m] Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

m ch. 3. 13, &c. & 9. 1.

13 [n] The copy of the writing for a commandment to be given in every province *was* †published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

n ch. 3. 14, 15.

† Heb. *revealed.*

14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

By the king's commandment; by his particular and express command to that purpose.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of ‖ blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and [o] the city of Shushan rejoiced and was glad.

‖ Or, violet. o See ch. 1. 10. Prov. 29. 2.

With a great crown of gold; which the chief of the Persian princes were permitted to wear, but with sufficient distinction from the king's crown. *The city of Shushan;* not only Jews, but the greatest number of the citizens, who, by the law of nature written upon their hearts, had an abhorrency from bloody counsels and designs, and a complacency in acts of benignity and mercy; or for other reasons, of which see on chap. iii. 15.

16 The Jews had [p] light, and gladness, and joy, and honour.

p Ps. 97. 11.

Light is oft put for gladness, as 2 Sam. xxii. 29; Job xviii. 5, 6; Psal. xxvii. 1, because light is pleasant and disposeth a man to joy, whereas darkness inclines a man to sorrow. *Gladness and joy:* this explains the former metaphor by two words expressing the same thing, to note the greatness of the joy. *Honour,* instead of that contempt under which they had lain.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast [q] and a good day. And many of the people of the land [r] became Jews; for [s] the fear of the Jews fell upon them.

q 1 Sam. 25. 8. ch. 9. 19. r Ps. 96. 10. s Gen. 35. 5. Exod. 15. 14, 15, 16. Deut. 2. 25. & 11. 25. Josh. 2. 9. ch. 9. 2.

A feast and a good day, i. e. a time of feasting, and rejoicing, and thanksgiving. *The fear of the Jews;* which possibly they had irritated by their former threatenings, and now gave this evidence of their repentance, that they were willing to submit to that severe precept of circumcision.

CHAP. IX.

The Jews slay their enemies, 1—9, *with the ten sons of Haman,* 10. *Ahasuerus, at the request of Esther, granteth another day of slaughter,* 12—19. *The days of Purim made festival,* 20—32.

NOW [a] in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, [b] when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews [c] had rule over them that hated them;)

a ch. 3. 12. b ch. 3. 13. c 2 Sam. 22. 41.

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In that day which was selected by Haman with great industry and art, as the most lucky day, and which their enemies had ofttimes formerly thought of, and no doubt threatened the Jews with it.

d ch. 8. 11. & ver. 16. 2 The Jews [d]gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay e Ps. 71. 13, 24. hand on such as [e]sought their hurt: and f ch. 8. 17. no man could withstand them; for [f]the fear of them fell upon all people.

No man could withstand them; their enemies, though they did and were allowed to take up arms against them, yet were easily conquered and destroyed by the Jews. *The fear of them;* who had such potent friends at court, and so great a God on their side, who by such unusual and prodigious methods (whereof doubtless they had been particularly informed) had brought about such a mighty and unexpected deliverance.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and + Heb. *those which did the business that belonged to the king.* †officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

And officers of the king, Heb. *and* all *them that did the king's business,* i. e. not only the chief persons designed by the foregoing words, but all his other ministers or officers, of what quality soever.

4 For Mordecai *was* great in the king's house, and his fame went out throughout g 2 Sam. 3. 1. 1 Chr. 11. 9. Prov. 4. 18. all the provinces: for this man Mordecai [g]waxed greater and greater.

Mordecai was great, i. e. the greatest in place, and power, and favour with the king, both for his near relation to his beloved queen, and for his good service done to him in preserving his life and managing his affairs, and for those excellent abilities and virtues which he discovered in him, and especially by the disposition of the heart-ruling God.

5 Thus the Jews smote all their enemies with the stroke of the sword, and + Heb. *according to their will.* slaughter, and destruction, and did †what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

In Shushan the palace, i. e. in the city so called, as was noted before, chap. i. 2; it not being probable either that they would make such a slaughter in the king's palace, or that they would be suffered so to do. *Five hundred men;* whom by long experience they knew to be their constant and inveterate enemies, and such as would watch all opportunities to destroy them; which also they might possibly now attempt to do. Part of them also might be friends and allies of Haman, and therefore the avowed enemies of Mordecai.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

h ch. 5. 11. Job 18. 19. & 27. 13, 14, 15. Ps. 21. 10. i See ch. 8. 11. 10 [h]The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; [i]but on the spoil laid they not their hand.

Either because they were desirous it should come into the king's treasury; or because they would leave it to their children, that it might appear that what they did that day was not done out of malice to their persons and families, or covetousness of their estates, but out of mere necessity, and by that great and approved law of self-preservation, and that they were ready to mix mercy with judgment, and would not deal with their enemies so ill as it was apparent that their enemies intended to do against them.

11 On that day the number of those that were slain in Shushan the palace + Heb. *came.* †was brought before the king.

Possibly with evil design to incense the king against the Jews.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now [k]what *is* thy petition? k ch. 5. 6. & 7. 2. and it shall be granted thee: or what *is* thy request further? and it shall be done.

What have they done in the rest of the king's provinces? in which doubtless many more were slain. So that I have fully granted thy petition. And yet, if thou hast any thing further to ask, I am here ready to grant it.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also [l]according unto this day's decree, and + Heb. *let men hang.* †let Haman's ten sons [m]be hanged upon the gallows. l ch. 8. 11. m 2 Sam. 21. 6, 9.

According to this day's decree, i. e. to kill their implacable enemies. For it is not improbable that the greatest and worst of them had politicly withdrawn or hidden themselves for that day; after which, the commission granted to the Jews being expired, they confidently returned to their homes, where they were taken and slain by virtue of this private and unexpected decree.

Haman's sons were slain before; now let their bodies be hanged upon their father's gallows, for their greater infamy, and the terror of all others who shall presume to abuse the king in like manner, or to persuade him to execute such cruelties upon his own subjects. This custom of hanging up the bodies of malefactors after their death was frequent among the Jews, and Persians also, as is well known.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan [n]gathered themselves together on the n ver. 2. & ch. 8. 11. fourteenth day also of the month Adar, and slew three hundred men at Shushan; [o]but on the prey they laid not their hand. o ver. 10.

16 But the other Jews that *were* in the king's provinces [p]gathered themselves p ver. 2. & ch. 8. 11. together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, [q]but q See ch. 8. 11. they laid not their hands on the prey,

17 On the thirteenth day of the month 509. Adar; and on the fourteenth day †of the + Heb. *in it* same rested they, and made it a day of feasting and gladness.

On the thirteenth day: this belongs not to the feast, but to the work done before it. The meaning is, This they did, i. e. they slew their foes, as was now said, ver. 16, upon the thirteenth day.

18 But the Jews that *were* at Shushan assembled together [r]on the thirteenth *day* r ver. 11, 15. thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar [s]*a* s Deut. 16. 11, 14. *day of* gladness and feasting, [t]and a good t ch. 8. 17. day, and of [u]sending portions one to another. u ver. 22. Neh. 8. 10, 12.

Therefore, to wit, because they did their whole work

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upon the thirteenth day, as was noted ver. 17, to which this manifestly relates, the 18th verse coming in as it were by way of parenthesis. *In the unwalled towns*, Heb. *in the cities of the villages*, i. e. in the lesser cities and villages, which are here opposed to the great city Shushan, and those who dwelt in it.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

Mordecai wrote these things; either, 1. The letters here following. But that is distinctly mentioned in the next words. Or, 2. The history of these things, which was the ground of the feast; which Mordecai knew very well ought to be had in remembrance, and to be told to their children and posterity, through all ages, according to the many commands of God to that purpose, and the constant practice of the holy men of God in such cases.

21 To stablish *this* among them, that
x See 2 Mac. 15. 36. they should keep [x]the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

Because both these days had been set apart this year, the latter at Shushan, the former in other parts; and because that great work of God, which was the ground of this solemnity, had been done both upon the thirteenth and the fourteenth day.

22 As the days wherein the Jews rested from their enemies, and the month which
y Ps. 30. 11. was [y]turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feast-
z ver. 19. Neh. 8. 11. ing and joy, and of [z]sending portions one to another, and gifts to the poor.

Which they used to give upon days of thanksgiving; of which see Neh. viii. 10.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

Having by this means opportunity to gather themselves together upon any occasion, the chief of them assembled together, and freely and unanimously consented to Mordecai's desire in this matter, and bound it upon themselves and posterity.

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all
a ch. 3. 6, 7. the Jews, [a]had devised against the Jews to destroy them, and had cast Pur, that
† Heb. *crush.* *is*, the lot, to †consume them, and to destroy them;

† Heb. *when she came.* 25 But †[b]when *Esther* came before
b ver. 13, 14. ch. 7. 5, &c. & 8. 3, &c. the king, he commanded by letters that his wicked device, which he devised
c ch. 7. 10. Ps. 7. 16. against the Jews, should [c]return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days
‖ That is, *lot.* Purim after the name of ‖Pur. Therefore for all the words of
d ver. 20. [d]this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

i. e. Both for the respect which they justly bore to Mordecai's letter, and because they themselves had seen and felt this wonderful work of God on their behalf.

27 The Jews ordained, and took upon them, and upon their seed, and upon all
e ch. 8. 17. Is. 56. 3, 6. Zech. 2. 11. such as [e]joined themselves unto them, so
† Heb. *pass.* as it should not †fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

All such as joined themselves unto them, i. e. Gentile proselytes; who were obliged to submit to other of the Jewish laws, and therefore to this also; the rather, because they enjoyed the benefit of this day's deliverance; without which the Jewish nation and religion had been in a great measure, if not wholly, extinct in the world. *According to their writing*, i. e. according to that writing which was drawn up by Mordecai with Esther's consent, ver. 23, 29, and afterwards confirmed by the consent of all the Jews in the several places.

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not †fail from among the
† Heb. *pass.* Jews, nor the memorial of them †perish
† Heb. *be ended.* from their seed.

29 Then Esther the queen, [f]the daugh-
f ch. 2. 15. ter of Abihail, and Mordecai the Jew, wrote with †all authority, to confirm this
† Heb. *all strength.* [g]second letter of Purim.
g See ch. 8. Io. & ver. 20.

Wrote with all authority: the former letter, ver. 20. did only recommend, but this enjoins the observation of this solemnity; because this was not only Mordecai's act, who yet had by the king's grant a great power and authority over the subjects of that kingdom, and consequently over the Jews, but it was the act of all the Jews, binding themselves and posterity to it, ver. 27. Or, *with all might*, or *efficacy*, as that word usually signifies; he pressed it with all earnestness and vehemency.

30 And he sent the letters unto all the Jews, to [h]the hundred twenty and seven
h ch. 1. 1. provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

Or, even *words of peace and truth*; which may respect either, 1. The form of the writing, wherein after the custom he saluted them with hearty wishes of their true peace or prosperity, or of the continuance of those two great blessings of God, *truth*, i. e. the true religion; and *peace*, either among themselves, or with all men, that they might peaceably and quietly enjoy and profess the truth. Or, 2. The manner of his writing, which was with *peace*, i. e. friendship and kindness to his brethren; *and truth*, i. e. sincerity; which is the more noted and commended in him, because it is so unusual in such great courtiers as he now was; compare chap. x. 3: or the matter of his writing, which was to direct and persuade them to keep both *peace* and *truth*, i. e. both to live peaceably and lovingly both one with another, and with all their neighbours, not insulting over them upon their confidence in Mordecai's great power, or upon this late and great success, as men naturally and commonly do, nor giving them any fresh provocations, and yet holding fast the true religion in spite of all the artifices or hostilities of the Gentiles among whom they lived.

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed
† Heb. *for their souls.* †for themselves and for their seed, the
i ch. 4. 3, 16. matters of [i]the fastings and their cry.

For or about those great and overwhelming calamities which were decreed to all the Jews, and for the removing of which, not only Esther, and the Jews in Shushan, but all other Jews in all places, as soon as they heard those dismal tidings, did doubtless according to the precepts of Scripture, and the constant practice of their godly predecessors in all ages, fly to that last and only refuge of seeking to God by fasting, and earnest prayers, and strong cries unto God; which God was pleased graciously to hear, and in answer thereunto to give them this amazing deliverance. And this was that which they were now to remember, to wit, the greatness of their danger, and of their rescue from it. And accordingly the Jews use to observe the first of those days with fasting, and crying, and other expressions of vehement grief and fear, and the latter with feasting, and thanksgiving, and all demonstrations of joy and triumph.

32 And the decree of Esther confirmed these

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matters of Purim; and it was written in the book.

Esther had received authority and commission from the king to impose this upon all the Jews. *In the book;* either in the public registers of that kingdom; or rather, in the records which the Jews kept of their most memorable passages.

CHAP. X.

Ahasuerus's greatness and Mordecai's advancement.

cir. 495. AND the king Ahasuerus laid a tribute
[a] Gen. 10. 5. Ps. 72. 10. Is. 24. 15. upon the land, and *upon* [a]the isles of the sea.

i. e. Upon all his dominions, whether in the main continent, or in the islands.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, [b]whereunto the king †advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

[b] ch. 8. 15. & 9. 4. †Heb. *made him great.*

3 For Mordecai the Jew *was* [c]next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, [d]seeking the wealth of his people, and speaking peace to all his seed.

[c] Gen. 41. 40. 2 Chr. 28. 7.

[d] Neh. 2. 10. Ps. 122. 8, 9.

Accepted of the multitude of his brethren; who did not envy his greatness, as men most commonly do in such cases, but rejoiced in it, and blessed God for it, and praised and loved him for his right and sweet management of his vast power. *To all his seed;* or, *for all his seed,* to wit, the Jews, who were of the same seed and root from which he was descended. He spoke and acted with great kindness and friendliness to them, when they resorted to him upon any occasion.

THE BOOK OF

† JOB.

† *Moses* is thought to have wrote the Book of *Job,* whilst among the *Midianites,* Before Christ cir. 1520.

Some things are to be premised in the general concerning this book before I come to the particulars. 1. That this was no fiction or parable, as some have dreamed, but a real history, which is sufficiently evident, both from the whole contexture of the book, wherein we have an exact and distinct account of the places, persons, and things here mentioned, with their several circumstances; and especially the succeeding penmen of Holy Scripture, who mention him as a real and eminent example of piety and patience, as Ezek. xiv. 14; James v. 11. 2. That this is a canonical book of Scripture, which is manifest both from the style and matter of it, and from the tacit approbation given to it by Ezekiel and James, in the places now cited, and from that quotation taken from it as such, 1 Cor. iii. 19, and from the unanimous consent of the church, both of Jews and Christians, in all ages. 3. The time in which Job lived, and these things were said and done, most probably was before Moses, and in the days of the ancient patriarchs. This may be gathered, 1. From his long life, which, by comparing chap. i. with xlii. 16, could not want much of two hundred years; whereas, after Moses, men's lives were far shorter, as is manifest. 2. From that considerable knowledge of God and of the true religion which then remained among divers Gentiles, which after Moses's time was in a manner quite extinguished. 3. From the sacrifices here commonly used; whereas, after the giving of the law, all sacrifices were confined to the place of the tabernacle or temple, to which even the Gentiles were to repair when they would sacrifice to God. 4. From the way of God's imparting his mind to the Gentiles at this time by dreams and visions, agreeably to God's method in those ancient times; whereas afterward those discoveries were withdrawn from the Gentiles, and appropriated to the people of Israel. 5. Because there is not the least mention in this book of the children of Israel, neither of their grievous afflictions in Egypt, nor of their glorious deliverance out of it, though nothing could have been more seasonable or suitable to the matter which is here discoursed between Job and his friends. 4. The penman of this book is not certainly known, nor is it material for us to know; for it being agreed who is the principal author, it is of no moment by what hand or pen he wrote it. But most probably it was either, 1. Job himself, who was most capable of giving this exact account; who as in his agony he wished that his words and carriage were written in a book, chap. xix. 23, 24, so possibly, when he was delivered from it, he satisfied his own and others' desires therein. Only what concerns his general character, chap. i. 1, and the time of his death, chap. xlii. 16, 17, was added by another hand; the like small additions being made in other books of Scripture. Or, 2. Elihu, which may seem to be favoured by chap. xxxii. 15, 16. Or, 3. Moses, who when he was in the land of Midian, where he had opportunity of coming to the knowledge of this history and discourse, and considering that it might be very useful for the comfort and direction of God's Israel, who was now oppressed in Egypt, did by his own inclination, and the direction of God's Spirit, commit it to writing. And whereas the style seems to be unlike to that of Moses in his other writings, that is not strange, considering the differing nature of the books, this being almost all poetical, and the other merely historical, for the most part, or plain precepts or exhortations. And for the Arabic words here used, it must be remembered that Moses lived forty years in Midian, which was a part of Arabia, in which he must needs learn that language.

CHAP. I.

Job's country, and sincere holiness: his children; their feasts; and his religious care for them, 1—5. *Satan's appearance before God: God's character of Job,* 6—8. *Satan imputeth Job's goodness to his prosperity; and so obtaineth leave to afflict him in his goods,* 9—12. *Job's oxen, sheep, camels, and servants destroyed,* 13—17. *His sons and daughters perish,* 18, 19. *Job, with his mantle rent, head shaved, and upon the ground, worshippeth; blesseth God; sinneth not,* 20—22.

THERE was a man [a]in the land of Uz, whose name *was* [b]Job; and that man was [c]perfect and upright, and one that [d]feared God, and eschewed evil.

B. C. cir. 1520.

[a] Gen. 22. 20, 21. [b] Ezek. 14. 14. Jam. 5. 11.

[c] Gen. 6. 9. & 17. 1. ch. 2. 3. [d] Prov. 8. 13. & 16. 6.

The land of Uz was either in Edom, called *the land of Uz,* Lam. iv. 21, or in some part of Arabia, not far from the Chaldeans and Sabeans, as this chapter witnesseth; so called probably from Uz, one of Esau's posterity, Gen. xxxvi. 28; Jer. xxv. 20. *That man was perfect;* not

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legally or exactly, as he confesseth, chap. ix. 20; but comparatively to such as were partial in their obedience to God's commands, and as to his sincere intentions, hearty affections, and constant and diligent endeavours to perform all his duties to God and men. *Upright*, Heb. *right;* exact and regular in all his dealings with men; one of an unblamable conversation, doing to others as he would have others to deal with him. *One that feared God;* one truly pious, and devoted to God's worship and service. *Eschewed evil*, i. e. carefully avoiding all sin against God or men.

2 And there were born unto him seven sons and three daughters.

‖ Or, *cattle.*

3 His ‖substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great ‖household; so that this man was the greatest of all the †men of the east.

‖ Or, *husbandry.* † Heb. *sons of the east.*

Camels in these parts were very numerous, as is manifest from Judg. vii. 12; 1 Chron. v. 21, and from the plain testimonies of Aristotle and Pliny, and very useful, and proper both for carrying of burdens in these hot and dry countries, as being able to endure thirst much better than other creatures, and for service in war. *She-asses* were preferred before he-asses, as serving for the same uses as they did, and for breeding and milk also; but he-asses also may be included in this expression, which is of the feminine gender, because the greatest part of them (from which the denomination is usually taken) were she-asses. *The greatest*, i. e. one of the richest. *Of all the men of the east*, to wit, that lived in those parts; such general expressions being commonly understood with such limitations.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

His sons went and feasted, to testify and maintain their brotherly love. *Every one his day;* not every day of the week and of the year; which would have been burdensome and tedious to them all, and gross luxury and epicurism, which holy Job would not have permitted; but each his appointed day, whether his birthday, or the first day of the month, or any other set time, it matters not.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, [e]and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and [f]cursed God in their hearts. Thus did Job †continually.

e Gen. 8. 20. ch. 42. 8.

f 1 Kings 21. 10, 13. † Heb. *all the days.*

When the days of their feasting were gone about; when each of them had had his turn, which peradventure came speedily, though not immediately one after another; and there was some considerable interval before their next feasting time. *Job sent and sanctified them*, i. e. he exhorted and commanded them to sanctify themselves for the following work, to wit, by purifying themselves from all ceremonial and moral pollution, as the manner then was, Exod. xix. 10, and by preparing themselves by true repentance for all their sins, and particularly such as they had committed in their time of feasting and jollity, and by fervent prayers to make their peace with God by sacrifice. *Rose up early in the morning;* thereby showing his ardent zeal in God's service, and his impatience till God was reconciled to him and to his children. *It may be that my sons have sinned:* his zeal for God's glory, and his true love to his children, made him jealous; for which he had cause enough from the corruption of man's nature, the frailty and folly of youth, the many temptations which attend upon feasting and jollity, and the easiness of sliding from lawful to forbidden delights. *And cursed God;* not in the grossest manner and highest degree, which it is not probable either that they should do, now especially when they had no provocation to do it, as being surrounded with blessings and comforts which they were actually enjoying, and not yet exercised with any affliction, or that Job should suspect it concerning them; but *despised* and *dishonoured* God; for both Hebrew and Greek words signifying *cursing*, are sometimes used to note only *reviling*, or *detracting*, or *speaking evil*, or *setting light* by a person. Thus what is called *cursing* one's *father or mother*, Exod. xxi. 17, is elsewhere called *setting light* by them, as Deut. xxvii. 16; Ezek. xxii. 7. See also 2 Pet. ii. 10; Jude 8, and many other places. *In their hearts;* by slight and low thoughts of God, by neglecting or forgetting to give God the praise and glory of the mercies which by his favour they enjoyed, by taking more hearty delight in their feasts and jollity than in the service and fruition of God; for these and such-like distempers of heart are most usual in times of prosperity and jollity, as appears by common experience, and by the many Divine cautions we have against them, as Deut. vi. 11. 12; Hos. ii. 8, and elsewhere. And these miscarriages, though inward and secret, Job calls by such a hard name as usually signifies *cursing*, by way of aggravation of their sin, which peradventure they were too apt to slight as a small and trivial miscarriage. *Thus did Job continually*, i. e. it was his constant course at the end of every feasting time.

6 ¶ Now [g]there was a day [h]when the sons of God came to present themselves before the LORD, and †Satan came also †among them.

g Heb. 2 Chron. 8. 13. h 1 Kings 22. 19. Dan. 7. 10. † Heb. *the adversary.* 1 Chron. 21. 1. Rev. 12. 9. 10. † Heb. *in the midst of them.*

There was a day, i. e. a certain time appointed by God. *The sons of God*, i. e. the holy angels, so called Job xxxviii. 7; Dan. iii. 25, 28, because of their creation by God, as Adam also was, Luke iii. 38, and for their great resemblance of him in power, and dignity, and holiness, and for their filial affection and obedience to him. *Before the Lord*, i. e. before his throne, to receive his commands, and to give him an account of their negociations. Compare 1 Kings xxii. 19; Zech. iv. 14; Luke i. 19. But you must not think that these things were really done, and that Satan was mixed with the holy angels, or admitted into the presence of God in heaven, to maintain such discourses as this with the blessed God, or that he had formal commission and leave to do what follows; but it is only a parabolical representation of that great truth, that God by his wise and holy providence doth govern all the actions of men and devils to his own ends; it being usual with the great God to condescend to our shallow capacities, and to express himself, as the Jews phrase it, *in the language of the sons of men*, i. e. in such manner as men use to speak and may understand. *Satan came also among them;* being forced to come, and give up his account.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From [i]going to and fro in the earth, and from walking up and down in it.

i Heb. 2 Pet. 2. 8. Matt. 12. 43. 1 Pet. 5. 8.

God being here represented as Judge, rightly begins with an inquiry, as the ground of his further proceedings, as he did Gen. iii. 9; iv. 9. *From going to and fro in the earth;* where by thy permission I range about, observing with great diligence all the dispositions and actions of men, and working in them and among them as far as I have liberty and opportunity.

8 And the LORD said unto Satan, †[k]Hast thou considered my servant Job, that *there is* none like him in the earth, [l]a perfect and an upright man, one that feareth God, and escheweth evil?

† Heb. *Hast thou set thy heart upon?* k Job 2. 3. l ver. 1.

Hast thou taken notice of him, and his spirit and carriage? and what hast thou to say against him?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

i. e. Sincerely and freely, and out of pure love and respect to thee? No. It is policy, not piety, that makes him good; he doth not serve thee, but serveth himself of thee, and is a mere mercenary, serving thee for his own ends.

10 [m]Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? [n]thou hast

m Ps. 34. 7. Isa. 5. 5. n Ps. 128. 1. 2. Prov. 10. 22.

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blessed the work of his hands, and his ‖ substance is increased in the land.

‖ Or, *cattle.*

Made a hedge about him, i. e. defended him by thy special care and providence from all harms and inconveniencies; which is able to oblige and win persons of the worst tempers. *His house;* his children and servants.

o ch. 2. 5. & 19. 21. † Heb. *if he curse thee not to thy face.* p Is. 8. 21. Mal. 3. 13, 14.

11 °But put forth thine hand now, and touch all that he hath, † and he will ᵖcurse thee to thy face.

Put forth thine hand, to wit, in way of justice and severity, as that phrase is used, Isa. v. 25; Ezek. xxv. 7, 13, 16. *Touch*, i. e. afflict or destroy, as this word is used, Gen. xxvi. 11; Ruth ii. 9; Psal. cv. 15; Zech. ii. 8. *He will curse thee to thy face;* he who is now so forward to serve and bless thee, will then openly and boldly blaspheme thy name, and reproach thy providence, as unjust and unmerciful to him.

† Heb *hand.* Gen. 16. 6.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy †power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

All that he hath is in thy power; I give thee full power and liberty to deal with his wife, children, servants, and all his estate, whatsoever thy wit or malice shall prompt thee to do. *Upon himself;* his person, body or soul. *From the presence of the Lord*, i. e. from that place where God was represented as specially present, being forward and greedy to do the mischief which he had permission to do.

q Eccles. 9. 12.

13 ¶ And there was a day ᵠwhen his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

i. e. Beside the oxen, therefore both were taken away together.

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

The Sabeans; a people of Arabia, who led a wandering life, and lived by robbery and spoiling of others, as Strabo and other heathen writers note. *I only am escaped alone to tell thee;* whom Satan spared no less maliciously than he destroyed the rest, that Job might have speedy and certain intelligence of his calamity.

‖ Or, *A great fire.*

16 While he *was* yet speaking, there came also another, and said, ‖ The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking; before he could have time to compose his disturbed mind, and to digest his former loss, or indeed to *swallow his spittle*, as he expresseth it, chap. vii. 19. *The fire of God;* a terrible flame of fire sent from God in an extraordinary manner, to intimate that both God and men were his enemies, and all things conspired to his ruin. *Is fallen from heaven*, i. e. from the air, which is oft called *heaven*, as hath been noted again and again, whereof Satan is the prince, Eph. ii. 2.

† Heb. *rushed.*

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and †fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

The Chaldeans, who also lived upon the spoil, as Xenophon and others observe. *Made out three bands*, that they might come upon them several ways, and nothing might be able to escape them.

18 While he *was* yet speaking, there came also another, and said, ʳThy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

r ver. 4, 13.

i. e. Feasting after their manner, and, as Job generally feared and suspected, sinning against God, ver. 5, which was a dreadful aggravation of the judgment.

† Heb. *from aside, &c.*

19 And, behold, there came a great wind †from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

From the wilderness; whence the fiercest winds came, as having most power in such open places. See Jer. iv. 11; xiii. 24. *Smote the four corners;* in which the chief strength of the house did consist. It smote these either all together, or rather successively, one immediately after another, being possibly a whirlwind, which comes violently and suddenly, whirling about in a circle, and being driven about by the power of the devil, which is very great. *The young men;* his sons in their youth, and his daughters also, as appears from the sequel.

s Gen. 37. 29. Ezra 9. 3. ‖ Or, *robe.* t 1 Pet. 5. 6.

20 Then Job arose, ˢand rent his ‖ mantle, and shaved his head, and ᵗfell down upon the ground, and worshipped,

Then Job arose from his seat, whereon he was sitting in a disconsolate posture. *Rent his mantle*, to testify his deep sense of and just sorrow for the heavy hand of God upon him, and his humiliation of himself under his hand. See Gen. xxxvii. 34. *Shaved his head*, i. e. caused the hair of his head to be shaved or cut off, which was then a usual ceremony in mourning, of which see Ezra ix. 3; Isa. xv. 2; xxii. 12; Jer. vii. 29; xli. 5; Micah i. 16. *Fell down upon the ground*, in way of self-abhorrency, and humiliation, and supplication unto God. *And worshipped*, to wit, God, who is expressed in the following verse, and who is the only object of religious worship. Instead of cursing God, which Satan said he would do, he adored him, and gave him the glory of his sovereignty, and of his justice, and of his goodness also, in this most severe dispensation.

u Ps. 49. 17. Eccles. 5. 15. 1 Tim. 6. 7. x Eccles. 5. 19. Jam. 1. 17. y Mat. 26. 15. z Eph. 5. 20. 1 Thes. 5. 18.

21 And said, ᵘNaked came I out of my mother's womb, and naked shall I return thither: the LORD ˣgave, and the LORD hath ʸtaken away; ᶻblessed be the name of the LORD.

I brought none of these things which I have now lost with me, when I came out of my mother's womb into the world, but I received them from the hand and favour of that God who hath now required his own again. I still have all that substance wherewith I was born, and have lost only things without and beside myself. *Naked shall I return thither;* I shall be as rich when I die as I was when I was born, and therefore have reason to be contented with my condition, which also is the common lot of all men. *Thither*, i. e. into my mother's womb, which in the former clause is understood properly, but in this figuratively, of the earth, which is our common mother, as it is called by many authors, out of whose belly we were taken, and into which we must return again, Gen. iii. 19; Eccles. xii. 7. And as our mother's womb is called *the lower parts of the earth*, Psal. cxxxix. 15, so it is not harsh if reciprocally the lower parts of the earth be called our *mother's womb*. Nor is it strange that the same phrase should be taken both properly and metaphorically in the same verse; for so it is Matt. viii. 22, *let the dead* spiritually *bury the dead* corporally. See also Lev. xxvi. 21. 24; Psal. xviii. 26, &c. *The Lord hath taken away;* he hath taken away nothing but his own, and what he so gave to me that he reserved the supreme dominion and disposal of in his own hand. So I have no cause to murmur or complain of him. Nor have I reason to fret and rage against the Chaldeans, and Sabeans, and other creatures, who were only God's instruments to execute his wise and holy counsel. *The name of the Lord*, i. e. the Lord; God's *name* being often put for God himself, as Psal. xliv. 5; xlviii. 10; lxxii. 18, 19; Dan. ii. 19, 20; as *names* are put for *men*, Acts i. 15; Rev. iii. 4. The sense is, I have no cause to quarrel with

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God, but much cause to bless and praise him that he did give me such blessings, and suffered me to enjoy them more and longer than I deserved; and that he hath vouchsafed to afflict me, which I greatly needed for my soul's good, and which I take as a token of his love and faithfulness to me, and therefore ministering more matter of comfort than grief to me; and that he hath left me the comfort of my wife, and yet is pleased to continue to me the health of my body, and a composed mind, and a heart to submit to his good pleasure; and that he hath reserved and prepared such a felicity for me, whom no Chaldeans or Sabeans, no men nor devils, can take away from me; of which see chap. xix. 25.

a ch. 2. 10. b Or, attributed folly to God.

22 a In all this Job sinned not, nor ‖charged God foolishly.

i. e. Under all these pressures; or, in all that he said or did upon these sad occasions; *Job sinned not*, to wit, in such manner as the devil presaged that he would, and as is expressed in the following words. As Christ saith, John ix. 3, *Neither hath this man sinned, nor his parents*, to wit, so as you imagine, in an eminent or extraordinary degree. But both here and there human infirmities are excepted, of which Job oft acknowledgeth himself to be guilty. Nor was the question between God and Satan, whether Job had any sin in him, but whether he was a hypocrite, or would blaspheme God; which is here denied and disproved. *Nor charged God foolishly*, Heb. *nor imputed folly to God*, i. e. so far was he from blaspheming God, that he did not entertain any dishonourable thought of God, as if he had done any thing unworthy of his infinite wisdom, or justice, or goodness, but heartily approved of and acquiesced in his good pleasure, and in his righteous, though sharp, proceedings against him.

CHAP. II.

Satan's second appearance before God: Job's character continuing the same, condemneth Satan, 1—3. Satan judgeth him not sufficiently tried, unless his body suffer; and so obtaineth leave to hurt his body, but not touch his life, 4—6. Job, smote with boils, scrapeth himself, and sitteth down in ashes, 7, 8. His wife's folly; he reproveth her, acknowledging God's sovereignty and former mercies, 9, 10. His three friends, and their sorrow, 11—13.

a ch. 1. 6. AGAIN a there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

Again there was a day; another set time some convenient space after the former calamities. Of this and the two next verses see the notes on chap. i. 6, 7, 8.

b ch. 1. 7. 2 And the LORD said unto Satan, From whence comest thou? And b Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

c ch. 1. 1, 8. 3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, c a perfect and an upright man, one that feareth God, and escheweth evil? and

d ch. 27. 5, 6. + Heb. to swallow him up. e ch. 9. 17. still he d holdeth fast his integrity, although thou movedst me against him, †e to destroy him without cause.

Still, notwithstanding all his trials and tribulations, and thy malicious suggestion to the contrary, *he holdeth fast his integrity*, i. e. he continues to be the same perfect and upright man which he was before. All thy endeavours to pull away his integrity have made him only to hold it the faster. *Thou movedst me*, i. e. didst persuade me, and prevailed with me to do it. But this, as the rest of this representation, is not to be understood properly, as if God could be moved by any of his creatures to alter his purposes, which are all eternal and unchangeable, and especially by Satan, as if God would gratify him by granting his desires; but the design of these words is to signify both the devil's restless malice in promoting man's misery, and God's permission of it for his own wise and holy ends. *Without cause*, i. e. without any special provocation, whereby he, more than others, deserved such heavy punishments; which also Job himself oft allegeth for his justification, although he doth not deny himself to be a sinner, as is apparent from chap. vii. 20, 21; ix. 2; xiii. 23, 26; nor that sin deserves judgments. Or, without any such cause as thou didst allege, which was his hypocrisy. Or, *in vain*, as this word is used, Prov. i. 17; Ezek. vi. 10, and elsewhere. So it is not referred to God's *destroying* him, but to Satan's moving God so to do. And so this place may be thus rendered exactly according to the Hebrew, *and thou hast moved me to destroy him in vain*, or without effect, or to no purpose, i. e. thou hast lost thy design and expectation therein, which was to take away his integrity, which in spite of all thy art and malice he still holdeth fast.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

The design of these words is plain, which is to detract from Job, and to diminish that honour and praise which God gave to Job, by pretending that he had done no more than the meanest men commonly do by the law of self-preservation. And it is as clear that this was a proverbial speech then in use, wherein if there be some difficulty to understand it at this distance of time, it is no more than the common lot of many other proverbs, the sense, and especially the grounds, whereof are frequently unknown to persons of other nations and after-times. Moreover, it is known that in those ancient times, though they had some money, yet the main of their estate lay in cattle, of which the skins were a considerable part, and their chief traffic lay in the exchange of one commodity for another; and, among other things, it cannot be questioned but that they did commonly exchange skins of one kind for skins of another sort, according to their several inclinations or occasions. So the meaning may be this, As men willingly and commonly give one *skin* in exchange for another *skin*, and one commodity for another, *so* (the Hebrew particle כן being oft so used as a note of comparison, as it is Prov. xvii. 3; xxv. 3, 23, 25, 27) *all that a man hath*, his house, cattle, children, *will he give*, and that most willingly, for his *life*, i. e. to redeem or save his own life. Or rather thus, *Skin for skin*, might then be a proverb, like that of ours, *Body for body*, when one man is so far obliged for another. And we have some such expressions among us; as when we say of a man who doth some dangerous action, *His skin*, i. e. his body, *will pay for it*, i. e. it may cost him his life. And this proverb might be taken, 1. From sacrifices, in which there was *skin for skin*, i. e. the skin of a beast for, or instead of, the skin or body of the man, which deserved to be used as the beast was, and which was saved or preserved by the suffering of the beast, which was accepted by God instead of the man, and by which the man's sins were expiated. Or, 2. From hostages or ransoms, wherein one man was given for or instead of another. So now the sense may be this, Any man will give *skin for skin*, i. e. the skin, or body, or life of another, whether man or beast, to save his own; *yea, all that a man hath*, whether goods or persons, such as Job hath lost, *will he give for his life*. Job is not much hurt nor concerned so long as his own skin is whole and safe. Others thus, *Skin upon* (for so the Hebrew particle *behad* is sometimes used, as 2 Kings iv. 5; Amos ix. 10; as also the Greek particle *anti*, which answers to it, is understood John i. 16, *grace for grace*, i. e. grace upon grace, or all kinds or degrees of grace) *skin, and all that a man hath*, (so all these words belong to the price which a man pays; now follows what he hath or expecteth to have for it,) *will he give for his life*, i. e. in exchange for his life, or to save his life. This also is a plausible interpretation, only it is not very probable that the same Hebrew particle *behad* should be used in two so differing senses in the same verse, in the former part to signify *upon*, (which if this sacred writer had meant, he would likely have expressed it rather by that other Hebrew particle *al*, which is commonly so used, than by this, which is so ambiguous, and seldom so taken, and otherwise used in this very verse,) and in the latter to signify *for*, or *instead of*. However the sense is plainly this, This is so far from being

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an evidence of Job's sincere and generous piety, that it is only an act of deeper hypocrisy and mere self-love; he is well enough contented with the loss of his estate, and children too, so long as he sleeps in a whole skin; and he is well pleased that thou wilt accept of all these as a sacrifice or ransom in his stead; and it is not true patience and humility which makes him seem to bear his crosses so submissively, as depth of policy, that by his feigned carriage he may appease thy wrath against him, and prevent those further plagues which, for his hypocrisy and other sins, of which he is conscious, he fears thou wilt otherwise bring upon his own carcass; as will plainly appear upon further trial.

f ch. 1. 11. g ch. 19. 20. 5 [f]But put forth thine hand now, and touch his [g]bone and his flesh, and he will curse thee to thy face.

Touch, i. e. smite him, not slightly, but to the quick, and to the bones and marrow, so as he may feel pain and anguish indeed, which is oft expressed by reaching to the bones, as Psal. vi. 2; xxxii. 3; li. 8.

h ch. 1. 12. i Or, *only*. 6 [h]And the LORD said unto Satan, Behold, he *is* in thine hand; ‖ [i]but save his life.

Do not attempt to take away his life, which I will not suffer thee to do.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with

i Is. 1. 6. sore boils [i]from the sole of his foot unto his crown.

Like those inflicted upon the Egyptians, which are expressed by the same word, and threatened to apostate Israelites, Deut. xxviii. 27, whereby he was made loathsome to himself and to his nearest relations, chap. xix. 13, 19, and a visible monument of Divine displeasure, and filled with tiring and consuming pains in his body, and no less torment and anguish in his mind. *From the sole of his foot unto his crown*; in all the outward parts of his body. His tongue he spared, that it might be capable of venting those blasphemies against God which he expected and desired.

8 And he took him a potsherd to scrape

k 2 Sam. 13. 19. ch. 42. 6. Ezek. 27. 30. Matt. 11. 21. himself withal; [k]and he sat down among the ashes.

He took him a potsherd; partly to allay the itch which his ulcers caused; and partly to squeeze out or take away that purulent matter which was under them, or flowed from them, and was the great cause of his torment. And this he did not with soft linen cloths, either because he had not now a sufficient quantity of them for so much use, or because therein he must have had the help of others, who abhorred to come near him, chap. xix. 13—15; nor with his own hands or fingers, which were also ulcerous, and so unfit for that use; and besides he loathed to touch himself: but with potsherds, either because they were next at hand, and ready for his present use; or in token of his repentance and deep humiliation under God's heavy hand, which made him decline all things which favoured of tenderness and delicacy. *Among the ashes*, Heb. *in dust or ashes*, as mourners used to do; of which see Job xlii. 6; Jonah iii. 6; Matt. xi. 21.

9 ¶ Then said his wife unto him,

l ch. 27. 5. m ver. 3. [l]Dost thou still [m]retain thine integrity? curse God, and die.

The devil spared *his wife* with cruel intent to be the instrument of his temptations, and the aggravation of Job's misery, by unnatural unkindness to him, which is declared chap. xix. 17, and elsewhere. *Dost thou still retain thine integrity?* art thou yet so weak to persist in the practice of piety, when it is not only unprofitable to thee, but the chief occasion of all these thy insupportable miseries, and when God himself not only forsakes and leaves thee in this helpless and hopeless condition, but is turned to be thy greatest enemy? *Curse God, and die*; seeing thy blessing of God availeth thee so little, it is time to change thy note, *Curse God, and die*, i. e. reproach him to his face, and tell him of his injustice and unkindness to thee, and that he loves his enemies, and hates his friends; and that will provoke him to take away thy life, and so end thy torments. Or, Curse God, though thou die for it. But although this word sometimes signifies *cursing*, as Job i. 11; 1 Kings xxi. 10, yet most properly and generally it signifies *blessing*; and so it may very well be understood here as a sarcastical or ironical expression, such as there are many in Scripture, as Eccles. xi. 9; Lam. iv. 21, and in all authors. And so the sense may be this, *Bless God, and die*; i. e. I see thou art set upon blessing of God; thou blessest God for giving, and thou blessest God for taking away, and thou art still blessing of God for thy loathsome and tormenting diseases, and he rewards thee accordingly, giving thee more and more of that kind of mercy for which thou blessest and praisest him. Go on therefore in this thy pious and generous course, and die as a fool dieth, and carry this reputation to thy grave, that thou hadst not common sense in thee to discern between good and evil, between thy friends and thy foes. Or rather, Awake out of this stupidity and lethargy, and give over this absurd and unreasonable practice; and as God gives thee no help nor comfort, let him lose thy praises and service. And this being her sense, it is not strange he reproveth her so sharply for it. And yet it seems hard to think that Job's wife should arrive at that height of impudence and impiety, as in plain terms to bid him *curse God*.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? [n]shall we receive good at the hand of God, and shall we not receive evil? [o]In all this did not Job [p]sin with his lips.

n ch. 1. 21. Rom. 12. 12. Jam. 5. 10, 11. o ch. 1. 22. p Ps. 39. 1.

As one of the foolish women, i. e. like a rash, and inconsiderate, and weak person, that dost not understand nor mind what thou sayest. Or, like a wicked and most profane person; for such are frequently called *fools* in Scripture, as Psal. xiv. 1; lxxiv. 18, and every where in the Proverbs.

Shall we poor worms give laws to our supreme Lord and Governor, and oblige him always to bless and favour us, and never to afflict us? And shall not those great, and manifold, and long-continued mercies, which from time to time God hath freely and graciously given us, compensate for these short afflictions? Ought we not to bless God for those mercies which we did not deserve, and contentedly to bear those corrections which we deserve and need, and (if it be not our own fault) may get much good by. *In all this did not Job sin with his lips*, by any reflections upon God, by any impatient or unbecoming expressions.

11 ¶ Now when Job's three [q]friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the [r]Temanite, and Bildad the [s]Shuhite, and Zophar the Naamathite: for they had made an appointment together to come [t]to mourn with him and to comfort him.

q Prov. 17. 17. r Gen. 36. 11. Jer. 49. 7. s Gen. 25. 2. t ch. 42. 11. Rom. 12. 15.

They were persons then eminent for birth and quality, for wisdom and knowledge, and for the profession of the true religion, being probably of the posterity of Abraham, and akin to Job, and living in the same country with him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and [u]sprinkled dust upon their heads toward heaven.

u Neh. 9. 1. Lam. 2. 10. Ezek. 27. 30.

Afar off, to wit, at some convenient distance from him; whom they found sitting upon the ground, either in the open air, or within his own house. *Knew him not*; his countenance being so fearfully changed and disfigured by his boils. *Sprinkled dust upon their heads toward heaven*; either upon the upper part of their heads, which look towards heaven; or cast it up into the air, so as it should fall upon their heads, as they did Acts xxii. 23. See Josh. vii. 6; Neh. ix. 1; Lam. ii. 10.

13 So they sat down with him upon the ground [x]seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

x Gen. 50. 10.

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Sat down with him upon the ground, in the posture of mourners condoling with him. *Seven days and seven nights* was the usual time of mourning for the dead, Gen. l. 10; 1 Sam. xxxi. 13, and therefore proper both for Job's children, who were dead, and for Job himself, who was in a manner dead whilst he lived. But we must not fancy that they continued in this place and posture so long together, which no laws of religion or civility required of them, and the necessities of nature could not bear; but only that they spent a great or the greatest part of that time in sitting with him, and silent mourning over him. And so such general expressions are frequently understood, as Luke ii. 37; xxiv. 53; Acts xx. 31. *None spake a word to him;* either, 1. About any thing. Or rather, 2. About his afflictions, and the causes of them. The reason of this silence was, partly, the greatness of their grief for him, and their surprise and astonishment at his condition; partly, because they thought it convenient to give him some further time to vent his own sorrows; and partly, because as yet they knew not what to say to him: for though they had ever esteemed him to be a truly wise and godly man, and came with full purpose to comfort him; yet the prodigious greatness of his miseries, and that hand and displeasure of God which they manifestly perceived in them, made them at a stand, and to question Job's sincerity; so that they could not comfort him as they had intended, and yet were loth to grieve him with those convictions and reproofs which they thought he greatly needed. And here they stuck till Job gave them occasion to speak their minds.

CHAP. III.

Job curseth the day and services of his birth, 1—12. *The ease and honours of death*, 13—19. *Life in anguish matter of complaint*, 20—24. *What he feared is now come upon him*, 25, 26.

AFTER this opened Job his mouth, and cursed his day.

He spake freely and boldly, as this phrase is used, Prov. xxxi. 8, 9; Eph. vi. 19, and elsewhere, *and cursed his day*, to wit, his birthday, as is evident from ver. 3, which is called simply a man's *day*, Hos. vii. 5; which also some others, through the same infirmity, and in the same circumstances, have cursed, as we see, Jer. xx. 14. In vain do some men endeavour to excuse this and the following speeches of Job, who afterwards is reproved by God and severely accuseth himself for them, chap. xxxviii. 2; xl. 4; xlii. 3, 6. And yet he doth not proceed so far as to curse or blaspheme God, but makes the devil a liar in his prognostics. But although he doth not break forth into direct and downright reproaches of God, yet he makes secret and indirect reflections upon God's providence. His curse was sinful, both because it was vain, being applied to an unreasonable thing, which was not capable of blessing and cursing, and to a day that was past, and so out of the reach of all curses; and because it was applied to one of God's creatures, all which were and are in themselves very good, and pronounced blessed by God; and so they are, if we do not turn them into curses; and because it casts a blame upon God for bringing that day, and for giving him that life which that day brought into the world. He pronounceth that day an unhappy, woeful, and cursed day, not in itself, but with respect to himself.

† Heb. *answered.*

2 And Job †spake, and said,

a ch. 10. 18, 19. Jer. 15. 10. & 20. 14.

3 [a]Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

Let the remembrance of that day be utterly lost; yea, I heartily wish that it had never been. Such wishes are apparently foolish and impatient, and yet have been sometimes forced from wise and good men in grievous distresses, not as if they expected any effect of them, but only to show their abhorrency of life, and to express the intolerableness of their grief, and to give some vent to their passions. *In which it was said* with joy and triumph, as happy tidings. Compare Jer. xx. 15. *Conceived;* or rather, *brought forth*, as this word is used, 1 Chron. iv. 17; for the time of conception is unknown commonly to women themselves, and doth not use to be reported among men, as this day is supposed to be.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

I wish the sun had never risen upon that day to make it day, or, which is all one, that it had never been; and whatsoever that day returns, I wish it may be black, and gloomy, and uncomfortable, and therefore execrable and odious to all men. *From above*, i. e. from heaven; either, 1. By causing the light of the sun which is in heaven to shine upon it. So it agrees both with the foregoing and following branches of this verse. Or, 2. By blessing and favouring it, or by giving his blessings to men upon it. Let it be esteemed by all an unlucky and comfortless day. Or, *Let not God require it*, i. e. bring it again in its course, as other days return. In this sense God is said to *require that which is past*, Eccles. iii. 15. Compare ver. 3, 6.

b ch. 24. 17. & 38. 17. Psa. 23. 4. & 44. 19. & 107. 10, 14. Jer. 13. 16. Amos 5. 8.

5 Let darkness and [b]the shadow of death ‖stain it; let a cloud dwell upon it; ‖let the blackness of the day terrify it.

‖ Or, *challenge it.* ‖ Or, *let them terrify it, as those who have a bitter day*, Amos 8. 10.

Darkness and the shadow of death, i. e. a black and dark shadow, like that of the place of the dead, which is a *land of darkness*, and where the *light is darkness*, as Job explains this very phrase, chap. x. 21, 22; or so gross and palpable darkness, that by its horrors and damps may take away men's spirits and lives. *Stain it*, i. e. take away its beauty and glory, and make it abominable, as a filthy thing. Or, *challenge it*, i. e. take and keep the entire possession of it, so as the light may not have the least share in it. *Terrify it*, to wit, the day, i. e. men in it. Let it be always observed as a frightful and dismal day.

6 *As for* that night, let darkness seize upon it; ‖let it not be joined unto the days of the year, let it not come into the number of the months.

‖ Or, *let it not rejoice among the days.*

Let darkness seize upon it, i. e. constant and extraordinary darkness, without the least glimmering of light from the moon or stars. *Joined unto the days of the year*, i. e. reckoned as one, or a part of one, of them. The night is distinguished from the artificial day, but it is a part of the natural day, which consists of twenty-four hours. Or rather, *let it not rejoice among the days*, &c. Joy here, and terror, ver. 5, are poetically and figuratively ascribed to the day or night with respect to men, who either rejoice or are affrighted in it. Let it be a sad, and as it were a funeral, day. *Let it not come into the number of the months*, i. e. to be one of those nights which go to the making up of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

Solitary, i. e. destitute of all society of men meeting and feasting together, which commonly was done at night, suppers being the most solemn meals among divers ancient nations. See Mark vi. 21; Luke xiv. 16; John xii. 2; Rev. xix. 9, 17. *Let no joyful voice;* neither of the bride and bridegroom, nor any that celebrate their nuptials, or any other merry solemnity.

c Jer. 9. 17, 18.

8 Let them curse it that curse the day, [c]who are ready to raise up ‖their mourning.

‖ Or, *Leviathan.*

That curse the day, i. e. their day, to wit, their birthday; for the pronoun is here omitted for the metre's sake; for this and the following chapters are written in verse, as all grant. So the sense is, when their afflictions move them to curse their own birthday, let them remember mine also, and bestow some curses upon it. Or the day of their distress and trouble, which sometimes is called simply *the day*, as Obad. 12. Or the day of the birth or death of that person, whose funerals are celebrated by the hired mourners, who in their solemn lamentations used to curse the day that gave them such a person, whom they should so suddenly lose; and therefore it had been better never to have enjoyed him, and to curse the day in which he died as an unlucky and execrable day. Or, *the day*, i. e. the daylight; which to some persons is a hateful thing, and the

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object of their curses, namely, to lewd persons and thieves, to whom *the morning light is even as the shadow of death*, chap. xxiv. 17; as also to persons oppressed with deep melancholy, as it is here implied, ver. 20. So the sense is this, They who use to curse the day only, but generally love and bless the night, yet let this night be as abominable and execrable to them as the day-time generally is.

Who are ready to raise up their mourning; who are brimful of sorrow, and always ready to pour out their cries, and tears, and complaints, and with them curses, as men in great passions frequently do; or, such mourning men, or mourning women, whose common employment it was, and who were hired to mourn, and therefore were always ready to do so upon funeral occasions; of which see 2 Chron. xxxv. 25; Jer. ix. 17, 18, 20; Ezek. xxx. 2; Joel i. 15; Amos v. 16; Matt. ix. 23. And this sense suits with the use of the last word in Hebrew writers, of which a plain and pertinent instance is given by the learned Mercer. But because that word is commonly used in another sense for the leviathan, both in this book and elsewhere in Scripture, as Psal. lxxiv. 14; civ. 26; Isa. xxvii. 1, and because this very phrase of *raising the leviathan* is used afterward, chap. xli. 25, others render the words thus, *who are prepared* or *ready to raise the leviathan*. It is evident that the leviathan was a great and dreadful fish, or sea monster, though there be some disagreement about its kind or quality, and that the raising of or endeavouring to catch the leviathan was a dangerous and terrible work, as is plain from Job xli. And therefore those seamen who have been generally noted for great swearers and cursers, especially when their passions of rage or fear are raised, being now labouring to catch this sea monster, and finding themselves and their vessel in great danger from him, they fall to their old trade of swearing and cursing, and curse the day wherein they were born, and the day in which they ventured upon this most hazardous and terrible work. Others understand this *leviathan* mystically, as it is used Isa. xxvii. 1, for the great enemy of God's church and people, called there also the *dragon*, to wit, the devil, whom the magicians both now do, and formerly did, use to raise with fearful curses and imprecations. Not as if Job did justify this practice, but only it is a rash and passionate wish, that they who pour forth so many curses undeservedly, would bestow their deserved curses upon this day.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see †the dawning of the day:

† Heb. *the eyelids of the morning*, ch. 41. 18.

Let the stars, which are the glory and beauty of the night, to render it amiable and delightful to men, *be covered with thick darkness*, and that both *in the* evening *twilight*, as is here expressed, when the stars begin to arise and shine forth; and also in the further progress of the night, even till the morning begins to dawn, as the following words imply. *Let it look for light, but have none;* let its darkness be aggravated with the disappointment of its hopes and expectations of light. He ascribes sense or reasoning to the night, by a poetical fiction usual in all writers. *The dawning of the day*, Heb. *the eyelids of the day*, i. e. the morning-star, which ushers in the day, and the beginning, and consequently the progress, of the morning light, and the day following. Let this whole natural day, consisting of night and day, be blotted out of the catalogue of days, as he wished before.

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

Because it shut not up, to wit, the night or the day; to which those things are ascribed which were done by others in them, as is frequent in poetical writings, such as this is. Or, *he*, i. e. God; whom in modesty and reverence he forbears to name. Yet he doth not curse God for his birth, as the devil presaged, but only wisheth that the day of his birth might have manifest characters of a curse impressed upon it. *Shut not up the doors;* that it might either never have conceived me, or at least never have brought me forth. *Mother's;* which word is here fitly supplied, both out of chap. i. 21, and xxxi. 18, where it is expressed; and by comparing other places where it is necessarily to be understood, though *the womb* only be mentioned, as Job x. 19; Psal. lviii. 3; Isa. xlviii. 8; Jer. i. 5. *Nor hid sorrow from mine eyes*, because it did not keep me from entering into this miserable life, and seeing, i. e. feeling, or experiencing, (as that word is oft used,) those bitter sorrows under which I now groan.

11 [d]Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly? d ch. 10. 18.

From the womb, i. e. as soon as ever I was born, or come out of the womb. And the same thing is expressed in other words, which is an elegancy usual both in the Hebrew and in other languages.

12 [e]Why did the knees prevent me? or why the breasts that I should suck? e Gen. 30. 3. Is. 66. 12.

Why did the knees prevent me? why did the midwife or nurse receive me, and lay me upon her knees, and did not suffer me to fall upon the bare ground, and there to lie, in a neglected and forlorn condition, till merciful death had taken me out of this miserable world, into which the cruel kindness of my mother and midwife hath betrayed me? *Why the breasts that I should suck? why did the breasts* prevent me, (which may be fitly understood out of the former member,) to wit, from perishing through hunger, or supply me, *that I should* have what *to suck?* Seeing my mother had not a miscarrying womb, but did unhappily bring me forth, why had she not dry breasts? or why were there any breasts for me which I might suck? Thus Job most unthankfully and unworthily despiseth and traduceth these wonderful and singular mercies of God towards poor helpless infants, because of the present inconveniencies which he had by means of them.

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

Quiet; free from all those torments of my body and mind which now oppress me.

14 With kings and counsellors of the earth, which [f]built desolate places for themselves; f ch. 15. 28.

With kings; I had then been as happy as the proudest monarchs, who after all their great achievements and enjoyments go down into their graves, where I also should have been sweetly reposed. *Which built desolate places for themselves;* which, to show their great wealth and power, or to leave behind them a glorious name, rebuilt ruined cities, or built new cities and palaces, and other monuments, in places where before there was mere solitude and wasteness.

15 Or with princes that had gold, who filled their houses with silver:

16 Or [g]as an hidden untimely birth I had not been; as infants *which* never saw light. g Ps. 58. 8.

Hidden; undiscerned and unregarded. *Untimely birth;* born before the due time, and therefore extinct. *I had not been*, to wit, in the land of the living, of which he here speaketh. *As infants which never saw light;* being stifled and dead before they were born.

17 There the wicked cease *from* troubling; and there the †weary be at rest. † Heb. *wearied in strength.*

There, i. e. in the grave, which though not expressed, yet is clearly implied in the foregoing verses. *The wicked cease from troubling;* the great oppressors and troublers of the world cease from all those vexations, rapines, and murders which here they procured. *There the weary be at rest;* those who were here molested and tired out with their tyrannies, now quietly sleep with them, or by them.

18 *There* the prisoners rest together; [h]they hear not the voice of the oppressor. h ch. 39. 7.

The prisoners rest together, i. e. one as well as another; they who were kept in the strongest chains and closest prisons, and condemned to the most hard and miserable slavery, rest as well as those who were captives in much better circumstances. Or, *in like manner*, (as this word oft signifies,) as those oppressors and oppressed do. *The oppressor*, or, *exactor*, or *taskmaster*, who urgeth and forceth them by cruel threatenings and stripes to greater diligence

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in the works to which they are condemned. See Exod. iii. 7; v. 6, 10, 13. Job meddles not here with their eternal state after death, or the sentence and judgment of God against wicked men, of which he speaks hereafter; but only speaks of their freedom from worldly troubles, which is the only matter of his complaint and present discourse.

19 The small and great are there; and the servant *is* free from his master.

The small and great, i. e. persons of all qualities and conditions, whether higher or lower. *Are there*, in the same place and state, all those kinds of distinctions and differences being for ever abolished.

i Jer. 20. 18. k 1 Sam. 1. 10. 2 Kin. 4. 27. Prov. 31. 6.

20 [i]Wherefore is light given to him that is in misery, and life unto the [k]bitter *in* soul;

Heb. *Wherefore* (for what cause, or use, or good) *doth he* (i. e. God, though he forbear to name him, out of that holy fear and reverence which still he retained towards him) *give light?* either the light of the sun, which the living only behold, Eccles. vi. 5; vii. 11; or the light of life, as may seem both by the next words, and by comparing Psal. lvi. 13, and because death is oft set forth by the name of darkness, as life by the name of light. These are strong expostulations with God, and quarrelling with his providence and with his blessings; but we must consider that Job was but a man, and a man of like passions and infirmities with other men, and now in grievous agonies, being not only under most violent, and yet continual, torments of body, but also under great disquietments of mind, and the deep sense of God's displeasure, and was also left to himself, that he might see what was in his heart, and that all succeeding ages might have in him an illustrious example of man's infirmity, and the necessity of God's grace to help them in time of need. And therefore it is no wonder if his passions boil up and break forth in some indecent and sinful expressions. *Unto the bitter in soul;* unto such to whom life itself is very bitter and burdensome. Why doth he obtrude his favours upon those who abhor them?

† Heb. *wait.* l Rev. 9. 6.

21 Which †[l]long for death, but it *cometh* not; and dig for it more than

m Prov. 2. 4.

[m]for hid treasures;

i. e. Desire and pray for it with as much earnestness as men dig for treasure. But it is observable that Job durst not lay violent hands upon himself, nor do any thing to hasten or procure his death; but notwithstanding all his miseries and complaints, he was contented to *wait all the days of* his *appointed time, till* his *change came*, chap. xiv. 14.

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose

n ch. 19. 8. Lam. 3. 7.

way is hid, [n]and whom God hath hedged in?

Why is light given? these words are conveniently supplied out of ver. 20, where they are, all the following words hitherto being joined in construction and sense with them. *Whose way is hid*, to wit, from him; who knows not his *way*, i. e. which way to turn himself, what course to take to comfort himself in his miseries, or to get out of them; what method to use to please and reconcile that God who is so angry with him, seeing his sincere and exact piety, to which God is witness, doth not satisfy him; or what the end of these calamities will be. *Whom God hath hedged in;* not with a hedge of defence, like that chap. i. 10, but of offence and restraint, i. e. whom God hath put as it were in prison or pound, or like cattle in grounds enclosed with a high and strong hedge, over or through which they cannot get; so that he can see no way nor possibility to escape, but all refuge fails him.

† Heb. *before my meat.*

24 For my sighing cometh †before I eat, and my roarings are poured out like the waters.

Before I eat, Heb. *before the face of my bread*, i. e. either when I am going to eat, or rather, all the time whilst I am eating, (for so this phrase is used Psal. lxxii. 5, *before the face of the sun*, &c.; that is, as we translate it, *as long as the sun endureth*,) I fall into bitter passions of sighing and weeping; partly because my necessity and duty obligeth me to eat, and so to support this wretched life, which I long to lose; and principally because of my uninterrupted pains of body, and horrors of my mind, which mix themselves with my very meat, and do not afford me one quiet moment. Compare Psal. cii. 9. *My roarings*, i. e. my loud outcries, more befitting a lion than a man, which yet extremity of grief forceth from me. Compare Psal. xxii. 1; xxxii. 3. *Like the waters*, i. e. with great abundance, and irresistible violence, and incessant continuance, as waters flow in a river, or when they break the banks, and overflow the ground.

† Heb. *I feared a fear, and it came upon me.*

25 For †the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

This is another reason why he is weary of his life, and why he repents that ever he was born, because he never enjoyed any solid and secure comfort. *The thing which I greatly feared is come upon me*, Heb. *I feared a fear*, (i. e. a danger or mischief in one kind or other, the act being here put for the object, as *joy* and *love* are oft put for the things rejoiced in, or loved, and here *fear* for the thing feared. Or, *I feared with fear*, i. e. *I feared* greatly,) *and it came.* Even in the time of my peace and prosperity I was full of fears, considering the variety of God's providences, the course and changeableness of this vain world, the infirmities and contingencies of human nature and life, God's justice, and the sinfulness of all mankind. And these fears of mine were not vain, but are justified by my present calamities. So that I have never enjoyed any sound tranquillity since I was born; and therefore it hath not been worth my while to live, since all my days have been evil, and full of vexation and torment, either by the fear of miseries, or by the sufferance of them.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

The three expressions note the same thing, which also was signified in the next foregoing verse, to wit, that even in his prosperous days he never was secure or at rest from the torment of fear and anxiety. Others, I did not misbehave myself in prosperity, abusing it by presumption, and security, and voluptuousness, whereby I might have provoked God thus to afflict me; but I lived soberly and circumspectly, walking humbly with God, and working out my salvation with fear and trembling, little expecting that God would be so fierce an enemy against me. *Yet trouble came*, Heb. *and trouble came*, as I feared it would. So between fear and calamity my whole life hath been miserable, and I had reason to repent of it.

CHAP. IV.

Eliphaz speaketh, though it will griere Job, 1, 2. *Job had instructed and strengthened others in their sorrows, but now fainted himself,* 3—5. *Eliphaz reproacheth him with his confidence in his uprightness, which he now suspecteth; for that God's judgments were not against the righteous, but the wicked,* 6—11. *His fearful visions,* 12—16. *The righteousness of God; the angels charged with folly; the vanity of man,* 17—21.

THEN Eliphaz the Temanite answered and said.

He spake first, because possibly he was the eldest, or of greatest authority or zeal.

† Heb. *a word.* † Heb. *who can withhold himself from words?*

2 *If* we assay †to commune with thee, wilt thou be grieved? but †who can withhold himself from speaking?

Wilt thou be grieved? or, (without a note of interrogation,) *thou wilt be grieved.* Our words will undoubtedly vex thee, and not comfort thee, as we intended and desired to do. We must not use words of comfort, but of sharp reproof, which will be irksome to thee; and this makes me desire to be silent, if it were possible. *Who can withhold himself from speaking*, when he hears such unreasonable and ungodly words coming from such a person as thou art, whereby thou dost accuse thy Maker, and reproach his providence, and contemn his blessings? No man who hath any respect to God, or love to thee, can forbear reproving thee.

3 Behold, thou hast instructed many, and thou [a]hast strengthened the weak hands. a Job 4. 3, 4.

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Thou hast instructed many; teaching them those lessons which thou hast not learned, and wilt not practise, to wit, patiently to bear afflictions, and to submit to God's will and providence in all things, which thou most shamefully refusest to do. *Thou hast strengthened the weak hands,* by administering supports and comforts and counsels to such as were unable to bear their burdens, or to do their duty.

b Is. 35. 3. † Heb. *the bowing knees,* Heb. 12. 12.

4 Thy words have upholden him that was falling, and thou [b]hast strengthened [†]the feeble knees.

Him that was falling; ready to sink under their pressures, or to fall from God, or into sin, (as that word is used, 1 Cor. x. 12; Gal. vi. 2, and elsewhere,) through despondency and distrust of God's providence and promise, or through impatience. *The feeble knees;* such as were weak-hearted, and fainting under their trials. See Isa. xxxv. 3; Dan. v. 6; Heb. xii. 12.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

Now it is come, i. e. the evil which thou didst fear, chap. iii. 25, and which was come upon those whom thou didst so comfort. *Thou faintest;* thou allowest in thyself what thou wouldst not bear in others. What in them was a vice, in thee, it seems, is become a virtue. Thou art wise for others, but not for thyself; a good physician to cure others, but not thyself; quick-sighted to see the faults of others, but blind to thine own. *It toucheth thee;* it is now come to be thine own case.

c ch. 1. 1. d Prov. 3. 26.

6 *Is* not *this* [c]thy fear, [d]thy confidence, thy hope, and the uprightness of thy ways?

So the sense is, We now plainly see what was the nature and complexion of *thy fear* of God, *thy confidence* in him, *the uprightness of thy ways, and thy hope* in God's mercy, which thou didst make show and boast of, and for which thou wast become so famous. Thy present carriage discovereth to thyself and others that it was but mere talk and appearance, and there was nothing sound and sincere in it. In thy prosperity it was easy to make a splendid profession of religion; but men are best known by affliction, and this now showeth of what metal thou art made; for now thou dost cast off thy fear of God, and all thy confidence and hope in him, and hast let go that integrity of thy ways which hitherto thou didst seem to hold fast; whereas true piety is uniform, and constant, and stedfast in all varieties of conditions, and under all trials and temptations. But this translation removes the *and* from its proper place, and changeth the order of the words, which is this in the Hebrew, *thy hope, and the uprightness of thy ways,* which words may be restored to their own order, and with that variation our translation may stand, and this seems to be the true sense. And so here are four distinct questions, *Is not this thy fear? Is not this thy confidence? Is not this thy hope? Is not this the uprightness of thy ways?* But others make only two questions, and render the words either thus, Is *not* (or rather, was *not*) *thy fear* (of God) *thy confidence? and the uprightness of thy ways thy hope?* i. e. Did not thy *fear* of God, and *the integrity of thy life,* of which thou didst make such eminent profession, proceed only from the love of thyself, and of this present world? and from thy *confidence and hope* that God would bless and prosper thee for it? For now when God withdraws his favour and blessings from thee, thy religion is vanished, and thou hast cast off all fear and reverence of God, as thy impious speeches show. Or thus, Would *not thy fear be thy confidence, and the uprightness of thy ways thy hope?* i. e. If thou hadst indeed that *fear* and *integrity* to which thou pretendest, it would give thee good ground of *hope and confidence* in the midst of all thy distresses, and thou wouldst not so faint and sink under thy calamities, as now thou dost, for want of a solid foundation of true piety. But both these translations, besides other inconveniences, stumble at the same stone, and pervert the order of the words in the Hebrew text, of which see before; which is not to be allowed without some kind of necessity, which is not in this case.

e Ps. 37. 25.

7 Remember, I pray thee, [e]who *ever* perished, being innocent? or where were the righteous cut off?

Give me one example hereof out of all thy experience or reading. *Who ever perished,* i. e. was so utterly undone, as thou art, so miserably afflicted by such unparalleled and various judgments from God and men, all conspiring against thee? *Being innocent;* who had not by his wickedness provoked so merciful a God to do that which is so unusual, and in some sort unpleasing to himself. Therefore thou art guilty of some great, though secret, crimes, and thy sin hath now found thee out, and hath brought down these stupendous plagues upon thee. *Where were the righteous cut off* by the sickle of Divine vengeance before his time, which is like to be thy case? His judgment herein was rash and false, but not without some appearance of truth; for God had made many promises, not only of spiritual and eternal, but also of temporal, blessings, to all that should faithfully serve and obey him, which accordingly he did from time to time confer upon them, as we see by the examples of Noah, Lot, Abraham, Isaac, and Jacob, and doubtless many others which had lived in or before their days. And this was God's usual method under all the times of the Old Testament, as we see by the people of Israel, who were generally either in a happy and flourishing, or in an afflicted and miserable, state, according to their obedience to God, or their apostacy from him. And therefore it is not strange that they fell into this mistake. But allowing for this mistake, and the consequence of it, his uncharitable opinion of Job, the method which he useth with Job is commendable, and to be imitated by others in their dealing with persons in sickness or affliction; for he doth not flatter him in his sins, nor immediately and unseasonably apply comforts to him, but endeavours to convince him of his sins, and to bring him to repentance, as the only regular way to his remedy.

f Ps. 7. 14. Prov. 22. 8. Hos. 10. 13. Gal. 6. 7, 8.

8 Even as I have seen; [f]they that plow iniquity, and sow wickedness, reap the same.

As thou hast never seen any example of a righteous man cut off, so on the contrary I have seen many examples of wicked men cut off for their wickedness. Or, *As far as I have observed;* or, *But as I have seen* or *experienced. They that plough iniquity, and sow wickedness;* they that designedly and industriously work wickedness, first plotting and preparing themselves for it, and then continuing to pursue and execute it, as husbandmen first plough up and prepare the ground, and then cast in the seed. Compare Prov. xxii. 8; Hos. x. 13. *Reap the same,* i. e. *iniquity,* or such *trouble* or *injury* (for so also the Hebrew word *aven* signifies) as they cause to others. Or, the fruit of their iniquity, the just recompence and punishment of it, which is oft called *sin* or *iniquity,* as Gen. iv. 7; Numb. xii. 11; xvi. 26; xxxii. 23. Compare Gal. vi. 7, 8.

‖ That is, *by his anger:* as Is. 30. 33. See Ex 15. 8. ch. 1. 19. & 15. 30. Is. 11. 4. 2 Thess. 2. 8.

9 By the blast of God they perish, and ‖ by the breath of his nostrils are they consumed.

By the blast of God, to wit, *of his nostrils,* as it here follows, i. e. by his anger, which in men shows itself in the nostrils, by hot and frequent breathings there, and therefore by an anthropopathy is ascribed to God; by a secret, and oft undiscerned, but mighty and powerful, judgment of God, by which they are blasted and blown away as chaff by the wind, as the phrase is, Psal. i.

g Ps. 58. 6.

10 The roaring of the lion, and the voice of the fierce lion, and [g]the teeth of the young lions, are broken.

The voice of the fierce lion; understand *vanisheth,* or *perisheth,* out of ver. 9; or, *is restrained,* or *suppressed,* as may be gathered out of the following branch of this verse. *The teeth of the young lions are broken;* which is true literally; the lions when taken having most commonly their teeth broken, as ancient and modern writers relate. But this is here mystically meant of wicked and powerful tyrants, who are oft and fitly compared to *lions,* Ezek. xxxii. 2; xxxviii. 13; 2 Tim. iv. 17, who though for a time they persecute and oppress other men, yet in due time they are restrained, and broken, and crushed in pieces by the mighty power of God appearing against them in some eminent judgments. Possibly he may secretly accuse Job, or his children, or both, that being persons of great wealth and power in those parts, they had wickedly abused it to ruin their neighbours, and therefore were justly cut off.

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h Ps. 34. 10.

11 h The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

The old lion perisheth for lack of prey; because they cannot go abroad to seek it, and their young ones either cannot find or do not bring it to them. See Psal. lix. 14, 15; cix. 10. *Are scattered abroad;* gone from their dens several ways to hunt for prey, and can find none.

† Heb. *by stealth.*

12 Now a thing was †secretly brought to me, and mine ear received a little thereof.

Now, Heb. *and,* or *moreover,* I will further convince thee by a vision which I had relating to such matters as these. That here follows a relation of a vision is apparent from the punctual description of all its circumstances. To think as some do, that this was but a fiction and artifice which Eliphaz used, that his words might have more authority with Job, or that this was a diabolical delusion, seems to be both uncharitable and unreasonable, partly because Eliphaz, though under a mistake concerning Job's case, was doubtless a wise and good man, and therefore would not needlessly make himself a liar for Job's conviction; and partly from the matter of this vision, which is no way suitable to the nature or designs of the devil, but holy and agreeable to the Divine majesty and purity, and useful for men's instruction, and humiliation, and reformation. It was therefore a Divine vision, which in that age and state of the church, before the Holy Scriptures were written, was the usual way of God's discovery of his mind to those that sought to him. *A thing,* Heb. *a word,* to wit, from God, as Prov. xiii. 13, a doctrine or message. *Was secretly brought to me,* Heb. *was stolen,* or *brought by stealth into me,* i. e. privately and secretly, as the word of God used to come to the prophets, being spoken *in their ear,* as it was to Samuel, 1 Sam. ix. 15; and the like to Moses, so as Pharaoh, though present, could not hear nor observe it, Exod. xi. 1, with a low and still voice, a secret whisper. This is opposed to the more public delivery of God's word by the prophets to the people, which was done by *crying aloud,* Isa. lviii. 1. *Mine ear received,* i. e. I heard. *A little thereof,* or, *a parcel thereof,* i. e. of God's word; not of that particular word which God had now delivered to Eliphaz, which doubtless God would so speak, that he to whom he directed his speech might hear it all, and Eliphaz certainly would be as careful not to lose a syllable of it; but a parcel of God's word in general, which this indeed was. And withal, this may be a modest and humble expression, arising from a deep sense of his own infirmity, and the small measure of his knowledge of Divine things, whereof he knew only some little fragments and parcels, as Paul said, *We know but in part,* 1 Cor. xiii. 9. As if he had said, Many, I doubt not, have more familiar acquaintance with God, and more full revelations from God, than I can pretend to, but a little of that treasure God hath been pleased to impart to me.

i ch. 33. 15.

13 i In thoughts from the visions of the night, when deep sleep falleth on men,

In thoughts; in the midst of my thoughts, or by reason of my thoughts, my perplexing thoughts. The word properly signifies a *branch,* and thence a *thought,* as 1 Kings xviii. 21, which proceeds from the mind as branches from a tree, and a *perplexing thought,* which is entangled like the branches of a tree. These thoughts were the occasion of the following fear. *From the visions of the night:* this may belong either to the *thoughts* last mentioned, or to the *fear* following; both which did arise *from the visions of the night,* i. e. from the great importance and the terribleness of such visions, whereof probably he had had former experience, and now had an expectation of another of them, which God had raised and wrought in him, to prepare him the better for the reception of it. *Visions* differed from *dreams* herein, that God imparted his mind to a man in dreams when he was asleep, but in *visions* when they were awake. And these *visions* sometimes happened by day, as Luke i. 22; Acts x. 17; xxvi. 19, but most frequently by night, whence we read of *vision* or *visions of the night,* as Gen. xlvi. 2; Job xx. 8; xxxiii. 15. And such this was, which made it the more terrible. *When deep sleep falleth on men;* in the dead of the night, when men usually are in a deep sleep; though Eliphaz was not now asleep, as appears from the nature of a vision, and from the following words.

14 Fear †came upon me, and k trembling, which made †all my bones to shake.

† Heb. *met me.*
k Heb. 5. 15.
† Heb. *the multitude of my bones.*

Fear came upon me; either caused by the apparition following; or sent by God to humble him, and to prepare him for the more diligent attention to, reverent reception of, and ready compliance with, the Divine message.

15 Then a spirit passed before my face; the hair of my flesh stood up:

Then, Heb. *and,* or *for,* as this particle is oft used. So this was the reason of the foregoing thoughts and fear. *A spirit;* an angel in some visible shape, otherwise he could not have discerned it, nor would have been affrighted at it. *The hair of my flesh,* i. e. of my body, as *flesh* is taken, Gen. ii. 24; Psal. xvi. 9; cxix. 120. *Stood up,* through that excessive horror caused by so glorious, unusual, and terrible a presence; which God used to excite in men upon such occasions, to convince them that it was not a vain imagination or illusion, but a real vision and revelation, and that from God.

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, ‖*there was* silence, and I heard a voice, *saying,*

‖ Or, *I heard a silent voice.*

It stood still; having passed by him to and again he made a stand, as one that had some business with him, and addressed himself to speak to him. *I could not discern the form thereof,* to wit, exactly and distinctly, so as to know what or who it was. *An image was before mine eyes;* I saw some corporal or visible resemblance, though in a confused manner. *There was silence:* the spirit, which possibly had made some noise with his motion, now standing still, made no noise; all other persons and things about me were silent, and I also kept in my voice and breath as much as I could, that I might distinctly hear what I perceived the spirit was speaking to me. In the Hebrew the words run thus, *silence and a voice* (i. e. a silent, or still, or low voice, by a very common figure, called *hendiadis*) *I heard.*

1 ch. 9. 2.

17 l Shall mortal man be more just than God? shall a man be more pure than his maker?

The sense is, Thou, O Job, dost presumptuously accuse God for dealing harshly and unrighteously with thee, in sending thee into the world upon such hard terms, and punishing an innocent and righteous man with such unparalleled severity; but consider things calmly within thyself; if God and thou come to a trial before any equal judge, canst thou think that thou wilt go away justified, and the great God shall be condemned? No righteous man will punish another without cause, or more than he deserves; and therefore if God do so with thee, as thy words imply, he is less just than a man; which is blasphemous and absurd to imagine. *Shall a man;* a great and mighty man, as this word signifies, a man eminent for wisdom, or justice, or power, or any other perfections, such as thou art thought by thyself or others to be; who therefore might expect more favour than a poor miserable and contemptible man, which the word *enosch,* used in the former branch, signifies. So he anticipates this objection which Job might make. *Be more pure than his Maker?* an unanswerable argument against Job. He made thee, and that for himself and his own glory, and therefore hath an unquestionable right to deal with thee, and dispose of thee, the work of his hands, as he sees fit. *Woe to him that striveth with his Maker!* Isa. xlv. 9. Besides, he made man just and pure; if any man have any thing of justice or purity in him, it is derived from God, the undoubted and only fountain of it; and therefore it must necessarily be in God in a far more eminent degree.

18 Behold, he m put no trust in his servants; ‖and his angels he charged with folly:

m ch. 15. 15. & 25. 5. 2 Pet. 2. 4. 1 Cor. *saw no stedfastness in his angels.* ‖ Or, *in whom he put trust.*

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Behold; this deserves thy serious consideration. These and the following words seem to be the words of Eliphaz, explaining the former vision, and applying it to Job's case, and enforcing it by further arguments. *In his servants*, i. e. in his angels, as appears both by the next words of this verse. where they are called by way of explication and restriction *his angels;* and by the next verse, where men are opposed to them. They are called *his servants* by way of eminency, that general name being here appropriated to the chief of the kind, as is very usual in all authors in like cases; and withal, to intimate that sovereign dominion which the great God hath over the glorious angels, and much more over men, by virtue whereof he hath an unquestionable authority to treat them according to his good pleasure. And these God is said to *put no trust in*, because he could not be confident that they, if left to themselves, and destitute of the succours of his power and grace, would continue to be loyal, and faithful, and serviceable to him, and would not revolt from him, as some of their brethren had done. And for this cause God was pleased, after some time of trial, to give some special and further grace, either by Christ or otherwise, whereby they should be infallibly confirmed in the state of grace and felicity. *His angels he charged with folly*, or, *with vanity*, i. e. he discerned folly and vanity in the angelical natures when he had first made them; which although he saw and pronounced them, no less than the visible creatures, Gen. i., to be *very good* in themselves, and free from the least degree or tincture of sin; yet, comparing them with himself, and considering them in themselves alone, he saw something of folly and vanity in their very natures, because they were creatures, and therefore subject to manifold changes; and, among others, to fall from God, or into sin, as it appeared by the sad experience of some of them. Seeing therefore the angels, which so far exceed mankind in wisdom, and strength, and purity, and justice, and all other perfections, do fall incomparably short of God in these things, it is most absurd, as well as impious, to think that man is more just or pure than God, as was said, ver. 17, and as thou, O Job, seemest to surmise. Others, nor (Heb. *and* not; the negative particle being repeated out of the former branch of the verse, as it is Psal. ix. 18; Prov. xvii. 26, and elsewhere) *in his angels*, in whom (both which particles are frequently understood, as hath been proved before) *he put light*, or *splendour*, to wit, singular wisdom and purity, beyond what he put in man.

n ch. 15. 16. 19 [n]How much less *in* them that dwell o 2 Cor. 4. 7. & 5. 1. in [o]houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

How much less, understand, *doth he put trust* in *them*, &c.! Or, *How much more*, understand, *doth he charge folly* on *them*, &c.! Either of these supplements are natural and easy, being fetched out of the former verse, and necessary to make the sense complete. The sense is, What strange presumption then is it, for a foolish and mortal man to pretend to a higher privilege than the angels do, to make himself more just than God, or to exalt himself above or against God, as thou dost! *On them*, i. e. on men, as it follows, who, though they have immortal spirits, yet those spirits dwell in mortal bodies, which are great debasements, and clogs, and encumbrances, and snares to them; and which are here called *houses*, (because they are the receptacles of the soul, and the places of its settled and continual abode,) and *houses of clay*, and *earthly houses*, 2 Cor. v. 1; partly because they were made of *clay*, or *earth*, Gen. ii. 7; 1 Cor. xv. 47; and partly to note their great frailty and mutability; whereas the angels are free spirits, unconfined to such carcasses, and dwell in celestial, and glorious, and everlasting mansions. *Whose foundation is in the dust; whose* very *foundation*, no less than the rest of the building, *is in the dust;* who as they dwell in dust and clay, so they had their foundation or original from it, and they must return to it, Eccles. xii. 7; and, as to their bodies, lie down and sleep in it, Dan. xii. 2, as in his *long home*, Eccles. xii. 5, and the only continuing city which he hath in this world. *Which are crushed*, Heb. *they crush them*, i. e. they are or will be crushed; the active verb used impersonally, as it is chap. vii. 3; xxxiv. 20; Prov. vi. 30; Luke xii. 20. *Before the moth*, i. e. sooner than a moth is crushed, which is easily done by a gentle touch of the finger. An hyperbolical expression. So the Hebrew word *liphne*, commonly signifying place, doth here note time, as it is used Gen. xxvii. 7; xxix. 26; xxxvi. 31. Or, *at the face*, or *appearance*, *of a moth*. No creature is so weak and contemptible but one time or other it may have the body of man in its power, as the worms, the moths' cousin-germans, have in the grave. But he instanceth in a *moth* rather than a worm, because it is the weaker of the two, and because it better agrees with the similitude of a house, in which moths commonly are more frequent, and powerful, and mischievous than worms. How then canst thou think, O Job, to contend with thy Maker, that must become a prey to such small and impotent creatures?

p Ps. 90. 5, 6. † Heb. *beaten in pieces.* 20 [p]They are †destroyed from morning to evening: they perish for ever without any regarding *it*.

From morning to evening; either, 1. Speedily, between morning and evening, like the grass; they flourish in the morning, and in the evening are cut off, Psal. xc. 5, 6. Or rather, 2. *All the day long*, as the phrase is, 2 Cor. xi. 25. There is not a moment wherein man is not sinking and drawing on towards death and corruption. *For ever;* as to human appearance and the course of nature, as many such like passages are to be understood in this book; or in reference to this present and worldly life, which when once lost is never recovered, Job xvi. 22; Psal. xxxix. 13. *Without any regarding it*, Heb. *without putting* the heart to it; the word *heart* being understood here, as also chap. xxiii. 6; xxxiv. 23; Isa. xli. 20, as may appear by comparing 1 Sam. ix. 20; 2 Sam. xviii. 3; Isa. xli. 22; lvii. 1, where the same phrase is used, and the word *heart* expressed. The meaning is either, 1. Yet few or no men that survive them lay it to heart as they should do. Or, 2. They perish beside the expectation of all men, when both themselves and others thought their mountain was so strong that it could not be removed. Or rather, 3. This is so common a thing for all men, though never so high and great, to perish in this manner, that no man heeds it, but passeth it by as a general accident not worthy of observation Otherwise, *no man procuring* or *furthering it*, Heb. *without* any man's *putting* the hand to it, i. e. they perish of themselves, without any violent hand.

q Ps. 39. 11. & 49. 14. r ch. 36. 12. 21 [q]Doth not their excellency *which is* in them go away? [r]they die, even without wisdom.

Whatsoever is really or by common estimation excellent in men, all their natural, and moral, and civil accomplishments, as high birth, great riches, power, and wisdom, &c.; these are so far from preserving men from perishing, as one would think they should do, that they perish themselves, together with those houses of clay in which they are lodged. *Which is in them go away;* or, *go away* (i. e. die and perish, as that phrase is oft used, as Gen. xv. 15; Josh. xxiii. 14; Job x. 21; Psal. lviii. 9; Eccles. xii. 5; Matt. xxvi. 24) *with* (as *beth* is oft used) *them;* it doth not survive them. *Without wisdom:* either, 1. Like fools. Wise men and fools die alike, Eccles. ii. 16. Or, 2. They never attain to perfect wisdom, to that wisdom which man once had, much less to that wisdom which is in God, which Job conceiveth he hath; otherwise he would not so boldly censure the counsels and works of God as unrighteous or unreasonable, because his human and narrow capacity cannot fully understand them. Moreover, as *folly* is oft put for unrighteousness and wickedness, so is *wisdom* for justice and goodness; which is so known, that it is needless to prove it; and so by *wisdom* here may be meant that perfect justice and purity which Job arrogated to himself, and which Eliphaz here denies to all men, ver. 17, &c.

CHAP. V.

Wrath foolish: the wicked miserable, 1—5. *Evil cometh not by chance; it is natural to our condition*, 6, 7. *This is our motive to prayer and trust in God*, 8; *whose unsearchable power and wisdom are against the high and crafty, for the relief of the poor*, 9—16. *Their happiness whom God correcteth, and God's gracious care of such*, 17—27.

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CALL now, if there be any that will answer thee; and to which of the saints
‖ Or, *look.* wilt thou ‖ turn?

Call now, i. e. invite, or make proclamation, as this word is oft used, as Deut. xx. 10; Judg. xii. 1; Jer. ii. 2; iii. 12; vii. 2. Call them all as it were by their names; consult the whole catalogue of them all, which thou didst ever know or hear of. *If there be any*, to wit, of the saints, as it follows. *That will answer thee*, i. e. comply with thee, answer thy desires or expectations; try if there be any one saint that will defend or allow thee in these bold expostulations with God; or, as it is in the Hebrew, *if there be any that doth answer thee*, i. e. whose opinion or disposition and carriage is answerable or like to thine. So *answering* is sometimes used, as Prov. xxvii. 19; Eccles. x. 19. Thou wilt find many fools or wicked men, as it follows, ver. 2, to answer or imitate thee in their speeches and carriages, but not one of the saints like thee; which deserves thy serious consideration, and gives thee just cause to question thine integrity. *The saints;* either, 1. The angels, who are sometimes called *saints*, as Job xv. 15; Dan. viii. 13; Zech. xiv. 5, because they are eminently and perfectly holy; or rather, 2. Holy men, as appears both from the word, which most commonly is so used, and from the opposition of the *foolish man* to these, ver. 2, and because the example of men was more proper and effectual for Job's conviction than of angels. *Wilt thou turn*, or *look?* look about thee, view them all, and see if thou canst find one like thee.

‖ Or, *indignation.* 2 For wrath killeth the foolish man, and ‖ envy slayeth the silly one.

Either, 1. The wrath of God; or rather, 2. A man's own wrath, fretting, and impatience, and indignation; which *kills* men, partly, naturally, as it preys upon a man's spirit, and wasteth him inwardly, and so hastens his death, of which see Prov. xiv. 30; xvii. 22; partly, morally, as it prompts him to those rash, and furious, and wicked actions which may procure his death; and partly, meritoriously, as it provoketh God to cut him off, and to bring upon him those further and severe strokes which he mentions in the following words. *The foolish man;* either, 1. The rash and inconsiderate man, who doth not ponder things impartially; but, like a man mad, rageth against God, and torments himself and all that hear him. Or, 2. The ungodly man, who is frequently called a *fool* in Scripture language, and who is here opposed to the *saints*, ver. 1. *Envy:* he taxeth Job, who spoke with great envy at those that were never born, or were in their graves, chap. iii. 10, 12, &c. *The silly one;* properly, the man who, for want of true wisdom, is soon deceived with false opinions, and appearances, and present things; which is thy case, O Job. The sense of the verse may be this, I perceive, O Job, that thou art full of envy at wicked men, who at present are, or seem to be, in a happier condition than thou; and of wrath against God, who denies thee that mercy, and loads thee with afflictions; and this shows thee to be a foolish and weak man. For those men, notwithstanding their present prosperity, are doomed to great and certain misery, as it here follows. And so this verse coheres with the following as well as the foregoing verses.

a Ps. 37. 35, 36. Jer. 12. 2, 3. 3 [a] I have seen the foolish taking root: but suddenly I cursed his habitation.

I have oft observed it in my experience. Having severely rebuked Job for his transports of passion and intemperate speeches against God, he now returns to his former argument, and proves that such dreadful and destructive judgments of God do not befall the righteous, but the wicked, as he observed, chap. iv. 7, 8. Withal, he answers an objection concerning the present and seeming prosperity of the wicked, which he confesseth that he himself had sometimes observed. *The foolish*, i. e. the wicked man, who is quite destitute of true, i. e. of spiritual and heavenly, wisdom. *Taking root;* not only prosperous for the present, but, as it seemed, firm and secure for the future, being strongly fortified with power, and riches, and children too, so as there was no appearance nor danger of a change. *Suddenly;* in a moment, besides and before mine, and his own, and all other men's expectation. *I cursed;* either, 1. I judged that he was a cursed creature, notwithstanding all his prosperity; and I foresaw and foretold it by the rules of Scripture, or the direction of God's Spirit, that he would certainly sooner or later be stripped of all his blessings, and have God's curse fall heavily upon him. Or rather, 2. I saw and perceived, by the event which followed his prosperity, that he was a man accursed of God. For he speaks not in these words of what his estate constantly was, even in the midst of his happiness, though even then he was really accursed; but of what it was by a sudden change. *His habitation;* or, as the Hebrew word signifies, *his pleasant* or *commodious habitation;* persons or things in it, or belonging to it, being comprehended in that word by a usual metonymy.

b Ps. 112. 10. & 127. 5. c Ps. 49. 11. 4 [b] His children are far from safety, and [c] they are crushed in the gate, neither *is* *there* any to deliver *them*.

His children; whose greatness and happiness he designed in all his enterprises, supposing that his family was and would be established for ever. *Are far from safety*, i. e. are exposed to great dangers and calamities in this life, and can neither preserve themselves, nor the great inheritance which their fathers got and left for them. Thus to be far from *peace*, Lam. iii. 17, is to be involved in desperate troubles. *In the gate*, i. e. in the place of judicature; to which they are brought for their offences, and where they will find severe judges, and few or no friends; partly because, being wickedly educated, and trusting to their own greatness, they were insolent and injurious to all their neighbours; and partly because those many persons whom their powerful fathers defrauded or oppressed do seek for justice, and the recovery of their rights, which they easily obtain against such persons as plainly declared by their actions that they neither feared God nor reverenced man, and therefore were hated by all sorts of men. *Neither is there any to deliver them;* they can find no advocates nor assistants, who are either able or willing to help them; but, like Ishmael, as *their hand was* formerly *against every man*, so now *every man's hand is against them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and
d Heb. is s. [d] the robber swalloweth up their substance.

Whose harvest, which they now justly and confidently expect to reap, after all their cost and labour for that end, but are sadly and suddenly disappointed; which is a great aggravation of their misery. *The hungry*, i. e. the poor, whose necessities make them greedy and ravenous to eat it all up; and from whom he can never recover it, nor any thing in recompence of it. *Out of the thorns*, i. e. out of the fields, notwithstanding the strong thorn hedges wherewith it is enclosed and fortified, and all other dangers or difficulties which may be in their way. They will take it, though they be scratched and wounded by the thorns about it. *The robbers;* so called from their long hair, which such persons nourished, either because of their wild and savage kind of life, which made them neglect the trimming of their hair and body; or that they might look more terribly, and so affright all those who should endeavour to oppose them. Or, *the thirsty*, as the word may signify from another root. And so it answers well to the hungry, in the former branch. *Swalloweth up* greedily, and so as there is no hope of recovering it.

‖ Or, *iniquity.* 6 Although ‖ affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

Although, or *for*, or rather, *because*. So the following words may contain a reason why he should *seek unto God*, as he exhorts him, ver. 8. Or, *surely*, as that particle is oft used. And so it is a note of his proceeding to another argument. *Affliction*, or *iniquity*, as this word oft signifies; and of this the following sentence is true. And so this first branch speaks of sin, and the next branch of trouble, which is the fruit of sin; and both sin and trouble are said to come from the same spring. But this word signifies also *affliction*, or *misery*, or *trouble*, as Psal. xc. 10; Prov. xii. 21; which seems most proper here, both because it is so explained by the following words, *trouble;* and again, *trouble*, ver. 7, the same thing being repeated in several words, as is usual in Holy Scripture; and because the great thing which troubled Job, and the chief matter of these discourses, was Job's afflictions, not his sins. *Cometh not forth of the dust*,

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it springs not up by chance, as herbs which grow of their own accord out of the earth; or, it comes not from men or creatures here below; but it comes from a certain and a higher cause, even from God, and that for man's sins; and therefore thou shouldst *seek to him* for redress, as it follows, ver. 8.

e Gen. 3. 17, 16, 19. 1 Cor. 10. 13. ‖ Or, *labour.* † Heb. *the sons of the burning coal lift up to fly.*

7 Yet man is e born unto ‖ trouble, as † the sparks fly upward.

i. e. He is so commonly exposed to many and various troubles, as if he were born to no other end. Affliction is become in some sort natural and proper to man, and it is, together with sin, transmitted from parents to children, as their most certain and constant inheritance; God having allotted this portion to mankind for their sins. And therefore thou takest a wrong course in complaining so bitterly of that which thou shouldst patiently bear, as the common lot of mankind; and thy right method is to seek unto God, who inflicts it, and who only can remove it. *As the sparks fly upward*, i. e. as naturally and as generally *as the sparks of fire fly upward*, which do so universally and constantly. Heb. *and the sparks*, &c. But the particle *and* is oft used comparatively for *as*, as chap. xii. 11; xiv. 11; xxxiv. 3; Prov. xxv. 24; Mark ix. 49.

8 I would seek unto God, and unto God would I commit my cause:

If I were in thy condition; and therefore I would advise thee to the same course. *Seek unto God*, to wit, by prayer, and humiliation, and submission, imploring his pardon, and favour, and help, and not repine at him, and accuse his providence, as thou dost. *Would I commit my cause*, i. e. commend my afflicted condition to him by fervent prayer, and resign myself and all my concerns to him, and humbly hope for relief from him. Or, *propound my matters*, i. e. make known my afflictions and requests to him; or, *put or dispose my words*, i. e. pray to him, and pour out my complaints before him.

f ch. 9. 10. & 37. 5. Ps. 40. 5. & 72. 18. & 145. 3. Rom. 11. 33. † Heb. *and there is no search.* ‡ Heb. *till* there be *no number.*

9 f Which doeth great things † and unsearchable; marvellous things ‡ without number:

Here Eliphaz enters upon a discourse of the infinite perfection and greatness of God's nature and works; which he doth partly as an argument to enforce the exhortation to *seek and commit his cause to God*, ver. 8, because God was infinitely able, either to punish him yet far worse, if he continued to provoke him, or to raise him from the dust, if he humbly addressed himself to him; and partly that by a true representation of God's excellency and glory, and of that vast disproportion which was between God and Job, he might both convince Job of his great sin in speaking so boldly and irreverently of him, and prevent his relapse into the same miscarriage. *Unsearchable;* either such things as we may not boldly and curiously search into, Deut. xxix. 29; Rom. xi. 33; Col. ii. 18; or such as by searching we cannot find out, Job xi. 7; such as we cannot thoroughly understand, either the works themselves, or God's way and manner of doing them, or God's designs or ends in doing them. And therefore, O Job, thou art guilty of great impiety and folly to censure the ways and works of God as unreasonable, chap. iii. 11, 20, because thou dost not fully understand the nature and use of them. *Marvellous things;* which (though common, as the following works are, and therefore neglected and despised, yet) are just matter of wonder even to the wisest men.

g ch. 28. 26. Ps. 65. 9, 10. & 147. 8. Jer. 5. 24. & 10. 13. & 51. 16. Acts 14. 17. † Heb. *outplaces.*

10 g Who giveth rain upon the earth, and sendeth waters upon the † fields:

He beginneth with this ordinary and obvious work of God, in which he implies that there is something unsearchable and wonderful, as indeed there is in the rise of it from the earth, in the strange hanging of that heavy body in the air, and in the distribution of it as God sees fit, Amos iv. 7; and how much more in the secret counsels and hidden paths of Divine Providence, which Job took the liberty to censure! *Waters;* either fountains and rivers, which is another great and wonderful work of God; or rather, rain water, as the following words imply; the same thing being repeated in other words, after the manner. *Upon the fields*, or, *upon* all *places abroad*, i. e. which have no covering to keep out the rain.

h 1 Sam. 2. 7. Ps. 113. 7.

11 h To set up on high those that be low; that those which mourn may be exalted to safety.

These words contain either, 1. A declaration of God's end in giving rain, which is to enrich those who were poor, or mourning for the drought, by sending rain, and making their lands fruitful; or rather, 2. Another example of God's great and wonderful works. And the infinitive verb is here put for the indicative, *he setteth up*, &c., which is very frequent in the Hebrew, as Psal. lvi. 13; Zech. iii. 4; xii. 10. He giveth this instance to comfort and encourage Job to seek to God, because he can raise him out of his greatest depths, and useth to raise others in the like condition. *That those which mourn may be exalted to safety*, notwithstanding all the craft and power of their enemies.

i Neh. 4. 15. Ps. 33. 10. Is. 8. 10. ‖ Or, *cannot perform any thing.*

12 i He disappointeth the devices of the crafty, so that their hands ‖ cannot perform *their* enterprise.

Of the crafty; such as are cunning to work evil, and to cover it with fair pretences, as hypocrites use to do, and as Job's friends charged him with doing: God breaks the hopes and designs of such men; as he hath now blasted thy expectation, and taken away thy outward happiness, which was the thing thou didst design in taking up the profession of religion. *Their enterprise;* or, *any thing;* or, *what is solid* or *substantial;* or, *wisdom*, i. e. their wise counsel or crafty design. They cannot execute their cunning contrivances.

k Ps. 9. 15. 1 Cor. 3. 19

13 k He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

The wise in their own craftiness; wicked men, who are *wise* to do evil, and wise in the opinion of the world, he not only deceiveth in their hopes and counsels, but turns them against themselves; as we see in Ahithophel, Haman, &c. *The froward*, or *perverse*, or *wrestlers;* such as wind and turn every way, as wrestlers do, and will leave no means untried to accomplish their counsels. *Is carried headlong*, i. e. is tumbled down and broken, and that by their own precipitation and haste. Their malice cannot have the patience to proceed wisely and leisurely against God's church and people, but makes them eager and venturous, and so to make more haste than good speed in their wicked designs.

l Deut. 28. 29. Is. 59. 10. Amos 8. 9. ‖ Or, *run into.*

14 l They ‖ meet with darkness in the daytime, and grope in the noonday as in the night.

i. e. In plain things they run into gross mistakes and errors, and commonly choose those counsels and courses which are worst for themselves. *Darkness* oft notes misery, but here ignorance or error, as it is also used chap. xii. 25; xxxvii. 19, and elsewhere. *Grope*, like blind men to find their way, not knowing what to do.

m Ps. 35. 10.

15 But m he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

The poor, or *helpless;* who therefore flee to God for refuge. *From their mouth*, or, *from the sword* which cometh out of their *mouth*, i. e. from all their censures, slanders, threatenings, deceitful insinuations, false swearings of witnesses, unrighteous sentences of corrupt judges, whereby their good names, or estates, or lives may be exposed to the utmost hazards. And this is fitly opposed to the sword of the *hand*, implied in the next branch of the verse. Or, *from the sword by their mouths*, i. e. by those wicked men's own words against the godly, which God wonderfully overruleth to the working out of their deliverance.

n 1 Sam. 2. 9. Ps. 107. 42.

16 n So the poor hath hope, and iniquity stoppeth her mouth.

So this poor man obtaineth what he in some measure hoped or expected from God, to whom he committed his cause; and other poor men will be encouraged by his example to place their hope in God. *Iniquity*, i. e. wicked men; the abstract for the concrete, as *pride, deceit, injustice*, are put for proud, deceitful, and unrighteous men, Jer.

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xiii. 9; 2 Pet. iii. 13. *Stoppeth her mouth*, i. e. they are silenced and confounded, being convicted of their own wickedness and folly, and finding that not only the poor are got out of their nets and snares, in which they thought that they had them fast, but also the oppressors themselves are insnared in them; and all this by sudden and unexpected means.

o Ps. 94. 12. Prov. 3. 11, 12. Heb. 12. 5. Jam. 1. 12. Rev. 3. 19.

17 °Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

Behold; for what I am saying, though most true, will not be believed without serious consideration. *Happy is the man whom God correcteth*, Heb. *blessednesses* (i. e. various and great happiness, as the plural number implies) belong to that *man whom God rebukes*, to wit, with strokes, chap. xxxiii. 16, 19. Those afflictions are so far from making thee miserable, as thou complainest, that they are, and will be, if thou dost thy duty, the means of thy happiness: which, though a paradox to the world, is frequently affirmed in Holy Scripture; and the reason of it is plain, because they are pledges of God's love, which no man can buy too dear; and though bitter, yet necessary physic to purge out that sin which is deeply fixed in all men's natures, and thereby to prevent far greater, even infinite and eternal, miseries; without respect to which this proposition could not be true or tolerable. And therefore it plainly shows that good men in those ancient times of the Old Testament had the prospect, and belief, and hope of everlasting blessedness in heaven after this life. *Despise not thou*, i. e. do not abhor it as a thing pernicious and intolerable, nor refuse it as a thing useless and unprofitable, nor slight it as a mean and unnecessary thing; but, on the contrary, prize it highly, as a favour and vouchsafement of God: for such negative expressions oft imply the contrary, as 1 Thess. v. 20; 1 Tim. iv. 12. See Prov. x. 2; xvii. 21. *Of the Almighty;* or, *of the all-sufficient God*, who is able to support and comfort thee in thy troubles, and to deliver thee out of them, and to add more calamities to them, if thou art obstinate and incorrigible.

p Deut. 32. 39. 1 Sam 2. 6. Is. 30. 26. Hos. 6. 1.

18 PFor he maketh sore, and bindeth up: he woundeth, and his hands make whole.

Bindeth up, to wit, the wounds, as good surgeons use to do when they have dressed them, in order to their healing. Compare Psal. cxlvii. 3; Ezek. xxxiv. 4. The sense is, Though he hath seen it fit to wound thee, yet he will not always grieve thee, but will in due time release thee from all thy miseries. Therefore despair not.

q Ps. 34. 19. & 91. 3. Prov. 24. 16. 1 Cor. 10. 13. r Ps. 91. 10.

19 qHe shall deliver thee in six troubles: yea, in seven rthere shall no evil touch thee.

He shall deliver thee, to wit, if thou seekest to him by prayer and repentance. *Six*, i. e. manifold or repeated; as *six* is used for many, Prov. vi. 16. *There shall no evil touch thee*, to wit, so as to undo or destroy thee, as *touching* is used, Josh. ix. 19; Heb. xi. 28; 1 John v. 18. See also Gen. xxvi. 11, 29; 2 Sam. xiv. 10; Psal. cv. 15; Zech. ii. 8. Thou shalt have a good issue out of all thy troubles, though they are both great and many.

s Ps. 33. 19. & 37. 19. † Heb. *from the hands.*

20 sIn famine he shall redeem thee from death: and in war †from the power of the sword.

In famine; which Job might be thought to fear, as being so poor that he needed his friends' contributions for his relief. *From death;* from that terrible kind of death.

These things he utters with more confidence, partly because the rewards or punishments of this life were more constantly distributed to men in the Old Testament according to their good or bad behaviour than now they are; and partly because it was his particular opinion, that great afflictions were the constant fruits and certain evidences of a man's wickedness; and consequently, that great mercies and deliverances should infallibly follow upon true repentance and godliness.

t Ps. 31. 20. ‖ Or, *when the tongue scourgeth.*

21 tThou shalt be hid ‖ from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

Hid, i. e. protected, as in some secret and safe place. *From the scourge of the tongue*, i. e. from false accusations and virulent slanders and reproaches, either by diverting their tongues to other persons or things, or by clearing thy integrity. *Neither shalt thou be afraid;* thou shalt have no cause to fear it, because God will secure thee in it and from it. *When it cometh*, to wit, upon others; near thee, or round about thee.

22 At destruction and famine thou shalt laugh: uneither shalt thou be afraid of the beasts of the earth.

u Is. 11. 9. & 35. 9. & 65. 25. Ezek. 34. 25.

Thou shalt not only be *redeemed from famine*, ver. 20, and *not fear destruction*, ver. 21, but thou shalt laugh at them; not with a laughter of scorn and contempt, as this word is used, chap. xxxix. 18; Psal. ii. 4; xxxvii. 13; (for God's judgments are to be entertained with reverence and godly fear;) but with a laughter of joy and triumph, arising from his just security and confidence in God's watchful and gracious providence, which will either keep him from it or in it, or do him much good by it. *The beasts*, i. e. the wild beasts, which were numerous and mischievous in those parts. See Deut. xxviii. 26; 1 Sam. xvii. 34; Jer. vii. 33.

23 xFor thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

x Ps. 91. 13. Hos. 2. 18.

Thou shalt be free from any annoyance by stones, either in thy walking or other postures, or in thy ploughing, as if they had made an inviolable league with thee. Stones may be, and in these stony countries were, hurtful to men many ways; either by bruising or hurting their feet when they walked barefoot, as the manner then was; or by giving them occasion of stumbling, or slipping, and falling; or by falling upon a man from a rock, or higher ground, as sometimes it hath happened; or filling his grounds, so as to hinder his ploughing, and make his lands unfruitful. Nay, the stones shall not only cease to be hurtful, but they shall be useful and beneficial to thee; they shall, as it were, present themselves to thee when thou hast occasion, either to sling them at thine enemies, as then was usual, Judg. xx. 16; 2 Chron. xxvi. 14, or to make fences to thy ground, or to build a house. This is a bold metaphor, but such are frequent, as in other authors, so also in Scripture, as Isa. xxviii. 15; Hos. ii. 18. *The beasts of the field;* either, 1. The wild beasts; and then this is an addition to the former privilege; they shall not hurt thee, ver. 22; nay, they shall befriend thee, as being at peace with thee, here, ver. 23. Or, 2. The tame beasts, who otherwise may be refractory and hurtful to a man, many having been killed by them.

24 And thou shalt know ‖ that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not ‖ sin.

‖ Or, *that peace is thy tabernacle.*

‖ Or, *err.*

Thou shalt know, by certain and constant experience, *that thy tabernacle*, i. e. thy habitation, as it follows, including also the inhabitants, children, or friends and servants, *shall be in peace;* shall enjoy great safety from all their enemies, and concord among themselves, and prosperity in all their concerns; all which are comprehended under the sweet name of *peace*. *Visit thy habitation*, i. e. manage and order thy family, and all thy domestic affairs and worldly concerns, with care and diligence. *Visiting* is oft used for regarding or taking care of, as Gen. xxi 1; Ruth i. 6; Psal. viii. 4; lxxx. 14. *Shalt not sin;* either by unrighteousness in thy dealings with thy family or others, or by neglecting God and his service in thy family, or by winking at any sin in thy domestics which thou canst hinder. But because he speaks not here of Job's duty, but of his privilege, and that in outward and worldly things, it seems better rendered by others, *and thou shalt not err*, or *miscarry*, or *miss thy way* or *mark*, as this very word is used below, chap. xxiv. 19; xiv. 16; Judg. xx. 16; thou shalt not be disappointed of thy hopes, or blasted in thy endeavours, but shalt succeed in them. Or, *and thou shalt not wander*, or *be a wanderer*, having no house in which to put his head, which Job might have some ground to fear; but thou shalt have a *habitation* of thy own, which thou shalt *visit* and manage as thou didst before.

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y Ps. 112. 2. 25 Thou shalt know also that y thy seed
‖ Or, much. z Ps. 72. 16. *shall be* ‖great, and thine offspring z as the grass of the earth.

Thou shalt know; partly by assurance from God's promises, and the impressions of his Spirit; and partly by experience in due time. *Thy seed shall be great;* thy posterity, which God will give thee instead of those which thou hast lost, shall be high, and honourable, and powerful. Or, *shall be many. Thine offspring;* which shall come out of thy own loins as branches out of a tree, as the word signifies. And this word seems added to the former to restrain and explain it, by showing that he did not speak of his spiritual seed, as Abraham's seed is in part understood, but of the fruit of his own body. *As the grass of the earth;* both for its plentiful increase, and for its flourishing greenness.

a Prov. 9. 11. & 10. 27. + Heb. *ascendeth.* 26 a Thou shalt come to *thy* grave in a full age, like as a shock of corn †cometh in in his season.

In a full age; in a mature and old, but vigorous, age, as the word implies. Thou shalt not be cut off by a hand of violence before thy time, as thy sons and other wicked men have been; but shalt die in a *good old age*, as did Abraham, Gen. xxv. 8, and Moses, Deut. xxxiv. 7. *As a shock of corn cometh in; as a heap or stack of corn is brought in*, to wit, to the barn. Heb. *ascendeth*, or *riseth;* which word is very proper and usual in this case; for a stack of corn is said to rise, when by the addition of new heaps and handfuls it is raised to a higher pitch. Or, *is cut off*, as this same word is used, Psal. cii. 24, *Cut me not off*, &c., Heb. *Make me not to ascend;* and thus it is fitly used both of the corn, which when it is cut up ascends, or is lifted up from the earth, on which it lay, and is advanced into stacks and high heaps, either in the barn or in the field; and of man, who when he dies his *spirit goeth upward* to heaven, as is implied even there where in the person of an epicure it is questioned, Eccles. iii. 21. *In his season;* in harvest, when the corn is ripe.

b Ps. 111. 2. 27 Lo this, we have b searched it, so it
+ Heb. *for thyself.* Prov. 9. 12. *is;* hear it, and know thou *it* †for thy good.

It is not my single opinion, but my brethren concur with me, as thou wilt hear from their own mouths. This is no rash or hasty conceit, but what we have learned by deep consideration and hard study, long experience and diligent observation, both of God's word, so far as he hath been pleased to reveal himself, and of the course and methods of his providence and dealing with men in the world. *Know thou it;* for to us thou seemest by thy words and carriage to be wholly, or in a great part, ignorant of these things. *For thy good;* let the advantage which will come unto thee by following this counsel remove thy prejudice against it.

CHAP. VI.

Job's answer: he wisheth his troubles were duly weighed, for then would his complaints appear just, 1—7: *prayeth for death; his hope in it*, 8—10. *He is unable to bear up under his burden*, 11, 12. *He vindicateth himself against his friends, and reproveth them*, 13—30.

BUT Job answered and said,

2 Oh that my grief were throughly
+ Heb. *lifted up.* weighed, and my calamity †laid in the balances together!

My grief; either, 1. My calamity, as it follows, or the cause or matter of my grief; the act being put for the object, as is usual, *fear* for *the thing feared*, &c., and the same thing being here repeated in differing words. Or, 2. My sorrow; or, *my wrath*, or *rage*, as thou didst call it, chap. v. 2. So his wish is, that his *sorrow* or *wrath* were laid in one scale of the balances, and his *calamity* in the other, that so it might be known whether his sorrow or wrath was greater than his misery, as was pretended. *Were throughly weighed;* were fully understood and duly considered. Thy harsh rebukes and censures of my impatience, and hypocrisy, and wickedness, proceedeth from thy ignorance or insensibleness of my insupportable calamities. I desire no favour from thee. But oh that I had a just and equal judge, that would understand my case, and consider whether I have not just cause for such bitter complaints; or, at least, whether the greatness of my burden should not procure some allowance to my infirmity, if I should speak something indecently and unadvisedly, and protect me from such severe censures! *Laid in the balances together;* either, 1. *Together* with my *grief;* or rather, 2. *Together* with any the most heavy thing to be put into the other scale, as with the *sand*, &c., as is expressed in the next verse; where also the particle *it*, being of the singular number, showeth that there was but one thing to be weighed with the sand.

a Prov. 27. 3. ‖ That is, *I want words to express my grief.* Ps. 77. 4. 3 For now it would be heavier a than
the sand of the sea: therefore ‖my words are swallowed up.

It would be heavier, i. e. my grief or calamity, *than the sand of the sea*, which is heavier than dry sand. *Swallowed up*, as this verb is used, Prov. xx. 25; Obad. 16. My voice and spirit faileth me. So far am I from speaking too liberally of it, for which I am now accused, that I cannot find nor utter words sufficient to express my sorrow or misery; but my groanings are such as cannot be uttered, as is said in another case, Rom. viii. 26. When I would express it, the words stick in my throat, and I am forced, as it were, to swallow them up.

4 b For the arrows of the Almighty *are* b Ps. 38. 2.
within me, the poison whereof drinketh
up my spirit: c the terrors of God do set c Ps. 88. 15, 16.
themselves in array against me.

Arrows; so he fitly calls his afflictions, because, like arrows, they came upon him swiftly and suddenly, one after another, and that from on high, and they wounded him deeply and deadlily. *Of the Almighty;* so he calls them, either generally, because all afflictions come from him; or particularly, because God's hand was in a singular manner eminent and visible in his miseries, chap. i.; or yet more especially, because they were immediately shot by God into his spirit, as it follows. *Are within me;* besides those evils which are past, chap. i., there are other miseries that are constant and fixed in me, the sharp pains of my body, and dismal horrors of my mind. *The poison whereof;* implying that these arrows were more keen and pernicious than ordinary, as being dipped in God's wrath, as the barbarous nations then and since used to dip their arrows in poison, that they might not only pierce, but burn up and consume the vital parts. *Drinketh up my spirit*, i. e. exhausteth and consumeth, either, 1. My vital spirits, together with my blood, the seat of them, and my heart, the spring of them, as poison useth to do. But I doubt the Hebrew word *ruach* is never used in that sense. Or, 2. My soul, which is commonly *the spirit*, my mind and conscience. So he tells them, that besides the miseries which they saw, he felt others, and far greater, though invisible, torments in his soul, which if they could see, they would have more pity for him. And in this sense this place is and may very well be otherwise rendered, *whose poison my spirit drinketh up*, i. e. my soul sucks in the venom of those calamities, by apprehending and applying to itself the wrath of God manifested and conveyed by them. *The terrors of God;* either, 1. Great terrors; or, 2. God's terrible judgments; or rather, 3. These terrors which God immediately works in my soul, either from the sense of his wrath accompanying my outward troubles, or from the sad expectation of longer and greater torments. *Set themselves in array;* they are like a numerous and well-ordered army, under the conduct of an irresistible general, who designs and directs them to invade me on every side.

5 Doth the wild ass bray †when he
+ Heb. *at grass.* hath grass? or loweth the ox over his fodder?

Thou wonderest that my disposition and carriage is so greatly altered from what it was, chap. iv. 3—5, but thou mayst easily learn the reason of it from the brute beasts, the ass and ox, who when they have convenient and common food, are quiet and contented; but when they want that, they will resent it, and complain in their way by braying or lowing: see Jer. xiv. 6. And therefore my carriage is agreeable to those common principles of nature

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which are both in men and beasts, by which their disposition and deportment is generally suitable to their condition. It is no wonder that you complain not, who live in ease and prosperity; nor did I, when it was so with me; but if you felt what I feel, you would be as full of complaints as I am.

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

Can or do men use to eat unsavoury meats with delight, or without complaint? This is either, 1. A reflection upon Eliphaz's discourse, as unsavoury, which could not give him any conviction or satisfaction. But his censure of Eliphaz's speech begins not till ver. 14, and then it proceeds. Or rather, 2. A justification of Job's complaints (of which both the foregoing and following verses treat) by another argument. Men do commonly complain of their meat when it is but unsavoury, how much more when it is so bitter as mine is! which is implied here, and expressed in the next verse; where the sense here begun is completed, and this general proposition is accommodated to Job's condition. *In the white of an egg*, Heb. *in the white of a yolk*, i. e. which encompasseth the yolk of an egg.

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

Heb. *As the sicknesses* or *sorrows of my meat*, i. e. as my sorrowful meat, which I am constrained to eat with grief of heart. The particle *as*, either, 1. Notes not the similitude, but the truth of the thing, as it is oft used, as hath been formerly noted and proved. So the sense is, that such meat as formerly he should have abhorred to touch, either for the quality of it, or for his tears or ulcerous matter which mixed themselves with it, he was now forced by the necessities of nature, and his own poverty, to eat. Or, 2. Implies that the following words are not to be understood properly, but metaphorically. And so the sense may be this, Those grievous afflictions, which according to the principles and common inclinations of human nature I dreaded the very touch and thought of, they are now my daily, though sorrowful, bread; I am forced constantly to feed upon them; as other persons in great afflictions are said to be *fed with bread of tears*, Psal. lxxx. 5, and to *eat ashes like bread*, Psal. cii. 9. Others make this a censure of Eliphaz's words, as ungrateful and loathsome to him But that sense seems neither to agree with the words of this verse, nor with its scope and coherence with the former, of which see the notes on ver. 6.

8 Oh that I might have my request; and that God would grant *me* † the thing that I long for!

† Heb. *my expectation.*

My request, i. e. the thing which I have so passionately desired, and, notwithstanding all your vain words and weak arguments, do still justly continue to desire, to wit, death, as is expressed ver. 9, and more largely chap. iii.

9 Even [d] that it would please God to destroy me; that he would let loose his hand, and cut me off!

[d] 1 Kings 19. 4.

To destroy me; to end my days and calamities together. *That he would let loose his hand;* which is now as it were bound up or restrained from giving me that deadly blow which I desire. Oh that he would restrain himself and his hand no longer, but let it fall upon me with all its might, so as to *cut me off!* as it follows.

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for [e] I have not concealed the words of [f] the Holy One.

[e] Acts 20. 20. [f] Lev. 19. 2. Isa. 57. 15. Hos. 11. 9.

The thoughts of my approaching death would comfort me in all my sorrows. This would solace me more than life, with all that worldly safety, and glory, and happiness which thou hast advised me to seek unto God for. *I would harden myself in sorrow*, i. e. I would bear up myself with more courage and patience under all my torments with the hopes of my death, and that blessedness into which I know I shall after death be admitted, as he more fully speaks, chap. xix. 26, 27, whereas now I pine away in lingering and hopeless miseries. Or, *I would burn* (i. e. I am content to burn) *in sorrow*. Or, *I would pray* (as this word signifies in Hebrew writers; and *praying* may be here put for praising or worshipping of God, as it is frequently used in Scripture) *in*, or *for, my sorrow or pain;* then I would worship God, and say, Blessed be the Lord's name for these afflictions, as I did for the former, chap. i. 20, 21. *Let him not spare;* but let him use all severity against me, so far as to cut me off, and not suffer me to live any longer; which will seem to me a cruel kind of patience towards me. *Of the Holy One*, i. e. of God, who is frequently called *the Holy One* in Scripture, as Isa. xl. 25; lvii. 15; Hab. iii. 3, and is so in a most eminent and peculiar manner. The sense is, Therefore I do not fear death, but desire it; and that not only to be freed from my present troubles, but also and especially to put me into the possession of the happiness of the next life; of which I am assured, because I have in good measure performed the conditions of that covenant upon which he hath promised it; for as for the *words of God*, i. e. that light of sacred truths and precepts which he hath been pleased to impart to me, *I have not concealed them*, neither from myself, by shutting mine eyes against them, or suffering my prejudices, or passions, or worldly interests to blind my mind, lest I should see them, as you think I have done; nor from others; but as I myself have stedfastly believed them, and not wilfully and wickedly departed from them, so I have endeavoured to teach and commend them to others, and have not been ashamed nor afraid boldly to profess and preach the true religion in the midst of heathens who are round about me. And therefore I know that if God doth cut me off, it will be in mercy, and I shall be a gainer by it. Some translate and distinguish the verse thus, *Yet this is my comfort, (though*, or *when, I scorch with pain*, and *he*, i. e. God, *doth not spare* me, but afflicts me most severely,) *that I have not concealed the words of God*, but have professed and practised them.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

My strength is so small and spent, that although I may linger a while in my torments, yet I cannot live long, and therefore it is vain and absurd for me to hope for such a restitution of my strength and prosperity as thou hast promised to me, chap. v. 22, &c.; and therefore I justly pray that God would take away my life. *What is mine end?* either, 1. What is the end or period of my miseries? when may I expect it? I see no end of them; I know not how long I may pine and linger in them. Therefore, Lord, take me speedily away. Or, 2. What is the end of my life? or what is death to me? It is not terrible, but comfortable, as he said, ver. 10. I need not those vain consolations which thou givest me of being kept from death, ver. 20, or having life continued and health restored. Death is not the matter of my fear, but of my desire. *That I should prolong my life*, to wit, by my seeking to God for it, as thou advisest me, chap. v. 8. Why should I desire or endeavour the prolonging of my life? Or, *that I should lengthen out my desire*, to wit, of life, and those comforts of life which thou hast propounded to me. I desire not to live longer, though in the greatest splendour and prosperity, but to be dissolved, and to be with my God and Redeemer, chap. xix. 25. The Hebrew word *nephesh*, here rendered *soul* or *life*, oft signifies *desire*, as Gen. xxiii. 8; Deut. xxiii. 24; Prov. xxiii. 2; Eccles. vi. 9.

12 *Is* my strength the strength of stones? or *is* my flesh † of brass?

† Heb. *brass.*

I am not made of stone or brass, but of flesh and blood, as others are; and therefore I am utterly unable to endure these miseries longer, and can neither hope for nor desire any continuance of my life, or restoration of my former happiness, but only wish for that death which is the common refuge of all miserable persons, as I said, chap. iii. 17, 18.

13 *Is* not my help in me? and is wisdom driven quite from me?

Though I have no strength in my body, or outward man, yet I have some help and support within me, or in my inward man, even the conscience of my own innocency and piety, notwithstanding all your bitter accusations and censures, as if I had no integrity, chap. iv. 6. *Is wisdom driven quite*

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from me? If I have no strength in my body, have I therefore no wisdom or judgment left in my soul? Am I therefore unable to judge of the vanity of thy discourse, and of the truth of my own case? Have I not common sense and discretion? Do not I know my own condition, and the nature and degree of my sufferings, better than thou dost? Am not I a better judge whether I have integrity or no than thou art? But this verse is rendered otherwise, and that very agreeably to the Hebrew words, *What if I have no help in me*, (i. e. if I cannot help myself, if my outward condition be helpless and hopeless, as I confess it is,) *is wisdom driven quite from me?* Have I therefore lost my understanding and common reason? Cannot I judge whether it is more desirable for me to live or to die, whether I am a hypocrite or no, whether your words have truth and weight in them or no, whether you take the right method in dealing with me, whether you deal mercifully and sincerely with me, or no? Yet again, (because the construction and sense of these words is judged very difficult,) this verse may be joined with the following, and rendered thus, *What if there be no help in me*, (or, *if I be not able to bear* my miseries,) *and if counsel be driven from me*, so that I know not what to do, or how to help or ease myself? or, *and subsistence*, or *power of subsisting*, *be driven* or *taken away from me*, so that I can neither help myself out of my troubles, nor subsist under them? yet *to the afflicted pity should be shewed*, &c.

14 †[g] To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

† Heb. *To him that melteth.*
g Prov. 17. 17.

To him that is afflicted, Heb. *to him that is melted* or *dissolved with afflictions*, or in the furnace of afflictions; that is, in extreme miseries; for such persons are said to be *melted*, as Psal. xxii. 14; cvii. 26; cxix. 28; Nah. ii. 10. *From his friend:* his friend, such as thou, O Eliphaz, pretendest to be to me, should show kindness, benignity, and compassion in his judgment of him, and carriage towards him, and not pass such unmerciful and heavy censures upon him, nor load him with reproaches. *But he forsaketh the fear of the Almighty;* but thou hast no love or pity for thy neighbour and friend; which is a plain evidence that thou art guilty of that which thou didst charge me with, even with the want of the fear of God; for didst thou truly fear God, thou couldst not, and durst not, be so unmerciful to thy brother, both because God hath severely forbidden and condemned that disposition and carriage, and because God is able to punish thee for it, and mete unto thee the same hard measure which thou metest to me. But this verse is and may be otherwise rendered, *Should a reproach* (for so the Hebrew *chesed* oft signifies) be laid *upon him that is afflicted by his friend, even* that *he forsaketh the fear of the Almighty?* Should my friend have fastened such a reproach upon me, than which none is worse, that I am an impious man, and destitute of the fear of God, chap. iv. 6—8. This he mentions, as that which was most grievous and intolerable to him.

15 [h] My brethren have dealt deceitfully as a brook, *and* [i] as the stream of brooks they pass away;

h Ps. 38. 11. & 41. 9.
i Jer. 15. 18.

My brethren, i. e. my kinsmen or three friends; for though Eliphaz only had spoken, the other two showed their approbation of his discourse, or, at least, of that part of it which contained his censure of Job's person and state. *Have dealt deceitfully;* under a pretence of friendship and kindness dealing unrighteously and unmercifully with me, and adding to these afflictions which they said they came to remove. *As the stream of brooks*, which quickly vanish, and deceive the hopes of the thirsty traveller.

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

Which in winter, when the traveller neither needs nor desires it, are full of water, then congealed by the frost. *Wherein the snow is hid;* either, 1. Under which the water, made of snow, which formerly fell, and afterwards was dissolved, lies hid. So he implies that he speaks not of those brooks which are fed by a constant spring, but of them which are filled by accidental and extraordinary falls of water, or snow melted, which run into them. Or, 2. Wherein there is abundance of snow mixed with or covered by the ice; or, *in which the snow covers itself*, i. e. where is snow upon snow; which gives the traveller hopes, that when he comes that way in summer, he shall find good store of water here for his refreshment.

17 What time they wax warm, † they vanish: † when it is hot, they are † consumed out of their place.

† Heb. *they are cut off.*
† Heb. *in the heat thereof.*
† Heb. *ex tinguished.*

When the weather grows milder, and the frost and snow is dissolved. *When it is hot;* in the hot season of the year, when waters are most refreshing and necessary. *Out of their place;* in which the traveller expected to find them to his comfort, but they are gone he knows not whither.

18 The paths of their way are turned aside; they go to nothing, and perish.

i. e. The course of those waters is changed, they are gone out of their channel, flowing hither and thither, till they be quite consumed; as it here follows.

19 The troops of [k] Tema looked, the companies of [l] Sheba waited for them.

k Gen. 25. 15. 1 Kin. 10. 1. Ps. 72. 10. Ezek. 27. 22, 23.

The troops, as this word is used, Gen. xxxvii. 25; Isa. xxi. 13. Heb. *the ways*, put for *the travellers in the ways*, by a usual metonymy. And so it must needs be meant here, and in the next clause, because the following verse, *They were confounded*, &c., plainly showeth that he here speaks of persons, not of senseless things. *Tema:* this place and *Sheba* were both parts of the hot and dry country of Arabia, in which waters were very scarce, and therefore precious and desirable, especially to travellers, who by their motion, and the heat to which they were exposed, were more hot and thirsty than other men. *The companies;* as before, *the troops*. And thus he speaks, because men did not there travel singly, as here we do, but in troops and companies, for their greater security against wild beasts and robbers, of which they had great store.

20 They were [m] confounded because they had hoped; they came thither, and were ashamed.

m Jer. 14. 3.

They were confounded, i. e. the troops and companies. *Because they had hoped;* they comforted themselves with the expectation of water there to quench their thirst. *Were ashamed;* as having deceived themselves and others with vain and false hopes.

21 ‖ For now [n] ye are † nothing; ye see *my* casting down, and [o] are afraid.

‖ Or, *For now ye are like to them.* Heb. *to it.*
n ch. 13. 4. † Heb. *not.* o Ps. 38. 11.

He gives the reason why he charged them with deceitfulness, and compared them to these deceitful brooks. *Nothing*, or, as *nothing;* the note of similitude being oft understood. Heb. as *not*, i. e. you are to me as if you had not been, or as if you had never come to me, for I have no benefit nor comfort from you and your discourse, but only an increase of my misery. *Ye see my casting down, and are afraid:* when you come near to me, and perceive my great and manifold calamities, you stand as it were at a distance; you are shy of me, and afraid for yourselves, either lest my sores or breath should infect you; or lest some further plagues should come upon me, wherein yourselves for my sake, or because you are in my company, should be involved; or lest I should be burdensome to you, and need and call for your charitable contribution to support myself, and the small remainders of my poor family, or for your helping hand to assist and save me from mine enemies, who may possibly fall upon me in this place, as the Chaldeans and Sabeans did upon my servants and cattle elsewhere; which is implied in the next verses. So far are you from being true friends and comforts to me, as you would seem to be.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

Did I say? or, *Is it* because *I said?* Is this, or what else is the reason why you are afraid of me, or alienated from me? *Bring unto me;* give me something for my support or relief. Did either my former covetousness or my present necessity make me troublesome or chargeable to you? *Give a reward for me;* either to the judge before whom I am brought and accused, that he may give a favourable sentence in my behalf; or to the enemy who hath taken me captive. Or, *give a gift for me*, i. e. for my use or need. Did I send for

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you to come and visit me for this end? nay, did you not come of your own accord? Why then are you thus unmerciful to me? Methinks you might at least have given me good and comfortable words, which is the easiest and cheapest part of a friend's work, when I desired and expected nothing else from you.

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

Deliver me by power and the force of your arms, as Abraham delivered Lot. *Redeem me* by price, or ransom.

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

Teach me; instead of censuring and reproaching, instruct and convince me by solid arguments. *I will hold my tongue;* I will patiently hear and gladly receive your counsels; or, I will be silent; I will neither contradict you, nor complain of my own griefs. Compare Job xl. 4, 5; Prov. xxx. 32. *Wherein I have erred,* i. e. my mistakes and miscarriages.

25 How forcible are right words! but what doth your arguing reprove?

Right words, i. e. the words of truth or solid arguments, have a marvellous power to convince and persuade a man; and if yours were such, I should readily yield to them. *Your arguing reprove;* or, *your arguing argue.* There is no truth in your assertions, nor weight in your arguments, and therefore are they of no account or power with me.

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

Do ye imagine to reprove words? i. e. do you think that all your arguments are solid and unanswerable, and all my answers are but idle and empty words? Or do you think it is sufficient to cavil and quarrel with some of my words and expressions, without considering the merits of the cause, and the truth of my condition, or giving an allowance for human infirmity, or for my extreme misery, which may easily force from me some indecent expressions? *Of one that is desperate;* of a poor miserable, hopeless, and helpless man; for the words of such persons are commonly neglected and despised, although there be truth and great weight in them. See Eccles. ix. 16. And such are generally thought to speak from deep passions and prejudices, more than from reason and judgment. *Which are as wind,* i. e. which you esteem to be like the wind, vain and light, without solid substance, making a great noise with little sense, and to little purpose. But this last branch of the verse may be, and by many is, rendered otherwise, *and* do ye imagine (which is to be repeated out of the former clause, as is very usual in Scripture) *the words of one that is desperate to be but wind,* i. e. empty and vain? Do you take me for a desperate and distracted man, that knows not or cares not what he saith, but only speaks what comes first into his mind and mouth? The *wind* is oft used to express vain words, as chap. xv. 2; Jer. v. 13; and vain things, Job vii. 7; Prov. xi. 29. Some render the whole verse thus, *Do you in your arguings think,* or *ought you to think, the discourses of a dejected,* or *desponding,* or *sorely afflicted man* (such as I am) *to be but words and wind,* i. e. vain and empty? as indeed the discourses of such persons use to be esteemed by such as are in a higher and more prosperous condition. But you should judge more impartially, and more mercifully. Possibly the verse may be rendered thus, *Do you think to reprove the speeches of a desperate,* or *dejected,* or *miserable man* (such as I am, and you use me accordingly) with (the preposition being very frequently omitted and understood in the Hebrew tongue) *words and with* (for the Hebrew prefix *lamed* oft signifies *with*, as hath been formerly proved) *wind?* You think any words or arguments will be strong enough against one in my circumstances. So it agrees with the foregoing verse.

† Heb. *ye cause to fall upon.*
p Ps. 57. 6.

27 Yea, † ye overwhelm the fatherless, and ye [p]dig *a pit* for your friend.

Yea; your words are not only vain, and useless, and uncomfortable to me, but also grievous and pernicious. *Ye overwhelm,* Heb. *you rush* or *throw yourselves* upon him. For words in *hiphil* are oft put reciprocally, as Hebricians know. You fall upon him with all your might, and say all that you can devise to charge and grieve him. A metaphor from wild beasts, that fall upon their prey to hold it fast and devour it. You load him with censures and calumnies. *The fatherless,* or, *the desolate,* i. e. me, who am deprived of all my dear children, and of all my estate; forsaken by my friends, and by my heavenly Father; which should have procured me your pity rather than your censure. *Ye dig a pit for your friend;* or, *you feed* or *feast* (for so this Hebrew word is oft used, as 2 Sam. iii. 35; 2 Kings vi. 23; Job xl. 15) *upon your friend,* i. e. you insult and triumph over me, whom sometimes you owned for your friend.

28 Now therefore be content, look upon me; for *it is* † evident unto you if I lie.

† Heb. *before your face.*

Look upon me; be pleased either, 1. To look upon my countenance, if it betrays any fear or guilt, as if I spoke contrary to my own conscience. Or rather, 2. To consider me and my cause further and better than you have done, that you may give a more true and righteous judgment concerning it. *Is evident unto you;* you will plainly discover it. A little further consideration and discourse will make it manifest, and I shall readily acknowledge it.

29 [q]Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* ‖ in it.

q ch. 17. 10.
‖ That is, in this matter.

Turn from your former course of perverse judgment; lay aside passion and prejudice against me; let me beg your second thoughts and a serious review of my case. *Let it not be iniquity,* to wit, in your thoughts or debates; I beg not your favour, but your justice; judge according to right, and do not conclude me to be wicked, because you see me to be miserable, as you have falsely and unjustly done. Or, *there shall be no iniquity,* to wit, in my words which I have spoken, and which I am further about to speak; which you will find upon the review. *In it,* i. e. in this cause or matter between you and me; the relative without the antecedent, which is frequent in the Hebrew language. You will find the right to be on my side.

30 Is there iniquity in my tongue? cannot † my taste discern perverse things?

† Heb. *my palate.* Ch. 12. 11. & 34. 3.

Consider again, and more thoroughly examine, if there be any untruth or iniquity in what I have already said, or shall further speak to you. *My taste,* i. e. my judgment, which discerns and judgeth of words and actions as the taste or palate doth of meats. *Perverse things,* i. e. false opinions or sinful expressions. I am not so bereft of common understanding, as not to be able to distinguish between good and evil; and therefore if I have uttered, or should utter, any perverse words, I should apprehend them to be so as well as you do.

CHAP. VII.

Our times are like those of hirelings, restless and hopeless. Death desirable. His days are as a weaver's shuttle; his life is as wind; and he was consumed out of this world, and should appear in it no more, 1—10. *Therefore he will speak to God,* 11, 12: *is tired out and weary of life,* 13—16. *Man unworthy of God's notice,* 17—19. *He confesseth his sin, and prayeth for forgiveness,* 20, 21.

IS there not ‖ [a]an appointed time to man upon earth? *are not* his days also like the days of an hireling?

‖ Or, a warfare. Ch. 14. 5. 15. 14. Ps. 39. 4

Is there not a certain and short time limited by God wherein man shall live in this sinful, and vain, and miserable world, after which he shall live in a holier and happier place and state? and is it a crime in me to desire that God would give me some ease and respite for the present, and bring me to that blessed and joyful period? *Like the days of an hireling;* whose time is limited and short, being but for a few years, Isa. xvi. 14; xxi. 16, and sometimes but for days, Job xiv. 6; Matt. xx. 1, 2, and whose condition is full of toil and hardship.

2 As a servant † earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work:

† Heb. *gaspeth after.*

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The shadow, i. e. the sun-set, or the night, the time allotted for his rest and repose, Psal. civ. 23. And why may not I also desire the time of my rest? *The reward of his work*, Heb. *his work;* which is oft put for the reward of it, as Lev. xix. 13; Isa. xl. 10; xlix. 4. Or, the end of *his work*.

b See ch. 29. 2.

3 So am I made to possess [b]months of vanity, and wearisome nights are appointed to me.

This *so* respects not so much the desire and expectation of a hired servant, which is expressed ver. 2, as the ground and reason of it, which is plainly implied there, to wit, his hard toil and service, which makes him thirst after rest. *I am made to possess;* God, by his sovereign power and providence, hath given me this as my lot and inheritance. *Months;* so he calls them rather than *days*, to note either the irksomeness and tediousness of his affliction, whereby every day seemed a month to him; or their length and continuance, which, as some infer from hence, had now been upon him some months. *Of vanity;* empty and unsatisfying, or false and deceitful, not giving me that ease and rest which they promised me, and I expected. *Wearisome nights:* he mentions *nights*, because that is the saddest time for sick and miserable persons; the darkness and solitude of the night being of themselves uncomfortable, and giving them more opportunity for solemn and sorrowful thoughts and reflections upon their own miseries.

c Deut. 28. 67. ch. 17. 12. † Heb. *the evening be measured.*

4 [c]When I lie down, I say, When shall I arise, and †the night be gone? and I am full of tossings to and fro unto the dawning of the day.

When I lie down, to get some rest and sleep. *The night*, Heb. *the evening;* the part put for the whole, as it is Gen. i. 5. *To and fro;* from side to side in the bed, as men in grievous pains of body or anxiety of mind use to be. *Unto the dawning of the day;* so this Hebrew word is used also 1 Sam. xxx. 17; Psal. cxix. 147.

d Is. 14. 11.

5 My flesh is [d]clothed with worms and clods of dust; my skin is broken, and become loathsome.

Clothed, i. e. covered all over as with a garment. *With worms;* which oft breed and break forth in divers parts of living bodies, as history and experience witnesseth, and which were easily bred out of Job's corrupted flesh and sores. *Clods of dust;* either the dust of the earth upon which he lay, which his sores would quickly lick up; or the scabs of his sores, which by degrees mouldered away into dust. *My skin is broken*, by ulcers breaking forth in all parts of it.

e ch. 9. 25. & 16. 22. & 17. 11. Ps. 90. 6. & 102. 11. & 103. 15. & 144. 4. Is. 38. 12. & 40. 6. Jam. 4. 14.

6 [e]My days are swifter than a weaver's shuttle, and are spent without hope.

The time of my life hastens to a period; and therefore vain are those hopes which you give me of a restitution to my former prosperity in this world. *A weaver's shuttle*, which passeth in a moment from one end of the web to the other. *Without hope*, to wit, of enjoying any good day here.

f Ps. 78. 39. & 89. 47. † Heb. *shall not return.* ‖ *To see*, that is, *to enjoy.*

7 O remember that [f]my life *is* wind: mine eye †shall no more ‖see good.

He turneth his speech to God, as appears from ver. 8, 12, 14. *Wind*, i. e. vain, Isa. lvii. 13; Hos. viii. 7; quickly passing away, so as never to come again, as is said, Psal. lxxviii. 39. *See good*, i. e. enjoy (for so *seeing* is sometimes used, as Psal. xxxiv. 12; Jer. xvii. 6) good, to wit, in this world, as my friends flatter me. Compare chap. xiv. 12; xix. 26, 27.

g ch. 20. 9. ‖ That is, *I can live no longer.*

8 [g]The eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and ‖I *am* not.

Shall see me no more in this mortal state; I shall never return to this life again. *Thine eyes are upon me, and I am not:* either, 1. If thou dost but cast one angry look upon me, *I am not*, i. e. I am a dead man. So that phrase is used Gen. v. 24; xlii. 13; xliv. 20; Psal. ciii. 16; Jer. xxxi. 15. Or, 2. *When thine eyes* shall be *upon me* (i. e. when thou shalt look for me to do me good, thou wilt find that) *I am not*, that I am dead and gone, and uncapable of that bounty and goodness which thou givest to men in this world. Compare ver. 21; Psal. x. 15; Jer. l. 20.

9 *As* the cloud is consumed and vanisheth away: so [h]he that goeth down to the grave shall come up no *more*. h 2 Sam. 12. 23.

The cloud is consumed; being dried up or dissolved by the heat of the sun. *Vanisheth away;* never returneth again. *Shall come up no more*, to live a natural, mortal life amongst men. For that he doth not deny a future life is manifest from chap. xix. 25, &c.

10 He shall return no more to his house, [i]neither shall his place know him any more. i ch. 8. 18. & 20. 9. Ps. 103. 16.

He shall return no more, to enjoy his house and possessions again; he shall no more be seen and known in his former habitation and condition by his friends and neighbours. The *place* put for the men of the place, as chap. viii. 18; xx. 9; Psal. xxxvii. 10.

k Ps. 39. 1, 9. & 40. 9. l 1 Sam. 1. 10. ch. 10. 1.

11 Therefore I will [k]not refrain my mouth; I will speak in the anguish of my spirit; I will [l]complain in the bitterness of my soul.

Since my life is by the common condition of mankind so vain and short, and, when once lost, without all hopes of recovery, and withal extremely miserable, I will plead with God for pity and relief before I die; knowing that I must now speak, or else for ever after hold my peace, as to requests of this nature. I will not smother my bitter anguish within my own breast, which will make it intolerable, but I will give it vent, and ease myself by pouring forth complaints, and expostulating with my God, who, as I hope, will hear and help me one way or other.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

Am I so great, and powerful, and dangerous a creature, that thou needest to use extraordinary power and violence to rule and subdue me? Am I as fierce and unruly as the sea, which, if thou didst not set a watch over it, and bounds to it, would overwhelm the earth, and destroy mankind upon it? Or am I a vast and ungovernable sea monster, which, if thou didst not restrain it by thy powerful providence, would overturn ships, and destroy men in them, and devour all the lesser fishes? Have I behaved myself towards thee, or towards men, with such rage and violence, as to need such chains to be put upon me? Or is my strength so great as that of the sea, which can endure so many and long storms one after another, and yet can subsist under them and after them? or of a whale, that can laugh at darts and spears? as is said, chap. xli. 29. No, Lord, thou knowest that I am but a poor weak creature, which thou canst crush with the least touch of thy finger, without these violent and unsupportable pains and miseries; and that I have not been so fierce and boisterous in my carriage as to need or deserve these extraordinary calamities. *That thou settest a watch over me;* that thou shouldst guard and restrain me with such heavy and unexampled miseries, lest I should break into rebellion against thee, or into cruelty towards men.

m ch. 9. 27.

13 [m]When I say, My bed shall comfort me, my couch shall ease my complaint;

By giving me sweet and quiet sleep, which may take off the sense of my torments for that while.

14 Then thou scarest me with dreams, and terrifiest me through visions:

With sad and dreadful dreams, arising either from that melancholy humour which is now so fixed in me, and predominant over me, or from the devil's malice, who by thy permission disturbs me in this manner; so that I am afraid to go to sleep, and my remedy proves as bad as my disease. *Visions* are the same thing with dreams; for there were not only day visions, which were offered to men's sight when they were awake; but also night visions, which were presented to men's fancy in their sleep and dreams. See Gen. xxviii. 12; xli. 1, 2; Dan. ii. 1, 31; iv. 5, 10

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15 So that my soul chooseth strangling, *and* death rather †than my life.

† Heb. *than my bones.*

Chooseth; not simply and in itself, but comparatively, rather than such a wretched life. *Strangling;* the most violent, so it be but a certain and sudden death. *Rather than my life,* Heb. *than my bones,* i. e. than my body, formerly the soul's dear and desired companion; or than to be in the body, which commonly consists of skin, and flesh, and bones, but in Job was in a manner nothing but a bundle of bones; for his skin was every where broken, and his flesh was quite consumed, as he oft complains, and his bones also were not free from pain and torment; for as Satan's commission reached to Job's *bones,* Job ii. 5, so doubtless his malice and wicked design would engage him to execute it to the utmost.

16 [n]I loathe *it;* I would not live alway: [o]let me alone; for [p]my days *are* vanity.

n ch. 10. 1.
o ch. 10. 20. & 14. 6.
Is. 39. 13.
p Ps. 62. 9.

I loathe it, to wit, my life, last mentioned. *I would not live alway* in this world if I might, no, not in prosperity, for even such a life is but vanity, much less in this extremity of misery. Or, *let me not live for ever,* lingering in this miserable manner, as if thou wouldst not suffer me to die, but hadst a design to perpetuate my torments. Or, *let me not live out mine age,* or the full time of my life, which by the course of nature I might do; for so the Hebrew word *olam* is oft used; but cut me off, and that speedily. *Let me alone,* i. e. withdraw thy hand from me; either, 1. Thy supporting hand, which preserves my life, and suffer me to die; or rather, 2. Thy correcting hand, as this same phrase is used, ver. 19. *My days are vanity;* either, 1. My life is in itself, and in its best estate, a most vain, unsatisfying, uncertain thing; do not add this evil to it to make it miserable. Or, 2. My life is a vain, decaying, and perishing thing, it will of itself quickly vanish and depart, and doth not need to be forced from me by such exquisite torments.

17 [q]What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

q Ps. 8. 4. & 144. 3. Heb. 2. 6.

What is there in that poor, mean, contemptible creature called man, *miserable man,* as this word signifies, which can induce or incline thee to take any notice of him, to show him such respect, or to make such account of him? Man is not worthy of thy favour, and he is below thy anger. It is too great a condescension to thee, and too great an honour for man, that thou wilt contend with him, and draw forth all thy forces against him, as if he were a fit match for thee; whereas men use to neglect and slight mean adversaries, and will not do them the honour to fight with them. Compare 1 Sam. xxiv. 14. Therefore do not, O Lord, thus dishonour thyself, nor magnify me. I acknowledge that even thy corrections are mercies and honours; but, Lord, let me be no more so honoured. *Set thine heart upon him,* i. e. have any regard to him, so far as to afflict him, which though it be grievous in itself, especially when it is aggravated as mine is, yet unto thy people it is a great mercy and blessing, as being highly necessary and useful to humble them, and purge them from sin, and prepare them for glory; as, on the contrary, those wicked men whom thou dost despise and hate, and design to destroy, thou dost forbear to punish or afflict them.

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

Visit him, to wit, punish or chasten him, as the word *to visit,* or *visiting,* is oft used, as Exod. xx. 5; xxxii. 34; xxxiv. 7. *Every morning,* i. e. every day. But he mentions the *morning,* either because that is the beginning of the day, and so is put synecdochically for the whole day, as the *evening,* ver. 4, is put for the whole night; or he speaks of God after the manner of men, who rest and sleep in the night, but in the morning rise and go about their business, and visit or inspect those persons and things which they have a respect for or care of. *Try him,* i. e. afflict him, which is oft called *trying,* because it doth indeed try a man's faith, and patience, and perseverance. But this and the former verse may possibly be otherwise understood, not of afflictions, but of mercies. Having declared his loathing of life, and his passionate desire of death, and urged it with this consideration, that the *days* of his life were mere *vanity,* he now pursues it with this expostulation. What is man, that vain, foolish creature, that thou shouldst *magnify,* or *regard,* or *visit him,* (to wit, with thy mercy and blessings, of which those words are commonly used, i. e. that thou shouldst so far honour and regard him, as by thy visitation to preserve his spirit, or hold his soul in life,) and *try him?* which God doth not only by afflictions, but also by prosperity and outward blessings, which commonly detect a man's hypocrisy, and discover that corruption which before lay hid in his heart. Therefore, O Lord, do not thus magnify and visit me with thy mercy, but take away my life.

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

How long will it be ere thou withdraw thy afflicting hand from me? *Till I swallow down my spittle,* i. e. for a little time; or that I may have a breathing time: a proverbial expression, like that Spanish proverb, *I have not time or liberty to spit out my spittle.* Or this expression may have respect to Job's distempered and calamitous condition, wherewith he was so overwhelmed, that he either had not strength, or could not take heed, to spit out his spittle, as he should have done, but swallowed it down, as sick and melancholy persons often do.

20 I have sinned; what shall I do unto thee, [r]O thou preserver of men? why [s]hast thou set me as a mark against thee, so that I am a burden to myself?

r Ps. 36. 6.
s ch. 16. 12. Ps. 38. 2. Lam. 3. 12.

I have sinned: although I am innocent and free from those crying sins, for which my friends suppose thou hast sent this uncommon judgment upon me; yet if thou be strict to mark what is amiss, I freely confess that I am a sinner, and therefore obnoxious to thy justice, and I humbly beg thy pardon for it, as it follows, ver. 21; and therefore accept of this confession. *What shall I do unto thee,* to satisfy thy justice, or regain thy favour? I can do nothing to purchase or deserve it, and therefore implore thy mercy to pardon my sins. *O thou preserver of men;* O thou who, as thou wast the Creator of man, delightest to be, and to be called, the Preserver and Saviour of men; and that waitest to be kind and gracious to men from day to day, as occasion requires; do not deal with me in a way contrary to thy own nature and name, and to the manner of thy dealing with all the rest of mankind. Otherwise, *O thou observer of men;* thou who dost exactly know and diligently observe all men's inward motions and outward actions; and therefore if thou shalt be severe to mark mine iniquities, as thou seemest to be, I have not what to say or do unto thee: compare Job ix. 3, 15, 29; xiv. 4. *As a mark against thee;* into which thou wilt shoot all the arrows of thy indignation. *I am a burden to myself,* i. e. I am weary of myself, and of my life, being no way able to resist or endure the assaults of so potent an adversary.

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be.*

Seeing thou art so gracious to others, so ready to preserve and pardon them, why may not I hope for the same favour from thee? If thou dost not speedily help me, it will be too late, I shall be dead, and so uncapable of those blessings which thou usest to give to men in the land of the living. When thou shalt diligently seek for me, that thou mayst show favour to me, thou wilt find that I am dead and gone, and so wilt lose thy opportunity: help therefore speedily.

CHAP. VIII.

Bildad's reproof: Job's words said to be as wind: God just in all his ways, and in his dealings towards Job's children: if he would pray to God, and was indeed pure and upright, God would arise for him, 1—7. *For this he appeaieth to the history of ancient times, which declare the bad end of the hypocrite,* 8—19, *and the hope and joy of the upright,* 20—22.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and

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how long shall the words of thy mouth *be like* a strong wind?

i. e. Boisterous and violent, swelling and furious, opposing all persons and things that stand in thy way, not sparing either God or men.

a Gen. 18.25. Deut. 32. 4. 2 Chr. 19. 7. ch. 34. 12, 17. Dan. 9. 14. Rom. 3. 5.

3 [a]Doth God pervert judgment? or doth the Almighty pervert justice?

God, Heb. *the mighty God*, as this word signifies; *the almighty* or *all-sufficient God*, as thé next name of God here implies. These names are emphatically used, to prove that God cannot deal unjustly or falsely with men, because he hath no need of it, nor temptation to it, being self-sufficient for his own happiness, and being able by his own invincible power to do whatsoever pleaseth him; unless men will impudently say that God doth falsely for mere love to falsehood, without any necessity of it, or advantage to himself by it, than which nothing can be more absurd and ridiculous; for this makes him worse than the vilest of men, who act unjustly and falsely because they cannot otherwise accomplish their designs. *Pervert judgment*, i. e. overthrow the course of justice in giving judgment, or judge unrighteously. No, this is inconsistent with God's nature, which is essentially and necessarily just, and with his office of Governor of the world, Gen. xviii. 25.

b ch. 1. 5, 18. † Heb. *in the hand of their transgression.*

4 If [b]thy children have sinned against him, and he have cast them away †for their transgression;

What though thou wast in a great measure innocent, thy children, upon whom a great part of these calamities fell, might be guilty of great sins; and therefore God is not unrighteous in these proceedings. *He hath cast them away, expelled*, or *cast them out*, (to wit, out of the world, or out of his favour; as a man gives his wife a bill of divorce, of which this word is used,) *by means* (Heb. *by the hand*, which is oft so used) *of their wickedness*. Or, *hath left them in the hand of their sin*, to wit, to be punished by it and for it. Compare Numb. xxxii. 23, *Your sin shall find you out.*

c ch. 5. 8. & 11. 13. & 22. 23, &c.

5 [c]If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

But God hath spared thee, whom he might justly have destroyed with thy children, and thou art yet capable of his favour, if thou seek for it; and therefore cease from these causeless and unthankful complaints. *Seek unto God betimes*, Heb. *rise early to seek him*, i. e. if thou wouldst seek him speedily, early, and diligently. See chap. v. 8; vii. 18, 21. But this may be understood of the time past; and this verse being connected with the next, may be thus rendered and understood, *If thou hadst sought* (for the future tense in the Hebrew is oft put for the past) *unto God betimes*, (as thou didst seem to do, chap. i. 5,) *and made supplication to the Almighty; if* withal *thou hadst been pure and upright*, i. e. if thy prayers had been accompanied with purity and uprightness of heart and life, they should have been heard and answered. But because thou didst regard iniquity in thy heart, therefore God would not hear and did not answer thy prayers, but answered thee with a curse instead of a blessing, as he useth to deal with hypocrites.

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

If thou wert in truth what thou pretendest, and hast been thought by others, to be, *pure and upright*, i. e. of a sincere heart and blameless life towards God and men. But God's severe dealing with thee is an evident token, that notwithstanding all thy fair shows, thou art but a hypocrite and secret sinner. And this sense may seem to agree both with the same charge brought in against Job by Eliphaz, chap. iv. 6, 7, and with the following discourse, particularly with ver. 13, 20. Or thus, *If thou* wouldst be *pure and upright*, i. e. if thou wouldst join reformation to thy supplication. And this sense may seem best to suit with the foregoing verse, according to the common translation. *Awake for thee*, i. e. bestir himself to help thee, as being his faithful friend and servant, whom he could not in honour or justice forsake; whereas now he shows a deep sleep, and wholly neglects thee, and turneth a deaf ear to all thy prayers; which showeth what opinion he hath of thee. *The habitation*, i. e. the concerns of thy house and family; a usual metonymy. *Of thy righteousness;* either, 1. Which thou hast got and managed with righteousness; so he calls it by way of supposition; if it were so, God would prosper thee accordingly. But because thou dost not prosper, it gives us cause to suspect that thou hast got thy estate by fraud and oppression. Or, 2. Whi h thou shalt now manage with justice, and not wrongfully, as thou hast done.

7 Though thy beginning was small, yet thy latter end should greatly increase.

The sense is either, 1. Though thou hadst possessed but very little at first, yet God would have wonderfully blessed and increased thy estate; whereas now God hath brought thee down from a great estate almost to nothing; which is an evidence of his displeasure, and thy hypocrisy. Or, 2. Though the beginning of thy future fortunes, or though what thou hast left, be now very small, yet if thou dost repent and seek God, it shall vastly increase.

d Deu. 4. 32. & 32. 7. ch. 15. 18.

8 [d]For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

Of the former age, i. e. of our predecessors, who had the advantage of longer life and more experience, besides more frequent revelations from God, than we have; who also will be more impartial judges of this cause than we may be thought to be. Inform thyself from them by the instructions which they left, either in word or writing, what their opinion was about the manner of God's dealings with men. *Prepare thyself to the search of their fathers;* do not slightly, but seriously and industriously, search the ancient records.

e Gen. 47. 9. 1 Chron. 29. 15. ch. 7. 6. Ps. 39. 5. & 102. 11. & 144. 14. † Heb. *not.*

9 (For [e]we *are but of* yesterday, and know †nothing, because our days upon earth *are* a shadow:)

But of yesterday; but lately born, and therefore have but little knowledge and experience, as it follows. *Our days upon earth are a shadow:* this is meant either, 1. Of their lives in particular, which were far shorter than the lives of their ancestors, the patriarchs, whose long lives gave them opportunity to know and see the course of God's providence towards good and bad men, and the differing ends and issues of their lives. Or, 2. Of men's lives in general; which being very short, men's observation reacheth but to very few events in comparison of those which may be known by the records and testimony of all former ages.

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

Assuredly they will inform thee that it is as we say. *Out of their heart;* not partially, but sincerely, speaking their inward thoughts; not rashly, but from deep consideration; not by hearsay from others, but their own knowledge and experience.

11 Can the rush grow up without mire? can the flag grow without water?

Without mire, i. e. if it be not in moist and miry ground. This and what follows he mentions as it were in the person of those ancients to whom he had referred him, of whom he saith that they would give him such instructions as these. *The flag;* or, *the grass;* or, *the meadow*, as this word is used, Gen. xli. 2, i. e. the grass of a meadow. But our translation seems the best, because it is compared with other herbs.

f Ps. 129. 6. Jer. 17. 6.

12 [f]Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

Yet in his greenness; whereby it promiseth long continuance. *Not cut down;* though no man cut it down, it withereth of itself, and will save a man the labour of cutting or plucking it up. It gives not a man so much warning that he can cut it down in time, as other green herbs do, but suddenly withereth. *Before any other herb*, i. e. sooner than other herbs, or in their presence, or they surviving; in which sense it seems to be said that Ishmael died *in the presence of his brethren*, Gen. xxv. 18; the rest of the herbs looking upon it, and admiring this sudden change. For actions of sense and understanding are oft ascribed to lifeless creatures, both in Scripture and other authors.

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13 So *are* the paths of all that forget God; and the [g]hypocrite's hope shall perish:

[g] ch. 11. 20. & Is. 14. & 27. 8. Ps. 112. 10. Prov. 10. 28.

Of all that forget God, i. e. of wicked men, who are branded with this same character, Psal. ix. 17; l. 22; or hypocrites, as the next words explain it, who are described by their first and fundamental miscarriage, which is, that they *forget*, i. e. neglect, forsake, and despise, (for so this phrase is commonly understood, as Deut. vi. 12; viii. 11, &c.; xxxii. 18; Jer. ii. 32; xxiii. 27,) *God*, i. e. his presence, and commands, and worship, and providence; and therefore break forth into manifold sins. But by their *paths* he doth not understand the course of their actions, or manner of their living; but the events which befall them, called their *paths* objectively, because they are the paths of God, or the methods of his providence, or manner of his dealing with them. Now this may be accommodated to the foregoing similitude in this manner: Such is the prosperity of wicked men, because it wants the solid foundation of their piety, and of God's promise and blessing consequent thereupon, it quickly vanisheth into nothing. *The hypocrite's hope shall perish*, i. e. he shall lose what he hoped for (*hope* being oft put for its object,) even uninterrupted and abiding felicity, and with it all hope of restitution.

14 Whose hope shall be cut off, and whose trust *shall be* † a spider's web.

† Heb. *a spider's house.* Is. 59. 5, 6.

i. e. Whose wealth and outward glory, which is the matter of his *hope* and *trust*, shall be *cut off*, i. e. suddenly and violently taken away from him. *Whose hope shall be irksome or tedious to him*, by the succession of earnest expectation and great disappointment. *A spider's web*; which though it be formed with great art and industry, and may do much mischief to others, yet is most slender and feeble, and easily swept down or pulled in pieces, and unable to defend the spider that made it. The application is obvious.

15 [h]He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

h ch. 27. 18.

He, either the spider, or rather, the wicked man signified by it, *shall lean upon his house*, i. e. he shall trust to the multitude and strength of his children and servants, and to his wealth, all which come under the name of a man's *house* in Scripture use. *It shall not stand*, i. e. not be able to uphold itself, nor him that trusted to it. *He shall hold it fast*; or, *he shall take fast hold of it*; not to uphold it, but to strengthen and uphold himself by it, as it is in the former branch.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

He; either, 1. The perfect man, here understood out of ver. 20, where it is expressed; or rather, 2. The hypocrite, of whom he hath hitherto treated, to whom this and the following verses very well agree; whom he before compared to a rush, and then to a spider's web, and now to a tree, which is of a more solid substance, and more durable; as if he said, As some wicked men are quickly cut off in the very beginnings of their prosperity, so there are others who seem to be more firmly grounded, and yet they also at last come to ruin. *Is green*, i. e. flourisheth in the world. *Before the sun*; either, 1. Publicly, and in the view of all men, who observe it with admiration, and applause, and envy: compare 2 Sam. xii. 12. Or rather, 2. Notwithstanding all the scorching heat of the sun, which quickly withers the rushes and herbs, of which he spake before, but doth only cherish and refresh the tree. And so doth many a wicked man secure himself, and thrive and prosper even in times of great danger and trouble, and in spite of all opposition. *His branch*; or, *his branches*; the singular number for the plural; either, 1. Properly, and so this belongs to the description of a flourishing tree, by the spreading of its branches here, as by the depth of its root, ver. 17. Or, 2. Metaphorically, to wit, his children, which are here mentioned as additions, not only to his comfort, but also to his strength and safety. *In his garden*; a place where it is defended from those injuries to which the trees of the field are subject from men and beasts, and where, besides the natural advantages common to all trees, it hath peculiar helps from the art and industry of men, by whom it is watered and assisted as need requires. So he supposeth this man to be placed in the most desirable circumstances.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

About the heap, to wit, of stones, which word may be here understood out of the latter branch of the verse, as is very usual in Scripture use. This circumstance of the tree is added to signify, either, 1. Its firmness and strength, that it was not in loose and sandy ground, which a violent wind might overthrow, but in solid and hard ground, within which were many stones, which its numerous and spreading roots embrace, folding and interweaving themselves severally about several stones. Or, 2. Its singular and extraordinary growth, in spite of all disadvantages and oppositions; that even stony ground, which is very prejudicial to trees, Matt. xiii. 5, doth not hinder its growth, but only add to its strength. So God and man seem to conspire, and all things concur, to secure and perpetuate this man's happiness. Some render the words, *His roots are wrapped*, or *folded*, or *spread about*, or *beside*, *a spring*, as the Hebrew *gal* sometimes signifies, as Josh. xv. 19; Cant. iv. 12, i. e. a moist ground, which is much to its advantage: see Psal. i. 3; Jer. xvii. 8. *Seeth*: *he*, i. e. the tree whose roots he last mentioneth, reacheth thither, spreadeth himself so far, takes the advantage of that place for the strengthening of itself. *Seeing* is oft put for *enjoying*, and is frequently attributed to lifeless things by a known figure, called *prosopopeia*. *The place*, Heb. *the house*, which is oft used for a place; as 2 Sam. vi. 17; 1 Kings viii. 6. Others render the words thus, *he looketh upon the house of stones*, i. e. made of stones for greater beauty and strength. He standeth proudly, and looketh boldly upon its owner's house, nigh unto which it is placed, even in his garden, as was said before.

18 [i]If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

i ch. 7. 10. & 20. 9. Ps. 37. 36.

If he; either God, who is the Saviour of good men, and the Destroyer of the wicked; or the owner; or any other man; for this is an indefinite speech, and may be taken passively and impersonally; which is very common in the holy text and language. *From his place*, in which he was planted. *Then it*, i. e. the place; to which *denying* him and *seeing* him are here ascribed figuratively, as we have oft seen. *I have not seen thee*, i. e. I do not know nor remember that ever thou wast planted here. He shall be so utterly extirpated and destroyed, that there shall be no footstep, nor name, nor memorial of him left there.

19 Behold, this *is* the joy of his way, and [k]out of the earth shall others grow.

k Ps. 113. 7.

This is the joyful and happy issue of the flourishing course, state, and condition (which is frequently called a *way*) of this tree, or of the hypocrite, manifestly represented by it, and expressed ver. 13. It is a sarcasm or irony, and is to be understood contrariwise of his sad and unhappy end. *Out of the earth shall others grow*, i. e. out of the same earth or place shall another tree grow; which could not be if there had been but a stump of it left, though under ground. So it notes the total extirpation of the tree, and of the hypocrite, that his person and all his children and family shall be utterly extinct, and so a stranger shall come into his place, and enjoy the fruit of his labours. But the words are and may be otherwise rendered very agreeably to the Hebrew text, *and out of other ground they* (i. e. plants or trees, of which he is here speaking) *shall grow*, or others *shall grow*, or *plants shall grow*; the noun being contained in the verb. So the sense is, This tree shall be rooted up, and the very ground of it so cursed, that nothing shall grow or thrive in it; but other ground shall be fruitful, and other trees that stood round about it shall stand still and flourish in their places. His design in all this is to prove Job to be a hypocrite, because he meets with their lot, which is total destruction.

20 Behold, God will not cast away a perfect *man*, neither will he †help the evil doers:

† Heb. *take the perfect by the hand.*

Heb. *God will not despise* or *reject*, i. e. he will not deny them his help, as appears by the opposite and following branch of the verse; he will not suffer them to be utterly

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lost. *Help*, i. e. deliver them out of their troubles. Hence it may seem that thou, O Job, art not a perfect or upright man, but an evil-doer. But this is certain, if for the future thy heart and way be not perfect, and thou dost not cease to do evil, thou wilt be utterly and irrecoverably lost; as, on the contrary, if thou dost repent and reform, he will help and deliver thee, and restore thee to thy former glory and happiness; which promise, though it be not here expressed, is sufficiently implied in the contrary threatening, as is evident from the following words, which plainly suppose it, and have a reference to it; such ellipses of contraries being not unusual in Scripture, as we shall see hereafter, especially in the Book of the Proverbs.

† Heb. *shouting for joy.*

21 Till he fill thy mouth with laughing, and thy lips with † rejoicing.

And what I have said in general of all perfect men, shall be made good to thee, if thou be such a one; God will not forsake thee, nor desist from doing thee good, *till he fill*, &c., i. e. God will give thee such abundant matter of rejoicing, that thy heart shall not be able to hold it, but it shall break out at thy mouth and lips.

[1] Ps. 35. 26. & 109. 29.

22 They that hate thee shall be [1] clothed with shame; and the dwelling place of the wicked † shall come to nought.

† Heb. *shall not be.*

They that hate thee, that rejoice in thy calamities, shall be wholly covered with shame, shall be utterly confounded, when they shall observe thee, whom they have despised and insulted over, to be so wonderfully and surprisingly restored to thy former or a greater felicity. *Of the wicked;* either particularly of thy enemies, who dealt so unworthily and wickedly with thee; or more generally of all wicked men. Having showed what good God would do to the perfect man, he now declares the contrary portion of the wicked; and as he said that God would not help them, ver. 20, so here he adds, that God will bring not only them, but their house, i. e. their family and estate, to nought.

CHAP. IX.

Job's answer: man cannot stand in judgment with God, because of his justice, wisdom, and power, which are unsearchable, 1—11. *All help or reason against God is vain; nor can we answer him; but must supplicate to our Judge*, 12—15. *God's sovereignty, and our vileness before him*, 16—21. *The godly are punished as well as the wicked by general calamities and wicked oppression*, 22—24. *His time swift; his sorrows bitter: if wicked, he could not clear himself; nor would God hold him innocent*, 25—31; *yet wisheth for a daysman, and a removal of Divine terror; then would he before God maintain his innocency*, 32—35.

THEN Job answered and said,

[a] Ps. 143. 2. Rom. 3. 20.

2 I know *it is* so of a truth: but how should [a] man be just ‖ with God?

‖ Or, *before God.*

I know it is so, to wit, as you say, that God is just in all his ways, that he doth ordinarily bless the righteous, and punish the wicked. *But how should man be just?* Heb. *and how*, &c.? i. e. and I know that no man is absolutely just, or can defend his righteousness, if God be severe to mark what is amiss in him. *With God;* either, 1. Being compared with God; or, 2. *Before God*, as the same phrase is taken, 1 Sam. ii. 26; Psal. cxxx. 3, if he be brought before God's tribunal to debate the matter with him.

3 If he will contend with him, he cannot answer him one of a thousand.

If God be pleased to *contend* (to wit, in judgment; debate or plead; for so this word is oft used, as Hos. ii. 2; iv. 1; Micah vi. 1; compare Isa. xlv. 9) with man. *One of a thousand;* either to one accusation or argument among a thousand which God shall produce against him, or *one* time *of a thousand*. So far will he be from being able to maintain his own innocency against God, if God set himself against him as his adversary.

[b] ch. 36. 5.

4 [b] *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

Wise in heart; either, 1. Really and profoundly wise; or, 2. Wise in his mind or understanding, which in Hebrew is oft called *the heart*, as Prov. ii. 10; vi. 32; Hos. iv. 11, because the Hebrews make the *heart* the seat of the understanding, or of the reasonable soul. The sense is, He is infinitely wise, and so knows all things, and searcheth all men's hearts and ways, and discovers a multitude of sins which men's short-sighted eyes cannot see; and therefore can charge them with innumerable evils where they thought themselves innocent, and sees far more malignity than men could discern in their sins: and men cannot conceal any of their sins from him, nor cheat him, as they may other men, with crafty devices and evasions; so that there is no contending with him. *Mighty in strength*, i. e. omnipotent; and therefore if men contumaciously persist in contending with him after they are convicted and condemned, he can easily crush them. So that whether men contend with God by wisdom or by strength, (which are the two ways of one man's contending with another,) God will be conqueror. *Who hath hardened himself against him*, i. e. obstinately contended with him? Or, *spoken hard things towards him;* quarrelling with him, opposing and reproaching God's providence towards him as hard and unjust. Compare Jude 15. *Hath prospered*, Heb. *hath been at peace*, i. e. hath not provoked God to his own destruction. A common figure, called *meiosis*, whereby more is understood than is expressed.

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

He proceedeth to give particular evidences of the Divine power and wisdom, which he mentioned ver. 4. *And they know not*, i. e. suddenly and unexpectedly, ere they were aware of it. *They*, i. e. the mountains, to which he ascribes sense and knowledge figuratively, as hath been oft noted. *In his anger;* in token of his displeasure with men that lived upon them, or near them.

[c] Is. 2. 19, 21. Hag. 2. 6, 21. Heb. 12. 26.
[d] ch. 26. 11.

6 Which [c] shaketh the earth out of her place, and [d] the pillars thereof tremble.

The earth, i. e. great portions of it, by earthquakes, or by removing islands, which sometimes hath been done. *The pillars thereof*, i. e. the strength or the strongest parts of it, the mountains, yea, the deep and inward parts of it, which, like pillars, supported those parts which appear to our view, and yet have been discovered and overturned by earthquakes.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

He speaks either, 1. Of that which God can do; or rather, (as he doth in the foregoing and following instances,) 2. Of what God actually doth; and that either, 1. Ordinarily; and so he gives laws to the sun that it shall not rise, but at such times, and to such places, and in such manner as he hath appointed; as that it shall rise constantly at its set time, and never disorderly; that it shall not rise for divers months together in some parts of the world, &c. Or rather, 2. Extraordinarily; (for of such works of God he discourseth in this place;) and so it may note either some stop given to the sun for a small season, like that in Joshua's time; which might have been, though it be not recorded; or some extraordinary tempest or dark season, wherein *the morning is made darkness*, as the phrase is, Amos iv. 13; compare v. 8; wherein the sun doth not at all appear, (as it was for many days together, Acts xxvii. 20,) and consequently is to those places and persons as if he were not risen. For things in Scripture are oft said to *be*, or not to *be*, when they appear or disappear; of which some instances have been formerly given, and more we shall have hereafter, in their proper places. *Sealeth up the stars*, i. e. as it were, covereth and shutteth them up that they may not shine, as in dark and dismal tempests, like that now mentioned, Acts xxvii. 20, when *neither sun nor stars appeared for many days.*

[e] Gen. 1. 6. Ps. 104. 2, 3.
† Heb. *heights.*

8 [e] Which alone spreadeth out the heavens, and treadeth upon the † waves of the sea.

Alone, i. e. by his own single power, without any other help. *Spreadeth out the heavens: he spread them out like a curtain*, Psal. civ. 1, 2; and he in a manner spreads them again every day, i. e. keeps them spread for the com-

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fort and benefit of this lower world, and doth not roll and fold them up, as he will do in due time: see Isa. xxxiv. 4; 2 Pet. iii. 10; Rev. vi. 14. Or, *boweth down the heavens*, as the same Hebrew verb is rendered, Psal. xviii. 9. So it is a further description of a black and tempestuous season, wherein the heavens seem to be brought down and nearer to the earth. *Treadeth upon the waves of the sea*, i. e. represseth and ruleth them when they rage and are tempestuous; for *treading upon* any thing signifies in Scripture use power and dominion over it; as Deut. xxxiii. 29; Job xl. 12; Psal. lx. 12; xci. 13; Luke x. 19.

f Gen. 1. 16. ch. 38. 31, &c. Amos 5. 8. † Heb. *Ash, Cesil, and Chimah.*

9 [f]Which maketh †Arcturus, Orion, and Pleiades, and the chambers of the south.

Maketh; either, 1. Created them; or rather, 2. Ordereth and disposeth them, as the word *making* is sometimes used in Scripture; governeth their rising and setting, and all their influences. *Arcturus, Orion, and Pleiades, and the chambers of the south:* these he names as stars or constellations of greatest note and eminency; for so they are both in Scripture and other authors, and such as have, or are thought to have, a special influence in raising storms and tempests; but under them he seems to comprehend all the stars, which as they were created by God, so are under his government. Arcturus is a northern constellation, near that called the Bear, which riseth to us about the beginning of September, and by its rising produceth (as Pliny affirms) horrible storms and tempests. Orion is a more southerly constellation, that ariseth to us in December, and is noted by astronomers for raising fearful winds and tempests, both by sea and land. The Pleiades is a constellation not far from Orion, and near that called the Bull, which we call the Seven Stars: to us it riseth at the beginning of the spring, and by its rising causeth rains and tempests, and therefore is unwelcome to mariners at sea. *By the chambers* (or *inmost and secret chambers*, as the word signifies) *of the south*, he seems to understand those stars and constellations which are towards the southern pole, which are fitly called *inward chambers*, because they are for the most part hid and shut up (as chambers commonly are) from these parts of the world, and do not rise or appear to us till the beginning of summer, when they also raise southerly winds and tempests, as astronomers observe.

g ch. 5. 9. Ps. 71. 15.

10 [g]Which doeth great things past finding out; yea, and wonders without number.

Which words were produced by Eliphaz, chap. v. 9, (where they are explained,) and are here repeated by Job, to show his agreement with him therein.

h ch. 23. 8, 9. & 35. 14.

11 [h]Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

He goeth, i. e. he worketh by his providence in ways of mercy or judgment. *By me;* or, *besides* or *before* me; in my presence. *I see him not;* I see the effects, but I cannot understand the causes or grounds of his actions, for they are incomprehensible by me, or by any other men: for though he speaks only in his own person, yet he means it of all men; that such is the weakness of men's understandings, that they cannot search out God's counsels and ways: see Acts xvii. 27; Rom. xi. 33. *He passeth on also;* he goeth from place to place, from one action to another. He speaks of God after the manner of men.

i Is. 45. 9. Jer. 18. 6. Rom. 9. 20. † Heb. *who can turn him away?* ch. 11. 10.

12 [i]Behold, he taketh away, †who can hinder him? who will say unto him, What doest thou?

If he determine to take away from any man his children, or servants, or estate, as he hath done from me, who is able to restrain him from doing it? or who dare presume to reprove him for it? And therefore far be it from me to quarrel with God, whereof you untruly accuse me.

k ch. 26. 12. Is. 30. 7. † Heb. *helpers of pride*, or, *strength.*

13 *If* God will not withdraw his anger, [k]the †proud helpers do stoop under him.

i. e. If God resolve not to withdraw his rod and stroke, the effect of his anger. Or without *if*, which is not in the Hebrew, *God will not withdraw his anger*, i. e. not forbear to punish, neither because any man can overpower and restrain him, nor for fear lest he should rebuke him for proceeding to punish, as is implied by comparing this verse with the former. *The proud helpers*, i. e. those men who shall undertake to uphold and defend him whom God intends to punish and destroy; who are fitly called *proud helpers*, because this is a most proud, and insolent, and presumptuous act, to oppose themselves to the Lord God Almighty, and to his counsels and courses: or, (as it is in the Hebrew,) *helpers of pride*, because they give assistance to that man who carries himself proudly and stoutly towards God under his correcting hand: or, (as some translate it,) *the helpers of Egypt*, or the *Egyptian helpers*, i. e. the most potent helpers; for Egypt was in Job's time a powerful and flourishing kingdom, and not far from Job's country. And the word *rahab*, here rendered *pride*, is elsewhere put for *Egypt*, as Psal. lxxxvii. 4; Isa. li. 9; and (as some take it) Job xxvi. 12. *Do stoop under him*, i. e. shall fall and be crushed by him; and consequently they who are helped by him must fall with them.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

Since no creature whatsoever can resist his power, and no man living can search out or comprehend his counsels and ways; how can I, who am a poor, contemptible, dispirited creature, contend with him? *Answer him*, i. e. answer his allegations and arguments produced against me. *Choose out my words to reason with him*, Heb. *choose my words with* (or *before*, or *against*, as this particle is used, Deut. ix. 7; Psal. xciv. 16; Prov. xxx. 31) *him*, i. e. shall I try whether God or I can choose fitter words, or stronger arguments? or shall I contend with him, and expect to get the better of him by using choice, and forcible, and elegant words, as one man doth with another?

l ch. 10. 15.

15 [l]Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

Though I were righteous; though I had a most just cause, and were not conscious to myself of any sin. *Yet would I not answer*, i. e. I durst not undertake to plead my cause against him, or maintain my integrity before him, because he knows me better than I know myself, and because I am wholly in his hands, and at his mercy. *I would make supplication to my Judge*, to wit, that he would hear me meekly, and judge favourably of me and my cause, and not according to the rigours of his justice.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

If I had called, i. e. prayed, as this word is commonly used, to wit, unto my Judge, for a favourable sentence, as he now said, and therefore it was needless here to mention the object of his calling or prayer. *Yet would I not believe that he had hearkened unto my voice;* I could not believe that God had indeed granted my desire, though he had done it; because I am so infinitely below him, and obnoxious to him, and still full of the tokens of his displeasure; and therefore should conclude that it was but a pleasant dream or fancy, and not a real thing: compare Psal. cxxvi. 1.

17 For he breaketh me with a tempest, and multiplieth my wounds [m]without cause.

m ch. 2. 3. & 34. 6.

This is the reason of his foregoing diffidence, that even when God seemed to answer him in words, yet the course of his actions towards him was of a quite contrary nature and tendency. *With a tempest;* as with a tempest, i. e. unexpectedly, violently, and irrecoverably. *Without cause;* not simply without any desert of his, or as if he had no sin in him, for he oft declares the contrary; but without any evident or special cause of such singular afflictions, i. e. any peculiar and extraordinary guilt, such as my friends charge me with.

18 He will not suffer me to take my breath, but filleth me with bitterness.

My pains and miseries are continual, and I have not so much as a breathing time free from them. My afflictions are not only long and uninterrupted, but also exceeding

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sharp and violent, contrary to the common course of God's providence.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

If my cause were to be decided by power, *lo, he is strong*, i. e. stronger than I. If I would contend with him in a way of right, there is no superior judge that can summon him and me together, and appoint us a time of pleading before him, and oblige us both to stand to his sentence; and therefore I must be contented to sit down with the loss.

20 If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse.

If I plead against God mine own righteousness and innocency, God is so infinitely wise and just, that he will find sufficient matter of condemnation from my own words, though spoken with all possible care and circumspection; or he will discover so much wickedness in me of which I was not aware, that I shall be forced to join with him in condemning myself. *If I say, I am perfect;* if I were perfect in my own opinion; if I thought myself completely righteous and faultless, *it*, i. e. my own mouth, as he now said, or, *he*, i. e. God, who is easily understood by comparing this with the former verses, where the same *he* is oft mentioned, *shall also prove me perverse.*

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

i. e. Though God should acquit me in judgment, and pronounce me perfect or righteous, *yet would I not know*, i. e. regard or value, (as that word is oft used,) *my soul*, i. e. my life; as the *soul* frequently signifies, as Gen. xix. 17; Job ii. 6; John x. 15, 17; and as it is explained in the following branch, where *life* is put for *soul*, and *despising* for *not knowing:* and so the same thing is repeated in differing words, and the latter clause explains the former, which was more dark and doubtful, according to the usage of sacred Scripture. So the sense is, Though God should give sentence for me, yet I should be so overwhelmed with the dread and terror of the Divine Majesty, that I should be weary of my life. And therefore I abhor the thoughts of contending with my Maker, whereof you accuse me; and yet I have reason to be weary of my life, and to desire death. Or thus, *If I say, I am perfect*, as the very same Hebrew words are rendered, ver. 20, i. e. if I should think myself perfect, *yet I would not know*, i. e. not acknowledge, *my soul;* I could not own nor plead before God the perfection and integrity of my soul, but would only make supplication to my Judge, as he said, ver. 15, and flee to his grace and mercy; *I would abhor*, or *reject*, or *condemn my life*, i. e. my conversation. So the sense is, I would not insist upon nor trust to the integrity, either of my soul and heart, or of my life, so as to justify myself before the pure and piercing eyes of the all-seeing God.

22 This *is* one *thing*, therefore I said *it*, [n]He destroyeth the perfect and the wicked.

n Eccles. 9. 2, 3. Ezek. 21. 3.

In the other things which you have spoken of God's greatness, justice, &c., I do not contend with you, but *this one* thing I do and must affirm against you. *Therefore I said it;* I did not utter it rashly, but upon deep consideration. God sends afflictions promiscuously upon good and bad men. Compare Psal. lxxiii. 2, &c.; Eccles. ix. 2; Jer. xii. 1, &c.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

If the scourge slay suddenly; either, 1. If some common and deadly judgment come upon a people, which destroys both good and bad. Or, 2. If God inflicts some grievous and unexpected stroke upon an innocent person, as it follows. *He will laugh at the trial of the innocent;* as he doth at the destruction of the wicked, Psal. ii. 4. His outward carriage is the same to both; he neglects the innocent, and seems not to answer their prayers, and suffers them to perish with others, as if he took pleasure in their ruin also. But withal, he intimates the matter and cause of his laughter or complacency which God takes in their afflictions, because to them they are but *trials* of their faith, and patience, and perseverance, which tends to God's honour, and their own eternal advantage.

24 The earth is given into the hand of the wicked: [o]he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

o 2 Sam. 15. 30. & 19. 4. Jer. 14. 4.

The earth, i. e. the possession and dominion of men and things on earth. *Is given*, to wit, by God, the great Lord and Disposer of it, by his providence. *Into the hand of the wicked;* into their power. As good men are scourged, ver. 23, so the wicked are advanced and prospered, in this world. *He covereth the faces of the judges thereof*, i. e. he blinds their eyes, that they cannot discern between truth and falsehood, justice and unrighteousness. He. Who? Either, 1. The wicked last mentioned, who either by power or by gifts corrupts the officers of justice. Or rather, 2. God, whom the pronoun *he* designed all along this chapter; who is oft said to *blind the minds* of men, which he doth not positively, by making them blind, but privatively, by withdrawing his own light, and leaving them to their own mistakes and lusts. Or by *judges* he may hear mean those who are worthy of that name, and duly administer that office; whose *faces* God may be said to *cover*, because he removeth them from their high places into obscurity, and covers them with contempt, and in a manner passeth a sentence of condemnation and destruction upon them; *covering of the face* being the usual posture of condemned persons, and of men in great misery; of which see Esth. vii. 8; Psal. xliv. 15; Isa. xxii. 17; Jer. xiv. 4. So the sense of this verse is, God commonly advanceth wicked men into power and honour, and casteth down men of true worth and virtue from their seats. *If not;* if it be not as I say, if God do not these things. *Where, and who is he?* either, 1. Who will confute me by solid arguments? Or, 2. Who doth these things? Who but God doth dispose of the world in this manner?

25 Now [p]my days are swifter than a post: they flee away, they see no good.

p ch. 7. 6, 7.

What he had said of the calamities which God usually inflicted upon good men, he now exemplifieth in himself. *My days;* the days, either of my prosperity; for the time of affliction is commonly described by the *night;* or rather, of my life, as the last clause showeth; for it were an absurd and contradictious speech to say that his prosperous days saw no good. *A post;* who runs or rides upon swift horses. *They see no good;* I enjoy no good in them. *Seeing* is oft put for experiencing either good or evil, Job vii. 7; Psal. xxxiv. 12; John iii. 36; viii. 51.

26 They are passed away as the †‖swift ships: [q]as the eagle *that* hasteth to the prey.

† Heb. *ships of desire.* ‖ Or, *ships of Eben.* q Hab. 1. 8.

Swift ships, Heb. *ships of desire;* which make great haste, as if they longed for their *desired haven*, as it is called, Psal. cvii. 30. Or, *ships of pleasure;* which sail more swiftly than ships of great burden. *As the eagle;* which generally flies most swiftly, Deut. xxviii. 49; Jer. iv. 13; Lam. iv. 19, especially when its own hunger and the sight of its prey quickens its motion.

27 [r]If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*

r ch. 7. 13.

If I say; if I resolve within myself. *I will forget my complaints;* I will cease complaining. *My heaviness*, Heb. *mine anger;* wherewith Job was charged by his friends, chap. xviii. 4; my angry expressions. *And comfort myself;* I will endeavour to take comfort.

28 [s]I am afraid of all my sorrows, I know that thou [t]wilt not hold me innocent.

s Ps. 119. 120. t Ex. 20. 7.

My sorrows; or, my pains and griefs. I find all such endeavours vain; for if my griefs be suspended for a little time, yet my fears continue. *I know that thou wilt not hold me innocent;* I plainly perceive that my changing my note is to no purpose; for thou, O God, (to whom he makes a sudden apostrophe, as he doth also ver. 31,) wilt not clear my innocency, by removing those afflictions which make

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them judge me guilty of some great crime. Words proceeding from great impatience and despair of relief.

29 *If* I be wicked, why then labour I in vain?

Heb. *I shall be wicked*, or *guilty*, to wit, before thee. Whether I be holy or wicked, if I dispute with thee, I shall be found guilty. Or thus, *I shall be used like a wicked man*, and punished as such. So this is opposed to his *not* being *held innocent*, ver. 28, i. e. not being acquitted or exempt from punishment. Why then should I not indulge my griefs, but restrain them? Why should I comfort myself with vain hopes of deliverance, as thou advisest me, chap. viii. 6; or seek to God, as I was directed, chap. v. 8, for that ease which I see he is resolved not to give me? Why should I trouble myself with clearing mine innocency, seeing God will still hold me guilty?

u Jer. 2. 22. 30 u If I wash myself with snow water, and make my hands never so clean;

If I wash myself; either, 1. Really, by sanctification, cleansing my heart and life from all filthiness; or rather, 2. Declaratively or judicially, i. e. if I clear myself from all imputations, and fully prove my innocency before men. *With snow water*, i. e. as men cleanse their bodies, and as under the law they purified themselves, with water, which he here calls *water of snow*, either because by its purity and brightness it resembled snow; or because in those dry countries, where fresh and pure water was scarce, snow water was much in use; or because that water might be much used among them in some of their ritual purifications, as coming down from heaven.

‖ Or, *make me to be abhorred.* 31 Yet shalt thou plunge me in the ditch, and mine own clothes shall ‖abhor me.

In the ditch, i. e. in miry and puddle water, whereby I shall become most filthy. But as Job's washing, so God's *plunging* him, &c., is not understood really, as if God would make him filthy; but only judicially, that God would prove him to be a most guilty and filthy creature, notwithstanding all the professions and evidences of his purity before men. *Mine own clothes shall abhor me*, i. e. I shall be so altogether filthy, that my own clothes, if they had any sense in them, would abhor to touch me: a figure called *prosopopœia*.

x Eccles. 6. 10. Is. 45. 9. Jer. 49. 19. Rom. 9. 20. 32 For x *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

He is not a man, as I am; but one infinitely superior to me in majesty, and power, and wisdom, and justice. *That I should answer him;* that I should presume to debate my cause with him, or answer his allegations against me. *That we should come together*, face to face, to plead upon equal terms before a superior and indifferent judge.

y ver. 19. 1 Sam. 2. 25. † Heb. *one that should argue.* ‖ Or, *umpire.* 33 y Neither is there † any ‖daysman betwixt us, *that* might lay his hand upon us both.

Daysman; or, *a reprover;* or, *a judge* or *umpire*, whose office was to reprove the guilty person. *That might lay his hand upon us both*, i. e. use his power and authority to appoint the time and place of our meeting, to order and govern us in pleading, and to oblige us to stand to his decision. The *hand* is oft put for *power*, and *laying on the hand* upon another was ofttimes an act and sign of superiority and dominion.

z ch. 13. 20, 21. 22. & 33. 7. Ps. 39. 10. 34 z Let him take his rod away from me, and let not his fear terrify me:

His fear; objectively so called, i. e. the fear and dread of him, of his majesty and justice. Let him not deal with me rigorously, according to his sovereign dominion and perfect justice, but according to his wonted grace and clemency.

† Heb. *but am not so with myself.* 35 *Then* would I speak, and not fear him; † but *it is* not so with me.

i. e. I would speak freely for myself, being freed from the dread of his majesty, which takes away my spirit and courage, and stoppeth my mouth. *But it is not so with me*, i. e. I am not free from his terror, and therefore cannot and dare not plead my cause boldly with him; and so have nothing else to do but to ease myself by renewing my complaints; as he doth in the next words. Others thus, *but I am not so with myself*, i. e. I am in a manner beside myself, distracted with the terrors of God upon me. Or rather thus, *for I am not so with myself*, or in my own conscience, as I perceive I am in your eyes, to wit, a hypocrite and ungodly man. So this is a reason why he could speak to God without slavish fear, because he was conscious to himself of his own integrity: I have a good conscience within myself, and therefore could use boldness in speaking to God, provided he would not deal with me in strict justice, but upon the terms of grace and mercy which he hath proposed to sinners, and with allowance to human infirmities.

CHAP. X.

His life a burden; his complaint that he could not see the cause or end of God's punishment: God delighteth not to oppress; nor was his innocence, though suspected by men, hid from God, 1—7. *He urgeth that, being God's work, in his hands, receiving all from him, God would not destroy him,* 8—13. *His sins expose him to God's wrath, which was terrible upon him,* 14—17; *curseth his birth: death desirable to him,* 18—22.

a 1 Kings 19. 4. Jonah 4. 3, 8. ‖ Or, *cut off while I live.* b ch. 7. 11. MY a soul is ‖weary of my life; I will leave my complaint upon myself; b I will speak in the bitterness of my soul.

So the sense is, My soul is weary of dwelling in this rotten and miserable carcass. Or, I am from my heart, or with my very soul, weary of my life; and therefore I may be excused if I complain. Or, *My soul is cut off while I live*, i. e. I am dead whilst I live; I am in a manner buried alive. *I will leave my complaint upon myself:* so the sense is, I will complain, and the burden or hazard of so doing I will take upon myself, and be willing to bear it; I must give my sorrows vent, *let come on me what will*, as he saith, chap. xiii. 13. But the words may be read interrogatively, *Shall I* then (or how *can I* then) *leave my complaint* (i. e. give over complaining) *within* or *concerning* (as the Hebrew *al* oft signifies) *myself?* Or they may be rendered thus, *I will strengthen* (as this verb signifies, Neh. iii. 8) *my complaint against myself;* whereby he implies that he would not complain against God so as to accuse him of injustice, but only against himself, or against his own life; or, *concerning myself*, i. e. I must renew and increase my complaints, as God renews and increases my sorrows. *I will speak in the bitterness of my soul;* my extreme misery forceth my complaints from me.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

Do not condemn me; or, *Pronounce me not to be a wicked man*, as my friends do; neither deal with me as such, as I confess thou mightest do by thy sovereign power and in rigorous justice. O discover my integrity by removing this stroke, for which my friends so highly censure and condemn me. *Wherefore*, i. e. for what ends and reasons, and for what sins? for I am not conscious to myself of any peculiar and eminent sins by which I have deserved to be made the most miserable of all mortals.

† Heb. *the labour of thine hands?* Is. 45. 9. Is. 64. 8. 3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise † the work of thine hands, and shine upon the counsel of the wicked?

Dost thou take any pleasure in it? Hast thou any advantage or honour by it? Dost thou think it right and just, and becoming the Ruler of the world? *That thou shouldest oppress*, by thy absolute and irresistible power, without any regard to that justice, and equity, and clemency by which thou usest to govern mankind. *That thou shouldest despise*, i. e. show thy contempt of them, either by denying them common favour and protection, or by destroying them. *The work of thine hands*, which every workman loves and maintains. *Shine upon the counsel of the wicked*, i. e. by the methods of thy providence seem to favour the courses and practices of wicked men, to whom thou givest prosperity and success, whilst thou frownest upon me and other good men. This may have reference either to Job's friends, whose ungodly censures God seemed to approve,

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by continuing Job's afflictions upon him; or to the Chaldeans and Sabeans, who had succeeded in their wicked attempts upon Job; but it seems to be more generally meant of wicked men.

c 1 Sam. 16. 7. 4 Hast thou eyes of flesh? or ᶜseest thou as man seeth?

Of flesh, i. e. of a man, who is called *flesh*, as Gen. vi. 13; Isa. xl. 6. *Seest thou as man seeth?* Man seeth outsides only, and judgeth by appearances, and is liable to many mistakes, and cannot search out secret faults without forcing men by cruel usage to accuse themselves: but thou needest none of these arts; thou seest my heart and mine uprightness, which my friends do not see, who therefore are more excusable in charging me with hypocrisy: but thou knowest all things, thou needest not examine me by tortures, as thou now dost, ver. 6. For *thou knowest that I am not wicked*, as he saith, ver. 7, and therefore do not thou deal with me as if I were wicked.

5 *Are* thy days as the days of man? *are* thy years as man's days,

Man's time is short and uncertain, and therefore he must improve his time whilst he hath it, and diligently search out the crimes of malefactors, and punish them whilst he may, lest by death he lose the opportunity of doing justice, and the criminal get out of his power. But it is not so with thee, thou art eternal and unchangeable, and seest at one view all men's hearts, and all their actions present and to come; and therefore thou dost not need to proceed with me in this manner, by making so long and so severe a scrutiny into my heart and life.

6 That thou enquirest after mine iniquity, and searchest after my sin?

Keeping me so long as it were upon the rack to compel me to accuse myself, as men sometimes do.

† Heb. It is *upon thy knowledge.* d Ps. 139. 1, 2. 7 †ᵈThou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

I am not wicked, i. e. a hypocrite, or an ungodly man, as my friends account me; and therefore deal not with me as such. *There is none that can deliver out of thine hand:* the sense is, either, 1. Thou dost not need to keep me fast in thy prison, lest I should make an escape, or any should rescue me out of thy hands, which none can do; therefore take off thy hand from me. Or, 2. If thou dost not help and deliver me, none else can do it; therefore do not thou fail me; which, considering God's merciful nature, is a good argument. If any man oppress another, he may have relief from thee, who art higher than his oppressor, Eccles. v. 8; but thou art the supreme and uncontrollable Ruler of the world, and therefore thou must needs do right, Gen. xviii. 25; and therefore do not thou oppress me. See above, ver. 3.

e Ps. 119. 73. † Heb. *took pains about me.* 8 ᵉThine hands †have made me and fashioned me together round about; yet thou dost destroy me.

Together round about, i. e. all of me; all the faculties of my soul, and all the parts of my body, which are now overspread with sores and ulcers; I am wholly thy creature and workmanship, made by thee and for thee. *Thou dost destroy me*, or *swallow me up*, to wit, without cause, or any eminent provocation of mine; as if thou didst delight in doing and undoing, in making and then destroying thy creatures; which doth not become thy wisdom or goodness.

f Gen. 2. 7. & 3. 19. Is. 64. 8. 9 Remember, I beseech thee, that ᶠthou hast made me as the clay; and wilt thou bring me into dust again?

As the clay, i. e. of the clay; the note of similitude here expressing the truth of things, as it doth John i. 14, and elsewhere, as hath been before observed. Or, as a potter maketh a vessel of the clay; and so this may note both the frailty of man's nature, which of itself decays and perisheth, and doth not need such violent shocks and storms to overthrow it; and the excellency of the Divine artifice, commended from the meanness of the materials out of which it was made; which is an argument why God should not destroy it. *Wilt thou bring me into dust again?* wilt thou now causelessly and violently destroy thy own work? But the words are and may be read without an interrogation, *and thou wilt bring me into dust again*, out of which I was made: I must die by the course of nature, and by the sentence of thy law; and therefore whilst I do live give me some ease and comfort.

g Ps. 139. 14, 15, 16. 10 ᵍHast thou not poured me out as milk, and curdled me like cheese?

Thus he modestly and accurately describes God's admirable work in making man out of a small and liquid, and as it were milky, substance, by degrees congealed and condensed into that exquisite frame of man's body.

† Heb. *hedged.* 11 Thou hast clothed me with skin and flesh, and hast †fenced me with bones and sinews.

Clothed me, i. e. covered my inward and more noble parts; which, as philosophers and physicians observe, are first formed. So he proceeds in describing man's formation gradually. *With bones and sinews;* which are the stay and strength of the body; and some of them, as the skull and ribs, enclose and defend its vital and most noble parts.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

Thou didst not only give me a curious body, but also a living and a reasonable soul: thou didst at first give me life, and then maintain it in me; both when I was in the womb, (which is a marvellous work of God,) and afterward, when I was unable to do any thing to preserve my own life. *Favour*, or *benignity*, or *bounty*, or *mercy*, or *kindness;* which is here, as oft elsewhere, put for its fruits or effects. Thou didst not give a mere life, but many other favours necessary, or convenient, or belonging to it, such as nourishment by the breast, education, knowledge, and instruction, &c. *Thy visitation*, i. e. the care of thy providence watching over me for my good, and visiting me in mercy; as God's *visiting* is understood, Exod. iv. 31; Luke i. 78, though elsewhere it is an act of punishment. *My spirit*, i. e. my soul or life, which is liable to manifold casualties and dangers, if God did not watch over us and guard us every day and moment. Thou hast hitherto done great things for me, given me life, and the blessings of life, and daily preservations and deliverances; and wilt thou now undo all that thou hast done? and shall I, who have been such an eminent monument of thy mercy, now be made a spectacle of thy vengeance, and that without cause?

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

This place may be understood either, 1. Of Job's present afflictions. So the sense is this, Yet in the midst of all those manifestations of thy grace and kindness to me, thou didst retain a secret purpose of changing thy course and carriage towards me, and of bringing these dreadful calamities upon me. Or rather, 2. Of his former mercies, *these* things, to wit, last mentioned; *thou hast hid them in thy heart*, i. e. thou dost exactly remember them, as this phrase is used, Psal. cxix. 11; Luke ii. 51. So the argument is this, Let the remembrance of thy former great favours vouchsafed to me move thee to give me further blessings, and a speedy deliverance. For this is usual both with God and men, to choose and delight to do more good to those to whom they have done much good already; which is the ground of that known passage, Matt. xiii. 12, *To him that hath shall be given. With thee*, i. e. in thy mind and heart; thou hast not forgot it: so the same thing is here repeated in other words.

h Ps. 139. 1. 14 If I sin, then ʰthou markest me, and thou wilt not acquit me from mine iniquity.

If I commit the least sin, (as who is there that liveth, and sinneth not?) thou dost not wink at or pass by my sins, as thou usually dost other men's, but dost severely and diligently observe them all, that thou mayst punish them: compare chap. xiv. 16; xxxi. 4. *Thou wilt not acquit me from mine iniquity;* I perceive thou art resolved to punish me with rigour, and that thou wilt not pardon, and pity, and help me: words of great impatience and distrust.

i Is. 3. 11. k ch. 9. 12, 15, 20, 21. 15 If I be wicked, ⁱwoe unto me; ᵏand *if* I be righteous, *yet* will I not lift up my

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head. *I am* full of confusion; therefore
l Ps. 25. 18. [l]see thou mine affliction;

If I be wicked, i. e. an ungodly hypocrite, as my friends esteem me, then I am truly and extremely, and must be eternally, miserable. *Righteous*, i. e. an upright and good man: so, whether good or bad, all comes to one; I have no relief. *Yet will I not lift up my head*; or, yet *can I not*, &c.; the future tense being used potentially; yet I have no comfort, nor confidence, or hopes of any good. *Lifting up the head* or *face* is oft mentioned as a sign of comfort and confidence, as Psal. iii. 3; Luke xxi. 28; as, on the contrary, grief and shame are described by its dejection or casting down. *Confusion*, or *reproach*, from my friends, and from others, chap. xxx. 1, &c., and from God too, who casts me off, and makes me contemptible. I have abundance of shame in the disappointment of all my hopes, and the continuance and aggravation of my misery, notwithstanding all my prayers to God to remove or mitigate it; and I am confounded within myself, not knowing what to say or do. Let my extremity move thee to pity and help me.

m Is. 38. 13. Lam. 3. 10. 16 For it increaseth. [m]Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

As a fierce lion; which hunteth after his prey with great eagerness, and when he overtakes it, falls upon it with great fury. *And again thou showest thyself marvellous upon me*, Heb. *and thou returnest and showest thyself marvellous upon*, or *in*, or *against me*. The lion tears its prey speedily, and so ends its torments; but thou renewest my calamities again and again, and makest my plagues wonderful, both for kind, and extremity, and continuance.

‖ That is, *thy plagues*. Ruth 1. 21. 17 Thou renewest ‖ thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

Thy witnesses, i. e. thy judgments, which are the witnesses and evidences, both of my sins, and of thy wrath. *Thy indignation*, i. e. my miseries, the effects of thine anger. These words are added to explain what he meant by *renewing witnesses*. *Changes and war*; or, *changes and an army*; which may be a figure called *hendiadis*, for the *changes of an army*, i. e. many miseries succeeding one another, like companies of the soldiers of an army in battle; or *changes* may note the various kinds, and an *army* the great numbers, of his afflictions.

n ch. 3. 11. 18 [n]Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

To wit, alive, i. e. that I had never been born alive.

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

I should have been, or, *Oh that I had been!* and so in the following branch, *Oh that I had been carried!* For why should not these verbs of the future tense be so rendered here, as that ver. 18 is, the reason being wholly the same?

o See ch. 7. 6. 16. & 8. 9. Ps. 39. 5. p Ps. 39. 13. q ch. 7. 16, 19. 20 [o]*Are* not my days few? [p]cease *then, and* [q]let me alone, that I may take comfort a little,

My life is short, and of itself hastens apace to an end; there is no need that thou shouldst push it forward, or grudge me some ease for so small a moment. *Let me alone*; or, *lay aside*, or *remove*, thy hand or anger *from me*.

21 Before I go *whence* I shall not re-
r Ps. 88. 12. s Ps. 23. 4. turn, [r]*even* to the land of darkness [s]and the shadow of death;

To the place whence I shall not return into this world and life: see chap. vii. 9, 10. *Darkness and the shadow of death*, i. e. a dark and dismal shade: see on chap. iii. 5.

22 A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

A land of darkness; either in things, without any succession of day and night, winter and summer; or among persons, where great and small are in the same condition, chap. iii. 19. *Where the light is as darkness*; where there is no difference between light and darkness, where the day is as dark as the night, where there is nothing but perpetual and uninterrupted darkness.

CHAP. XI.

Zophar's reproof: Job's words too many, and false, even to mockery, in justifying himself, 1—4. *Should God speak, his wisdom, and justice, and all his perfections would appear infinitely greater than what Job conceived of them*, 5—10. *God knoweth man; seeth wickedness, and considereth it; but man is ignorant and foolish, and in vain pretendeth to wisdom*, 11, 12. *If Job would prepare his heart, and pray, and put away his sin, he should again lift up his head, and forget his misery, and his last days be brightest; but the wicked shall perish*, 13—20.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should † a man full of talk † Heb. a man of lips. be justified?

Dost thou think to carry thy cause by thy long and tedious discourses, consisting of empty words, without weight or reason? Shall we by our silence seem to approve of thy errors? or shall we think thy cause the better, because thou usest more words than we do?

3 Should thy ‖ lies make men hold their ‖ Or, devices. peace? and when thou mockest, shall no man make thee ashamed?

Thy lies, i. e. thy false opinions and assertions, both concerning thyself and thy own innocency, and concerning the counsels and ways of God, *make men hold their peace*; as if thy arguments were unanswerable. *When thou mockest*, both God, chap. x. 3, and us, and our friendly and faithful counsels, chap. vi. 14, 15, 25, 26, *shall no man make thee ashamed*, by discovering thy errors and follies?

4 For [t]thou hast said, My doctrine *is* t ch. 6. 10. & 10. 7. pure, and I am clean in thine eyes.

My doctrine, concerning God and his providence. *Pure*, i. e. true and certain. *I am clean in thine eyes*; I am innocent before God; I have not sinned, either by my former actions, or by my present expressions. Thou standest wholly upon thy justification. But Zophar aggravates and perverts Job's words, for he did not deny that he was a sinner in God's sight, chap. vii. 20, 21; ix. 2, 3; x. 14. but only that he was a hypocrite or ungodly man, as they made him.

5 But oh that God would speak, and open his lips against thee;

i. e. Plead with thee, according to thy desire, chap. ix. 32. &c. He would soon put thee to silence and shame.

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that [b]God exacteth of thee *less* than thine ini- b Ezra 9. quity *deserveth*.

The secrets of wisdom, i. e. the unknown and unsearchable depths of God's wisdom and counsels in dealing with his creatures. *That they are double to that which is*, i. e. that they are far more and greater (the word *double* being used indefinitely for manifold, or plentiful, as Isa. xl. 2; lxi. 7; Jer. xvii. 18; Zech. ix. 12) than that which hath a being or existence, i. e. the secret wisdom of God is infinitely greater than that which is revealed to us by his word or works. The greatest part of what is known of God, is the least part of those perfections that are in him. And therefore thou dost rashly and foolishly in passing such a bold censure upon God's ways, and judging so harshly of his proceedings with thee, because thou dost not comprehend the reasons of them, and in judging thyself innocent, because thou dost not see thy sins; whereas the all-knowing God sees innumerable sins in thee, for which he may utterly destroy thee, though thou discernest them not. But the words are and must be rendered, either thus, *that* he hath *double*, i. e. abundant, *wisdom*, for so this Hebrew word signifies, chap. vi. 13; xii. 16; Prov. ii. 7; iii. 21; or,

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that they are double to, or *in*, that *being* or *essence*, to wit, to God, of whom he is here speaking; or, *to the being*, i. e. to God, who calls himself by the name *I am*, Exod. iii. 14, which signifies *being;* and who appropriates being to himself, Isa. xlv. 18, *I am, and* there is *none else besides me;* as elsewhere he is said to be the *only wise*, and *only Potentate*, and *only immortal* being, 1 Tim. i. 17; vi. 15, 16. *God exacteth of thee less than thine iniquity deserveth*, Heb. *God lends*, or *gives*, or *forgives, thee* part *of thine iniquity*, or *of thy punishment;* so far is he from dealing worse than thou deservest, as thou dost most falsely and wickedly accuse him.

c Eccles. 3. 11. Rom. 11. 33.

7 [c]Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

Find out God, i. e. discover all the depths of his wisdom, and the reasons of all his actions.

† Heb. *the heights of heaven.*

8 *It is* †as high as heaven; what canst thou do? deeper than hell; what canst thou know?

Thou canst not measure the heights of the visible heavens, much less of the Divine perfections. *What canst thou do*, to wit, to find him out? *What canst thou know*, concerning him and his ways, which are far out of thy sight and reach?

9 The measure thereof *is* longer than the earth, and broader than the sea.

Longer than the earth, from one end to the other. *Broader than the sea;* which is called *the great and wide sea*, Psal. civ. 25.

d ch. 9. 12. & 12. 14. Rev. 3. 7. ‖ Or, *make a change.* † Heb. *who can turn him away?* ch. 9. 12.

10 [d] If he ‖cut off, and shut up, or gather together, then †who can hinder him?

If he cut off, to wit, a person or a family. *Shut up* in a prison, or in the hands of an enemy. This *shutting up* is opposed to the *opening of the prison doors*, and to that *enlargement* which God is elsewhere said to give to men. *Gather together;* either, 1. In a way of judgment, as a like word is used, Psal. xxvi. 9, *Gather not my soul with sinners.* Or rather, 2. In a way of mercy, as this word is generally used in Scripture; this being every where promised by God to his people as an eminent mercy, that he would *gather* them *together*. So this is opposed to the former actions, and the sense of the place is, whether it pleaseth God to scatter a family, or to gather them together from their dispersions. *Who can hinder him* from doing what he pleaseth and designeth with his own creatures? who can restrain *him*, either by giving law to him, or by force and power? or, *who can contradict* or *answer him*, or *object against him*, or *retort* or *return upon him*, i. e. charge him with injustice *in* such proceedings? which sense may seem to agree best both with the scope of the place and state of the question between him and Job; which was not whether any man could resist God's power, but whether he could question his justice; and with the following verse.

e Ps. 10. 11, 14. & 35. 22. & 94. 11.

11 For [e]he knoweth vain men: he seeth wickedness also; will he not then consider *it?*

He knoweth vain men: though men know but little of God, and therefore are very unfit judges of all his counsels and actions; yet God knows man exactly, and his vanity, or *falsehood*, or *folly*, or *rashness;* for all these this word signifies. He knoweth that every man in the world is guilty of much vanity and folly, and therefore seeth sufficient reason for his severity against the best men, such as thou, O Job, fanciest thyself to be; and if thou wert so, thou hast no reason to wonder at or quarrel with his proceedings; and if thy quarrel be that he *shuts* thee *up*, or *cuts* thee *off*, when he *gathers others* under his wing and protection, whom thou thinkest or knowest to be worse than thyself, while thou dost impeach his justice, thou dost but betray thy own vanity and folly; for he knows both whom he chastiseth, and whom he spareth, and why he doth it, though he do not acquaint thee with the reasons of all his actions. *He seeth wickedness also;* as he knoweth the vanity of all men, so he exactly perceiveth the wickedness of evil men, though it be covered with the veil of religion. He seeth thy evil heart, which discovers itself by such wicked and scandalous speeches against the justice and goodness of his providence, which gives him just cause to continue and increase thy miseries. Though thou art partial, and flatterest thyself with a conceit of thy own integrity, yet he knoweth thy hypocrisy and wickedness. *Will he not then consider it?* shall he only see it as an idle spectator, and not observe it as a judge, to requite and punish it?

† Heb. *empty.* f Ps. 73. 22. & 92. 6. Eccles. 3. 18. Rom. 1. 22.

12 For †[f]vain man would be wise, though man be born *like* a wild ass's colt.

Or, *Yet*, or *But, vain* or *empty man* (that foolish creature, that since the fall is void of all true wisdom and solid knowledge and judgment of the things of God) *would be wise*, i. e. pretends to be, and would be thought, wise, and able to pass a censure upon all God's ways and works. Or thus, *But vain man is foolish*, or *without heart*, i. e. without understanding, unable to judge aright of the ways and things of God. For a verb very like this, and coming from the same root, signifies to *have one's heart taken away*, Cant. iv. 9. *Though man be born; and man is born*, i. e. he is by his birth such: this evil is now natural and hereditary, and therefore common to all men; and therefore it is not strange if Job partake of the common distemper. *Like a wild ass's colt*, i. e. ignorant, and dull, and stupid, as to the knowledge of Divine things, and withal heady and untractable; and therefore very incompetent to judge of these high affairs.

g ch. 5. 8. & 22. 21. h 1 Sam. 7. 3. Ps. 78. 8. i Ps. 88. 9. & 143. 6.

13 [g]If thou [h]prepare thine heart, and [i]stretch out thine hands toward him;

O Job, thy business is not to quarrel with thy Maker, or his works, but to address thyself to him. *Prepare thine heart*, to wit, to seek God, as it is expressed, 2 Chron. xix. 3; xxx. 19; Psal. lxxviii. 8. *If thou prepare thy heart* by sincere repentance for all thy hard speeches of God, and sins against him, and with a pure and upright heart seek unto him; without which thy prayers will be in vain. Or, *If thou directest*, or *rectifiest, thine heart*, turning thy bold contentions with God into humble and sincere supplications to him. *Stretch out thine hands*, i. e. pray, which is here described by its usual gesture, as chap. xv. 25; Psal. lxxxviii. 9. *Towards him*, i. e. to God, as appears both from the nature of the thing, and from the context.

k Ps. 101. 3.

14 If iniquity *be* in thine hand, put it far away, and [k]let not wickedness dwell in thy tabernacles.

Either, 1. If thou hast in thine hand or possession any good, got by injury or oppression, as it seems they supposed that he had. Or, 2. More generally, If thou allowest thyself in any sinful practices. The *hand* is put for action, whereof it is the instrument. *Put it far away;* keep thyself at a great distance, not only from such actions, but also from the very occasions and appearances of them. *Let not wickedness dwell*, let it not have a quiet and settled abode, or allowance, in thy habitation, i. e. either in thyself, or in thy family; whose sins Job was obliged as far as he could to prevent or reform; as he had done, chap. i. 5. He saith *tabernacles*, because anciently the habitations of great men consisted of several tents or tabernacles, as we see, Gen. xxiv. 67; xxxi. 33.

l See Gen. 4. 5, 6. ch. 22. 26. Ps. 119. 6. 1 John 3. 21.

15 [l]For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

Then shalt thou lift up thy face; which notes cheerfulness, and holy boldness and confidence; as a dejected countenance notes grief and shame. See Gen. iv. 5, 6; 2 Sam. ii. 22; Job xxii. 26; Luke xxi. 28. *Without spot;* or, being *without spot;* so it is only an ellipsis of the verb substantive, which is most frequent. And this fitly follows as the ground of his confidence, because he should in this case have a clear and unspotted conscience, and a sense of his own innocency. Or, *without blemish*, as the word properly signifies, i. e. without any sense of guilt, or any shame consequent upon it, either from God or men. The ground of the expression is this, that when men's faces are spotted with dirt, they are ashamed to show them. And Job was charged by his friends as having many spots upon him, yea, such as were not the spots of God's children. *Stedfast;* or, *firm*, or *fixed;* either, 1. As to his outward condition, which should be constantly prosperous. Or rather, 2. As to his mind, which should have strong and comfortable assurance of God's favour, and of his own safety and hap-

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piness. For this *stedfastness* is opposed unto that *fear* which is incident to wicked men; who, even when they are free from actual miseries, yet ofttimes are tormented with the dread of them.

m Is. 65. 16.

16 Because thou shalt [m]forget *thy* misery, *and* remember *it* as waters *that* pass away:

Thou shalt be free from fear, because thy great and settled prosperity shall banish out of thy mind all those sad and irksome thoughts of thy former calamities, which naturally engender fears of the continuance or return of them. Persons blessed with eminent deliverances, and a happy settlement, are frequently said in Scripture to *forget* their former sorrows, as Gen. xli. 51; Isa. liv. 4; John xvi. 21; not that they simply forget them, but because they have no sad or frightful remembrance of them; for *remembering* and *forgetting* in Scripture do not simply note acts of the mind, but also affections and practices suitable to them, as is well known. *Remember it as waters that pass away;* thou shalt remember them no more than men remember either a land-flood, which as it comes, so it goes away, suddenly, and leaves few or no footsteps or memorials behind it; or the waters of a river, which as soon as they are out of sight are out of mind, because of the new waters which immediately come in their stead.

† Heb. *shall arise above the noonday.*
n Ps. 37. 6. & 112. 4. Is. 58. 8, 10.

17 And *thine* age †[n]shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

Thine age, i. e. the remainder of thy life and time in this world. *Shall be clearer*, Heb. *shall arise.* Men are said to *fall* into troubles, and to *arise* out of them. *Than the noon-day;* or, *above the noon-day*, or above the sun at noonday, when it is at its highest pitch, as well as in its greatest glory. *Thou shalt shine forth:* light in Scripture commonly signifies prosperity and glory, as Esth. viii. 16; Job xviii. 5, 6; xxxviii. 15; Prov. iv. 18. Or, *if thou art in darkness*, as this word properly signifies, Job x. 22; Amos iv. 13, i. e. if thou comest into any distress and trouble. *Shalt be as the morning*, i. e. that night of trouble shall certainly and speedily be followed with the morning of deliverance and comfort, which, like the morning light, shall shine brighter and brighter until the perfect day.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* [o]thou shalt take thy rest in safety.

o Lev. 26. 5, 6. Ps. 3. 5. & 4. 8. Prov. 3. 24.

i. e. Thy mind shall be quiet and free from terrors, because thou shalt have a firm and well-grounded hope and confidence in God's merciful and providential care of thee. Or, *thou shalt be confident that thou shalt have what thou hopest for*, the act, *hope*, being put for the object, as is very usual, i. e. thou shalt have assurance in and from God, that thy hopes shall not be disappointed, but fulfilled. This is opposed to that fear, ver. 15. *Thou shalt dig about thee;* either to fix thy tents, which after the manner of the Arabians were removed from place to place for conveniency of pasturage for their cattle; or to find out water for thy cattle, as they did, Gen. xxvi.; or to plough the ground, as he had done, chap. i. 14; or to make a fence about thy dwelling; for both the foregoing and following passages express his secure and safe condition. *In safety;* free from dangers and the fear of them, because of God's fatherly providence watching over thee when thou canst not watch over thyself.

† Heb. *intreat thy face,* Ps. 45. 12.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall † make suit unto thee.

Desiring thy favour and friendship, because of thy great power, and riches, and eminent felicity: see Gen. xxvi. 26, &c.

p Lev. 26. 16. Deut. 28. 65. † Heb. *flight shall perish from them.* q ch. 8. 13. & 18. 14. Prov. 11. 7. ‖ Or, *a puff of breath.*

20 But [p]the eyes of the wicked shall fail, and † they shall not escape, and [q]their hope *shall be as* ‖ the giving up of the ghost.

Fail; or, *be consumed;* either with grief and tears for their sore calamities; or with long looking for what they shall never attain, as this phrase is taken, Psal. lxix. 3; Jer. xiv. 6; Lam. iv. 17. And this shall be thy condition, O Job, if thou persistest in thine impiety. *They shall not escape;* they shall never obtain deliverance out of their distresses, but shall perish in them. *As the giving up of the ghost*, i. e. shall be as vain and desperate as the hope of life is in a man, when he is at the very point of death. Or, as *a puff of breath*, which is gone in a moment without all hopes of recovery.

CHAP. XII.

Job's answer: his friends' self-conceit: the miserable always despised, though upright; the wicked prosper, 1—6. God's power and providence is seen in his works, 7—11. With the ancient is wisdom, but especially in God, and power: judges are fools, princes weak and mean, darkness light, before him, 12—22; and whole nations are overruled by him, 23—25.

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

Ye are the people; you three, and you only, are *the people*, i. e. people of all people for eminency of wisdom, the only company of reasonable creatures; all others are but fools or beasts: you have engrossed all the reason of mankind; and each of you have as much wisdom as a whole people put together. It is an ironical expression, as the next verse showeth. *Wisdom shall die with you;* all the wisdom and knowledge of Divine things which is in the world lives in you, and will die and be utterly lost when you die. This you think of yourselves; and this makes you so confidently and peremptorily deliver your opinions, and give laws to me and all mankind, and even to God himself.

a ch. 13. 2. † Heb. *in heart.* † Heb. *I fall not lower than you.* † Heb. *with whom are not such as these?*

3 But [a]I have † understanding as well as you; † I *am* not inferior to you: yea, † who knoweth not such things as these?

An understanding, Heb. *a heart;* which is oft put for the *understanding*, as Job xxxiv. 34; Jer. v. 21; Acts viii. 22; i. e. God hath given me also the knowledge and ability to judge of these matters. *I am not inferior to you* in these things; which he speaketh, not in a way of vain-glorious boasting, but for the just and necessary vindication both of himself, and of that cause of God, which for the matter and substance of it he maintained rightly, as God himself attests, Job xlii. 7. *Who knoweth not such things as these?* the truth is, neither you nor I have any reason to be puffed up with our knowledge of these things; for the most foolish and barbarous nations know that God is infinite in wisdom, and power, and justice. But this is not the question between you and me.

b ch. 16. 20. & 17. 2. & 21. 3. & 30. 1. c Ps. 91. 15.

4 [b]I am *as* one mocked of his neighbour, who [c]calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

As one mocked of his neighbour, Heb. *I am a derision* (the infinitive being put for a noun, as is usual both in the Hebrew and other languages) *to my neighbour*, i. e. to these three, who have pretended and would be thought to be my friends and neighbours; whom therefore such carriage doth very ill become. Instead of supporting and comforting me, they make a sport and scorn of me. *Who calleth upon God, and he answereth him.* This *who* belongs either, 1. To Job, who here declares his own practice in this case: When you mock me, I go to God with my complaints and prayers, and he hears me, though you will not. But this seems not to agree either with the context, or with other passages of Job; in which he constantly complains that God did not hear nor regard his prayers, nor pity and help him. Or, 2. To Job's friends; and so this is either, 1. An aggravation of their crime, that they should mock him who made a great profession of religion, who used duly to call upon God, and to receive answers from him, and therefore should have carried themselves more piously, and charitably, and compassionately towards their miserable brother. Or, 2. As the reason of their mockage of Job, because God, who

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neglected Job's prayers, heard theirs, and gave them those mercies for which they prayed; and therefore being themselves well and at ease, they were hard-hearted towards their poor afflicted brother, as the manner of men is. This seems to suit well with the following verse. Or, 3. As an argument against their scorning or slighting of him: God hears you when you pray, therefore you should turn your mocks of me into prayers for me; and you should pity me, whom God doth not hear when I pray; and as God hears you, so you should hear and comfort me, when I pour out my complaints to you. But these words may be brought in mimetically, as being some of their scoffing words: They say of me, *Let him call upon God, and God will hear him;* for so they had suggested to Job, chap. v. 8; viii. 5, &c.; xi. 13. But this, saith Job, I take for a piece of mockery, and insulting over my miseries; for I know by sad experience, and they see the contrary, that though I call and cry again and again, yet God hath no regard to me. *The just, upright man is laughed to scorn*, i. e. I, who, notwithstanding all their hard censures and reproaches, must and dare still own it, that through God's grace I am a just and upright man, am derided by them. This he repeats again, because it was very grievous and burdensome to him.

d Prov. 14.2. 5 [d]He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

i. e. The just man last mentioned, who is upon the brink of the pit or grave, ready to fall into mischief, so as never to rise again in this world, which is my case, and the occasion of their scorn and contempt. *As a lamp despised*, i. e. like a lamp or torch, which whilst it shines clearly and in a dark night is very useful and comfortable; but when it draws towards an end, and is nigh extinct, and in the light, is neglected and despised, as that which is unnecessary, and troublesome, and offensive. So the same man, who, when his feet stand fast in a prosperous condition, is magnified and adored by all, when his *feet slip* or *stumble*, as the phrase is Psal. xciv. 18; Jer. xiii. 16, when he is in misery, is commonly forsaken and despised. *In the thought of him that is at ease*, i. e. in the opinion of a man that lives in great ease and outward happiness, which generally makes persons to forget and despise those who are in affliction. But these words are a little otherwise rendered, and that agreeably to the order of the words in the Hebrew text, He (which is easily understood out of ver. 4, the *just and upright man*) is as *a torch despised in the opinion* or *thought* (as this or the like words coming from the same Hebrew root are used, Psal. cxlvi. 4; Dan. vi. 3; Jonah i. 6. Or, *because of the splendour;* for so this root and its derivatives elsewhere signify, as Cant. v. 14; Jer. v. 28; Ezek. xxvii. 19. And either of these significations agree well with the place. Or, *compared with the splendour* or greater lustre and glory) *of him that lives in tranquillity; he* (i. e. the just man) *is* (or, *because he is;* for this may be the reason of the contempt) *ready to slip with his foot*, i. e. ready to perish.

c ch. 21. 7. Ps. 37. 1, 35. & 73. 11, 12. & 92. 7. Jer. 12. 1. Mal. 3. 15. 6 [c]The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

The tabernacles of robbers prosper: thy opinion, delivered chap. xi. 14, &c., is confuted by daily experience; which shows that the most wicked, and injurious, and impudent oppressors, tyrants, and robbers, are so far from meeting with those disappointments and miseries wherewith thou didst threaten them, that they commonly succeed in their cursed enterprises, and flourish in wealth and glory, and fill their houses with the goods of others which they violently took away; whereof the Chaldeans and Sabeans, chap. i. 15, 17, are a present and pregnant evidence. *They that provoke God are secure;* they whose common practice it is to despise and provoke God are confident and secure, live without danger or fear. *Into whose hand God bringeth abundantly;* so far is God from crushing such persons, that he seems to favour them with wonderful success, and by his special and more than common providence *puts into their hands* the opportunities which they seek, and the persons and goods of other more righteous men, which they lie in wait for.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

They shall teach thee, to wit, objectively, i. e. if thou observest the beasts, and their properties, and actions, and events, from them thou mayst learn this lesson. What lesson? I answer, either, 1. That which was last mentioned, ver. 5. God's providence doth order things in the like manner among the very beasts, and fowls, and fishes; of which the most ravenous and mischievous fare the best, whilst those which are more harmless, and serviceable, and beneficial to men meet with the hardest usage. Or, 2. That which Zophar had uttered with so much pomp and gravity, chap. xi. 7—9, concerning God's infinite wisdom; which, saith Job, thou needest not go into heaven or hell to know, but thou mayst learn it even from the beasts, &c.

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

In all these, or, *by all these*, brute creatures, that God by his power and wisdom hath created and ordered all this which is in them, or is done by and among them.

f Num. 16. 22 Dan. 5. 23. Acts 17. 28. ‖ Or, *life.* † Heb. *all flesh of man.* 10 [f]In whose hand *is* the ‖soul of every living thing, and the breath of †all mankind.

In whose hand, i. e. at whose absolute disposal, it is to give it, or take it away, when and how it seemeth good to him. *The soul;* the life, or the soul the principle of life. *Of every living thing*, i. e. of all unreasonable creatures, of which he spoke ver. 7, opposed to *man* in the last words. *The breath*, or, *the spirit*, as that word is commonly used, i. e. the immortal soul; which is no less a creature, and in God's power to dispose of it, than the animal soul of unreasonable creatures.

g ch. 34. 3. † Heb. *palate*, ch. 6. 30. 11 [g]Doth not the ear try words? and the †mouth taste his meat?

As the mouth tasteth and thereby judgeth of meats, and as it liketh or disliketh, so it receiveth or rejecteth, what is put into it; so it is the office of the ear, or rather of the mind, which hears and receives the opinions and discourses of others by the ear, not rashly to approve or condemn every thing which it hears, but diligently and thoroughly to search and try whether it be true, and so to be embraced, or false, and to be rejected. Interpreters are much puzzled about the connexion and design of these words; but they seem to be either, 1. An apology for himself, why he did not comply with their opinion and arguments, because they did not suit with his ear or mind; and though he had considered and tried them, he could not discern any weight in them. Or rather, 2. A reproof to his friends, that they did so hastily condemn his person and his doctrine without a strict and serious inquiry. Or, 3. A preface to his following discourse; whereby he invites them to hear and judge of his words and arguments more candidly and impartially; and not to scorn all that he said because of his present poverty and misery, as men at ease used to do; nor to cast away the good for any mixture of bad with it; but calmly to weigh and debate things, both within and among themselves, and with him, that they and he too might all agree in disallowing whatsoever should appear to be false, and owning of every truth.

h ch. 32. 7. 12 [h]With the ancient *is* wisdom; and in length of days understanding.

These words contain a concession of what Bildad had said chap. viii. 8, 9, and a joining with him in that appeal; but withal, an intimation that this wisdom was but finite, and imperfect, and liable to many mistakes; and indeed mere ignorance and folly, if compared with the Divine wisdom, of which he speaks in the next and following verses. And therefore that antiquity which they pretended for their opinion ought not to be received against the oracles or truths of the eternal and most wise God.

‖ That is, *With God.* i ch. 9. 4. & 36. 5. 13 ‖[i]With him *is* wisdom and strength, he hath counsel and understanding.

With him, i. e. with God; the relative being put for the antecedent, which is easily and necessarily understood out of the scope of the place, and all the following verses. *Wisdom;* perfect wisdom is only in him, and all wisdom in the

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world cometh from him, who giveth to old or young as it pleaseth him. The ancient are not wise without his gift and grace, and with that a younger man may be wiser *than the ancients*, as David was, Psal. cxix. 100. *Counsel and understanding; counsel*, i. e. practical wisdom to guide all the affairs of the world; and *understanding*, or a speculative knowledge of all persons and things.

k ch. 11. 10.

14 Behold, [k] he breaketh down, and it
l Is. 22. 22. Rev. 3. 7. † Heb. *upon.*
cannot be built again: he [l] shutteth † up a man, and there can be no opening.

He breaketh down, to wit, houses, castles, cities, which God designeth to destroy utterly. *He shutteth up;* if he will shut up a man in prison, or in any straits or troubles. *There can be no opening*, without God's permission and providence.

m 1 Kings 8. 35. & 17. 1. n Gen. 7. 11, &c.

15 Behold, he [m] withholdeth the waters, and they dry up: also he [n] sendeth them out, and they overturn the earth.

He withholdeth the waters; which are reserved in the clouds, that they may not fall upon the earth. *They dry up*, i. e. the waters upon the earth, ponds, and springs, and brooks, and rivers.

o ver. 13.

16 [o] With him *is* strength and wisdom: the deceived and the deceiver *are* his.

He doth the things here mentioned in the foregoing and succeeding verses, and that both powerfully, so as no creature can resist and hinder him, and wisely, so as none can prevent and overreach him. The same thing he had said before, ver. 13, but he repeats it here to prepare the way for the following events, which are eminent instances both of his power and wisdom. *Are his*, i. e. from or by him, and wholly subject to his disposal. That one man deceiveth another, and that the other is deceived by him, either in Divine or civil and worldly things, (which seem to be principally intended here, by comparing the following verses,) this is from God, and by the conduct of his wise and powerful providence. God giveth to the deceiver more wit, and knowledge, and art, and withal opportunity, and all favourable circumstances for his deceit. He also gives less understanding to the deceived, and withdraws from him, either wholly or in part, that common light of discretion which is his free gift; and he may justly give, or take away, as he pleaseth, and leaves him to his own ignorance and error, pride and self-conceit, and to all those prejudices, passions, and lusts which commonly corrupt men's minds, and to the power and crafts of Satan, that grand deceiver. He governs the deceiver, and sets bounds to his deceits, to whom, and when, and how far they shall extend; as is manifest from Deut. xiii. 1; 1 Kings xxii. 20; Isa. xix. 14; Ezek. xiv. 9; Matt. xxiv. 24; 2 Thess. ii. 11; Rev. xx. 3, 8. He also overrules all this to his own glory, and the accomplishment of his righteous designs of trying the good, and punishing wicked men, by giving them up to believe lies. Yet God is not the cause or author of any error or sin, but only the wise and holy governor and disposer of it.

p 2 Sam. 15. 31. & 17. 14, 23. Is. 19. 12. & 29. 14. 1 Cor. 1. 19.

17 He leadeth counsellors away spoiled, and [p] maketh the judges fools.

The wise *counsellors* or statesmen, by whom the affairs of kings and kingdoms are ordered, *he leadeth away* as captives in triumph, being *spoiled* either of that wisdom which they had, or seemed or pretended to have; or of that power and dignity which they had enjoyed. *Maketh the judges fools;* partly by discovering their folly, and partly by infatuating their minds, and turning their own counsels to their ruin; of which see 2 Sam. xv. 31; xvii. 14, 23; Isa. xix. 11; 1 Cor. i. 19.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

He looseth the bond of kings; either, 1. Passively, whereby they are bound. He freeth them from prison or restraint. Or rather, 2. Actively, that wherewith they bind their subjects to obedience, to wit, their power and authority, and that majesty which God stamps upon kings to keep their people in awe; all which God can, and oft doth, take away from them, and freeth the people from their bonds, when it pleaseth him; of which all histories give instances. See Dan. ii. 21.

With a girdle; either, 1. With a girdle of dignity and glory, which was put upon the loins of men in great honour and authority, as Isa. xi. 5; xxii. 21; Jer. xiii. 1, 2. So this member of the verse is opposite to the former, and the sense of the whole is, he either casteth down kings, or raiseth them up, as he pleaseth. But the Scripture no where mentions this *girdle* as one of the ornaments of kings. Or rather, 2. With a servile girdle; for seeing all, both the foregoing and succeeding passages, do evidently note acts of judgment or punishments inflicted upon them, it seems improper to understand this alone of an act of God's favour to them. So the sense is, he reduceth them into a mean and servile condition; which is thus expressed, because servants did use to gird up their garments, (which after the manner of those parts and time were loose and long,) that they might be fitter for attendance upon their masters: of which see Luke xii. 37; xvii. 8. And so this is an amplification of the former sentence. He not only deposeth them from their thrones, but brings them into bondage and slavery.

19 He leadeth princes away spoiled, and overthroweth the mighty.

Princes; so this word, which usually signifies *priests*, is oft used, as Gen. xli. 45; xlvii. 22, 26; Exod. ii. 16; 2 Sam. viii. 18, compared with 1 Chron. xviii. 17.

q ver. 24. Is. 3. 1, 2, 3. † Heb. *the lip of the faithful.*

20 [q] He removeth away † the speech of the trusty, and taketh away the understanding of the aged.

Removeth away the speech; either, 1. By taking away or restraining the gift of utterance from them, that they should not be able to express their thoughts with such clearness and power as they used to do; which God oft doth to wise and eloquent men. Or, 2. By bringing them into such straits and troubles that they know not what to say or advise. Or, 3. By taking away their understanding, which should suggest and direct their speech, as it here follows. Or, 4. By permitting them to betray their trust, and either not to speak when they should, or to speak otherwise than they should, and to use their wit and rhetoric not to direct, but to deceive, and so destroy a prince. *Of the trusty*, i. e. of those wise and eloquent counsellors that were, and for their great abilities might be, trusted by the greatest princes with all their affairs.

r Ps. 107. 40. Dan. 2. 21. ‖ Or, *loosen the girdle of the strong*

21 [r] He poureth contempt upon princes, and ‖weakeneth the strength of the mighty.

He poureth contempt upon princes, i. e. he makes them contemptible to their subjects and others. *Weakeneth*, Heb. *he looseth the girdle;* which phrase signifies weakness, as Isa. v. 27; as *the girding of the girdle* notes strength and power, as Isa. xxii. 21; xlv. 5; both these phrases being taken from the quality of their garments, which being loose and long, did disenable a man for travel or work.

s Psa. 7. 16. Matt. 16. 25. 1 Cor. 4. 5.

22 [s] He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

Deep things out of darkness, i. e. the most secret and crafty counsels of princes, which are contrived and carried on in the dark.

t Ps. 107. 38. Is. 9. 3. & 26. 15. † Heb. *loadeth us.*

23 [t] He increaseth the nations, and destroyeth them: he enlargeth the nations, and † straiteneth them *again*.

What hitherto he said of princes, he now applies to nations and people, whom God doth either increase or diminish as he pleaseth. *He enlargeth the nations;* he multiplies them, so that they are forced to send forth colonies into other lands. *Straiteneth them again;* or, *leadeth them in*, or *bringeth them back*, into their own land, and confineth them there.

24 He taketh away the heart of the chief of the people of the earth, and [u] causeth them to wander in a wilderness *where there is* no way.

u Ps. 107. 4. 40.

The heart; which signifies either, 1. Their courage, as Psal. lxxvi. 12; or rather, 2. Their wisdom and counsel, as Job v. 13; Isa. iii. 4, as the following words show. *The chief;* either for place and power, or for wisdom and conduct. *Causeth them to wander in a wilderness*, i. e. fills

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them with confusion, and uncertainty, and perplexity of mind, so that they know not how to govern themselves or their people.

x Deut. 28. 29. ch. 5. 14. † Heb. wander. y Ps. 107. 27.

25 [x]They grope in the dark without light, and he maketh them to [†y]stagger like *a* drunken *man*.

They grope, like men that cannot see their way. *In the dark without light*; two phrases expressing the same thing, emphatically to express their profound darkness. *Like a drunken man*, who reels hither and thither without any certainty. So they sometimes take one course, and sometimes another, as resolving to try all experiments, and indeed not knowing what to do.

CHAP. XIII.

Job's friends not wiser than he: he would reason with God; but they were liars, and talked deceitfully for God, who would search and reprove them for accepting persons, 1—10. *God's excellency, and they as ashes and clay*, 11, 12. *He is resolute, being in extreme misery, and having confidence in God, before whom he would speak, and God should save him; not so with a hypocrite*, 13—16. *He ordereth his cause to plead with God; only desireth a removal of God's hand upon him*, 17—22. *His request to know his sins and God's purpose, since God delighteth not in our misery*, 23—28.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

All this which either you or I have discoursed concerning the infinite power and wisdom of God, I know, both by *seeing* it, i. e. by my own observation and experience, and by *hearing* it from my ancestors; so that I did not need your tedious and impertinent discourses concerning those matters.

a ch. 12. 3.

2 [a]What ye know, *the same* do I know also: I *am* not inferior unto you.

b ch. 23. 3. & 31. 35.

3 [b]Surely I would speak to the Almighty, and I desire to reason with God.

According to thy wish, chap. xi. 5, I had rather debate the matter with God than with you. I am not afraid of presenting my person and cause before him, who is a witness of my integrity, and would not deal so unmercifully with me as you do.

c ch. 6. 21. & 16. 2.

4 But ye *are* forgers of lies, [c]ye *are* all physicians of no value.

Forgers of lies, i. e. authors of false doctrine, to wit, that great afflictions are peculiar to hypocrites and wicked men. *Physicians of no value*; unfaithful and unskilful; prescribing bad remedies, and misapplying good ones.

d Prov. 17. 28.

5 O that ye would altogether hold your peace! and [d]it should be your wisdom.

For then your ignorance and folly had been concealed, which is now manifest. Compare Prov. xvii. 28.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

i. e. Attend to it, and consider it more seriously than you have done. *The pleadings of my lips*, i. e. the arguments which I shall produce.

e ch. 17. 5. & 32. 21. & 36. 4.

7 [e]Will ye speak wickedly for God? and talk deceitfully for him?

Will you utter falsehoods upon pretence of pleasing God, or of maintaining God's honour or justice? Doth he need such defences?

8 Will ye accept his person? will ye contend for God?

Will ye accept his person? not judging according to the right of the cause, but the quality of the person, as corrupt judges do. *Will ye contend*, i. e. wrangle and quarrel with me, and cavil at my speeches, and pervert my meaning? *For God*, i. e. that you may gratify him, or defend his rights.

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

Is it good? will it be to your credit and comfort? *Search you out*, i. e. narrowly examine your hearts and discourses, whether you have uttered truth or falsehood, and whether your speeches proceed from true zeal for God, or from your own prejudices and passions, and from a desire to curry favour with him. *Do ye so mock him*, to wit, by covering your uncharitableness and corrupt affections with pretences of piety, as if God could not discern your artifices; or by pleading his cause with weak and foolish arguments, which is a kind of mockery to him, and an injury to his cause; or by seeking to flatter him with false praises, as if he did distribute the things of this world with exact justice, prospering only the good, and severely afflicting none but wicked men?

10 He will surely reprove you, if ye do secretly accept persons.

i. e. Punish you; as this word is oft used, as hath been once and again observed. *Secretly*; though it be concealed in your own breasts, and no eye see it; yea, though it be so close that your own minds and consciences, through ignorance, or inadvertency, or slothfulness, do not perceive it; yet He, who is greater than your consciences, sees and knows it.

11 Shall not his excellency make you afraid? and his dread fall upon you?

His excellency; his infinite wisdom, which sees your secret falsehoods; and his justice and power, which can and will punish you for it. *Make you afraid* of speaking rashly or falsely of his ways and counsels.

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

Your remembrances; either, 1. Actively, i. e. your memorials, or your discourses and arguments, by which you design to bring things to my remembrance. So he might possibly allude to that passage, chap. iv. 7, *Remember, I pray thee*, &c. That and all your other mementos *are like unto ashes*, i. e. contemptible and unprofitable, Heb. *are parables*, or *speeches, of dust*, or *ashes*. Or, 2. Passively; all that which is most excellent and memorable in you, your wealth, and dignity, and wit, and reputation, or whatsoever it is for which you expect or desire to be remembered, it is all but poor despicable dust and ashes. And therefore you have just reason to abhor yourselves, and to dread the Divine Majesty, as I now advised you. *Your bodies*; though they be not full of sores and boils as mine is, yet they are but dust, and to dust they shall return as well as mine. Heb. *your backs*, which, being the strongest part of the body, is put for the whole body. Or, *your eminencies*, or *excellencies*, as this word most properly signifies, as Hebricians observe; so it answers to their *memorables*. All those things wherein you do, or think that you do, excel others, are but like eminencies, or lumps, or heaps of clay, vain and useless things, if compared with the excellencies of God. Or, *your heights*. i. e. your lofty discourses, are like clay, i. e. without solidity and strength.

† Heb. *Be silent from me.*

13 [†]Hold your peace, let me alone, that I may speak, and let come on me what *will*.

Do not now interrupt me in my discourse; which peradventure he observed by their gestures some of them were now attempting. *That I may speak*; that I may freely utter my whole mind. *Let come on me what will*: for the event of my discourse with God, wherewith you threaten me, I am willing to submit myself to him, to do with me as he pleaseth; for I know he will not judge so severely and partially of me, or my words, as you do, but will accept what is good, and pass by any circumstantial defects in my person or speech, as knowing that I speak from an upright heart.

f ch. 18. 4. g 1 Sam. 28. 21. Ps. 119. 109.

14 Wherefore [f]do I take my flesh in my teeth, and [g]put my life in mine hand?

According to this translation the sense seems to be this, If you speak truth, and God punisheth none but wicked men, why doth he bring me (whom he knows to be no hypocrite, as you slander me) to that extremity of pain and misery, that I am almost constrained to tear and eat my own flesh, (which is mentioned as the character of men in great anguish, Isa. ix. 20; xlix. 26,) and am ready to lay

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violent hands upon myself? Is it so great a crime to complain in this case, or at least to inquire into the cause of this unwonted severity? But this sense seems not well to suit either with the foregoing or following verses, but to come in abruptly. Others therefore render the words thus, *Why should I take my flesh in my teeth*, &c.? And so this may be either, 1. A reason of his ardent desire of liberty of speech, because he could hold his tongue no longer, but must needs tear himself to pieces, if he had not some vent for his grief. So this agrees well both with ver. 13, where he desired this freedom; and with ver. 19, where the same sense is expressed in plainer words. Or, 2. An antidote against despair. I perceive, O my friends, by your discourses, that you intend to drive me to utter despair, if I do not turn to God in another manner than yet I have done; which if it were true, I should certainly tear my flesh, and violently take away my own life; but I see no reason why I should give way to any such despair or desperate actions? And this also hath a good dependence upon the foregoing words, *let come on me what will*; (q. d. But I have no reason to fear such consequences as you suggest, nor to despair of a merciful audience and relief from God;) and a good connexion with those which follow, ver. 15, where he declares his hope and confidence in God. The phrase of having one's *life in his hand* notes a condition extremely dangerous, and almost desperate, as Judg. xii. 3; 1 Sam. xix. 5; xxviii. 21; Psal. cxix. 109.

h Ps. 23. 4. Prov. 14. 32. i ch. 27. 5. + Heb. *prove*, or, *argue*.

15 h Though he slay me, yet will I trust in him: i but I will † maintain mine own ways before him.

Though God should yet more and more increase my torments, so that I could bear them no longer, but should perceive myself to be at the point of death, and without all hopes of recovery in this world. *Yet will I trust in him*; or, *shall I not trust* in him? Should I despair? No, I will not. I know he is a just, and a faithful, and merciful God, and he knows that my heart is upright before him, and that I am no hypocrite. *But* though I will trust in him, yet I will humbly expostulate the matter with him; *I will argue*, or *prove*, or *demonstrate my ways*, i. e. I will make a full free confession of the whole course of my life, and I will boldly, though submissively, assert mine own integrity, which he also will, I doubt not, acknowledge. And what I have done amiss I will as freely confess, and make supplication to my Judge for the pardon of it. *Before him*; before his tribunal; for I desire no other judge but him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

I rest assured that he will save me out of these miseries sooner or later, one way or other, if not with a temporal, yet with an eternal salvation after death; of which he speaks chap. xix. 25, &c. *For*; or *but*, as this particle commonly signifies; for this clause is put by way of opposition to the former, and the sense is, But if I were a hypocrite, as you allege, I durst not present myself before him to plead my cause with him, as now I desire to do, nor could I hope for any salvation from or with him in heaven.

17 Hear diligently my speech, and my declaration with your ears.

This he desired before, ver. 6, and now repeateth, either because they manifested some neglect or dislike of his speech, and some desire to interrupt him; or because he now comes more closely to his business, the foregoing verses being mostly in way of preface to it. *My declaration*, i. e. the words whereby I declare my mind.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

I have ordered my cause, to wit, within myself. I have seriously and sincerely considered the state of my case, and what can be said either for me or against me, and am ready to plead my cause. *Justified*, i. e. acquitted by God from that hypocrisy and wickedness wherewith you charge me, and declared a righteous and innocent person, human infirmities excepted.

k ch. 33. 6. Is. 50. 8.

19 k Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

Who is he that will plead with me? where is the man that will do it? nay, oh that God would do it! which here he implies, and presently expresseth. *I shall give up the ghost*; my grief for God's heavy hand and for your bitter reproaches would break my heart, if I should not give it vent.

20 l Only do not two *things* unto me: then will I not hide myself from thee. l ch. 9. 34. & 33. 7.

Which two he expresseth ver. 21. Then shall I boldly present myself and cause before thee.

21 m Withdraw thine hand far from me: and let not thy dread make me afraid. m Ps. 32. 4.

i. e. Suspend my torments during the time of my pleading with thee, that my mind may be at liberty; and do not present thyself to me in terrible majesty, neither deal with me in rigorous justice; but hear me meekly, as one man heareth another, and plead with me upon those gracious terms wherewith thou usest to deal with mankind.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

Then choose thy own method. Either do thou charge me with hypocrisy, or more than common guilt, and I will defend myself; or I will argue with thee concerning thy extraordinary severity towards me; and do thou show me the reasons of it. This proposal savoured of too great self-confidence, and of irreverence towards God; for which and such-like speeches he is reproved by God, chap. xxxviii. 2, 3; xl. 2.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

That I am a sinner I confess; but that I am guilty of so many or such heinous crimes as my friends suppose I utterly deny; and if it be so, do thou, O Lord, discover it to my shame. *Make me to know my transgression and my sin*, if peradventure my heart deceive me therein; for I am not conscious to myself of any enormous crime.

24 n Wherefore hidest thou thy face, and o holdest me for thine enemy? n Deut. 31. 17. Ps. 44. 24. & 88. 14. & 102. 2. & 143. 7. o Deut. 32. 42. Ruth 1. 21. ch. 16. 9. & 19. 11. & 33. 10. Lam. 2. 5.

Hidest thou thy face, i. e. withdrawest thy favour and help which thou didst use to afford me; as this phrase is commonly used, as Deut. xxxi. 17; Psal. xiii. 1; cii. 2, &c. *Holdest me for thine enemy*, i. e. dealest as sharply with me as if I were thy professed enemy.

25 p Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? p Lev. 26. 36.

Doth it become thy infinite and excellent majesty to use all thy might to crush such a poor, impotent, frail creature as I am, that can no more resist thy power than a leaf or a little loose and dry straw can resist the fury of the wind or fire.

26 For thou writest bitter things against me, and q makest me to possess the iniquities of my youth. q ch. 20. 11. Ps. 25. 7.

Thou writest, i. e. thou appointest or inflictest. A metaphor from princes or judges, who anciently used to write their sentence or decrees concerning persons or causes brought before them. See Psal. cxlix. 9; Jer. xxii. 30; John xix. 22. *Bitter things*, i. e. a terrible sentence, or most grievous punishments. *Makest me to possess the iniquities of my youth*; thou dost now at once bring upon me the punishment of all my sins, not excepting those of my youth, which because of the folly and weakness of that age are usually excused or winked at, or at least but gently punished.

27 r Thou puttest my feet also in the stocks, and † lookest narrowly unto all my paths; thou settest a print upon the † heels of my feet. r ch. 33. 11. † Heb. observest. † Heb. roots.

Thou encompassest me with thy judgments, that I may have no way or possibility to escape. When thou hast me fast in prison, thou makest a strict and diligent search into all the actions of my life, that thou mayst find matter to condemn me. Thou followest me close at the heels, either

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to observe my actions, or to pursue me with thy judgments, so that thou dost oft tread upon my heels, and leave the prints of thy footsteps upon them.

28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

He; either, 1. Man, or Job, supposed to be God's adversary in this contest. So he speaks of himself in the third person, as is usual in this and other sacred books. So the sense is, *he*, i. e. this poor frail creature, this carcass or body of mine, which possibly he pointed at with his finger, *consumeth* or pineth away, &c. So he mentions here the effect of God's severe proceedings against him, to wit, his consumption and utter destruction, which was making haste towards him. Or, 2. God, of whom he hitherto spoke in the second person, and now in the third person; such changes of persons being very frequent in poetical writings, such as this is. So he continueth the former discourse; and as before he mentioned God's severe inquiry into his ways, and sentence against him, so here he describes the consequence and dreadful execution of it upon him; *he*, i. e. God, *consumeth* (for the verb is active) me *as rottenness* consumeth that in which it is, or *as a rotten thing* is consumed, and *as a moth which eateth a garment.*

CHAP. XIV.

Man's natural misery, sin, and short life, our plea with God not to disturb us by his power, but suffer us to accomplish our appointed time, 1—6. *The other creatures decay and revive; but man, once dead, returneth not till the end of all things,* 7—12. *He wisheth to be hid in the grave, in hopes of the resurrection,* 13—15; *for that here God was strict in marking his iniquity, and prevailed against him,* 16—20. *Man's misery with respect to his children,* 21, 22.

† Heb. *short of days.*
a ch. 5. 7. Eccles. 2. 23.

1 MAN *that is* born of a woman *is* †of few days, and [a]full of trouble.

That is born of a woman. This expression is here used, either, 1. To intimate the cause of man's misery, that he was born of a woman, a weak creature, 1 Pet. iii. 7, and withal corrupt and sinful, and of that sex by which sin and calamity was brought into the world. See chap. xv. 14; Gen. iii. 17; 1 Tim. ii. 13, 14. Or, 2. To note the universality of the thing; every man, every mother's son, as we use to speak. Men's fathers are ofttimes unknown and uncertain, but their mothers are always definite and certain. One man was then to be born, and afterwards was born, without an earthly father, to wit, our Lord and Saviour Christ; but no man was ever born without a mother. *Of few days;* a short-lived creature in himself, and therefore needs no violent hand to cut him off, because he withereth so soon of his own accord. *Full of trouble;* and therefore a fitter object for Divine compassion, than for his fury or severity. He chiefly intendeth himself; but he expresseth it thus generally, partly to relieve himself with the thoughts of the common calamities of mankind; and partly to move God with the consideration of the frailty and misery of human nature, and consequently of his condition.

b ch. 8. 9. Ps. 90. 5, 6, 9. & 102. 11. & 103. 15. & 144. 4. Is. 40. 6. Jam. 1. 10, 11. & 4. 14. 1 Pet. 1. 24.

2 [b]He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

He cometh forth out of his mother's womb, chap. i. 21. *Like a flower;* which quickly groweth up and maketh a fair show, but soon withereth, or is cut down. *As a shadow;* which being made by the sun, follows its motions, and is in perpetual variation, until at last it quite vanish and disappear.

c Ps. 144. 3.
d Ps. 143. 2.

3 And [c]dost thou open thine eyes upon such an one, and [d]bringest me into judgment with thee?

Dost thou open thine eyes upon such an one; either, 1. To take thought or care about him. Or rather, 2. To observe all his ways, that thou mayst find cause of punishment. He is not a fit match for thee. It is below thee to contend with him, and to use thy infinite wisdom and power to crush him. This seems best to suit with the scope and context. *Bringest me into judgment with thee,* i. e. pleadest with me by thy judgments, and thereby, in a manner, forcest me to plead with thee, without granting me those two necessary and favourable conditions, expressed chap xiii. 20, 21.

† Heb. *Who will give?*
e Gen. 5. 3. Ps. 51. 5. John 3. 6. Rom. 5. 12. Ephes. 2. 3.

4 †Who [e]can bring a clean *thing* out of an unclean? not one.

I do not say, *I am clean,* as Zophar pretendeth, chap. xi. 4; but confess that I am a very *unclean* creature, and therefore liable to thy justice, if thou wilt deal rigorously with me; but remember that this is not my peculiar case, but the common lot of every man, who, coming from sinful parents, and being infected with original corruption, must unavoidably be unclean. Why then dost thou inflict such peculiar and extraordinary judgments upon me for that which is common to all men? And although my original corruption do not excuse my actual sins, yet I hope it may procure some mitigation to my punishments, and move thy Divine pity, which oft showeth itself upon such occasions. See Gen. viii. 21. *Not one,* i. e. no man can cleanse himself or any other from all sin. See 1 Kings viii. 46; Psal. xiv. 3; Eccles. vii. 21. This is the prerogative of thy grace, which therefore I humbly implore of thee.

f ch. 7. 1.

5 [f]Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

His days; the days or (as it follows) *months* of his life. *Are determined;* are by thy sentence and decree limited to a certain period. *With thee,* i. e. exactly known to thee, or in thy power and disposal. Thou hast appointed a certain end of his days, beyond which he cannot prolong his life; and therefore let this short life and unavoidable death suffice for man's punishment, and do not add further and sorer calamities.

g ch. 7. 16, 19. & 10. 20. Ps. 39. 13.
† Heb. *cease.*
h ch. 7. 1.

6 [g]Turn from him, that he may †rest, till he shall accomplish, [h]as an hireling, his day.

Turn from him; withdraw thine afflicting hand from him. *That he may rest;* that he may have some present comfort and ease. Or, *and let it cease,* to wit, the affliction, which is sufficiently implied. Others, *and let him cease,* to wit, to live, i. e. take away my life. But that seems not to agree with the following clause of this verse, nor with the succeeding verses. *Till he shall accomplish, as an hireling, his day;* give him some respite till he finish his course, and come to the period of his life which thou hast allotted to him, as a man appoints a set time to a mercenary servant.

i ver. 14.

7 For there is hope of a tree, if it be cut down, [i]that it will sprout again, and that the tender branch thereof will not cease.

But man, though a far nobler creature, is in a much worse condition, and when once he loseth this present and worldly life, he never recovers it; therefore show some pity to him, and give him some comfort whilst he lives.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

Wax old; begin to wither and decay. *And the stock die,* to wit, in outward appearance.

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

Through the scent of water, i. e. by means of water. *Scent* or *smell* is figuratively ascribed to a tree. *Like a plant;* like a tree newly planted.

† Heb. *is weakened,* or, *cut off.*

10 But man dieth, and †wasteth away: yea, man giveth up the ghost, and where *is* he?

Dieth, and wasteth away; his body by degrees rotting away; or, *and is cut off,* as this word is used, Exod. xvii. 13; Isa. xiv. 12. *Where is he?* i. e. he is no where; or, he is not, to wit, in this world, as that phrase is commonly used. See Job iii. 16; vii. 8, 21.

11 *As* the waters fail from the sea, and the flood decayeth and drieth up:

This may be understood either, 1. By way of opposition, *the waters go* or *flow out of the sea,* and return thither

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again, Eccles. i. 7; *and a lake* or *river* sometimes *decayeth, and drieth up*, but afterwards is recruited and replenished. *But man lieth*, &c., as it follows. Or, 2. By way of resemblance; As *waters*, i. e. some portion of waters, *fail from the sea*, being either exhaled or drawn up by the sun, or received and sunk into the dry and thirsty earth, or overflowing its banks; *and* as the *flood*, or *a river*, or *a pond* (for the word signifies any considerable confluence of waters) in a great drought *decayeth, and is dried up;* in both which cases the selfsame waters never return to their former places; so it is with man. Or thus, As *when the waters fail from the sea*, i. e. when the sea forsakes the place into which it used to flow, *the river*, which was fed by it, Eccles. i. 7, *decayeth and drieth up*, without all hopes of recovery; so man, when once the fountain of his radical moisture is dried up, dies, and never revives again.

k Ps. 102. 26. Is. 51. 6. & 65. 17. & 66. 22. Acts 3. 21. Rom. 8. 20. 2 Pet. 3. 7, 10, 11. Rev. 20. 11. & 21. 1.

12 So man lieth down, and riseth not: [k]till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

Man lieth down, to wit, in his bed, the grave, or to sleep the sleep of death, as this phrase is used, Gen. xlvi. 30; Deut. xxxi. 16; 2 Sam. vii. 12; 1 Kings i. 21. *Riseth not*, to wit, to this life; for he speaks not here of the life to come, nor of the resurrection of the body after death by the Divine power; of his belief whereof he giveth sufficient evidences in divers places. *Till the heavens be no more*, i. e. either, 1. Never; because the heavens, though they shall be changed in their qualities, yet shall never cease to be, as to the substance of them. And therefore everlasting and unchangeable things are expressed by the duration of the heavens; of which see Psal. lxxii. 5, 7, 17; lxxxix. 29, 36, 37; Matt. v. 18; xxiv. 35. Or, 2. Not until the time of the general resurrection, and the restitution of things, when these visible heavens shall pass away, and be no more, at least in the same form and manner as now they are; of which see Psal. cii. 26; Luke xxi. 33; 2 Pet. iii. 7, 10; Rev. xxi. 1.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

In the grave; either, 1. In some dark vault under ground, such as good men hide themselves in in times of persecution, Heb. xi. 38. Lord, hide me in some hiding-place from thy wrath, and all the intolerable effects of it, which are upon me; for I cannot be hid from thee, but by thee. Or, 2. In the grave, properly so called. Though I know life once lost is irrecoverable, yet I heartily desire death, rather than to continue in these torments. And if the next words and wish seem to suppose the continuance of his life, that is not strange; for he speaks like one almost distracted with his miseries, sometimes wishing one thing, sometimes another and the quite contrary, as such persons use to do. And these wishes may be understood disjunctively, I wish either that I were dead, or that God would give me life free from these torments. Or the place may be understood thus, I could wish, if it were possible, that I might lie in the grave for a time till these storms be blown over, and then be restored to a comfortable life. *That thou wouldest keep me secret;* in some secret and safe place, under the shadow of thy wings and favour, that I may have some support and comfort from thee. *Until thy wrath be past;* whilst I am oppressed with such grievous and various calamities; which he calls God's *wrath*, because they were, or seemed to be, the effects of his wrath. *A set time*, to wit, to my sufferings, as thou hast done to my life, ver. 5. *Remember me*, i. e. wherein thou wilt remember me, to wit, in mercy, or so as to deliver me; for it is well known that God is frequently said to forget those whom he suffers to continue in misery, and to remember those whom he delivers out of it.

14 If a man die, shall he live *again?* all the days of my appointed time [l]will I wait, [m]till my change come.

l ch. 13. 15. m ver. 7.

Shall he live again? i. e. he shall not, namely, in this world, as was said before. The affirmative question is equivalent to an absolute denial, as Gen. xviii. 17; Psal. lvi. 7; Jer. v. 9, and every where.

Seeing death puts an end to all men's hopes of any comfortable being here, because man once dead never returns to life, I will therefore wait on God, and hope for his favour whilst I live, and it is possible to enjoy it, and will continue waiting from time to time *until my change come*, i. e. either, 1. Death, the great and last change; which is expressed by the root of this word, Job x. 17. Or, 2. The change of my condition for the better, which you upon your terms encourage me to expect, and which I yet trust in God I shall enjoy; for this word properly signifies *vicissitudes* or *changes* in one's condition; and this seems to suit best with the following verse. And this change, or a comfortable life here, Job so heartily wisheth, not only from that love of life and comfort which is naturally implanted in all men, good and bad, and is not forbidden by God, which also was stronger in those Old Testament saints, when the discoveries of God's grace to sinners, and of eternal life, were much darker than now they are; but also because this would be an effectual vindication of his own integrity and good name, and of the honour of religion, both which did suffer some eclipse from Job's extreme calamities, as is evident from the discourses of his friends.

15 [n]Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

n ch. 13. 22.

I trust there is a time coming when thou wilt grant me the mercy which now thou deniest me, to wit, a favourable hearing, when thou *wilt call* to me to speak for myself, and *I shall answer thee;* which I know will be to thy satisfaction and my comfort. Compare this with chap. xiii. 22, where the same words are used in this same sense. Or, *Thou shalt call* me out of the grave of my calamities, *and I shall answer thee*, and say, Here I am, raised out of the pit in which I was buried by thy powerful and gracious command. *To the work of thine hands*, i. e. to me, who am thy workmanship in divers respects, from whom thou now seemest to have an aversion and abhorrency; but I doubt not thou wilt have a *desire*, i. e. show thy affection or good will to me; or a desire to look upon me, and to deliver me. Nor is it strange that Job, who lately was upon the brink of despair, doth now breathe out words of hope; such ebbings and flowings being usual, both with Job elsewhere, as chap. xiii. 15, 16, and with David frequently in the Psalms, and with others of God's people.

16 [o]For now thou numberest my steps: dost thou not watch over my sin?

o ch. 13. 6, 14. & 31. 4. & 34. 21. Psa. 56. 8. & 139. 1, 2, 3. Prov. 5. 21. Jer. 32. 19.

For now; so this is a reason of his desire of death, ver. 13. Or rather, *But now;* for this seems to be added by way of opposition. I believe thou wilt pity and help me, but for the present it is far otherwise with me. *Thou numberest my steps;* thou makest a strict inquiry into all my actions, that thou mayst find out all mine errors, and punish them. Compare Job xiii. 27; xxxi. 4; xxxiv. 21; Psal. lvi. 6. *Dost thou not watch over my sin*, i. e. dost thou not watch for my haltings, or miscarriages, as if thou wast glad of an occasion to punish me? Or, *thou dost not delay the punishment of my sin;* for the same Hebrew word signifies both *sin* and its *punishments*.

17 [p]My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

p Deut. 32. 34. Hos. 13. 12.

Sealed up in a bag; as writings or other choice things, that they may be safely kept, and all of them brought forth upon occasion, and not one of them forgotten or lost. Compare Deut. xxxii. 34; Job xxxvii. 7; Hos. xiii. 12. *Thou sewest up mine iniquity*, i. e. thou keepest all my sins in thy memory, and fastenest the guilt of them upon my conscience. Or, *thou addest to my sin*, one sin to another; the follies of my youth, Job xiii. 26, to those of my riper years. Or, *thou addest to my punishment*, i. e. thou punishest me more than mine iniquities deserve, all things considered. For this sinful thought seems sometimes to have risen in Job's mind, as may be gathered from divers parts of this book; which therefore Zophar decries and disproves, Job xi. 6.

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18 And surely the mountain falling †cometh to nought, and the rock is removed out of his place.

† Heb. *fadeth.*

As when a great *mountain falls*, either by an earthquake or inundation of waters, or from any other cause, it *moulders away like a fading leaf*, (as the Hebrew word signifies,) and never recovers its former height and stability; *and* as *the rock*, when by the violence of winds or earthquake, &c. it is *removed out of its place*, and thrown down, is never re-advanced; and as *the waters* by continual droppings, or violent and frequent assaults, *wear away*, or *break the stones to pieces*, so as they can never be made whole again; and as *thou washest away*, to wit, by a great and violent inundation which thou sendest, *the things which grow out of the dust of the earth*, to wit, herbs, and fruits, and plants, which once washed away are irrecoverably lost, *and*, or *so*, (as this particle is oft used, i. e. in like manner, to wit, irrecoverably,) *thou destroyest the hope of man;* i. e. so when man dies, all hope of living again in this world is utterly lost: and this seems to be the plain meaning of these two verses. And as before he declared the hopelessness of man's restoration from death to this animal life, by way of opposition to such things as did rise in a manner from death to life, ver. 7, &c.; so now he declares it by way of similitude or resemblance to such things, as being once lost and gone are past all hopes of recovery.

19 The waters wear the stones: thou †washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

† Heb. *overflowest.*

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

When once thou takest away this life, it is gone for ever; for he speaks not here of man's future and eternal life in another world. *He passeth*, i. e. he dieth, or is about to die. Man's death is oft called a *passage*, or *a going*, to intimate that it is not an annihilation, but only a translation of him into another place and state. *His countenance;* either, 1. His visage, which by death and its harbingers is quite transformed in colour and shape, as we see by daily experience. Or, 2. The face and state of his affairs, as to worldly riches, and pleasures, and honours, all which he leaves behind him. *Sendest him away* to his long home by death.

21 His sons come to honour, and [q] he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

q Eccles. 9. 5. Is. 63. 16.

He knoweth it not; either, 1. Is ignorant of all such events; or, 2. Is not concerned nor affected with them. A dead or dying man minds not these things.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

This is man's condition; he is miserable both when he dies, because he dies without hope of returning to life, as he had discoursed before; and (as he now adds) whilst he lives, whilst *his flesh* is *upon him, and his soul within him;* whilst the soul is clothed with or united to the body, he feels sharp *pain* in his body, and bitter grief in his soul. Seeing therefore the state of man upon earth is so vain and unhappy every way, Lord, give me some comfort to sweeten my life, or take away my life from me.

CHAP. XV.

Eliphaz's reproof: Job's knowledge and talk vain; he feareth not God, nor prayeth to him; but his own mouth uttered his iniquity, and should condemn him, 1—6. Job not the wisest of men, 7, 8; nor wiser than they, who were elder than he, 9, 10. He despised the consolations of God, and turned away his spirit against him, 11—13. The angels not clean in God's sight, much less man, 14—16. A description of the ancients; their wisdom, and reports concerning destruction, and terrors on the wicked, and the causes of it, 17—35.

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter †vain knowledge, and fill his belly with the east wind?

† Heb. *knowledge of wind.*

A wise man; such as thou seemest and pretendest to be. *Vain knowledge*, i. e. empty words, without any sense or solidity in them. *Fill his belly*, i. e. satisfy his own mind and conscience, which being secret is compared to the inwards of the belly; as chap. xxxii. 19; Prov. xx. 27; xxii. 18. *With the east wind*, i. e. with discourses which are not only flashy and unprofitable, and without any weight, but also boisterous and pernicious, both to himself and others; as the east wind was in those parts, Gen. xli. 6; Exod. x. 13; Hos. xii. 1.

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

Either to himself or others, but much hurt; which is implied by the contrary, as is usual.

4 Yea, †thou castest off fear, and restrainest ‖prayer before God.

† Heb. *thou makest void.* ‖ Or, *speech.*

Heb. *Thou makest void fear*, i. e. the fear of God, as the word is oft used for *the word of God;* or piety and religion, which oft cometh under the name of *fear*. This may be understood either, 1. Of Job himself; that he cast off all reverence to God, by uttering such bold and reproachful expressions concerning God and his providence. Or, 2. with respect to others; that by his insolent and unworthy speeches of and carriage towards God, and by those false and pernicious principles which he had laid down; as that God dealt with men in way of absolute sovereignty, not of justice; and that he made no difference between good and bad in the course of his providence, but did equally prosper or afflict both of them; he did that which tended to the subversion of the fear and worship of God. *Restrainest prayer;* as this Hebrew word signifies also, Psal. cii. 1. Or, *meditation* or *speech;* which well agrees to prayer, which is accompanied with serious thoughts and expressions. The sense is, either, 1. Instead of humble and fervent prayer to God, which thy condition calleth for, thou breathest forth false and blasphemous speeches against him. Or, 2. Thou dost by thy words, and examples, and principles, as far as in thee lies, banish prayer out of the world, by making it useless and unprofitable to men.

5 For thy mouth †uttereth thine iniquity, and thou choosest the tongue of the crafty.

† Heb. *teacheth.*

i. e. Thy words discover the naughtiness of thy heart, and justify my charge against thee, that *thou castest off fear*, &c. Thou speakest wickedly, but craftily; thou coverest thy impious principles and passions with fair pretences of piety and respect to God, wherewith thou endeavourest to mock God, and deceive men.

6 [a] Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

a Luke 19. 22.

My condemnation of thee is grounded upon thine own words.

7 *Art* thou the first man *that* was born? or [b] wast thou made before the hills?

b Ps. 90. 2. Prov. 8. 25.

Hast thou lived ever since the creation of the world, and treasured up the experiences of all ages in thy own breast, that thou speakest so arrogantly and magisterially, and with such contempt of other men? Art thou the most ancient and the wisest of all mortal men? Whom dost thou make thyself? *Before the hills;* before the earth was made and distinguished into mountains and valleys.

8 [c] Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

c Rom. 11. 34. 1 Cor. 2. 11.

Hath God acquainted thee with all his secret counsels, whereby he governs the world, that thou dost pass so bold a censure upon all his designs and actions? Art thou the only wise man in the world, and we and all others but fools?

9 [d] What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

d ch. 13. 2.

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He retorts upon Job his own expressions, chap. xii. 3; xiii. 2.

e ch. 32. 6, 7.

10 [e]With us *are* both the grayheaded and very aged men, much elder than thy father.

With us, i. e. among us; either, 1. Some of us, who seem to have been very ancient from chap. xxxii. 7. Or, 2. Some others with whom we have conversed, and who are of our opinion in this matter. And this they oppose to that passage of Job's, chap. xii. 12.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

Are those comforts, which we in the name, and according to the mind, and by the direction, of God have propounded to thee, upon condition of thy true repentance, chap. xi. 13, 14, &c., small and contemptible in thine eyes? Hast thou any secret and peculiar ground or way of comfort which is unknown to us, and to all other men, except thyself; for which, or in comparison of which, thou despisest our consolations as mean and trivial? To pretend to this is vanity and impudence; and if thou hast not this, to despise and reject our comforts is horrible pride and stubbornness.

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

Why dost thou suffer thyself to be transported by the pride and lusts of thy heart to use such unworthy and unbecoming expressions, both concerning us, and concerning God and his providence. *What do thine eyes wink at*, i. e. what dost thou aim at? What benefit dost thou expect from such words and carriages? So it is a metaphor from archers, who wink when they take their aim at a mark. Or, *why do thine eyes wink*, i. e. why dost thou look with such an angry, supercilious, and disdainful look, expressing both thy contempt of us, and thy rage against God? The eye is observed both by God and men, as the great discoverer of the heart; and *winking with the eye* is a note of a malicious mind, Psal. xxxv. 19; Prov. vi. 13; x. 10.

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

That, or *for*, or *surely*. *Thy spirit*, i. e. either thy breath, or thy rage, or thy soul; for all these the *spirit* signifies. Heb. *Thou makest thy spirit to return to*, or *to return again against*, that *God* from whom thou didst receive it.

f 1 Kin. 8. 46. 2 Chron. 6. 36. ch. 14. 4. Psa. 14. 3. Prov. 20. 9. Eccles. 7. 20. 1 John 1. 8, 10.

14 [f]What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

What is man, Heb. *frail*, or *sick*, or *wretched man?* his mean original and corrupt nature showeth him to be unclean. *Which is born of a woman;* from whom he derives infirmity, and corruption, and guilt, and the curse consequent upon it. *Righteous*, to wit, in his own eyes, as thou, O Job, art.

g ch. 4. 18. & 25. 5.

15 [g]Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

In his saints, i. e. in his angels, as appears by comparing chap. iv. 18, who are called his *saints* or *holy ones*, Deut. xxxiii. 2; Psal. ciii. 20; Dan. iv. 13, 23; Matt. xviii. 10; xxiv. 36; who though they were created holy, yet he could not be confident in them, nor they be confident in themselves that they would continue in their integrity if they were left to themselves, and not upheld by God's special grace and assistance. See the notes on Job iv. 18. *The heavens*, Heb. *and the heavens*, i. e. either, 1. The heavens properly so called; which though they be free from those drossy mixtures which are and appear in heavenly bodies, yet are not absolutely pure, but have some spots and blemishes in them; as philosophers have discovered, and the all-seeing God knoweth. Compare chap. xxv. 5, where *the stars* are said *not* to be *pure;* unless *the stars* also there be metaphorically put for the angels, as they are Job xxxviii. 7, and for other holy ministers of God, as Dan. viii. 10; Rev. i. 16, 20; xii. 1, 4. 2. The angels that dwell in heaven; heaven being oft put for its inhabitants; either for God, as Psal. lxxiii. 9; Dan. iv. 26; Luke xv. 18, 21; or for the angels that dwell in heaven, as Psal. lxxxix. 5; cxlviii. 1, 2. So this is a repetition of the same thing in other words. And these are *not pure*, to wit, simply and perfectly, and comparatively to God; in which and such-like respects God only is said to be *good*, and *wise*, and *immortal*. The angels are pure from corruption, but not from imperfection, nor from a possibility of sinning, if God should withdraw his help from them.

h ch. 4. 19. Ps. 14. 3. & 53. 3. i ch. 34. 7. Prov. 19. 28.

16 [h]How much more abominable and filthy *is* man, [i]which drinketh iniquity like water?

Who, besides his natural proneness to sin, hath contracted habits and customs of sinning, and sinneth as freely and easily, as greedily and delightfully, as frequently and abundantly, as men, especially in those hot countries, used to drink up water. But this did not Job; and therefore though the things delivered by him and the rest be true in the general, yet they commit a great error in misapplying them to Job, for which therefore they are afterwards reproved.

17 I will shew thee, hear me; and that *which* I have seen I will declare;

I will prove what I have affirmed, that such strokes as thine are peculiar to hypocrites and wicked men. I speak not by hearsay only, but from my own experience.

18 Which wise men have told [k]from their fathers, and have not hid *it:*

k ch. 8. 8.

Wise men; who are most able to be witnesses and judges in these matters. *From their fathers*, or *ancestors;* who diligently observed this, and carefully transmitted their own judgment and experience successively to their posterity. *Have not hid it;* they judged it to be so certain and important a truth, that they would not conceal it in their own breasts, but made conscience of publishing it for the instruction and comfort of succeeding ages.

19 Unto whom alone the earth was given, and [l]no stranger passed among them.

l Josh. 23. 7.

Unto whom alone the earth was given; either, 1. By the special and gracious gift of God; whereas wicked men invaded their parts of the earth, and took them away by force. Or, 2. By the choice and consent of the people, who for their great and known wisdom and virtue conferred this power and trust upon them. This he allegeth, partly to make their testimony more considerable, because these were not obscure, and mean, and foolish men, whose words are commonly despised, but the most worthy and famous men in their places and ages; and partly to contradict and confute what Job had said, chap. ix. 24, that *the earth* was *given into the hand of the wicked*. By *the earth* he means either the dominion of the earth, to wit, of that part of the earth in or nigh which Job and his friends lived; or rather, the possession of the earth, i. e. of a great portion of worldly goods; or particularly, *the land*, or *that land*, (as the word properly signifies,) to wit, the land of Canaan, which was given by special gift unto Abraham, (from whom it seems most probable that both Job and his friends were descended,) and to Isaac, and to Jacob; who, though they met with some common and ordinary afflictions, yet enjoyed a great measure of comfort, and wealth, and honour, and power in the world, as the fruits of God's blessing, and of his covenant made with good men, whilst wicked men were exposed to manifold distresses and grievous calamities; all which those holy patriarchs diligently observed, and industriously imparted to their children, to encourage them to continue and proceed in the ways of true piety. But how was the earth or land given to them *alone*, as is here said? *Answ.* Either, 1. Because Noah and his sons (of whom some understand these words) had the sole possession and dominion of the earth. Or, 2. Because Canaan was given to Abraham and to his seed alone; and some of Abraham's children had the dominion of, or an ample possession in, those parts where Job and his friends lived, who also seem to be in the number of them. Or, 3. Because they only had it either by God's special and gracious providence, or by the choice and approbation of the people; whereas wicked men took it by rapine and violence, without asking leave either from God or men

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No stranger, i. e. the enemy; for such are called *strangers*, both in Scripture, as Prov. v. 10; Isa. i. 7; Ezek. xi. 9; xxviii. 10, and in other authors. No person of a strange nation and disposition or religion. *Among them*, i. e. through their land, as this phrase is used, Numb. xx. 18, to wit, so as to molest, or disturb, or spoil them, as the Sabeans and Chaldeans did thee. God watched over those wise and holy men so carefully, that no enemy should invade them; and so he would have done over thee, if thou hadst been such a one.

20 The wicked man travaileth with
[m] Ps. 90. 12. pain all *his* days, [m]and the number of
years is hidden to the oppressor.

Travaileth with pain, i. e. lives a life of care, and fear, and grief, by reason of God's wrath, and the torments of his own mind, and his manifold and dreadful outward calamities. *The number of his years is hidden*, i. e. he knows not how short the time of his tyranny and life is, and therefore lives in continual fear of losing them. The number of a good man's years are also hid from him as well as they are from the wicked men; but to those this is a great torment and mischief; whereas it is not so to him. Or, *and a few years* (Heb. *a number of years*, put by a common hypallage for *years of number*; as few years are called, Job xvi. 22, because they are soon numbered; as *men of number*, is put for a few men, Gen. xxxiv. 30; Deut. iv. 27; xxxiii. 6) *are laid* or *treasured up*, i. e. are allotted to him by God's secret counsel; for God cuts off such men in the midst of their days. Psal. lv. 23; whereas long life is promised, and commonly given, to righteous men. *To the oppressor*, i. e. to the wicked man; but he names this one sort of them, the oppressors, partly, because he supposed Job to be guilty of this sin, chap. xxii. 6; partly, in opposition to what Job had affirmed of the safety and happiness of such persons, chap. xii. 6; and partly, because such are most apt to expect and promise to themselves a longer and happier life than other men, because of their singular preservatives and advantages of life above other men.

† Heb. *A sound of fears.* [n] 1 Thess. 5. 3. 21 †A dreadful sound *is* in his ears:
[n]in prosperity the destroyer shall come
upon him.

Even when he feels no evil, he is tormented with perpetual fears and expectations of it from the sense of his own guilt, and of God's all-seeing eye and righteous judgment. See Lev. xxvi. 36; Deut. xxviii. 65. *Shall come upon him*; or, *shall invade* and destroy *him* suddenly and unexpectedly; which is a great aggravation of it.

22 He believeth not that he shall return out of
darkness, and he is waited for of the sword.

i. e. When he falls into trouble, he despairs of God's mercy, and of deliverance, by reason of his guilty conscience; which he speaks with particular reflection upon Job, who would receive no comfort nor matter of hope. *He is waited for of the sword*, i. e. besides the calamity which is upon him, he is in constant expectation of further and greater miseries; for *the sword* is oft used for any grievous affliction, as Luke ii. 35.

[o] Ps. 59. 15. & 109. 10. 23 He [o]wandereth abroad for bread,
saying, Where *is it?* he knoweth that
[p] ch. 18. 12. [p]the day of darkness is ready at his hand.

His poverty is so great, that he is forced to wander hither and thither to seek for bread, and cannot find it. A just punishment for him that took away the bread and substance of others by violence. *He knoweth*; he is assured of it from his own guilty conscience. *The day of darkness*, i. e. the time of his total, and irrecoverable, and everlasting destruction. *Is ready at his hand*, i. e. ready to seize upon him, or take him by the hand or shoulder like a serjeant to arrest him. The words may well be rendered, *was prepared by his hand*, i. e. by his works or actions; which being most commonly done with the hand, are oft called by that name, as Exod. xiv. 31; Judg. ix. 16; Prov. x. 4; xii. 24. So the sense is, He is conscious to himself that by his wicked life he hath prepared and stored up calamities and destruction for himself, and therefore he expected nothing less.

24 Trouble and anguish shall make him afraid;
they shall prevail against him, as a king ready to
the battle.

i. e. When trouble comes, instead of trusting, and hoping, and comforting himself in God, as good men do in such cases, as 1 Sam. xxx. 6, he is full of torment and dread of the issue of it, and concludes it will end in his utter ruin, as he hath great reason to do. *Ready to the battle*; or, *prepared* or *furnished*; or, *disposed with his army round about him*, as this word seems to signify.

25 For he stretcheth out his hand against God,
and strengtheneth himself against the Almighty.

Now he gives the reason of all the forementioned calamities which befell him, which was his great wickedness in the time of his peace and prosperity. *He stretcheth out his hand against God*, i. e. he commonly and customarily sinned against God with a high and out-stretched hand, i. e. boldly and presumptuously, as one that neither desired his favour, nor feared his anger. *Strengtheneth himself*, i. e. he putteth his forces in array, as if he would fight with him. *Against the Almighty*; which aggravates the madness of this poor contemptible worm that durst fight against the omnipotent God.

26 He runneth upon him, *even* on *his* neck,
upon the thick bosses of his bucklers:

Runneth upon him, i. e. assaults him, or rusheth upon him with great swiftness and fury, as this phrase signifies, Dan. viii. 6. This *he* is either, 1. God, who was expressed twice in the last verse, and who is here produced as entering the lists and fighting with his daring adversary. Or rather, 2. The wicked man, of whom and whose sin and misery he speaks in the whole context, both before and after this; who in the last verse was introduced as preparing for the battle, and here as actually and impudently fighting with him. *Even on his neck*; as a stout warrior, who cometh close to his adversary and grapples with him, and taketh him by the neck to throw him down. Compare 2 Sam. ii. 16; Job xvi. 12. Or, *with his neck*. So it is a metaphor from a mad and raging bull, which runs upon his enemy with a hard and stiff neck. *Upon the thick bosses of his bucklers*, i. e. even where his enemy is strongest; he is not discouraged with the enemies' thick, and strong, and eminent shields, but boldly ventures in upon them, and amongst them. Or, *with the thick bosses* (Heb. *the thickness and eminency) of his shields*, wherewith he invaded the enemy, that so he might both defend himself and offend his enemy; for the ancient shields were useful both ways, because they had a sharp iron or steel in the midst of them.

27 [q]Because he covereth his face with [q] ch. 17. 10.
his fatness, and maketh collops of fat on
his flanks.

With his fatness: this is mentioned as the reason of his insolent carriage towards God, because he was fat, i. e. rich, and potent, and successful, as that expression signifies, Deut. xxxii. 15; Psal. lxxviii. 31; Jer. xlvi. 21. His great prosperity made him proud and secure, and regardless of God and men. *Maketh collops of fat on his flanks*; his only care and study is to pamper and please himself, and obey his own mind and lusts, and in defence and pursuance of them he contends with God.

28 And he dwelleth in desolate cities, *and* in
houses which no man inhabiteth, which are ready
to become heaps.

He dwelleth in desolate cities: these words may note either, 1. His tyranny and cruelty, whereby he makes the places of his abode and dominion desolate by his frequent murders, spoils, and oppressions, wherewith he destroyeth great numbers of his people, and forceth others to flee out of his reach. Or, 2. His pride, and power, and wealth; which enabled and engaged him to build desolate houses and cities for his own glory, and safety, and conveniency; of which see the notes on chap. iii. 14. Or, 3. His punishment and misery; that for his impiety towards God, and oppression of men, he was driven out of his dominions and possessions, and forced to flee into desolate places for safety and a habitation. This seems best to agree with the Hebrew words, which run thus, *But* (for so the particle *and* is commonly used, as hath been oft said) *he shall dwell*, &c. And so this is fitly opposed to this last-mentioned prosperity, and

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is the beginning of the description of his misery, which is continued in the following verses. *Which are ready to become heaps;* which were ready to fall, and to be turned into a heap of stones.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

He shall not be rich, i. e not abide rich, but shall become poor. *Neither shall his substance continue;* what he had gotten shall be taken from him. *The perfection thereof*, i. e. the perfection of his substance, or that complete estate and glory which he hath attained, shall not be continued to him and to his posterity. Or, *neither shall their perfection* (i. e. that prosperity, and wealth, and power wherein they placed their perfection or happiness) *spread itself*, or *be propagated* or *spread abroad*, but shall be diminished and taken away. It is a metaphor from a tree. Compare Job viii. 16.

30 He shall not depart out of darkness; the flame shall dry up his branches, and
r ch. 4. 9. r by the breath of his mouth shall he go away.

He shall not depart out of darkness; his misery shall have no end. *The flame;* God's anger and judgment upon him. *His branches;* either, 1. His children; or, 2. Wealth, and power, and glory, wherewith he was encompassed, and adorned, and secured, as trees are with their branches. *Of his mouth*, i. e. of God's mouth, as appears both by comparing this with ver. 25, where God is expressed as the adversary with whom this wicked wretch contendeth; and by the nature of the thing, and the whole context, all this man's calamities being manifestly the effects of God's anger; and by other places of Scripture, where the breath of God's mouth or lips are mentioned as that whereby he destroyeth wicked men; as Job iv. 9; Isa. xi. 4; 2 Thess. ii. 8. And this expression intimates to us with how much facility God subdueth his enemies; he needs no arms or instruments; his word, his blast, one act of his will, is more than sufficient to do it. *Shall he go away*, Heb. *go back*, i. e. retreat and run away from God faster than he did run towards and upon him, ver. 26. So it is a continuation of the former metaphor of a battle or conflict between two persons.

s Is. 59. 4. 31 Let not him that is deceived s trust in vanity: for vanity shall be his recompence.

In vanity, i. e. in the vain and deceitful things of this world, such as power, riches, honour, &c., of which, and of the loss of them, he had been largely discoursing; and now he subjoins a general caution to all men to take heed of running into the same error and mischief with the forementioned persons; and withal he secretly intimates Job's great sin, which was the cause of his ruin, to wit, his carnal confidence in those vain things, the wealth, and glory, and children which God had given him; from which crime he therefore vindicates himself hereafter. *For vanity*, i. e. disappointment and dissatisfaction, and the vanishing or loss of all their imaginary felicity; the same word *vanity* being elegantly repeated in another sense, as is usual in Scripture and all authors. *His recompence*, Heb. *his exchange;* he shall exchange one vanity for another, a pleasing vanity for a vexatious vanity. But this verse is and may be rendered otherwise; the Hebrew particle *al* being here, as it is elsewhere, taken for a simple negation. Thus, *He that is deceived with vanity*, (i. e. with the vain things of this world, wherewith most men are deceived and bewitched,) *will not believe that vanity* (i. e. emptiness, and disappointment, and misery) *shall be his recompence.* And so this is an aggravation of his calamity, that it surprised him when he was confident and secure from all fears of such an event.

‖ Or, *cut off.* t ch. 22. 16. Ps. 55. 23. 32 It shall be ‖ accomplished t before his time, and his branch shall not be green.

It shall be accomplished, to wit, that which was last mentioned, that *vanity should be his recompence.* Or, *it*, i. e. his branch, mentioned in the next clause of the verse, from which it is understood in this former clause, as is very usual in the Holy Scripture, *shall be consumed*, or *cut off*. *Before his time*, i. e. when by the course of nature and common providence it might have continued and flourished much longer. *His branch;* either, 1. His glory and prosperity. Or rather, 2. His children, by comparing ver. 34, where the desolation is said to fall upon all the congregation and tabernacles of these men; and so he reflects upon Job, who lost his children. *Shall not be green*, i. e. shall not continue to flourish, as it had done.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

He; either, 1. The wicked man, who by his sins is the author of his own ruin. Or, 2. God, who is easily understood, both from the matter and context. *Shall shake off*, Heb. *shall take away by violence. His unripe grape*, i. e. his fruit, his children, or other comforts, before their time. *As the vine*, i. e. as the vine either itself droppeth, or rather loseth, its tender grapes, which are plucked off by a violent hand. *As the olive;* which flourisheth much about the same time with the vine, and is commonly handled in the same manner.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

The congregation, i. e. their children, and servants, and friends, and dependants. *Desolate*, i. e. utterly destroyed. *Fire*, i. e. some eminent and terrible judgment of God, which is oft expressed by *fire;* as Isa. ix. 19; xxvi. 11. *The tabernacles of bribery*, i. e. which were either built or maintained by extortion and bribery, and such-like unrighteous courses, whereof they thought Job guilty, chap. xxii. 8.

35 u They conceive mischief, and bring forth ‖ vanity, and their belly prepareth deceit. u Ps. 7. 14. Is. 59. 4. Hos. 10. 13. ‖ Or, iniquity.

They conceive mischief, i. e. they devise and contrive injurious and pernicious enterprises against others. *Vanity*, or *iniquity*, or *injury*, or *trouble;* either, 1. To others; they execute what they had contrived. Or, 2. To themselves; the mischief they designed for others falleth upon their own heads, and they reap what they sowed. *And their belly*, i. e. their inward parts, their hearts and minds. See above, on ver. 2. *Prepareth deceit;* either, 1. For others, whom they design to cheat; or, 2. For themselves, who whilst they seek to deceive others, shall find that they themselves are most deceived, as being deprived of all their desires and hopes wherewith they fed themselves, and cast into all those calamities which they thought to prevent by these artifices.

CHAP. XVI.

Job's answer: his friends increase his misery, 1—8. *His insulting enemies*, 9—11. *God's power against him*, 12—16. *His innocence should cry to heaven, where it was known: he wisheth to plead with God*, 17—21: *pleaseth himself with the prospect of death*, 22.

THEN Job answered and said,

2 I have heard many such things: ‖ Or, *from b. of comf.* a ch. 13. 4. ‖ a miserable comforters *are* ye all.

I have heard many such things; both from you, who do so odiously repeat the same things, and from divers others; for these things, though you pride and please yourselves in them, as if you had made some great and strange discoveries, are but vulgar and trivial. *Miserable comforters;* instead of giving me those comforts which you pretend to do, chap. xv. 11, and which my condition loudly calls for, you feed me with terrors, and censures, and scoffs.

3 Shall † vain words have an end? or † Heb. *words of wind.* what emboldeneth thee that thou answerest?

When wilt thou put an end to these idle and impertinent discourses? He retorts upon him his charge against Job, chap. xv. 2, 3. *That thou answerest*, to wit, so or in such manner, so censoriously, and opprobriously, and peremptorily. What secret grounds hast thou for thy confidence? Thy arguments are flashy and weak; if thou hast any stronger, produce them.

4 I also could speak as ye *do:* if your soul were in my soul's stead, I could heap up words

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b Ps. 22. 7. & 109. 25. Lam. 2. 15. against you, and [b]shake mine head at you.

If your soul, i. e. your person, as Gen. xii. 5. *I could heap up words against you*, i. e. I could multiply accusations and reproaches against you, as you do against me. *Shake mine head at you;* in way of derision, as this phrase is most commonly used; as 2 Kings xix. 21; Psal. xxii. 7; Isa. xxxvii. 22; Matt. xxvii. 39.

5 *But* I would strengthen you with my mouth, and the moving of my lips should asswage *your grief.*

Strengthen you, i. e. direct, and support, and comfort you. My discourse should comfort you. The words *your grief* are here understood, either out of the foregoing clause, where they are implied; or out of the next verse, where they are expressed. Possibly the words may be thus rendered without any ellipsis, which is most natural, if the translation be true and suitable: *compassion* (for the Hebrew word *nid* comes from *nud*, which signifies to *condole*) *should restrain* or *govern my lips*, that they should avoid all speeches which may vex you, and speak only what may be to your comfort and benefit; whereas you let your tongues loose to speak whatsoever pleaseth you, or tormenteth me.

6 Though I speak, my grief is not asswaged: and *though* I forbear, † what am I eased?

† Heb. *what goeth from me?*

Though I speak to God by prayer, or to you in way of discourse, I find no relief. Job having reproved his friends for their unkind carriage towards him, and aggravated it by his resolutions to have dealt more friendly with them, if they had been in his case; now he returns to his main business, to describe and aggravate his miseries, if by any means he could move his friends to pity and help him. *What am I eased?* or, *what* part or grain of my grief or misery *departeth from me?* I receive not one jot of ease. Neither speech nor silence do me any good.

7 But now he hath made me weary: thou hast made desolate all my company.

But; or, *surely*, as this Hebrew particle most commonly signifies. *He*, i. e. God, as appears by the following words and verses. *Hath made me weary;* either of complaining, or of my life. *Thou;* he speaks in the second person to God, as in the former clause in the third person of God. Such change of persons are very usual in Scripture, and elsewhere. *Hast made desolate all my company;* hast turned my society into desolation, by destroying my children and servants.

8 And thou hast filled me with wrinkles, *which* is a witness *against me:* and my leanness rising up in me beareth witness to my face.

Thou hast filled me with wrinkles, by consuming all my fat and flesh. *Which is a witness against me;* Heb. which *is a witness* of the reality, and greatness, and just cause of my sorrows. Or, which *is become* or *made a witness*, i. e. is produced by my friends as a witness of God's wrath, and of my hypocrisy and impiety. *Rising up in me*, i. e. which is in me. Or, *rising up against me*, as witnesses use to rise and stand up against a guilty person to accuse him. *Beareth witness to my face;* as witnesses are to accuse a person to his face, openly and evidently, so as any that look on my face may plainly discern it. But this clause may be rendered thus, *my leanness in my face* (i. e. which appears in my face, and causeth the wrinkles which are visible there) *riseth up against me*, and *beareth witness*, as before.

c ch. 10. 16, 17. 9 [c]He teareth *me* in his wrath, who hateth me: he gnasheth upon me with d ch. 13. 24. his teeth; [d]mine enemy sharpeneth his eyes upon me.

He teareth me in his wrath, Heb. *his wrath teareth me in pieces*, as a lion doth his prey. *Who hateth me*, Heb. *and he hateth me*, i. e. he pursueth me with a deadly hatred and rage. Or, *and he is become mine enemy;* or, *he sets himself against me with all his might;* or, *he treats me like an implacable enemy. He gnasheth upon me with his teeth;* which is a gesture and sign of extreme anger and fury, as Psal. xxxv. 16; xxxvii. 12; Lam. ii. 16; as elsewhere of grievous pain, as Luke xiii. 28. *Mine enemy;* either, 1. God, who of a friend is now become my implacable enemy. Or, 2. Eliphaz, who deals with me more like an enemy than a friend. *Sharpeneth his eyes upon me*, i. e. looks upon me with a fierce and sparkling eye, as enraged persons use to do

10 They have [e]gaped upon me with their mouth; they [f]have smitten me upon the cheek reproachfully; they have [g]gathered themselves together against me.

e Ps. 22. 13. f Lam. 3. 30. Micah 5. 1. g Ps. 35. 15.

They; the instruments of God's anger, my friends, as they are falsely called. *Gaped upon me with their mouth;* opened their mouths wide against me; either, 1. To devour and destroy me; as a lion which falls upon his prey with open mouth, as this phrase is used, Psal. xxii. 13, 14. And this they did aggravating and increasing his sorrows, whereby he was well-nigh overwhelmed. Or, 2. To scoff and deride me, as it follows, and as this phrase is most commonly used, as Psal. xxii. 8; xxxv. 21. *Reproachfully;* or, *by reproach;* or in way of scorn and contempt; whereof such smiting was a sign, as 1 Kings xxii. 24; Lam. iii. 30; Micah v. 1. The sign is here put for the thing signified; they despised and derided me. *They have gathered themselves together against me*, i. e. they are come from several places, and met together here, not for me, or to comfort me, as they pretended, but really *against me*, or to torment and grieve me. Heb. *they have filled themselves*, &c. Either, 1. They have filled up their numbers, they are all come *against me.* Or, 2. They have filled their minds with evil opinions of me, and their hearts with courage and resolution to assault me, and their mouths with words and arguments against me. Compare Eccles. viii. 11; Acts v. 3.

11 God [h]† hath delivered me to the ungodly, and turned me over into the hands of the wicked.

h ch. 1. 15, 17. † Heb. *hath shut me up.*

To the ungodly; either, 1. To my friends, who act the part of the wicked, in censuring and condemning the righteous, whom God approveth, and in pleading for a false and wicked cause. Or rather, 2. To the Chaldeans and Sabeans, who were a most wicked people, living in gross contempt of God, and injuriousness to all sorts of men. For this best suits both with the first clause of the next verse, which showeth that he speaketh of Job's first afflictions, which befell him when he *was at ease;* and with Job's principal scope, which was to prove that both eminent prosperity and affliction did indifferently happen to good and bad men; and this was evident from this example, because holy Job was ruined, when these wicked people were most victorious and successful.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and [i]set me up for his mark.

i ch. 7. 20.

I lived in great peace and prosperity, which makes my present miseries more grievous to me; and therefore my complaints are excusable, and I deserve pity rather than reproach from my friends. *Broken me asunder;* broken my spirit with the sense of his anger, and my body with loathsome ulcers, as also by destroying my children, a part of my own flesh or body. *Taken me by my neck, and shaken me to pieces;* as a mighty man doth with some young stripling, when he wrestleth with him. *Set me up for his mark;* that he may shoot all his arrows into me, and that with delight, which archers have in that exercise.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

His archers, i. e. his plagues or judgments, elsewhere compared to arrows, and here to archers. *He cleaveth my reins asunder* with his arrows, i. e. he wounds me inwardly, and mortally, and incurably; which also is noted by *pouring out the gall;* such wounds being deadly.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

My calamities have no interruption, but one immediately succeeds another, as it did chap. i. *Like a giant*, who falls upon his enemy with all his might, that he may overthrow and kill him.

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15 I have sewed sackcloth upon my skin, and [k]defiled my horn in the dust.

[k] ch. 30. 19. Ps. 7. 5.

i. e. I put on sackcloth sewed together, not upon my other garments, but next to my skin, as was done in great calamities; as 2 Kings vi. 30. So far am I from *stretching out my hands against God*, whereof I am accused, chap. xv. 25, that I have humbled myself deeply under his hand. I have willingly parted with all my wealth, and power, and glory, (as *the horn* oft signifies in Scripture, as Psal. lxxv. 5; cxxxii. 17; Luke i. 69,) and been contented to lie in the dust, and to endure the contempt which God hath brought upon me.

16 My face is foul with weeping, and on my eyelids *is* the shadow of death;

i. e. A gross and terrible darkness. My sight is very dim and dark, as is usual in case of sore diseases, or excessive grief and weeping, Lam. ii. 11; and especially in the approach of death: compare Psal. vi. 7; xxxviii. 10; Lam. v. 17.

17 Not for *any* injustice in mine hands: also my prayer *is* pure.

And all this is not come upon me for any injurious dealing with others by oppression, or deceit, or bribery, wherewith I am implicitly charged, chap. xv. 16, 20, 34; but for other reasons known to God only, for I cannot discover them. *Also my prayer is pure;* I do not cast off God's fear and service, as I am accused to do, chap. xv. 4. I do still pray and worship God, and my prayer is accompanied with a sincere heart and undefiled conscience: see Psal. cix. 7; Prov. xxviii. 9; 1 Tim. ii. 8. So that I have lived inoffensively towards God and towards men; and therefore your assertion is both uncharitable and false, that eminent afflictions are peculiar to ungodly men.

18 O earth, cover not thou my blood, and [l]let my cry have no place.

[l] ch. 27. 9. Ps. 66. 18, 19.

My blood, so called not actively, to wit, his own blood; but passively or objectively, i. e. the blood of others shed by him, and lying upon his conscience. The earth is said to cover that blood which lies undiscovered and unrevenged; of which see on Gen. iv. 10, 11; Isa. xxvi. 21. But, saith Job, if I be guilty of destroying any one man by murder or oppression, as I am traduced, O Lord, let the earth disclose it; let it be brought to light, that I may suffer condign punishment for it. *My cry;* either, 1. Passively, to wit, the cries and groans which I have forced from others by my oppressions; let those cries have no place to hide them. Or rather, 2. Actively, the cry of my complaints to men, or prayers to God; let them find no place in the ears or hearts of God or men, if this be true: or, *no place*, i. e. no regard, or no power or success: in which sense God's *word* is said not to *have place* in evil men, John viii. 37; and Esau not to *find place of repentance*, Heb. xii. 17, i. e. all his entreaties and tears could not prevail with his father to repent of and retract the blessing given from him to Jacob.

19 Also now, behold, [m]my witness *is* in heaven, and my record *is* † on high.

[m] in Rom. 1. 9. † Heb. *in the high places.*

Besides the witness of men and of my own conscience, God is witness of my integrity.

20 My friends †scorn me: *but* mine eye poureth out *tears* unto God.

† Heb. are my scorners.

My friends, who should defend me from the scorns and injuries of others, *scorn me;* so this word is used Psal. cxix. 51; Prov. iii. 34; xix. 28. I pour forth my prayers and tears to God, that he would judge me according to my innocency, and plead my righteous cause against you.

21 [n]O that one might plead for a man with God, as a man *pleadeth* for his ‖neighbour!

[n] ch. 31. 35. Eccles. 6. 10. Is. 45. 9. Rom. 9. 20. ‖ Or, *friend.*

Oh that either I or some faithful advocate might be admitted to plead my cause, either with God, or rather with you, before God's tribunal, God being witness and judge between us! But this verse is, and that very agreeably to the Hebrew text, otherwise translated and interpreted; either, 1. With respect to Christ, *And he* (i. e. God, last mentioned, to wit, God the Son, Christ Jesus) *will plead for a man* (i. e. for me, against whom you plead. He modestly speaketh of himself in the third person, as is usual) *with God* (to wit, with God the Father); *and the Son of man* (as Christ is oft called) *will plead for his friend*, or *companion*, or *neighbour*, i. e. for a man whom he hath taken into that relation to himself. It is plain that the mystery of man's redemption by Christ was known to the ancient patriarchs, as hath been oft noted before; and to Job among others, chap. xix. 25. Or, 2. As the matter for which he prayed and cried to God, *That* (so the Hebrew *vau* is frequently used) *he* (i. e. God) *would plead*, or *judge*, or *give sentence for a man* (i. e. for me, or in my cause) *with God*, (i. e. with himself, the noun being put for the pronoun, as Gen. ii. 20; iv. 15; Lev. xiv. 15, 16, and elsewhere; or at his own tribunal, to which I have appealed,) *as a man* pleadeth *for his friend or neighbour* with or before an earthly judge and tribunal. This seems most agreeable to the scope of the place, which was to maintain his own integrity against his friends before God.

22 When †a few years are come, then I shall °go the way *whence* I shall not return.

† Heb. years of number. ° Heb. I go.

i. e. To the state and place of the dead, whence men do not and cannot return to this life. The meaning is, My death hastens, and therefore I earnestly desire that the cause depending before God between me and my friends may be searched out and determined, that if I be guilty of these things whereof they accuse me, I may bear the shame and blame of it before all men; and if I be innocent, that I may live to see my own integrity and the credit of religion (which suffers upon this occasion) vindicated, that so I may die in peace with God, and may leave the savour of a good name behind me.

CHAP. XVII.

His miserable life; false friends; their punishment. 1–5. *His contempt, and sorrow,* 6, 7. *The righteous should be established,* 8, 9; *but he was given over to death,* 11–16.

MY ‖breath is corrupt, my days are extinct, [a]the graves *are ready* for me.

‖ Or, *spirit.* [a] Ps. 88. 3.

My breath is corrupt, i. e. it stinks, as it doth in dying persons. Or, *my spirit is corrupted*, or *spent*, or *lost*, i. e. my vital spirits and natural powers are wasted; my soul is ready to leave the body. *My days are extinct;* the lamp of my life is wasted, and upon the point of going out, and that in a snuff. *The graves*, i. e. the grave; the plural number being put for the singular, as *sepulchres*, 2 Chron. xxi. 20, *cities*, Judg. xii. 7, *asses*, Zech. ix. 9, are put for one of each of these. *Are ready for me;* open their mouths as ready to receive me. The sense and scope of this verse is the same with the former.

2 *Are there* not mockers with me? and doth not mine eye †continue in their [b]provocation?

† Heb. lodge. [b] Job 6. 7.

Do not my friends, instead of comforting, mock and abuse me, as if I had made use of religion only as a cloak to my wickedness? Heb. *If there be not mockers with me*, understand, let God do so or so to me. It is a form of an oath, which is defectively expressed, after the manner of the Hebrews. Assuredly I am in the midst of cruel mockers, which is a sore aggravation of my affliction. Thus he returns to what he had said chap. xvi. 20, and intimates the necessity and justice of his following appeal, which otherwise might be thought too bold. *Mine eye;* either, 1. The eyes of my body. Do they not continue to provoke me to my face? Or rather, 2. The eye of my mind. Their provoking scoffs and reproaches do not only molest me in the day-time, when they are with me, but lodge with me in the night, and are continually in my thoughts, and break my sleep, and disturb me in dreams. And therefore if I be a little disordered, I may be excused.

3 Lay down now, put me in a surety with thee; who *is* he *that* [c]will strike hands with me?

[c] Prov. 6. 1. & 11. 15. & 22. 26.

He turneth his speech either to Eliphaz, who spoke last; or rather to God, as is evident from the matter and scope of the words, and from the next verse. These words contain either, 1. A humble desire to God that he would appoint

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him a surety, who should undertake for his friends; that they should refer the cause in difference between them to God, or to some other person, who should determine the matter in God's name, and according to God's will; or that God would be his Surety, or appoint him a surety who should maintain his righteous cause against his opposers; for so this phrase is oft used, as Psal. cxix. 121, 122; Isa. xxxviii. 14. And some expound this, as they did chap. xvi. 21, of Christ Jesus, who was called our *Surety*, Heb. vii. 22; *appoint, I pray thee, my Surety* (i. e. Christ, who is now) *with thee*, to plead my cause. Or rather, 2. An appeal from God unto God, or a kind of challenge or desire of debating his cause with God; which, though it savoureth of too much boldness and irreverence to God, yet seeing Job expresseth the same desire almost in the same manner, chap. ix. 33, 34, and is sharply reproved by God for *contending* with him, chap. xl. 2, I know no inconvenience of ascribing the same thing to him here. So the sense is, Because I am not able to deal with thee immediately, considering the dread of thy majesty, my only desire is, that thou wouldst deal with me upon fair and equal terms, as if thou wert a man like myself, and appoint some man who shall in thy name and stead determine the time and place for the trial of my cause with thee. And this suits well enough with the two following verses, because his friends were without understanding, ver. 4, and partial, ver. 5; therefore he desires to cease discoursing with them, and to debate his cause with God, who was just and impartial, and also would be favourable to him. *Strike hands with me*, i. e. agree and promise, or be surety to me; whereof that was the usual gesture, Prov. vi. 1, 2; xvii. 18; xxii. 26.

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them*.

Thou hast blinded the minds of my friends, that they cannot see those truths which are most plain and evident to all men of sense and experience; therefore I desire a more wise and able judge. *Therefore shalt thou not exalt them*, i. e. thou wilt not give them the victory over me in this contest, but wilt give sentence for me, and disparage them, and make them ashamed of their confidence in affirming falsehoods of thee, and punish them severely for their miscarriage. It is a usual figure, whereby much more is understood than is expressed.

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

Hereby Job chargeth them, either, 1. With flattering him with vain hopes, and promises of the return of his former prosperity, when he knew that his case was desperate. Or, 2. With flattering and befriending God, and giving a partial sentence out of respect to him; for which he reproved and condemned them before, chap. xiii. 7—9, where see the notes. Some render the words thus, *He that uttereth* or *declareth* his *mind* or *thoughts* (as this word signifies, Psal. cxxxix. 2, 17) *with flattery*, or *to flatter* or deceive another. *The eyes of his children shall fail;* he shall be severely punished, not only in his person, but even in his children, whose eyes shall fail with vain expectations of relief and deliverance out of those calamities which shall come upon them for this sin of their parents.

[d] ch. 30. 9. 6 He hath made me also [d]a byword [e] Or, *before them.* of the people; and ‖aforetime I was as a tabret.

He, i. e. God, who is oft designed by this pronoun in this book. *A by-word*, or *proverb*, or *common talk*. My calamities are so great and prodigious, that they fill all people with discourse, and are become proverbial to express extreme miseries. Compare Numb. xxi. 27, 28; Deut. xxviii. 37. *And*, or *but*, or *although*, as this particle is oft used. *Aforetime;* so he aggravateth his present misery by the mention of his former prosperity. Or, *to their faces*, or *openly*. They do not only reproach me behind my back, but revile and mock me, and make a sport of my calamities, even to my face. *I was as a tabret*, i. e. I was the people's delight and darling, and matter of their praise, and entertained by them with applauses, and as it were with instruments of music. Or, *I am as a tabret*, i. e. matter of sport and merriment to them.

[c] Ps. 6. 7. & 31. 9. 7 [c]Mine eye also is dim by reason of sorrow, and all ‖my members *are* as a shadow. ‖ Or, *my thoughts.*

By reason of sorrow; through excessive weeping and decay of spirits, which cause a dimness in the sight. *All my members are as a shadow;* my body is so consumed, and my colour so wan and ghastly, that I look more like a ghost, or a shadow, than like a man.

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.

Wise and good men, when they shall see and consider my calamities, will not be so forward to censure and condemn me as you are, but will rather stand and wonder at the depth and mysteriousness of God's counsels and judgments, which fall so heavily upon innocent men, while the worst of men prosper. *And the innocent shall stir up himself against the hypocrite: but*, or *yet*, (notwithstanding all these sufferings of good men, and the astonishment which they cause,) *innocent* (or religious persons shall be so far from joining their opinions, and counsels, and interests, with *hypocrites*, or *profane men*, who thence take occasion to censure the afflicted person, and to reproach, and condemn, and desert the profession and practice of godliness, that they) *will stir up themselves against* them in holy indignation, and will oppose their wicked courses, and will prefer afflicted piety before prosperous iniquity.

9 The righteous also shall hold on his way, and he that hath [f]clean hands † shall be stronger and stronger. [f] Ps. 24. 4. † Heb. *shall add strength.*

Shall hold on his way, i. e. shall persist in that good way into which he hath entered, and not be turned from it by any afflictions which may befall himself or any other good men, nor by any contempt or reproach cast upon them by the ungodly by reason thereof. *He that hath clean hands*, i. e. whose life and the course of his actions is holy and righteous; which is a sign that his heart also is pure and perfect. *Shall be stronger and stronger;* shall not be shaken and discouraged by the grievous afflictions of the godly, nor by the bitter censures and reproaches of hypocrites or wicked men, cast upon them for that cause; but will be confirmed thereby, and made more constant and resolute in cleaving to God, and his ways and people, in spite of all difficulties and miseries.

10 But as for you all, [g]do ye return, and come now: for I cannot find *one* wise *man* among you. [g] ch. 6. 29.

Return, and come now, i. e. come now again, (as this phrase is oft used,) and renew the debate, as I see you are prepared and resolved to do, and I am ready to receive you. Or, return into yourselves, and consider my cause again; peradventure your second thoughts may be wiser. *One wise man*, to wit, in this matter. None of you speak like wise or good men, but like rash and heady persons; you censure me as a rotten hypocrite, and misjudge of God's ways, and condemn the generation of God's children upon frivolous grounds.

11 [h]My days are past, my purposes are broken off, *even* †the thoughts of my heart. [h] ch. 7. 6. & 9. 25. † Heb. *the possessions.*

My days; the days of my life. I am a lost and dying man, and therefore the hopes you give me of the bettering of my condition are vain and groundless. *My purposes;* or, *my designs*, or *thoughts*, to wit, which I had in my prosperous days, concerning myself and children, and the continuance of my happiness. *The thoughts of my heart*, Heb. *the possessions of my heart*, i. e. those thoughts which in a great measure possessed my heart, which were most natural, and familiar, and delightful to me. All my thoughts, and designs, and hopes are disappointed, and come to nothing.

12 They change the night into day: the light *is* †short because of darkness. † Heb. *near.*

They; either, 1. My friends. Or, 2. My sorrows, of which he is here speaking. Or, 3. My thoughts, last mentioned. Possibly these words may be joined with them thus, *The thoughts of my heart change the night into day. Change the night into day;* they do so incessantly pursue and disturb me, that I can no more rest and sleep in the dark and silent nights, than in the midst of the light and tumults of the day. Or, *they change the day into night,*

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Heb. *they put the night for* or *instead of* (as the Hebrew *lamed* is elsewhere used) *the day*, i. e. they make the day as sad and dark as the night to me. So it seems best to agree with the following branch of the verse. *The light is short*, i. e. the day-light, which ofttimes gives some little comfort and refreshment to men in misery, seems to be gone and fled as soon as it is begun. *Because of darkness*, i. e. because of my grievous pains and torments, which follow me by day as well as by night.

13 If I wait, the grave *is* mine house: I have made my bed in the darkness.

If I wait; if I should give way to those hopes of my deliverance and restoration which you suggest to me. *The grave is mine house:* I should be sadly disappointed; for I am upon the borders of the grave, which is the only house appointed for me, instead of that goodly house which you promise to me here upon condition of my repentance. *I have made my bed in darkness;* I expect no other rest but in the dark grave, for which therefore I prepare myself.

† Heb. *cried*, or, *called.*

14 I have †said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

To corruption, Heb. *to the pit* of corruption, the grave. *Thou art my father;* I am near akin to thee, as being taken out of thee; and thou wilt receive and embrace me, and keep me in thy house, as parents do their children. *Thou art my mother, and my sister;* because of the same original, and the most strict and intimate union and conjunction between me and the worms.

15 And where *is* now my hope? as for my hope, who shall see it?

Where is now my hope? and what then is become of that hope which you advised me to entertain? *My hope*, i. e. the fulfilling of my hope, or the happiness which you would have me expect; *hope* being put for the thing hoped for, as Prov. xiii. 12; 1 Cor. ix. 10. *Who shall see it?* no man shall see it; it shall never be.

i ch. 18. 13.
k ch. 3. 17, 18, 19.

16 They shall go down [i] to the bars of the pit, when *our* [k] rest together *is* in the dust.

They; either, 1. They that would see my hope, they must go into the grave to behold it. Or rather, 2. My hopes; of which he spoke in the singular number, ver. 15, which he here changeth into the plural, as is very usual in these poetical books. *To the bars of the pit*, i. e. into the closest and innermost parts of the pit: my hopes are dying, and will be buried in my grave. *When our rest together is in the dust:* so the sense is, when those spectators, together with myself, shall be in our graves. Heb. *seeing that* (as this Hebrew particle *im* oft signifies; or, *certainly*, as it is used Numb. xvii. 13; Job vi. 13, and elsewhere) our *rest* shall be *together in the dust*, i. e. I and my hopes shall be buried together.

CHAP. XVIII.

Bildad's reproof: Job's words many: he despised his friends; he vexed himself; but in vain, 1—4. *The calamity of the wicked*, 5—21.

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

Ere ye; either, 1. You my brethren. Why do you not give over discoursing with Job, who is wholly transported with rage, and not fit to be discoursed with, at least until both you and he have better considered what to say? Or rather, 2. Thou, O Job, of whom he speaks here, as also ver. 3, in the plural number; either because there were some other person or persons present at this debate, who by their words or gestures showed themselves favourers of Job's cause; or because it was a common idiom of the Eastern language to speak thus of one person, especially where he was one of eminency or authority. Job's speeches were generally longer than his friends', and they seemed very tedious to them. *Mark;* consider the matter and our words better. Or, *inform* us, Heb. *make* us *to understand*. Seeing thou lookest upon us as ignorant and brutish men, as it follows, do thou instruct and inform us. Cease cavilling and railing, and produce thy strong reasons, that we may consider and answer them, or yield to them.

3 Wherefore are we counted [a] as beasts, *and* reputed vile in your sight?

a Ps. 73. 22.

As beasts, i. e. ignorant, blockish, and stupid men, chap. xvii. 4, 10. *Vile*, Heb. *polluted*, or *unclean*, i. e. not fit to be conversed or discoursed with; or contemptible, as such things are. *In your sight;* either, 1. To your faces, or in your own hearing. Or, 2. In thy sight or judgment, O Job; so he speaks of Job in the plural number, as he did ver. 2.

b ch. 13. 14. † Heb. *his soul.*

4 [b] He teareth †himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

He teareth himself, i. e. Job, of whom he speaks in the third person for the second, as chap. xii. 4; xvi. 7; Obad. 3. Or, *O thou that tearest thyself!* Thou complainest of us for vexing thee with our speeches, when in truth thou art thy own greatest tormenter by thy own impatience and rage. *Shall the earth be forsaken*, to wit, by God? Shall God give over the government of the earth, and men, and things in it, and suffer all things to fall out by chance, and promiscuously to good and bad men, without any regard to his truth, or wisdom, or justice? Shall God forbear to rule the world righteously, as he hath hitherto done, in favouring good men, and destroying the wicked? *For thee*, i. e. for thy sake; or to prevent thy complaints and clamours. *Shall the rock be removed out of his place?* shall the counsels of God, which are more firm and unmovable than rocks, and the whole course of his providence, be altered to comply with thy fancies or humours?

c Prov. 13. 9. & 24. 20. Job 21. 17.

5 Yea, [c] the light of the wicked shall be put out, and the spark of his fire shall not shine.

Yea; the thing is true and certain, notwithstanding thy dissatisfaction and opposition against it. *The light of the wicked shall be put out;* all their glory and felicity shall perish. *The spark of his fire*, i. e. their highest and brightest glory, which he calleth *the spark*, &c., because, like a spark, it shines briskly for a moment, but is quickly extinct.

6 The light shall be dark in his tabernacle, [d] and his ‖ candle shall be put out with him.

d ch. 21. 17. Ps. 18. 28. Prov. 13. 9. & 20. 20. ‖ Or, *lamp.*

In his tabernacle, i. e. in his family. Instead of his former splendour, both he and his shall fall into extremity of misery. *His candle shall be put out with him*, i. e. his glory shall die with him, and not descend to his posterity, as he hoped and designed. Or, *his candle*, which was *with him*, or *shone upon him*, shall be put out.

7 The steps of his strength shall be straitened, and [e] his own counsel shall cast him down.

e ch. 5. 13.

The steps of his strength, i. e. his strong steps, by a vulgar Hebraism. By *steps* he means his counsels, as the next branch explains it, his attempts and actions; and by *steps of strength*, such of them as seem to be most firm and settled, contrived with greatest strength of understanding, and carried on with great resolution and might. *Shall be straitened*, i. e shall be hindered and entangled. He shall be cast into great difficulties, and troubles, and perplexities, so that he shall not be able to proceed and to accomplish his enterprises, but shall find himself insnared by his own devices, as the next words declare it. This phrase is used also Prov. iv. 11, 12, and it is opposed to the *enlarging* of a man's way or steps, which signifies success and prosperity, as Psal. iv. 1; xxxi. 8. *His own counsel shall cast him down;* he shall be undone by his own contrivances; either because God will give him up to dangerous and destructive mistakes of his way, or because God will oppose him, and turn his own devices against him, which he can easily do by throwing in unexpected accidents.

f ch. 22. 10. Ps. 9. 15. & 35. 8.

8 For [f] he is cast into a net by his own feet, and he walketh upon a snare.

By his own feet; by his own choice, and design, and

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actions. *He walketh upon a snare;* and therefore must needs be entangled and destroyed.

9 The gin shall take *him* by the heel, *and* [g] the robber shall prevail against him.

[g] ch. 5. 5.

Shall take him by the heel, i. e. take fast hold of him, so as to keep him in those distresses; and when he is insnared the robber shall come upon him, and take, and spoil, or kill him. Or, *the horrible or terrible man;* the huntsman, that laid the snare for him. A metaphor from those who hunt for wild beasts, who first lay snares for them, and then seize upon them in the snares.

10 The snare *is* †laid for him in the ground, and a trap for him in the way.

† Heb. *hidden.*

In the ground; where he doth not expect nor discern it. The former snare he laid for himself, but this was laid for him by another.

11 [h] Terrors shall make him afraid on every side, and shall †drive him to his feet.

h ch. 15. 21. & 20. 25. Jer. 6. 25. & 20. 3. & 46. 5. & 49. 29.

† Heb. *scatter him.*

Terrors; both from men, and from God, and from his own unquiet mind and guilty conscience. *Shall drive him to his feet;* shall force him to flee hither and thither, and he knows not whither, being secure and safe no where, but pursued by terrors from place to place.

12 His strength shall be hungerbitten, and [i] destruction *shall be* ready at his side.

i ch. 15. 23.

His strength; either, 1. His children, which are, and are called, a man's strength, as Gen. xlix. 3; Psal. cxxvii. 4, 5. Or rather, 2. His wealth, and power, and prosperity. *Hungerbitten*, or *famished*, i. e. utterly consumed. *Shall be ready at his side*, i. e. shall follow him at the heels, as a most diligent servant, or constant companion.

13 It shall devour the †strength of his skin: *even* the firstborn of death shall devour his strength.

† Heb. *bars.*

The strength of his skin, Heb. *the bars*, or rather, *the branches, of the skin*, i. e. either the veins and sinews, which branch out themselves through the skin as well as elsewhere; or the fat and flesh, which like bars support the skin, and adorn and beautify it, as branches do a tree; without which the skin is shrivelled up and deformed. *The first-born of death*, i. e. a most remarkable and terrible kind of death. The *first-born* was the chief of his brethren, and therefore this title is given to things eminent in their kind, as Isa. xiv. 30; Col. i. 18; Heb. xii. 23; Rev. i. 5.

14 [k] His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

k ch. 8. 14. & 11. 20. Ps. 112. 10. Prov. 10. 28.

His confidence, i. e. all the matter of his confidence, his riches, children, &c. *Out of his tabernacle*, i. e. out of his habitation. *It shall bring him.* to wit, the loss of his confidence. *To the king of terrors;* either, 1. Into extreme fears and horrors of mind. Or, 2. To death, which even Aristotle called *the most terrible of all terribles.* And this it will do, either because it will expose him to his enemies, who will kill him; or because the sense of his disappointments, and losses, and dangers will oppress his spirits, and break his heart.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

It, i. e. destruction, expressed ver. 12, and designed by this particle *it*. ver. 13, shall not come upon him and his for a season, for then there might be some hopes of recovery; but it shall fix his abode with him. *It is none of his:* this may be added, either, 1. By way of correction, Did I say *his tabernacle?* I must retract the expression; for in truth, *it is none of his*, it is become another man's. Or, 2. As a reason of the ruin of his tabernacle, because it is none of his own, but got from others by deceit or violence. But these words are and may be joined with the former, and both thus rendered, *A stranger* (Heb. one *that is not his*, that is not descended from him, and hath no relation to him) *shall dwell in his tabernacle*, i. e. shall possess his house and goods. *Brimstone shall be scattered upon his habitation;* it shall be utterly and prodigiously destroyed, as it were by fire and brimstone. He seems to allude both to the destruction of Sodom, upon which God did scatter brimstone and fire, which happened not long before these times, and could not be unknown to them, who lived near that place, and were diligent observers of God's works; and to the judgment which befell Job, chap. i. 16: when the stranger hath taken and rifled his dwelling, he shall forsake it as an accursed place, and shall burn it with fire and brimstone, that there may be no monument of so vile a person left upon the earth.

16 [l] His roots shall be dried up beneath, and above shall his branch be cut off.

l ch. 29. 19. Is. 5. 24. Amos 2. 9. Mal. 4. 1.

i. e. He shall be destroyed, both root and branch, i. e. both himself and his posterity. Compare Mal. iv. 1.

17 [m] His remembrance shall perish from the earth, and he shall have no name in the street.

m Ps. 34. 16. & 109. 13. Prov. 2. 22. & 10. 7.

Instead of that honour and renown which he designed to have, both whilst he lived, and after his death, he is not so much as remembered, unless it be with contempt and reproach.

18 †He shall be driven from light into darkness, and chased out of the world.

† Heb. *They shall drive him.*

He shall be driven, Heb. *they shall drive him*, i. e. his enemies, or those whom he hath oppressed; or they whom God shall appoint to do it, whether angels or men. Or it is an impersonal speech, and to be rendered passively, as it is also Job vii. 3; Luke xii. 20; xvi. 9. *From light into darkness;* from a splendid and prosperous life to disgrace and misery, and to the grave, the land of darkness and forgetfulness, as the following words explain it.

19 [n] He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

n Is. 14. 22. Jer. 22. 30.

But if any such survive, they shall be in the hands and power of strangers, or rather of their enemies.

20 They that come after *him* shall be astonied at [o] his day, as they that ‖went before †were affrighted.

o Ps. 37. 13.
‖ Or, *lived with him.*
† Heb. *laid hold on horror.*

At his day, i. e. at the day of his destruction, as the word day is used, Psal. xxxvii. 13; cxxxvii. 7; Ezek. xxi. 25; Obad. 12. They shall be amazed at the suddenness, and dreadfulness, and prodigiousness of it, as Job's friends were at his calamities, chap. ii. 12, 13. *They that went before*, i. e. before the persons last mentioned; those who lived in the time and place where this judgment was inflicted. *Affrighted;* or, *filled with horror;* partly through humanity and compassion, and partly for fear, lest the judgment should overtake them also.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* [p] knoweth not God.

p Jer. 9. 3. & 10. 25. 1 Thess. 4. 5. 2 Thess. 1. 8. Titus 1. 16.

i. e. Who doth not acknowledge, nor fear, nor serve God, as this phrase is used, 1 Sam. ii. 12; Psal. lxxix. 6; 2 Thess. i. 8.

CHAP. XIX.

Job's answer: his friends' strangeness and reproaches vex him, 1—3. *He layeth before them his great misery to provoke their pity*, 6—22; *wisheth his words might be recorded*, 23, 24. *His hope in his Redeemer and the resurrection*, 25—27. *His friends should not reproach his integrity, for fear of like judgment*, 28, 29.

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

With mere empty words, void of sense or argument; with your impertinent and unedifying discourses, and bitter reproaches, as it followeth.

3 These [a] ten times have ye reproached me: ye are not ashamed *that* ye ‖make yourselves strange to me.

a Gen. 31. 7. Lev. 26. 26.
‖ Or, *harden yourselves against me.*

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These ten times, i. e. many times. A certain number for an uncertain. So this phrase is oft used, as Gen. xxxi. 7; Numb. xiv. 22, &c. *That ye make yourselves strange to me;* that you carry yourselves like strangers to me, and are not concerned nor affected with my calamities, and condemn me as if you had never known my former piety and integrity.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

If my opinion in this point be faulty and erroneous, as you pretend it is. Or, if I have sinned, (for sin is oft called error in Scripture,) and am therefore punished. *Mine error remaineth with myself;* either, 1. It is likely to continue, I see no cause from your reasons to change my judgment. Or, 2. I suffer deeply for my sins, and therefore deserve your pity and help, rather than your reproaches, whereby you add affliction to the afflicted.

b Ps. 38. 16. 5 If indeed ye will [b] magnify *yourselves* against me, and plead against me my reproach:

Magnify yourselves against me, i. e. use lofty, and imperious, and contemptuous speeches against me; or seek praise and honour from others, by your conquering or outreasoning of me. *My reproach;* either, 1. Your reproaches of me; if your reproachful and censorious speeches must pass for solid arguments. Or, 2. My wickedness, which, if true, were just matter of reproach, and the cause of all my miseries. Or, 3. My contemptible and calamitous condition, for which you reproach and condemn me as a hypocrite and wicked man.

6 Know now that God hath overthrown me, and hath compassed me with his net.

Know now; consider what I am now saying. *Hath overthrown me;* hath grievously afflicted me in all kinds; therefore it ill becomes you to aggravate my miseries; and if my passions, hereby raised, have broken forth into some extravagant and unmeet expressions, I might expect your pity and favourable construction, and not such severe censures and reproaches. Heb. *God hath perverted me*, i. e. either my state or condition, as was now said, or my right and cause. He oppresseth me with power, and will not give me a fair hearing, as it follows, ver. 7. He giveth me very hard measure, and dealeth worse with me than I might in reason and justice expect from so wise and good a God. This is a harsh reflection upon God; but such passages have sometimes come from good men, when under sore afflictions and temptations, which was Job's case. *With his net*, i. e. with afflictions on every side, so that I cannot escape, nor get any freedom to come to him and plead with him, as I desire.

‖ Or, violence. 7 Behold, I cry out of ‖ wrong, but I am not heard: I cry aloud, but *there is* no judgment.

I cry out, to wit, unto God by prayer or appeal. *Of wrong;* that I am oppressed, either, 1. By my friends; or rather, 2. By God, who deals with me according to his sovereign power and exact and rigorous justice, and not with that equity and benignity which he showeth to the generality of men, and hath promised to good men, such as he knoweth me to be. *There is no judgment:* God will not hear my cause, nor pass sentence; which I might reasonably expect from him; but he quite neglects me, and hath utterly forsaken me, and left me in the hands of the devil and wicked men. See the like complaints of other good men in the like case of desertion, Psal. xiii. 2; xxii. 2; lxxxviii. 15; Lam. iii. 8; Hab. i. 2.

c ch. 3. 23. Ps. 88. 8. 8 [c] He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

That I cannot pass, i. e. so that I know not what to say or do, and can see no means nor possibility of getting out of my troubles. *He hath set darkness in my paths;* so that I cannot discern my way, or what course I should take.

d Ps. 89. 44. 9 [d] He hath stripped me of my glory, and taken the crown *from* my head.

Of my glory, i. e. of my estate, and children, and authority, and all my comforts. *The crown*, i. e. all my ornaments.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

On every side, i. e. in all respects, and to all intents and purposes; my person, and family, and estate. *I am gone*, i. e. I am a lost and dead man. *Going* is oft put for dying, as Gen. xv. 2; Psal. xxxix. 13. *Mine hope*, i. e. all my hopes of the present life, as he oft expresseth it; but not of the life to come, as appears from Job xiii. 15, 16; xix. 25, &c. *Like a tree;* which being once plucked up by the roots, never groweth again.

11 He hath also kindled his wrath against me, and [e] he counteth me unto him as *one of* his enemies. e ch. 13. 24. Lam. 2. 5

He hath stirred up his wrath against me of his own accord, without any provocation of mine, human infirmity excepted. *He counteth me unto him as one of his enemies*, i. e. he useth me as sharply as if I were an inveterate enemy of God and of all goodness, though he knoweth I am and have ever been a hearty lover and servant of him.

12 His troops come together, and [f] raise up their way against me, and encamp round about my tabernacle. f ch. 30. 12.

His troops, i. e. my afflictions, which are but God's instruments and soldiers marching under his conduct. *Raise up their way;* either, 1. Cast a bank or trench round about me, as an army doth when they go to besiege a place. Or rather, 2. Make a causeway or raised path, as pioneers usually do in low and waterish grounds for the march of an army. God removes all impediments out of the way, and lays me open to all manner of mischief.

13 [g] He hath put my brethren far from me, and mine acquaintance are verily estranged from me. g Ps. 31. 11. & 38. 11. & 69. 8. Lu. 23. 49.

My brethren, i. e. my kindred and friends, who might and should have supported and comforted me in my distress. *Far from me;* either, 1. In place; because they feared or disdained, or at least neglected, to visit or succour me. Or, 2. In their affections, which are far from me, when their bodies are present with me, as I find in you. But this also I ascribe to God; he hath alienated your hearts from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

My kinsfolk have failed, to wit, to perform the offices of humanity and friendship which they owe to me. *Have forgotten me*, i. e. neglect and disregard me as much as if they had quite forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

They that dwell in mine house, Heb. *the sojourners of my house*, i. e. such as had formerly sojourned with me, whether strangers, widows, and fatherless, whom by the law of charity and hospitality he entertained; or hired servants, who had for a good while their habitation and subsistence in his family. *My maids;* who, by reason of their sex, commonly have and should have more tender and compassionate hearts than men. And therefore this is God's doing, who hath hardened their hearts against me. *Count me for a stranger;* regard my commands and concerns no more than a stranger. *I am an alien in their sight;* the same thing repeated, through vehemency of passion, because this lay very heavy upon him.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

I called my servant, to do some servile office about me, for my ease or relief, and he passed by as if he had been deaf, because he loathed and feared to come near to me; although to my commands I added humble and earnest desires. *With my mouth:* either, 1. With gentle and moving speeches; or rather, 2. With my own mouth, and not by a proxy.

17 My breath is strange to my wife, though I intreated for the children's *sake* of † mine own body. † Heb. my belly.

To my wife; who by reason of the stink of my breath and

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sores denied me her company. *For the children's sake of mine own body;* by these pledges of our mutual and matrimonial tie and affection, the children which came out of my loins, and were begotten by me upon her body. But divers render the words thus, *and I entreated the children of my own body*, i. e. either some of Job's younger children, who by reason of their tender years were kept at home with their father, when their elder brethren and sisters were gone abroad to the feast; or some of his grandchildren by those grown sons and daughters; for such also oft come under the name of *children*. But this sense seems not so proper, partly because according to that translation here is mention only of Job's entreating them, but not a word of their denying his request; which is the only matter of his present complaint; and partly because according to the former translation it is a great and just aggravation of his wife's unkindness, and exactly answers to the foregoing verse, where the servant's perverseness is aggravated in the same manner, and by part of the same words.

† Or, *the wicked.*
h 2 Kings 2. 23.

18 Yea, ‖[h] young children despised me; I arose, and they spake against me.

Young children; or, *fools;* the most contemptible persons. *I arose*, to wit, from my seat, to show my respect to them, though they were my inferiors; to show my readiness to comply with that mean and low condition, into which God had now brought me. Or, *I stood up;* for so this word sometimes signifies. I did not disoblige or provoke them by any uncivil and uncomely carriage towards them, but was very courteous to them; and yet they make it their business to rail against me, as you also do.

i Ps. 41. 9. & 55. 13, 14, 20.
† Heb. *the men of my secret.*

19 [i]All †my inward friends abhorred me: and they whom I loved are turned against me.

My inward friends, Heb. *the men of my secret;* my intimates and confidants, to whom I imparted all my thoughts, and counsels, and concerns. *Whom I loved* sincerely and fervently, which they so ill requite. He saith not, *they who loved me;* for their love, had it been true, would have continued in his affliction as well as in his prosperity.

k ch. 33. 30. Ps. 102. 5. Lam. i. 8.
‡ Or, *as.*

20 [k]My bone cleaveth to my skin ‖and to my flesh, and I am escaped with the skin of my teeth.

My bone, i. e. my bones; the singular collectively put for the plural, as chap. ii. 5; Prov. xv. 30. *Cleaveth to my skin*, to wit, immediately, the fat and flesh next to the skin being consumed. The sense is, I am worn to skin and bone: see the same phrase Psal. cii. 5. *And to my flesh;* or, *as* (the particle *and* being often so used, as hath been observed before) *to my flesh*, i. e. either as formerly it clave to my flesh, or as near and as closely as it doth to these remainders of flesh which are left in my inward parts. *I am escaped with the skin of my teeth;* I am scarce sound and whole and free from sores in any part of my skin, except that of my jaws, which holdeth and covereth the roots of my teeth. This being, as divers observe, the devil's policy, to leave his mouth untouched, that he might more freely express his mind, and vent his blasphemies against God, which he supposed sharp pain would force him to do, and which he knew would be of pernicious consequence not only to Job, but to others also.

21 Have pity upon me, have pity upon me, O ye my friends; [l]for the hand of God hath touched me.

l ch. 1. 11. Ps. 38. 2.

O ye my friends; for such you have been, and still pretend to be; and therefore fulfil that relation; and if you will not help me, yet at least pity me. *Hath touched me*, i. e. smitten or afflicted me sorely, as this word is oft used; as chap. i. 11; Psal. civ. 32.

m Ps. 69. 26.

22 Why do ye [m]persecute me as God, and are not satisfied with my flesh?

As God; either, 1. As God doth; or rather, 2. As if you were gods, and not men; as if you had the same infinite knowledge which God hath, whereby you can search my heart, and know my hypocrisy; and the same sovereign and absolute authority, to say and do what you please with me, without giving any reason or account of it, which is indeed the prerogative of the great God; but it belongs not to you, who are men, and therefore liable to mistake and misjudging, and such as must give an account to God of all their words and carriages towards their brethren, and particularly towards persons in affliction, and withal subject to the same diseases and calamities under which I groan; and therefore may need the pity which I expect from you. *With my flesh*, i. e. with the consumption and torment of my whole body, but add to it the vexation of my spirit, by grievous reproaches and censures; but are like wolves or lions, that are not contented with devouring the flesh of their prey, but also break their bones.

23 †Oh that my words were now written! oh that they were printed in a book!

† Heb. *Who will give,* &c.

My words; either, 1. The following and famous confession of his faith, ver. 25. &c. Or rather, 2. All his foregoing discourses with his friends, which he was so far from disowning or being ashamed of, that he was desirous that all ages should know, that they might judge between him and them, whose cause was better, and whose arguments were stronger.

24 That they were graven with an iron pen and lead in the rock for ever!

An iron pen; of which also there is mention Jer. xvii. 1. *And lead;* or, *or lead;* or, *with lead;* the particle *and* being oft so used, as Gen. iv. 20; Exod. i. 6; Jer. xxii. 7. For this lead may be either, 1. The writing pen, which might be either of iron or of lead; for though lead be of itself too soft, yet there was an art of tempering lead with other metals to such a degree of hardness that it could pierce into a rock; as they did also temper brass, so that they could make bows and swords of it. Or, 2. The writing table; for the ancients did use to write divers things in lead, as is well known. Or, 3. The writing ink, as I may call it; for they used to grave the letters in a stone with an iron tool, and then to fill up the cuts or furrows made in the stone with lead, that the words might be more plainly seen and read.

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

This is the reason of his great confidence in the goodness of his cause, and his willingness to have the matter depending between him and his friends published and submitted to any trial, because he had a living and powerful Redeemer to plead his cause, and vindicate his person from all their severe censures, and to give sentence for him. *I know:* I have no knowledge, nor confidence, nor hope of restitution to the prosperities of this life; yet this one thing I know, which is more comfortable and considerable, and therein I rejoice, though I be now a dying man, and in a desperate condition for this life. *My redeemer;* in whom I have a particular interest, and he hath a particular care of me. *Quest.* What redeemer and what deliverance doth Job speak of in this and the two following verses? *Answ.* Some late interpreters understand this place metaphorically, of God's delivering Job out of his doleful and desperate condition, and restoring him to his former splendour and happiness in the world; it being a very usual thing in Scripture to call eminent dangers or calamities by the name of *death*, as Psal. xxii. 15; lxxxviii. 4, 5; Ezek. xxxvii. 11, 12; 2 Cor. xi. 23; and great and glorious deliverances by the name of *quickening* and *resurrection*, as Psal. lxxi. 20; Isa. xxvi. 19; Rom. xi. 15. But the most interpreters, both ancient and modern, understand it of Christ, and of his resurrection, and of Job's resurrection to life by his power and favour; which seems most probable for many reasons. 1. From that known rule, that a proper and literal interpretation of Scripture is always to be preferred before the metaphorical, where it suits with the text and with other scriptures. 2. From the Hebrew word *goel*, here used; which although sometimes it be used of God absolutely, or essentially considered, yet it most properly agrees to Jesus Christ; for this word, as all Hebricians know, is primarily used of the next kinsman, whose office it was to redeem by a price paid the sold or mortgaged estate of his deceased kinsman, Lev. xxv. 25; and to revenge his death, Numb. xxxv. 12; and to maintain his name and honour, by raising up seed to him, Deut. xxv. 5: all which most fitly agrees to Christ, who is our nearest

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Kinsman and *Brother*, Heb. ii. 11, as having taken our nature upon him by incarnation; who also hath redeemed that everlasting inheritance which our first parents had utterly lost and sold by the price of his own blood; and hath revenged the death of mankind upon the great contriver of it, the devil, by destroying him and his kingdom; and hath taken a course to preserve our name, and honour, and persons to eternity. And if the places where God is called *Goel* in the Old Testament be examined, it will be found that either all or most of them may be, and some of them must be, understood of God the Son, or of Christ, as Gen. xlviii. 16; Isa. lix. 20. See also Psal. lxxiv. 2; Isa. xli. 14; xliv. 6; xlix. 7; lii. 3; lxiii. 16. 3. Because Job was so far from such a firm confidence as he here professeth, that he had not the least degree of hope of any such glorious temporal restoration as his friends promised to him, as we have oft seen and observed in the former discourses, as chap. xvi. 22; xvii. 12, 13, &c. And therefore that *hope* which every *righteous* man *hath in his death*, Prov. xiv. 32, and which Job oft professeth that he had, must necessarily be fixed upon his happiness in the future life. 4. Because some of the following expressions cannot without wresting and violence be applied to a metaphorical resurrection, as we shall see in the sequel. 5. Because this is a more lofty and spiritual strain than any in Job's former discourses, and quite contrary to them. And as they generally savour of dejection and diffidence, and do either declare or increase his grief; so this puts him into another and much better temper. And therefore it is well observed, that after this time and these expressions we meet not with any such impatient or despairing passages as we had before; which shows that they had inspired him with new life and comfort. 6. Because this well agrees with other passages in this book; wherein Job declareth, that although he had no hope as to this life, And the comforts thereof, yet he had a hope beyond death, which made him profess, *Though he slay me, yet will I trust in him*, Job xiii. 15. *Trust in him;* for what? Surely for comfort and happiness. Where? Not in this life, for that he supposeth to be lost; therefore it must be in the next life. And this was one reason why he so vehemently desired death, because he knew it would bring him unto God and unto true felicity. And this his hope and confidence in God, and in his favour to him, Job opposeth to those foul and false aspersions which his friends had cast upon him, as if he had forsaken God, and cast off all fear of him, and hope in him. *Object.* 1. If this place had spoken of the resurrection of the body, some of the Hebrew writers or commentators upon this place, who did believe that doctrine, would have understood it so, and have urged it against the Sadducees, which they did not. *Answ.* 1. All the Jewish writers which are now extant lived and wrote since Christ's time, when the doctors of that people were very ignorant of many great truths, and of the plain meaning of many scriptures, and very corrupt in their principles as well as in their practices. 2. There was a manifest reason why they could not understand this text thus, because they believed that Job in his agonies did deny God's providence, and consequently the resurrection and the future judgment, which though it was a most uncharitable and false opinion, yet forced them to interpret this text another way. *Object.* 2. How is it credible that Job, in those ancient times, and in that dark state of the church, should know these great mysteries of Christ's incarnation, and of the resurrection and life to come? *Answ.* 1. The mystery of Christ's incarnation was revealed to Adam by that first and famous promise, that *the seed of the woman* should *break the serpent's head*, Gen. iii. 15; which being the only foundation of all his hopes for the recovery and salvation of himself, and of all his posterity, he would doubtless carefully and diligently teach and explain it, as need required, to those that descended from him. 2. That the ancient patriarchs and prophets were generally acquainted with these doctrines is undeniably evident from Heb. xi.; 1 Pet. i. 9—12. 3. Particularly Abraham, from whom Job is supposed to have descended, had the promise made to him, that Christ should come out of his loins, Gen. xii. 3; and is said to have *seen Christ's day*, and *rejoiced to see it*, John viii. 56, and had his hopes and desires fixed upon a divine and heavenly city and country, Heb. xi. 10, 16. And as Abraham knew and believed these things himself, so it is manifest that he taught them to his children and servants, Gen. xviii. 19, and to his kindred and others, as he had occasion. And therefore it cannot seem strange that Job professeth his faith and hope in these things.

My redeemer liveth: I am a dying man, and my hopes are dying, but he liveth, and that for ever; and therefore though I die, yet he both can and will make me live again in due time, though not in this world, yet in the other, which is much better; and though I am now highly censured and condemned by my friends and others as a great dissembler and a secret sinner, whom God's hand hath found out; yet there is a day coming wherein my cause shall be pleaded, and my name and honour vindicated from all these reproaches, and my integrity brought to light. *He shall stand:* I am falling and dying, but he shall stand firm, and unmovable, and victorious, in full power and authority; all which this word *stand* signifies; and therefore he is able to make me stand in judgment, and to maintain my cause against all opposers. Or, *he shall arise*, as this verb most commonly signifies, i. e. either, 1. He shall exist, or be born, as this word is oft used; as Numb. xxxii. 14; Deut. xxix. 22; Judg. ii. 10; 1 Kings iii. 12; Matt. xi. 11. And it notes Christ's incarnation, that although as he was God he was now and from all eternity in being, yet he should in due time be made man, and be born of a woman. Or, 2. He shall arise out of the dust; which had been more probable, if it had been in the text *from*, or *out of*, as now it is *upon*, *the earth* or *dust;* for Christ's resurrection from the dead might be fitly mentioned here as the cause of Job's resurrection, which followeth. *At the latter day;* either, 1. In the days of the Messiah, or of the gospel, which are often called *the latter* or *last days* or *times;* as Isa. ii. 2; Hos. iii. 5; Joel ii. 28, compared with Acts ii. 17; 1 Tim. iv. 1; 2 Tim. iii. 1; Heb. i. 1. Or rather, 2. At the day of the general resurrection and judgment, which, as those holy patriarchs well knew and firmly believed, was to be at the end of the world, and which is called *the last day*, John vi. 39, 40, 44, 54; xi. 24; xii. 48; 1 Pet. i. 5; for this was the time when Job's resurrection, of which he speaketh here, was to be. Heb. *at the last;* by which word he plainly intimates that his hope was not of things present, and of worldly felicities, of which his friends had discoursed so much; but of another kind of, and a far greater, blessedness, which should accrue to him in after-times, long after he was dead and rotten. Or, *the last;* who is both *the first and the last*, Isa. xliv. 6; Rev. i. 11, who shall subdue and survive all his and his people's enemies, and after others *the last enemy, death*, 1 Cor. xv. 26, and then shall raise up his people and plead their cause, and vindicate them from all the calumnies and injuries which are put upon them, and conduct them to life and glory. *Upon the earth;* the place upon which Christ shall appear and stand at the last day. Heb. *upon the dust;* in which his saints and members lie or sleep, whom he will raise out of it. And therefore he is fitly said to *stand upon the dust*, or the grave, or death, because then he will *put* that among other *enemies under his feet;* as it is expressed, 1 Cor. xv. 25, 26. Some render the words thus, and that very agreeably to the Hebrew, *the last*, or *at the last, he shall arise* or *stand up against* (for so this very phrase is used, Gen. iv. 8; Judg. ix. 18; Psal. liv. 3) *the dust*, and fight with it, and rescue the bodies of the saints, which are held in it as prisoners, from its dominion and territories. Some understand this of God, that *he* should *stand last in the field*, as Conqueror of all his enemies. But this neither agrees with the words, the Hebrew *aphar* signifying *dust*, and being never used of the field or place of battle; nor with Job's scope, which was to defend himself against his friends' accusations, and to comfort himself with his hopes and assurance of God's favour to be exhibited to him in due time; which end the words in that sense would by no means serve, because God might and would be Conqueror of all his enemies, though Job himself had been one of them, and though his cause had been bad, and his friends should with God have triumphed over him.

26 ‖ And *though* after my skin *worms* destroy this *body*, yet [n]in my flesh shall I see God:

[t] Or, *And I shall encompass, though this body be destroyed, yet out of my flesh shall I see God.* [n] Ps. 17. 15. 1 Cor. 13. 12. 1 John iii. 2.

The style of this and other poetical books is concise and

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short, and therefore many words are to be understood in some places to complete the sense. The meaning of the place is this, Though my skin is now in a great measure *consumed* by sores, and the rest of it, together with this body, shall be devoured by the worms, which may seem to make my case quite desperate. Heb. *And* though (which particle, as it is oft elsewhere, is here to be understood, as the opposition of the next branch showeth) *after my skin* (which either now is, or suddenly will be, consumed by sores or worms) *they* (i. e. *the destroyers*, or *devourers*, as is implied in the verb; such impersonal speeches being usual in the Scripture; as Gen. l. 26; Luke xii. 20; xvi. 9, where the actions are expressed, but the persons or things acting are understood. And by the destroyers he most probably designs the worms, which do this work in the grave) *destroy*, or *cut off*, or *devour this*, i. e. all this which you see left of me, *this* which I now point to, all this which is contained within my skin, all my flesh and bones, *this* which I know not what to call, whether a living body, or a dead carcass, because it is between both; and therefore he did not say *this body*, because it did scarce deserve that name. *Yet;* for the particle *and* is oft used adversatively; or *then*, as it is oft rendered. *In my flesh*, Heb. *out of my flesh*, or *with* (as the particle *mem* is used, Cant. i. 2; iii. 9; Isa. lvii. 8) *my flesh*, i. e. with *eyes of flesh*, as Job himself calls them, chap. x. 4; or with bodily eyes; my flesh or body being raised from the grave, and restored and reunited to my soul. And this is very fitly added, to show that he did not speak of a mental or spiritual, but of a corporeal vision, and that after his death. *Shall I see God;* the same whom he called his *redeemer*, ver. 25, i. e. Christ; of which see the note there; who being God-man, and having taken flesh, and appearing in his flesh or body with and for Job upon the earth, as was said ver. 25, might very well be seen with his bodily eyes. Nor is this understood of a simple *seeing* of him; for so even they that pierced him shall see him, Rev. i. 7; but of seeing him with delight and comfort, as that word is oft understood, as Gen. xlviii. 11; Job xlii. 16; Psal. cxxviii. 5; Isa. liii. 11; of that glorious and beatifying vision of God which is promised to all God's people, Psal. xvi. 11; xvii. 15; Matt. v. 8; 1 Cor. xiii. 12; 1 John iii. 2.

27 Whom I shall see for myself, and mine eyes shall behold, and not †another; ‖ *though* my reins be consumed † within me.

† Heb. *a stranger.* ‖ Or, *my reins within me are consumed with earnest desire* [for that day.] † Heb. **in my bosom.**

Whom I shall see, in manner before and after expressed. No wonder that he repeats it again, because the meditation of it was most sweet to him. *For myself*, i. e. for my own comfort and benefit, as that phrase is oft used. Or, which is much of the same importance, on my behalf; to plead my cause, and vindicate me from all your reproaches. *Not another*, to wit, for me, or in my stead. I shall not see God by another's eyes, but by my own, and by these self-same eyes in this same body which now I have. Heb. *not a stranger*, i. e. this privilege shall be granted to me and to all other sincere servants of God, but not to *strangers*, i. e. to wicked men, who are oft called *strangers*, as Psal. xviii. 44, 45; liv. 3; Prov. xxi. 8, because they are estranged or alienated from God, and from his service and people. And if I were such a one, as you suppose me to be, I could never hope to enjoy that happiness. *Though my reins be consumed within me:* this I do confidently expect and hope for, though at present my case seems desperate, my very inward parts being even consumed with grief; and though, as I have said, the grave and the worms will consume my whole body, not excepting the reins, which seem to be safest and furthest out of their reach. Or without *though*, which is not in the Hebrew, *my reins are consumed within me.* So this may be a sudden and passionate ejaculation or exclamation, (such as we find Gen. xlix. 18, and oft in the Book of Psalms,) arising from the contemplation and confident expectation of this his unspeakable happiness, wherein he expresseth his vehement desire and longing for that blessed time and state. *The reins* are oft put for earnest desires or affections, whereof they are supposed to be the seat; as Job xxxviii. 36; Prov. xxiii. 16. And men are oft in Scripture said to be *consumed* or *eaten up*, or the like, by ardent affections; as Psal. lxix. 9; lxxxiv. 2; cxix. 81, 82; John ii. 17.

28 But ye should say, °Why persecute we him, ‖ seeing the root of the matter is found in me?

° ver. 22. ‖ Or, *and what root of matter is found in me?*

But; or, *therefore;* because this is my case, and my faith and hope in God. *Ye should say:* so the future is used potentially, as it is Obad. 12; and the sense is, it would become you; or, it is your duty upon this account to say. Or, *you will say*, i. e. either, 1. I hope you will say so, and that you will be more moderate in your censures and expressions concerning me, as being convinced and sweetened by this sincere and solemn profession of my faith and hope. Or, 2. Peradventure you will say, to wit, by way of excuse for yourselves. *Why persecute we him?* so it is a correction of themselves. Seeing things are thus with him, we are blameworthy, that we have persecuted him with such bitter invectives, and we will do so no more. Or, *wherein* or *how* (for so that particle is sometimes used, as the learned observe) *do we persecute him*, as he chargeth us, ver. 22. He accuseth us falsely, and without cause given on our parts. So it is an apology for their hard speeches against him, which Job puts into their mouths as their exception to his charge, which he mentioned ver. 22, and upon that occasion falls into a most serious and pathetical exclamation, ver. 23, 24, and into a most solemn declaration of his faith in God his Redeemer, ver. 25—27; and after that digression he resumes the former matter, and here propounds an objection, to which he gives a severe answer, which may seem to suit much better with this than with the former exposition.

Seeing the root of the matter is found in me. These words contain either, 1. A motive or reason why they should correct themselves for persecuting him, and desist from it; *because*, saith Job, *the root of the matter*, or *word*, *is in me.* The *root* notes the occasion, or the foundation, or the truth and substance of a thing. And by this *matter* or *word* may be meant either, 1. That famous profession of his faith and confidence in God, ver. 25—27, which, saith he, I have not uttered vain-gloriously or hypocritically, but from my very heart, wherewith I believe what I have spoken with my mouth, as is said upon another occasion, Rom. x. 9, 10. This word or faith is rooted in mine heart, as it should be, Matt xiii. 21; Col. ii. 7. I am no hypocrite, as you asperse me, but an upright person, having a root of true religion in me; which therefore should allay your censures, and make you willing to bear with some circumstantial defects or mistakes in my discourses, or miscarriages, into which my passion and pain might transport me, and make you repent of your cruel usage of a truly good man. But although Job had this root in his heart, yet this was doubted of, and not discernible by, Job's friends, and therefore could be no argument to them. Possibly it might be better to understand by this *root of the word*, to wit, of God's word, which is oft called *the word*, by way of eminency, the foundations or fundamental truths of Divine doctrine which Job held; as appeared by this glorious confession, howsoever he might err in the matter of controversy with them; which being a difference in lesser things, they should mildly have borne with it, and not aggravated it and traduced him, as if thereby he had renounced God, and the very principles of religion, as they did. Or, 2. The word or thing under debate among them. So the sense may be this, *the root* or truth of *the thing* debated by us *is with me*, i. e. is on my side. Your discourses and arguments have no truth nor solidity in them as mine have. You speak whatever cometh into your minds and mouths; but my discourses are rooted and grounded upon sound knowledge and deep consideration. But this was no convincing answer; for they could easily retort the same thing upon him again, and their affirmation might seem as good as his; for it was only a begging of the thing in question. Or rather, 2. A defence of themselves, and of their former sharp and severe discourses, which Job called persecution, ver. 22. And having made a short, but vehement and important, digression, ver. 23, &c., he returns to the main question between them here; and the sense of this verse (with submission to better judgments) seems to me to be plainly this, *But ye will say*, i. e. I know will object against my charge, *How*, or

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wherein, or *why do we persecute him?* Why doth he charge us with so black a crime; *seeing*, or *for*, (as *vau* is oft used,) *the root*, i. e. the foundation, or cause, or occasion of the *word*, i. e. of those words or passages of ours which are so ill taken, or *of the matter*, i. e. of the thing now debated among us, *is in me*; i. e. Job gives the occasion to it by his boisterous passions and wicked expressions against God, which we neither can nor ought to endure, but are to be sharply reproved. And so this verse contains their objection or apology, which Job puts into their mouths, to which he makes a sharp and suitable reply in the following verse.

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, [p] that ye may know *there is* a judgment.

[p] Ps. 58. 10, 11.

Of the sword, i. e. of some considerable judgment to be inflicted on you, which is called *the sword*; as Deut. xxxii. 41, and oft elsewhere. Do not please yourselves with such pretences and crafty evasions, as if the blame were wholly in me, not in you: God will not be mocked by you; he sees and will punish your most unrighteous and uncharitable judgment of me, and dealing with me. *Wrath bringeth the punishment of the sword*: for that *wrath* or *fury* which is in your hearts, and breaks out of your lips against me, doth deserve, and will certainly bring upon you, *the punishment* (Heb. *punishments* or *iniquities*; but *iniquity* is oft put for *punishment*) *of the sword*, i. e. a dreadful judgment from God. Or without any supplement, except that which is generally understood, *for wrath* (that sin of wrath or rage against a man, especially against one in affliction) is *an iniquity* (Heb. *iniquities*, the plural number being used by way of aggravation; as Psal. lxxiii. 22, and elsewhere: or, of *the iniquities*; the Hebrew prefix *mem* being here understood, as it is in many other places) *of the sword*, i. e. one of those iniquities which use to be, or are fit to be, punished by the sword, i. e. by some eminent judgment; as Job xxxi. 11, *an iniquity of the judges*, is *an iniquity to be punished by the judges*, as our translation hath it. *That ye may know*: the sense is either, 1. This admonition I now give you, that you may know it in time, and for your good, that you may seriously consider and prevent it. Or, 2. This judgment will come upon you, that you may be taught by your own sad and costly experience what you would not learn without it. *That there is a judgment*, i. e. that there will be a time of judgment, when God will call men to an account for all their hard speeches and miscarriages, and particularly for their rash and uncharitable censures of their brethren, Matt. vii. 1; Rom. xiv. 4; James iv. 11, either in this life, or at that last and dreadful day of the general resurrection (of which he spoke ver. 25, &c.) and judgment. God sees, and observes, and will judge all your words and actions, and therefore do not flatter yourselves with vain hopes of impunity.

CHAP. XX.

Zophar's answer: the state and portion of the wicked, notwithstanding for a time he may prosper and flourish.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* † I make haste.

† Heb. *my haste is in me.*

Therefore; for this thy severe sentence and denunciation of God's judgments against us, chap. xix. 29, which much more justly belongs to thyself, and is actually executed upon thee; and because of thy reproaches, as it followeth, ver. 3. *My thoughts cause me to answer*: I thought to have troubled myself and thee with no further discourses, considering how exceptious and incorrigible thou art; but *my thoughts* or consideration of thy reproachful words force me to break silence, and *to answer* thee as the matter requires. *For this I make haste*; I speak sooner than I intended, because I am not able to contain myself longer, and fear lest I should forget what is in my mind. Possibly he interrupted Job when he was proceeding further in his discourse; or he prevented some of his brethren who made an offer to speak.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

I have heard from thy mouth. Or, *Shall I hear*, to wit, with patience, and without a reply? Who can endure it? *The check of my reproach*, i. e. thy shameful and opprobrious reproofs of us, as if we and all thy friends were void of all humanity and natural affection towards thee, and were haters, and cruel persecutors, and even devourers of thee, chap. xix. 19, 22; and as if we were guilty of most heinous crimes, and might expect God's vengeance upon us. *The spirit*, i. e. my soul or mind. *Of my understanding*, or, *because of* (for so the Hebrew *mem* oft signifies) *my understanding*, i. e. out of, or because of, that certain knowledge which I have of this matter from study and experience; I have not spoken, and I shall not speak, out of ignorance, or prejudice, or passion and rage against Job, as he asperseth us, but only what I evidently know, and yet hope that I can and shall convince thee of. *Causeth me to answer*, i. e. forceth me to speak. Or, *answereth for me*, i. e. either vindicates me against thy calumnies, or suggesteth an answer to me.

4 Knowest thou *not* this of old, since man was placed upon earth,

i. e. *This* which I am now about to say. How canst thou, *thou*, I say, who pretendest to such an exact and universal knowledge of men and things, be ignorant of so notorious a thing, which wicked men sensibly feel, and good men diligently observe, and all men are forced to acknowledge, one time or other? *Of old*, i. e. from the experience of all former ages. *Since man was placed upon earth*, i. e. since the world was made, and there were any men to observe God's government of it.

5 [a] That the triumphing of the wicked *is* † short, and the joy of the hypocrite *but* for a moment?

[a] Ps. xxxvii. 35, 36. † Heb. *from near.*

Is short, Heb. is *from near*, i. e. from or for a little time: they have not long enjoyed it, and it will shortly vanish. *The joy of the hypocrite*: this he adds by way of reflection upon Job, who though he did clear himself from gross wickedness, yet might be guilty of deep hyprocrisy.

6 [b] Though his excellency mount up to the heavens, and his head reach unto the † clouds;

[b] Is. xiv. 13, 14, Obad. 3, 4. † Heb. *cloud.*

Though he be advanced to great dignity and authority in the world.

7 *Yet* he shall perish for ever [c] like his own dung: they which have seen him shall say, Where *is* he?

[c] Ps. xxxvii. 20.

Like his own dung; which men cast away with contempt and abhorrency. Compare 1 Kings xiv. 10; 2 Kings ix. 37. *They which have seen him*, with admiration at his felicity. *Where is he?* i. e. he is no where to be found; he is utterly lost and gone.

8 He shall fly away [d] as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

[d] Ps. xxxvii. 36, & xc. 5.

As a dream; which for the present makes a great show and noise, and highly affects the fancy, but hath nothing solid nor permanent in it; for as soon as the man awakes all vanisheth, and the remembrance of it is quickly lost. *Shall not be found*; the man will be utterly lost and gone, together with all his riches and glory. *As a vision of the night*; which appears to a man in the night and in his sleep.

9 [e] The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

[e] Job vii. 8, 10, Ps. xxxvii. 10, & ciii. 16.

i. e. It shall not acknowledge nor contain him. A figure called *prosopopœia*, as Job vii. 10. Or, *neither shall it* (i. e. the eye last mentioned) *behold him any more* in *his place*.

10 ‖ His children shall seek to please the poor, and his hands [f] shall restore their goods.

‖ Or, *The poor oppressed shall please his children.* [f] ver. 18.

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Shall seek to please the poor; either, 1. To get some small relief from them in their extreme necessity. Or rather, 2. Lest they should revenge themselves of them for the great and many injuries which their father did them, or seek to the magistrate for reparations. *His hands shall restore their goods,* by the sentence of the judge, to whom the oppressed poor will appeal, notwithstanding all their entreaties and endeavours to dissuade them from so doing.

g ch. 13. 26. Ps. 25. 7.
h ch. 21. 26.

11 His bones are full *of* [g]*the sin* of his youth, [h]which shall lie down with him in the dust.

His bones, i. e. his whole body, even the strongest parts of it, which may seem most remote from danger. *Of the sin of his youth,* Heb. *of his youth,* i. e. of his youthful pleasures and lusts, by a metonymy of the subject. And this may be understood either, 1. Of the sins themselves, that he shall persevere in his youthful lusts even in old age, and shall die without repentance. Or rather, 2. Of the punishment of his sins, of which he is speaking both in the foregoing and following verses. He shall feel the sad effects of those sins in his riper years, as riotous sinners commonly do; and, as it follows, attended him to his grave. Or, *with his secret* ways or sins, as others render it; whereby he possibly intimates that Job, though he appeared righteous before others, yet was guilty of some secret wickedness, for which God was now reckoning with him.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

In his mouth, i. e. to his taste, though it greatly please him for the present. *Though he hide it under his tongue;* as an epicure doth a sweet morsel, which he is loth to swallow, and therefore keeps and rolls it about his mouth that he may longer enjoy the pleasure of it: though he be highly pleased with his lusts, and cleave to them in hearty love, and resolve to hold them fast, and improve them to the greatest delight and advantage.

† Heb. *in the midst of his palate.*

13 *Though* he spare it, and forsake it not; but keep it still †within his mouth:

Though he spare it, i. e. will not part with it; or gratify and obey it, instead of subduing and mortifying it. *Keep it still within his mouth,* to suck out all the sweetness or benefit of it, though it be very delightful to him.

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

Turned into another nature or quality, from sweet to bitter. *The gall of asps,* i. e. exceeding bitter and pernicious. Gall is most bitter; the gall of serpents is full of poison, which from thence is conveyed to their mouths by veins, as Pliny observes; and the poison of asps is most dangerous, and within a few hours kills without remedy.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

He shall vomit them up again, i. e. be forced to restore them with great shame and torment, as gluttons sometimes do loathe, and with grief and pain cast up, that meat which they have eaten and swallowed down with much greediness and delight. If no man's hand can reach him, God shall find him out, and punish him severely.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

That which he hath greedily and industriously sucked in as pleasant and wholesome nourishment, shall in the issue be as ungrateful and destructive to him as the *poison* or *head* (for the Hebrew word signifies both, and the poison lies in the head) *of asps* would be to one that sucketh it. *The viper's tongue,* together with its teeth, in which the poison lurks, which it conveys by biting a man.

i Ps. 36. 9. Jer. 17. 6.
‖ Or, *streaming brooks.*

17 He shall not see [i]the rivers, ‖the floods, the brooks of honey and butter.

Not see, i. e. not enjoy, as that word is oft used; as Psal. cvi. 5; Eccles. ii. 1. *The brooks of honey and butter;* that abundant satisfaction and comfort, (oft signified by these or such-like metaphors; as Psal. xxxvi. 8; xlvi. 4; Isa. vii. 15, 22; xli. 18,) either which he promised to himself from that great estate which he had got by deceit and oppression, or which good men through God's blessing may and commonly do enjoy.

18 That which he laboured for [k]shall he restore, and shall not swallow *it* down: †according to *his* substance *shall* the restitution *be,* and he shall not rejoice *therein.*

k ver. 10, 10.
† Heb. *according to the substance of his exchange.*

That which he laboured for, Heb. *labour,* i. e. the goods which were gotten with labour; either, 1. By the labour of others; or rather, 2. By his own labour; which may relate as well to the goods of others, which he got not without pains and difficulty; or to his own goods honestly gotten by the sweat of his brows. And this is an aggravation of his misery, that he was forced to restore not only other men's goods which were in his hands, but his own also, to make reparation for their damages. *Shall not swallow it down,* to wit, so as to hold it; for otherwise he did swallow it, but withal did speedily vomit it up again, ver. 15, which was as if he had not swallowed it. He shall not possess it long, nor to any considerable purpose. *According to his substance shall the restitution be,* i. e. he shall be forced to part with all his estate to make compensation for his wrongs done to others. *He shall not rejoice therein,* i. e. he shall not enjoy what he hath gotten, because it shall be taken from him.

19 Because he hath †oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

† Heb. *crushed.*

By his oppression he brought men to utter poverty, and then forsook or left them in that forlorn estate, affording no mercy nor help to them. Or, some he made poor by his oppression, and others that were poor he suffered to perish for want of that relief which he should and might have afforded them; which is a crying sin in God's sight, and one of those sins for which God destroyed Sodom, Ezek. xvi. 49, and therefore fitly mentioned here as one of the sins for which God punished this wicked man. Or, *he oppresseth* and *leaveth poor,* as Broughton renders it. *An house which he built not,* i. e. which was none of his. Heb. *he hath violently taken away an house, and* (or *but*) *did not build* (or *repair,* as *building* is oft used) *it,* to wit, that house for his own use, i. e. he did not build or possess that house, as he intended to do, but was cut off by God's hand before he could enjoy the fruit of his oppressions.

l Eccles. 5. 13, 14.
† Heb. *know.*

20 [l]Surely he shall not †feel quietness in his belly, he shall not save of that which he desired.

He shall not feel quietness in his belly, i. e. he shall have no peace nor satisfaction in his mind in all his gains, partly because of his perpetual fears and expectations of the wrath of God and man, which his guilty conscience knoweth that he deserves; and partly because they shall be speedily taken away from him. He still continueth the metaphor of a glutton, whose belly is not quiet until it hath vomited up that wherewith he had oppressed it. *Of that which he desired,* i. e. any part of his good and desirable things, but he shall forfeit and lose them all.

‖ Or, *There shall be none left for his meat.*

21 ‖There shall none of his meat be left; therefore shall no man look for his goods.

None of his meat be left for his own future use; but he shall be stripped of all. *Therefore shall no man look for his goods;* it being publicly known and observed that he was totally ruined, none of his kindred or friends shall trouble themselves to seek for any relics of his estate, as is usually done after men's deaths. But this verse is and may be rendered otherwise, *There shall none be left for his meat,* (i. e. he shall leave no heir who shall possess or enjoy his goods,) *because,* (for so the Hebrew particle *al-chen* is oft used; as Gen. xxxviii. 26; Numb. xiv. 43; Psal. xlii. 7; Jer. xlviii. 36) *none of his goods shall remain,* either for his heir or any other; all shall be utterly lost.

‖ Or, *troublesome.*

22 In the fulness of his sufficiency he shall be in straits: every hand of the ‖wicked shall come upon him.

In the fulness of his sufficiency he shall be in straits; in

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the height of prosperity and abundance he shall be distressed and tormented, either by the horrors of an unquiet mind and guilty conscience, which makes him every moment expect Divine vengeance to fall upon his head; or rather, because of the sudden and unexpected assault of other men combining against him, and spoiling all his goods, as it follows. *Every hand of the wicked*, who lives by injury and the spoiling of others, and by God's providence are directed to fall upon him. Or, *of the labourer*, whose wages possibly he hath detained; or, *of such as are in trouble* or *misery*, as this word signifies, Job iii. 20, who may jointly invade him, either because their necessity tempts and drives them to spoil others; or rather, because they were such as had been brought into their calamity by his oppressions, and therefore now take reparations from him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him [m] while he is eating.

m Num. 11. 33. Ps. 78. 30, 31.

When he is about to fill his belly, i. e. when he hath enough and abundance to satisfy all his appetites, and shall design to take the pleasure of all his gains, and to spend his days in epicurism and sensuality. *God;* who is oft understood in this book where he is not expressed; and so he is here, as appears from the following words, because there is no other person here expressed who was to inflict these evils upon him, and because they are said to be *rained* down *upon him;* which implies their coming from Heaven, or from God. *The fury of his wrath;* some dreadful and destructive judgment. *Shall rain it upon him.* This phrase notes both the author of his plagues, God, and the nature and quality of them, that they shall come upon him like rain, i. e. with great vehemency, and so as he cannot prevent or avoid it. *While he is eating;* as it fell upon thy sons, chap. i. 18, 19. Compare Psal. lxxviii. 30, 31.

n Is. 24. 18. Jer. 48. 43. Amos 5. 19.

24 [n] He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

From the iron weapon, i. e. from the sword or spear; and so shall think himself out of danger. *The bow;* an arrow shot out of a bow. A distant place and unknown hand shall unexpectedly fall upon him; so that he shall only go from one danger to another. *Of steel;* which is of great strength, and therefore sendeth forth the arrow with greater force. Compare Psal. xviii. 34. Or, *of brass*, as the word properly signifies; which the ancients did so temper and harden, that their bows were commonly made of it. *Shall strike him through*, i. e. mortally wound him.

25 It is drawn, and cometh out of the body; yea, [o] the glittering sword cometh out of his gall: [p] terrors *are* upon him.

o ch. 16. 13.
p ch. 18. 11.

It is drawn; either, 1. A sword, which may be understood out of this Hebrew verb, which is for the most part used of that weapon, as Numb. xxii. 23, 31; Judg. viii. 20, &c., and out of the following branch of the verse. Or, 2. The arrow last mentioned, which had entered into his body, and now was drawn out of it either by himself, or by some other person, as is frequent in that case, if peradventure he might be cured. *Out of the body;* or, *out of his body*, i. e. the body of the wounded man; as appears both by the next clause of the verse, which is added to explain the former; where it is *out of his gall;* and from the use of this Hebrew word, which signifies a man's body or carcass, as Judg. xiv. 8; 1 Sam. xxxi. 12; Isa. v. 25; Nah. iii. 3. *The glittering sword:* the word properly signifies *lightning*, and thence a *glittering weapon*, the bright sword or spear, as Deut. xxxii. 41; Ezek. xxi. 10, 15; Nah. iii. 3; Hab. iii. 11; whereby it is implied that he was doubly wounded; first, by the arrow, and then, to make more sure work, with the sword or spear thrust into him. But the word may as well signify *the bright* and sharp *point of an arrow*, of which he spoke hitherto; and having in the general said that it *came out of his body*, now he determines the part of the body, *the gall;* which showeth that the wound was both deep and deadly, as they are in that part. It is probable he mentions this in reference to the like expression of Job, chap. xvi. 13. *Cometh out of his gall;* into which it had entered, and wherewith it was coloured. *Terrors are upon him*, to wit, the terrors of death, because he perceived by the tincture of his gall upon the weapon that his wound was incurable; or horrors of conscience, because he cannot live, and dare not die.

26 All darkness *shall be* hid in his secret places: [q] a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

q Ps. 21. 8.

All darkness, i. e. all sorts of miseries, both of soul, and body, and estate. *Shall be hid*, or, is *hid*, or *laid up*, to wit, by God for him. This phrase may note, that though it be not actually upon him, yet it is reserved and treasured up for him, and is kept as in a sure place, and shall infallibly overtake him. *In his secret places;* either, 1. In his *hid treasures*, as this very word signifies, Psal. xvii. 14. He treasures up wealth, and with God's wrath and curse. Or, 2. In those places where he confidently hopes to hide and secure himself from all evils and enemies; yet even there God shall find him out. Or, *for*, or *instead of*, (or *with*, for both ways the prefix *lamed* is oft used,) *his hid treasures. A fire not blown*, to wit, by man, but kindled by God himself, as that was, chap. i. 16. He thinks by his might and violence to secure himself from men, but God by his own immediate hand, or in some unknown and unexpected manner, will find him out. Some understand it of hell-fire; of which see Isa. xxx. 33. *With him that is left in his tabernacle*, i. e. with his posterity or family, who shall inherit his curse as well as his estate.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

The heaven shall reveal his iniquity, i. e. God shall be a swift witness against him by some extraordinary judgments: still he reflects upon Job's case, and the fire from heaven, chap. i. *The earth*, i. e. all creatures upon earth, shall conspire with God to destroy him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

The increase of his house; either, 1. His posterity; or rather, 2. His estate, got by the labour, and employed for the use, of his family. *Shall depart;* shall be lost or taken away from him. See 2 Kings xx. 17. *His goods shall flow away* like waters, to wit, swiftly and strongly, and so as to return no more. *The day of his wrath*, i. e. of God's wrath, when God shall come to execute judgment upon him.

29 [r] This *is* the portion of a wicked man from God, and the heritage †appointed unto him by God.

r chap. 27. 13. † Heb. *of his decree from God.*

From God; who like a wise master of a feast gives to every man his proper portion, and as a just judge distributes to him according to his deserts. *The heritage appointed unto him by God*, Heb. *the heritage* (i. e. the portion, as before; called here *a heritage;* partly to note the stability and assurance of it, that it is as firm as an inheritance to the right heir; and partly in opposition to that inheritance which he had gotten by fraud and violence) *of his word;* either, 1. Of God's word, i. e. which is allotted to him by the word or sentence of God. Or, 2. Of the wicked man's word, the reward of his speeches; which, like his actions, are and may well be presumed to be wicked and blasphemous, and many ways offensive to God: and he instanceth in his speeches rather than his actions, to meet with Job, who, though he had made some colourable excuses for his actions, yet was manifestly guilty of hard and sinful speeches against God, which he would hereby intimate that they were not such harmless and excusable things as Job pretended, as appeared by these severe judgments which they brought upon wicked men.

CHAP. XXI.

Job's reply: he complaineth not to man, in whose judgment he hath most reason to grieve; but exciteth their attention to convincing and amazing truths, 1—6. *The wicked prosper till in their pride they fear not God.* 7—15. *He purgeth himself from their counsel, and acknowledgeth that often their destruction from God is manifest, at least*

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in their children, 16—21. *God is righteous in both cases, and both are alike in their death*, 22—26. *The wicked are indeed reserved for destruction, but who dareth now withstand them? and in the grave they are at rest, whither all others follow them*, 27—34.

BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

Or, *this shall be your consolations*, i. e. I shall accept of your patient and diligent attention to me, instead of all those consolations which you owed to me in this condition, and which I expected from you.

3 Suffer me that I may speak; and after that I have spoken, [a]mock on.

a ch. 16. 10. & 17. 2.

Suffer me that I may speak without such interruption as you have given me, chap. xx. 2; and if I do not defend my cause with solid and convincing arguments, go on in your scoffs if you please.

4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be †troubled?

† Heb. *shortened.*

To man; or, *of man*; for the prefix *lamed* commonly signifieth both *to* and *of*. And this question implies a denial, or that his complaint is not to or of man, to wit, only, but to or of God; as is here sufficiently implied, and oft elsewhere expressed by Job in this book. So the sense seems to be either, 1. This, I do not make my moan or complaint unto, or expect relief from, you, or from any men, but from God only; and therefore you have reason patiently to hear me when I am pouring forth my complaints to God. Or rather, 2. This, Do I only complain, or have I reason to complain, only of you and your unmerciful carriage to me; or of men who have dealt barbarously with me? chap. i.; xxx. 1, 9, &c. Surely no; but my complaint is of God, and of his hard and severe dealing with me. It is he who hath alienated my friends' affections from me, and stirred up mine enemies against me. And though it hath been my chief care and business to please and serve him, yet he hath also set himself against me, and shot all his arrows into me. And therefore my expostulation with him (which here follows, ver. 7) is the more reasonable; and if you will hear me calmly and patiently, you will find that I have cause of complaining. *If it were so*, i. e. if my complaint were only of man, I have cause to be troubled. Or, *if* it be so, i. e. if I do not complain of man, but of God, it is no wonder if my spirit be greatly oppressed; and you ought to allow me the liberty of easing my troubled mind, and modestly pleading my cause before God. *Be troubled*, Heb. *be shortened*, or *straitened*, i. e. either grieved or vexed, as this word signifies, Exod. vi. 9; Numb. xxi. 4; Judg. x. 16; xvi. 16. The heart is enlarged by joy, and contracted by sorrow; as appears by philosophy and experience.

5 †Mark me, and be astonished, [b]and lay *your* hand upon *your* mouth.

† Heb. *Look unto me.* b Judg. 18. 19. ch. 29. 9. & 40. 4. Ps. 39. 9.

Consider what I am about to say concerning the wonderful prosperity of the worst of men, and the intolerable pressures of some good men, such as I have manifested and shall prove that I am, and it is able to fill you that are but spectators with astonishment and horror at the strange and mysterious course of Divine Providence herein; and therefore it is no wonder if I, who suffer such things from that God whom I have so faithfully served, am overwhelmed with the sense of it. *Lay your hand upon your mouth*, i. e. be silent, as this phrase is oft used, as chap. xl. 4; Prov. x. 32; Micah vii. 16; for shame forbear to vex me with your words: or, *you will lay*, &c.; the imperative being put for the future, as is usual. I am persuaded you will be silenced and convinced by what I shall say.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

When I remember what I have partly observed and partly felt of these things. The very remembrance of what is past fills me with dread and horror.

7 [c]Wherefore do the wicked live, become old, yea, are mighty in power?

c ch. 12. 6. Ps. 17. 10, 14. & 73. 3, 12. Jer. 12. 1. Hab. 1. 16.

He expostulates this matter partly with his friends, If things be as you say, how comes this to pass, &c.? partly with God himself, Wherefore doth the righteous God distribute things so unequally? *The wicked live*, to wit, long and happily; as *living* is oft taken, as Lev. xviii. 5; 1 Sam. x. 24; xxv. 6; Psal. xxxviii. 19; a painful and afflicted life being a kind of death, and oft so called, as Deut. xxx. 15, 19; Prov. xv. 10; xix. 16; 1 Cor. iii. 22; xv. 31. *Become old*, to wit, in their prosperous estate.

8 Their seed is established in their sight with them, and their offspring before their eyes.

Their seed; either, 1. The fruits of their ground; or rather, 2. Their children; as it is explained in the next branch of the verse, the words both here and there used being commonly so understood. *Their seed is established*, i. e. they multiply and prosper greatly. *In their sight*; which is a great addition to their happiness.

9 Their houses †*are* safe from fear, [d]neither *is* the rod of God upon them.

† Heb. are *peace from fear.* d Ps. 73. 5.

They neither fear nor feel any disturbance.

10 Their bull gendereth, and faileth not; their cow calveth, and [e]casteth not her calf.

e Ex. 23. 26.

11 They send forth their little ones like a flock, and their children dance.

Like a flock of sheep or goats, as the word signifies; in great numbers, and with sweet concord; which is a singular delight to them and to their parents.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They [f]spend their days ‖ in wealth, and in a moment go down to the grave.

f ch. 36. 11. ‖ Or, *in mirth.*

In wealth; *in good*, i. e. in the enjoyment of all the good things of this life, without any mixture of evil. They do not die of a lingering and tormenting disease, as I now and many other good men die, but suddenly and sweetly, like lambs; as is usually said in such cases.

14 [g]Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

g ch. 22. 17.

Therefore; because of their constant prosperity. Heb. *and*, or *yet*. Though God be so gracious to them, yet they say and do thus to him. *They say*; sometimes in words, but commonly in their thoughts and affections, and the language of their lives: see Psal. xiv. 1; xxxvi. 1, 2; Mal. iii. 14, 15; Tit. i. 16. *We desire not the knowledge of thy laws*, much less the practice.

15 [h]What *is* the Almighty, that we should serve him? and [i]what profit should we have, if we pray unto him?

h Ex. 5. 2. ch. 34. 9. i ch. 35. 3. Mal. 3. 14.

What excellency is there in him? and what advantage have we or can we expect from him?

16 Lo, their good *is* not in their hand: [k]the counsel of the wicked is far from me.

k ch. 22. 18. Ps. 1. 1. Prov. 1. 10.

Their good is not in their hand: this seems to be an answer to the foregoing question, and a confutation of that ungodly opinion and practice, ver. 14, 15. Wicked men (saith he) have no reason to neglect and reject God because of their prosperity, for *their good*, i. e. all their wealth and felicity, is not *in their hand*, i. e. it neither was obtained nor can be kept by their own might, but only by God's power and favour, upon whom they wholly depend for it. Or the sense is, Though they have riches, and power, and glory in their hands, yet *their* true and proper *good* is *not in their hand*, i. e. they are destitute of that in which their true happiness lies, to wit, in God's love and favour; and all the comforts which they enjoy are attended with God's wrath and curse, and therefore not to be envied by any man in his wits. *They say to God, Depart from us*, when indeed their true and only felicity consists in the enjoyment of him: compare Psal. iv. 6, 7. *The counsel of the wicked is far from me*; therefore I am far from approving their opinion, or following their course, or enjoying their prosperity, or desiring to partake of their delicates upon such terms.

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1 ch. 18. 6. ‖ Or, *lamp.*

17 [l]How oft is the ‖ candle of the wicked put out? and *how oft* cometh their

m Luke 12. 46. destruction upon them? *God* [m]distributeth sorrows in his anger.

How oft! this phrase notes either, 1. The rarity and seldomness of it. This, I confess, sometimes happens, but not oft. Or rather, 2. The frequency of it. I grant that this happens oft, though not constantly, as you affirm. And this seems best to agree both with the use of this phrase in Scripture, where it notes frequency, as Psal. lxxviii. 40; Matt. xviii. 21; Luke xiii. 34, and never seldomness; and with the foregoing words, as a reason why *the counsel of the wicked* was *far from him*, because they ofttimes pay dear for it in this life, and always in the next life; and with the following verses, wherein he discourseth largely, not of the prosperity of the wicked, (as he should have done, if the sense of these words were this, that such were but seldom afflicted,) but of their calamities. *The candle*, or *lamp*, i. e. their glory and outward happiness; as chap. xviii. 6; 2 Sam. xxi. 17; Psal. cxxxii. 17. *God distributeth:* God is manifestly understood out of the following words, this being God's work, and proceeding from God's anger.

n Ps. 1. 4. & 35. 5. Is. 17. 13. & 29. 5. Hos. 13. 3. † Heb. *stealeth away.*

18 [n]They are as stubble before the wind, and as chaff that the storm †carrieth away.

i. e. Their destruction shall be speedy, and certain, and irrecoverable.

‖ That is, *the punishment of his iniquity.* o Ex. 20. 5.

19 God layeth up ‖ his iniquity [o]for his children: he rewardeth him, and he shall know *it*.

God layeth up, to wit, in his treasures, Rom. ii. 5. *His iniquity*, or rather, *the punishment of his iniquity*, i. e. he will punish him both in his person and in his posterity. *He shall know it*, i. e. he shall live to see the destruction of his children.

p Ps. 75. 8. Is. 51. 17. Jer. 25. 15. Rev. 14. 10. & 19. 15.

20 His eyes shall see his destruction, and [p]he shall drink of the wrath of the Almighty.

His eyes shall see his destruction, i. e. he shall be destroyed; as *to see death*, is to die, Psal. lxxxix. 48; Heb. xi. 5; and *to see affliction*, or *any kind of evil*, is to feel it, Psal. xc. 15; Lam. iii. 1; and *to see good*, is to enjoy it, chap. vii. 7; ix. 25; Psal. xxxiv. 12. Or this phrase may be emphatical, he shall foresee his ruin hastening towards him, and not be able to prevent or avoid it; he shall sensibly feel himself sinking and perishing; which aggravates his misery. *He shall drink;* not sip or taste, but *drink;* which word commonly notes the abundance of the thing spoken of.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

What pleasure hath he in his house after him? or, *for what desire*, or *care*, or *study hath he* for or *concerning* (as *beth* is oft used) *his house*, i. e. his children? When he is dead and gone, he cares not what becomes of his children, as irreligion commonly makes men unnatural; he is not concerned nor affected with their felicity or misery. See chap. xiv. 21. And therefore God doth punish both him and his children whilst he lives, ver. 19, 20. Or thus, What delight can he take in the thoughts of the glory and happiness of his posterity, when he finds that he is dying a violent and untimely death? So this is a further proof that this man is neither happy in himself, nor with reference to his posterity. *When the number of his months is cut off in the midst;* when that number of months, which by his constitution and the course of nature he might have lived, is diminished and cut off by the hand of violence.

q Is. 40. 13. & 45. 9. Rom. 11. 34. 1 Cor. 2. 16.

22 [q]Shall *any* teach God knowledge? seeing he judgeth those that are high.

Knowledge, i. e. discretion, or how to govern the world. For so you do, whilst you tell him that he must not sorely afflict the godly, nor give the wicked much and long prosperity here. *He judgeth those that are high;* either, 1. The highest persons, whether in earth, as the greatest kings; or in heaven, as the angels: he *judgeth* them, i. e. he exactly knows them, and accordingly gives sentence concerning them, as he sees fit; and therefore it is great folly and presumption in us to direct or correct his judgments. Or, 2. Those things that are high, and deep, and far out of our reach, as God's secret counsels and judgments are.

† Heb. *in his very perfection*, or, *in the strength of his perfection.*

23 One dieth †in his full strength, being wholly at ease and quiet.

One, to wit, either, 1. One of these wicked men, of whose condition he is here speaking. Or, 2. Any one man, whether good or bad. *In his full strength;* in a state of perfect health, and strength, and prosperity; all which this phrase implies.

‖ Or, *milk-pails.*

24 His ‖ breasts are full of milk, and his bones are moistened with marrow.

His breasts: the Hebrew word is not elsewhere used, and therefore it is diversely translated; either, 1. *Breasts.* But that seems very improper here, because men's breasts do not use to be filled with milk. Or, 2. *Milk-pails.* But their fulness is common, and no sign of eminent plenty, which is here designed. Besides, the following branch, which in Job and elsewhere frequently explains the former, implies that it signifies some part of man's body, as all the ancient interpreters render it; either the *sides*, as some of them have it; or *the bowels*, as others. But for the following *milk* they read *fat;* the Hebrew letters being exactly the same in both words; and the Hebrews by the name of *milk* do oft understand *fat*. *His bones are moistened with marrow;* which is opposed to the *dryness of the bones*, Job xxx. 30; Psal. cii. 3, which is caused by old age, or grievous distempers or calamities.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

Another; either, 1. Another wicked man. Or, 2. Any other man promiscuously considered, either good or bad. So hereby he shows how indifferently and alike God deals the concerns of this life to one and another, to good and bad. So he shows that there is a great variety in God's dispensations; that he distributes great prosperity to one, and great afflictions to another no worse than he, according to his wise but secret counsel. *In the bitterness of his soul*, i. e. with heart-breaking pains and sorrows. *Never eateth with pleasure*, i. e. hath no pleasure in his life, no, not so much as at meal-time, when men usually are most free and pleasant.

r Ch. 20. 11. Eccles. 9. 2.

26 They shall [r]lie down alike in the dust, and the worms shall cover them.

All these worldly differences are ended by death, and they lie in the grave without any distinction, till the time of general resurrection and judgment comes. So that no man can tell who is good, and who is bad, by any events which befall them in this life.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

I know your thoughts; I perceive what you think, and will object, and say for your own defence. *The devices*, or, *evil thoughts;* for so this word is oft used, as Prov. xii. 2; xiv. 17; xxiv. 8; Isa. xxxii. 7. *Wrongfully imagine*, or *wrest*, or *violently force*. For they strained both Job's words, and their own thoughts, which were biassed by their prejudice and passion against Job. *Against me;* for I know very well that your discourses, though they be of wicked men in the general, yet are particularly levelled at me.

s Ch. 20. 28. † Heb. *the tent of the wicked*, or, *the tents of the wicked.*

28 For ye say, [s]Where *is* the house of the prince? and where *are* †the dwelling places of the wicked?

Ye say, to wit, in your minds. *Where is the house of the prince?* i. e. it is no where, it is lost and gone. This is spoken either, 1. Of Job, or his eldest son, whose house God had lately overthrown. Or rather, 2. In general of wicked princes or potentates, as the following answer showeth. So the meaning of the question is, that it was apparent from common observation, that eminent judgments, even in this life, were sooner or later the portion of all ungodly men. *Where are the dwelling-places of the wicked?* which is added to limit the former expression, and to show that he spoke only of wicked princes.

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29 Have ye not asked them that go by the way? and do ye not know their tokens,

These are the words, either, 1. Of Job's friends, who thus continue their former discourse by a second inquiry; or rather, 2. Of Job himself, who answers one question with another. You may learn this, which is the matter of our debate, to wit, that good men are oft afflicted, and that wicked men do commonly live and die in great prosperity, and are not punished in this world, even from *them that go by the way*, i. e. either from travellers, who having seen and observed many persons, and places, and events, are more capable judges of this matter; or from any person that passeth along the high-way, from every one that you meet with. It is so vulgar and trivial a thing, that no man of common sense is ignorant of it. *Their tokens*, i. e. the examples, or evidences, or signs of this truth, which they that go by the way can produce. They will show here and there in divers places the goodly houses, and castles, and other monuments of power and dignity which wicked potentates have erected, and to this day do possess, and in which divers of them live and die. He alludes here to those *tokens* which are set up in high-ways for the direction of those who travel in them.

t Prov. 16. 4. 2 Pet. 2. 9. † Heb. *the day of wraths.*

30 †That the wicked is reserved to the day of destruction? they shall be brought forth to † the day of wrath.

That the wicked, &c.: this is the thing which they might learn of passengers. *Reserved*; or, *withheld*, or *kept back*, to wit, from falling into common calamities, though in truth he be not so much kept from evil as kept for evil; he is reserved from a less, that he may be swallowed up in a greater misery; as Pharaoh was kept from the other plagues, that he might be drowned in the sea. *They shall be brought*: he speaketh of the same person; only the singular number is changed into the plural, possibly to intimate, that although for the present only some wicked men were punished, yet then all of them should suffer. *Shall be brought forth*, to wit, by the conduct of God's providence and justice, as malefactors are brought forth from prison to judgment and execution, though they be brought to it slowly, and by degrees, and with some kind of pomp and state, as this word signifies. *To the day of wrath*; Heb. *to the day of wraths*, i. e. of special and extraordinary wrath; either to some terrible and desolating judgments, which God sometimes sends upon wicked princes or people; or to the day of the last and general judgment, which is called in Scripture *the day of wrath*; for the day of the general resurrection and judgment was not unknown to Job and his friends, as appears from chap. xix. 25, &c., and other passages of this book.

u Gal. 2. 11.

31 Who shall declare his way u to his face? and who shall repay him *what* he hath done?

His way, i. e. his wicked course and actions, and whither they lead him. His power and splendour is so great, that scarce any man dare reprove him for his sin, or show him his danger. *To his face*, i. e. plainly, and whilst he lives, as the same phrase is used, Deut. vii. 10. *Who shall repay him what he hath done?* no man can bring him to an account or punishment.

† Heb. *graves.* † Heb. *watch in the heap.*

32 Yet shall he be brought to the † grave, and shall † remain in the tomb.

Yet, Heb. *and*. The pomp of his death shall be suitable to the glory of his life. *Shall he be brought*, with pomp and state, as the word signifies. *To the grave*, Heb. *to the graves*, i. e. to an honourable and eminent grave; the plural number being oft used emphatically to note eminency, as Job xl. 10; Prov. i. 20; Lam. iii. 22. He shall not die a violent, but a natural death, and shall lie in the bed of honour. *Shall remain in the tomb*, Heb. *shall watch* (i. e. have a constant and fixed abode, as watchmen have in the watching-place) *in the heap*, i. e. in his grave, which is called *a heap*, either because the earth is there heaped up, or because it was adorned with some pyramid or other monument raised up to his honour. His body shall quietly rest in his grave or monument, where he shall be embalmed and preserved so entire and uncorrupted, that he might rather seem to be a living watchman, set there to guard the body, than to be a dead corpse.

33 The clods of the valley shall be sweet unto him, and x every man shall draw after him, as *there are* innumerable before him.

x Heb. 9. 27.

Of the valley, i. e. of the grave, which is low and deep like a valley. *Shall be sweet unto him*; he shall sweetly rest in his grave, free from all cares, and fears, and troubles, chap. iii. 17, 18. *Every man shall draw after him*, Heb. *he shall draw every man after him*, to wit, into the grave; i. e. all that live after him, whether good or bad, shall follow him into the grave, i. e. shall die as he did. So he fares no worse herein than all mankind. He is figuratively said to *draw* them, because they come after him, as if they were drawn by his example.

34 How then comfort ye me in vain, seeing in your answers there remaineth † falsehood?

† Heb. *transgression.*

Why then do you seek to comfort me with vain hopes of recovering my prosperity if I repent, seeing your grounds are manifestly false, and common experience showeth that good men are very oft in great tribulation, while the vilest of men thrive and prosper in the world?

CHAP. XXII.

Eliphaz's answer: man's righteousness profiteth not God; nor can God fear man, 1—4. *He chargeth Job's misery on his sins*, 5—11; *which God beheld, and knew, nor could they be hid from him*, 12—14. *The wicked, and their misery*, 15—17. *If they prospered, he would not hold with them; but their destruction the righteous should laugh at*, 18—20. *He exhorteth Job to know God and his law, and return to him: he should grow rich: God shall be his defence, his joy and confidence*, 21—26. *If he would pray, God would hear; and his desire and purpose should stand*, 27—30.

THEN Eliphaz the Temanite answered and said,

a ch. 35. 7. Ps. 16. 2. Luke 17. 10. ‖ Or, *if he may be profitable*, doth ‖ good success help him *thereon?*

2 a Can a man be profitable unto God, ‖ as he that is wise may be profitable unto himself?

Be profitable unto God, i. e. add any thing to his perfection or felicity, to wit, by his righteousness, as the next verse shows. Why then dost thou insist so much upon thy own righteousness, as if thou didst oblige God by it, or as if he could not without injury afflict thee? who supposest thyself to be a righteous person, though indeed thou art not so, as he saith, ver. 5, 6, &c.; but if thou wert really so, God is not thy debtor for it. *As*; or, *because*; or, *but*; or, *yea rather*: so this latter clause is to be read without an interrogation, and the former with it. *He that is wise may be profitable to himself*: a wise or good man (for these in Scripture use are one and the same) doth much good to himself; he promotes his own peace, and honour, and happiness by his goodness; and having so great a reward for his virtue, God is not indebted to him, but he is indebted to God for it.

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

Any pleasure, i. e. such a pleasure as he needs for his own ease and contentment, without which he could not be happy, as appears by the foregoing and following words; for otherwise God is oft said to delight in the good actions of his people, to wit, so far as to approve and accept them. *That thou makest thy ways perfect*; that thy life is free from blemish, as thou pretendest, but falsely, as I shall show.

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

Will, or *doth*, or *would he reprove thee*, i. e. punish thee? For this word is frequently used of real rebukes or chastisements, as hath been oft noted. *For fear of thee*; because he is afraid, lest if he should let thee alone, thou wouldst grow too great and powerful for him, as princes

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ofttimes crush those subjects of whom they are afraid. Surely no. As thy righteousness cannot profit him, so thy wickedness can do him no hurt. Or, *for thy piety or religion*, which is commonly called by the name of *fear*. Doth he punish thee because thou fearest and servest him, as thou dost insinuate? No surely, but for thy sins, as it follows. *Will he enter with thee into judgment*, and condemn thee? to wit, for the reason last mentioned, as appears from the Hebrew text, where the words lie thus, *Will he for fear of thee reprove thee*, or *enter with thee into judgment?*

5 *Is* not thy wickedness great? and thine iniquities infinite?

Thy great sins are the true and only causes of thy misery. The words may very well be rendered thus, *Is not thy evil* (i. e. thy punishment or affliction, which is frequently expressed by this very word) *great, because* (the particle *and* being oft used causally, as it is Gen. xviii. 13; xxii. 12; xxiv. 56; Isa. xxxix. 1; lxiv. 5) *thine iniquities are infinite?* Are not thy calamities procured by and proportionable to thy sins? Thy own conscience tells thee they are so. And therefore thou hast no reason to accuse God, nor any person but thyself.

6 For thou hast [b]taken a pledge from thy brother for nought, and †stripped the naked of their clothing.

[b] Ex. 22. 26, 27. Deut. 24. 10, &c. ch. 24. 3, 9. Ezek. 18. 12.
† Heb. *stripped the clothes of the naked.*

For thou hast taken, or, *surely thou hast taken*. He speaks thus by way of conjecture, or strong presumption. When I consider thy grievous and unusual calamities, I justly conclude thou art guilty of all or some of these following crimes; and do thou search thine own conscience, whether it be not so with thee. *From thy brother*, i. e. either of thy neighbour, or of thy kinsman; which are both called by the name of *brother*. This is added to aggravate the offence. *For nought*, i. e. without sufficient and justifiable cause; which he might do many ways; either by taking what he ought not to take, Deut. xxiv. 6; or from whom he ought not, to wit, the poor, to whom he should give, Prov. iii. 27; or when and in such manner as he ought not, of which see on Deut. xxiv. 10, 11; or by keeping it longer than he should, as when the poor man's necessity requires it, or when the debt is satisfied, Ezek. xviii. 16. *Stripped the naked of their clothing;* either by taking their garment for a pledge, against the law, Exod. xxii. 26; or otherwise by robbing them of their rights, all other injuries being synecdochically comprehended under this. *Quest.* How could he strip the naked? *Answ.* He calls them *naked*, either, 1. Because they had but very few and mean clothes, such being oft called naked, as Deut. xxviii. 48; 1 Cor. iv. 11; James ii. 15. Or, 2. From the effect, because though he did not find them naked, yet he made them so. The like phrases we have Isa. xlvii. 2, *grind meal*, i. e. by grinding corn make it meal; Amos viii. 5, *falsifying the deceitful balances*, i. e. by falsifying making true balances deceitful. And so here, *to strip the naked*, is by stripping them to make them naked.

7 Thou hast not given water to the weary to drink, and thou [c]hâst withholden bread from the hungry.

[c] See ch. 31. 17. Deut. 15. 7, &c. Is. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42.

Surely thou hast been so hard-hearted as to deny a cup of cold water to those that needed and desired it. Water was ofttimes scarce and precious in those hot countries, and was appropriated to particular persons, without whose leave other persons might not take it. *To the weary*, i. e. to him who by reason of hard labour or travel is weary and thirsty. So this word is used Prov. xxv. 25. *From the hungry*, to whom it was due by God's law, Prov. iii. 27, which also was known to Job by the light of nature. Hereby he intimates the greatness of this sin of uncharitableness, by ranking it with heinous crimes; whereas Job (as he thought) esteemed it but a small fault, if any.

8 But *as for* †the mighty man, he had the earth; and the †honourable man dwelt in it.

† Heb. *the man of arm.*
† Heb. *eminent*, or, *accepted for countenance.*

Heb. *And*, or *but, the man of arm*, or *strength*, or *power, to him was the earth*, or *the land*, i. e. he had the firm possession or free enjoyment of it; which is meant either, 1. Of Job, of whom he speaks invidiously in the third person. The mighty man Job possessed, and enlarged, and enjoyed his estate without any compassion to the poor. Or rather, 2. Of other rich and potent men, who had the earth or land, either, 1. By Job's judicial sentence, which was generally given in favour of the rich, and against the poor; or, 2. By Job's kindness and courtesy. The rich were always welcome to him, his house was open to them, his land was before them, when the poor were driven away from his house and territories. *The honourable man dwelt in it;* either by thy sentence or permission he had a peaceable and sure possession of it. He repeateth the same thing in other words.

9 Thou hast sent widows away empty, and the arms of [d]the fatherless have been broken.

[d] ch. 31. 21. Is. 10. 2. Ezek. 22. 7.

Widows, whose helpless estate called for thy pity. Exod. xxii. 22; Deut. xxiv. 17, 19. *Away empty;* either by denying them that relief which their poverty required, or that right which their cause deserved; or by spoiling them of their goods, because thou knewest them to be unable to oppose thee, or to right themselves. *The arms*, i. e. all their supports, and comforts, and rights. A heinous sin, but falsely charged upon Job.

10 Therefore [e]snares *are* round about thee, and sudden fear troubleth thee;

[e] ch. 18. 8, 9. Isa. 8. 14.

For these and the like crimes. The cause of thy ruin is not secret from God's sovereign power, and unsearchable judgments, (as thou pretendest,) but plain and manifest, even thy own crying sins. *Snares are round about thee;* thou art encompassed with dangers and calamities. *Sudden fear:* beside thy present miseries, thou art tormented with the dread and expectation of further and sorer judgments.

11 Or darkness, *that* thou canst not see; and abundance of [f]waters cover thee.

[f] Ps. 69. 1, 2, 14, 15. Lam. 3. 54.

Darkness; either, 1. A darkness and confusion of mind so great that thou canst not discern the true cause and use of all thy sufferings. Or, 2. Grievous calamities, which are oft called *darkness*, which are such that thou canst see no way nor possibility of escaping. Either thou art troubled with *fear* of further evils, as it is said, ver. 10, or with the gross *darkness* of thy present state of misery. *Abundance of waters*, i. e. plenty and variety of sore afflictions, which are frequently compared to *waters*, as Psal. xviii. 16; lxix. 12; Isa. xliii. 2.

12 *Is* not God in the height of heaven? and behold †the height of the stars, how high they are!

† Heb. *the head of the stars.*

Is not God in the height of heaven? Surely he is; and from that high tower *he looketh down upon men*, Psal. xiv. 2, to behold, and govern, and recompense all their actions, whether good or bad. And therefore, O Job, thou art grossly mistaken, in thinking that all things in this lower world are managed by chance, and without any regard to justice, or to just men, and not by the wise and holy providence of God; for this is the genuine consequence of thy great principle, that good men suffer as deeply as any others, whilst the vilest of men are exalted and flourish. *Behold the height of the stars, how high they are;* yet God is far higher than they, and from thence can easily spy all men and things here below; as the highest places afford the best prospects.

13 And thou sayest, ‖[g]How doth God know? can he judge through the dark cloud?

‖ Or, *What.*
[g] Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7.

And, or, *therefore;* from this true and certain principle thou drawest this false and wicked conclusion. Or, yet notwithstanding this undeniable argument. *Thou sayest:* thou reasonest thus within thyself, as it may seem by thy discourses. *How doth God know?* i. e. God cannot discern, and therefore doth not mind things so far below him and distant from him. *Can he judge through the dark cloud*, i. e. through those immense and innumerable clouds which lie between the heaven and the earth, although our eyes see but few of them?

14 [h]Thick clouds *are* a covering to

[h] Ps. 18. 11, 12.

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him, that he seeth not; and he walketh in the circuit of heaven.

His conversation and business and delight is in the higher and heavenly world, which is worthy of his care, but he will not disparage nor burden himself with the care of this contemptible spot of earth; which was the opinion of many heathen philosophers, and, as they fancied, was Job's opinion also.

15 Hast thou marked the old way which wicked men have trodden?

Heb. *the way of antiquity.* i. e. of men living in ancient times, or former ages. By this *way* is here meant, either, 1. Their course or common practice; or, 2. Their end or success; as the *way* is taken, 1 Sam. ix. 6, 8; and as death, which is, and is called, *the end of all men*, Eccles. vii. 2, is also called *the way of all the earth*, Josh. xxiii. 14; 1 Kings ii. 2.

[1] ch. 15. 32. Ps. 55. 23. & 102. 24. Eccles. 7. 17. † Heb. *a flood was poured upon their foundation.* Gen 7. 11. 2 Pet. 2. 5.

16 Which [1] were cut down out of time, † whose foundation was overflown with a flood:

Out of time, i. e. before their time; who died a violent and untimely death. *Whose foundation was overflown with a flood;* who, together with their *foundation*, to wit, the earth, and all their supports and enjoyments in it, were destroyed by the general deluge; which doubtless was very well known to them, because they lived not long after it; and which was most proper for this argument. Or, *whose foundation*, i. e. all their power, and riches, and policy, upon which they build all their hopes and happiness, *was like a flood poured forth;* which made a great show and noise for a time, but speedily vanished and came to nothing.

[k] ch. 21. 14. [l] Ps. 4. 6. † Or, *to them.*

17 [k] Which said unto God, Depart from us: and [l] what can the Almighty do ‖ for them?

He reports Job's words, chap. xxi. 14, 15, (where they are explained,) but to a contrary purpose. Job alleged them to show that they prospered notwithstanding their professed wickedness, and Eliphaz produceth them to show that they were cut off for it.

[m] ch. 21. 16.

18 Yet he filled their houses with good *things:* but [m] the counsel of the wicked is far from me.

Yet it is true that for a time God did prosper them, as he did thee; which also was the aggravation of their sin, and that which hastened their ruin: but at last, and in due time, God cut them off in a tremendous and exemplary manner; as he will also do thee, if thou dost not repent. *But the counsel of the wicked is far from me;* he repeats Job's words, chap. xxi. 16, not without reflection and some kind of derision. Thou didst say so, but without sufficient reason, and against thy own principle, that God carries himself indifferently towards good and bad; but I, who have observed God's terrible judgments upon wicked men, have much more reason to abhor their counsels which had so sad an issue.

[n] Ps. 58. 10. & 107. 42.

19 [n] The righteous see *it*, and are glad: and the innocent laugh them to scorn.

The righteous see it; whom God oft spares in common calamities, and makes them to survive and see the destruction of the wicked; as Noah, Lot, &c. *Are glad;* not that they insult over or rejoice in the ruin of any men, but because they delight in the vindication of God's honour, and justice, and holiness, which is conjoined with the destruction of his enemies, and which is and ought to be dearer to them than all the interests of men. *The innocent laugh them to scorn;* they justly deride them, for their vain and yet strong confidences, which are now destroyed; and for their profane contempt of God and of his judgments, which now they feel; and for their deep and crafty counsels, which are now frustrated and turned against themselves.

‖ Or, *estate.* † Or, *their excellency.*

20 Whereas our ‖ substance is not cut down, but ‖ the remnant of them the fire consumeth.

Whereas; or, *when;* or, *seeing that;* or, *because;* for this Hebrew particle *im* is oft used for *chi*. And so the following words may contain the reason of the joy and laughter of the innocent, mentioned ver. 19, because when wicked men are destroyed, they are preserved; because *our substance*, i. e. our souls, and bodies, and subsistence, *was now cut down.* He should have said *their substance*, i. e. the substance of the righteous; but he changeth the person, and saith, *our substance;* either as including himself in the number of righteous persons, and thereby intimating that he pleaded the common cause of all such, whilst Job pleaded the cause of the wicked, as is elsewhere observed; or because he would hereby thankfully acknowledge some eminent and particular preservation given to him amongst other righteous men; or because he and his brethren were of the same substance with, and descended from the loins of, them whom God had miraculously preserved, when others round about them were cut off; as God had done for Abraham and his posterity, of which race these are conceived to have been. And a like change both of person and number we find Hos. xii. 4, *He found him* (i. e. Jacob) *in Beth-el, and there he spake with us*, i. e. with him, as representing us, and for all our good. *The remnant;* all that was left undestroyed in the general calamity. Or, *their excellency;* all their desirable and delectable things. *Of them*, i. e. of those who are opposed to the righteous, and in whose destruction the righteous rejoiced. *The fire*, to wit, of God's wrath: some dreadful judgment, either proper fire, possibly that which destroyed Sodom and Gomorrah, which such knowing and inquisitive persons could not be ignorant of, as a thing done near their times and places; or some other sore calamity; for such oft come under the name of *fire*. But this whole verse is and may be otherwise rendered, and that interrogatively. *Is not* (or rather, *was not*, the Hebrew prefix *he* being here understood, after the manner of the language, from ver. 15, where it is expressed) *our substance* (i. e. almost all our nature and kind) *cut off*, (almost all destroyed in the flood,) *and did not the fire consume a remnant of them*, i. e. of mankind, and of ungodly men, in Sodom and Gomorrah?

[1] That is, *with God.* [o] Is. 27. 5.

21 Acquaint now thyself ‖ with him, and [o] be at peace: thereby good shall come unto thee.

With him, i. e. with God, as appears both from ver. 23, where he is expressed, and from the nature of the thing, there being no other way to happiness. Renew thy acquaintance and converse with God by prayer, which thou hast restrained, chap. xv. 4, and repentance for all thy sins, and true humiliation under his hand, and hearty compliance with all his commands, and diligent care to serve and enjoy him; and be no longer estranged from God, as thou now art. *Be at peace:* this is either, 1. A promise, the imperative being put for the future of the indicative mood, *and so thou shalt have peace*, i. e. prosperity and happiness. Or rather, 2. A counsel or command; If God be an enemy to thee, as thou sayest he is, reconcile thyself to him by true repentance, and earnestly seek his favour and friendship, and do not provoke him further by thy false and wicked speeches of him, or by thy froward carriage to him: and whereas thou art full of unquietness and rage against God, learn to possess thy soul in patience, give over murmuring against him, and get a composed, and quiet, and submissive mind and heart; which is called *peace*, Judg. vi. 23; xix. 20; Isa. lvii. 21. Thus far is the command or exhortation; now followeth the promise. *Thereby*, i. e. by following these counsels. *Good shall come unto thee;* thou shalt be freed from all thy calamities, and enjoy all the happiness which thy heart can desire.

[p] Ps. 119. 11.

22 Receive, I pray thee, the law from his mouth, and [p] lay up his words in thine heart.

Take the law and rule whereby thou governest thy thoughts, and words, and whole life, not from profane heathens, whose opinion concerning God's providence thou hast embraced, nor from thy own vain imaginations or violent passions, which have led thee into thy present errors and miscarriages, but from God, and from his word, and from his law, which is written in thy own mind, and from the doctrines and instructions of the holy men of God, who are all of our mind in this matter. *Lay up his words in thine heart*, i. e. do not only hear them with thine ears, but let them sink into thy heart, being received there by hearty

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affection, and fixed by serious, and frequent, and practical consideration of them, Psal. cxix. 11; Matt. xiii. 9, &c.; Luke ii. 19, 51.

q ch. 8. 5, 6. & 11. 13, 14.

23 [q]If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

To the Almighty; or, *home to the Almighty;* or, *so as to reach to the Almighty,* and be joined to him. The Hebrew phrase is extraordinary, and emphatical, and implies a thorough and effectual turning not only from sin, (which a hypocrite may do in great part, at least for a time, upon carnal motives, and without any respect or love to God,) but also unto God, so as to love him, and cleave to him, and sincerely devote a man's self to his fear and service. And he expresseth it in this manner, because he thought Job to be a hypocrite, and therefore counselleth him to turn to God in another and better manner than he had done, to wit, with all his heart, and not feignedly. *Thou shalt be built up;* God, who hath pulled thee down in thy estate, and honour, and children, will repair thy ruins, and give thee more children, which is oft called *building;* as Gen. xvi. 2; Exod. i. 21; Ruth iv. 11; and bless thee with prosperity and happiness, as *building* signifies, Jer. xlii. 10; xxxi. 4. *Thou shalt put away iniquity far from thy tabernacles:* this may be either, 1. A condition, upon which God makes the following promises, If (which particle may be repeated out of the former part of the verse) *thou shalt put away,* &c., i. e. if thou shalt effectually purge thyself and family from all sin, and keep thyself and them, as far as thou canst, from all appearances and occasions of sin, which is the duty of all, and the practice of true penitents; whereby he seems to reflect upon Job, as if he had been faulty and negligent in the government of himself or children, notwithstanding his sacrificing for them, chap. i. Or rather, 2. A promise, because the conditions required had been expressed together, ver. 21, 22, and in the beginning of this verse, after which he comes to the promises, and begins with this, *thou shalt be built up,* and so proceeds to other promises; and therefore it seems not probable that he should return to the conditions again, and mix the conditions and promises together, which he hath so carefully separated in these verses. And so it is either, 1. A spiritual promise, If thou dost sincerely repent, God will give thee more grace effectually to reform thyself and family, according to that rule, *To him that hath shall be given.* Or, 2. A temporal promise, *Thou shalt put away iniquity,* or *injury,* or *perverseness,* (i. e. either perverse and injurious men; or God's judgments, or the punishments of thy sins; as iniquity is very oft used,) *far from thy tabernacles,* i. e. from all thy dwellings, and tents, and possessions; no hand of violence shall come near them, no evil plague shall come upon thy own habitation, or upon the habitations of thy children, as lately it did for thine and their sins.

r 2 Chron. 1. 15.
‖ Or, *as the dust.*

24 Then shalt thou [r]lay up gold ‖as dust, and the *gold* of Ophir as the stones of the brooks.

Gold; solid or choice gold, as the word signifies. *As dust,* i. e. in great abundance. Or, *upon the dust,* or *ground;* it shall be so plentiful, and therefore vile, that thou shalt not lock it up in chests and treasuries, but scatter it any where, and let it lie even upon the ground. *As the stones of the brook;* as plentifully as if the places of gold were but so many pebble stones, which are to be found in and near every brook. Or, *for the stones,* i. e. instead of them. Or, *in the rock,* or *among the rocks:* gold shall be so abundant, that thou mayst lay it any where, even upon or among the rocks.

‖ Or, *gold.*
† Heb. *silver of strength.*

25 Yea, the Almighty shall be thy ‖defence, and thou shalt have †plenty of silver.

God by his special and watchful providence shall protect thee from all dangers and calamities. Heb. *thy defences,* or *munitions.* One God shall keep thee as safely as many munitions. *Plenty of silver,* Heb. *silver of strength,* i. e. which by God's blessing shall be thy defence, Eccles. vii. 12. Or, *silver of heights,* i. e. high and heaped up like a mountain.

s ch. 27. 10. Is. 58. 14.

26 For then shalt thou have thy [s]delight in the Almighty, and [t]shalt lift up thy face unto God.

t Heb. lift.

For;—so this verse contains a reason why he might confidently expect all those former outward blessings, because he should have God's favour, which is the spring and foundation of them. Or, *surely,* or, *yea, moreover;* for this particle *chi* is sometimes used by way of aggravation, or amplification, as Gen. xlv. 26; 1 Sam. xiv. 41; Isa. vii. 9; xxxii. 13. And this suits very well here; yea, God will do greater things than these for thee. *Thou shalt have thy delight in the Almighty;* thou shalt find delight not only in these outward comforts, but also and especially in God, whose face shall shine upon thee; who shall give thee these things not in anger and wrath, as he doth to wicked men, but as pledges of his love and favour to thee, and of those greater and eternal blessings which he hath in store for thee; and accordingly thou shalt delight thyself in worshipping, enjoying, obeying, and serving God in and with all his mercies. *Shalt lift up thy face unto God,* i. e. look up to him by meditation and prayer, not as now thou dost, with horror and grief, which is signified by a dejected countenance, 2 Sam. ii. 22; Luke xviii. 13; but with cheerfulness and confidence, as this phrase oft notes, as Luke xii. 28. See on Job xi. 15.

u Psal. 50. 15. & 91. 15.

27 [u]Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

Hear thee, i. e. answer thy prayers, and not disregard them, and hide himself from thee, as now he doth. *Thou shalt pay thy vows,* i. e. thou shalt obtain those blessings for which thou didst make vows to God, and therefore, according to thy obligation, shalt pay thy vows to him. The antecedent is here supposed and understood out of the consequent.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

Thy purposes and designs shall not be disappointed, but effected and ratified by God; which is a great satisfaction. In all thy counsels, and courses, and actions, God shall give thee the light of his direction and governance, and of comfort and success; and thou shalt not be in such a dark and doubtful, and perplexed condition as now thou art.

† Heb. *the humble person.*

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and [x]he shall save †the humble person.

When men are cast down, Heb. *When they* (i. e. they who do this work. It is an indefinite and impersonal speech, which is very common in the Hebrew language) *shall cast down* or *overthrow;* either, 1. Proud and wicked men, as may be guessed by the opposition of the humble and innocent, who should be saved, whilst these were destroyed. So the sense is, When there shall come a general calamity, which shall sweep away all the wicked round about them. Or, 2. Thee, or thine; which pronoun is oft understood. So the sense is, When through God's permission thou shalt be brought into some trouble, which God sees fit for thee. *Thou shalt say* within thyself, with good assurance and confidence. *There is lifting up;* or, There shall be *lifting up,* either, 1. For them; if they repent and humble themselves, they shall be preserved or restored. And this thou wilt assure them of from thy own experience. Or, 2. For thee and thine; God will deliver thee, when others are crushed and destroyed. *And;* or, *for;* this particle being oft put causally, as hath been formerly noted. So the following words contain a reason why he might confidently say, that there would be such a lifting up for a person so humbled. *He,* i. e. God, *unto whom only salvation belongeth,* Psal. iii. 8. *Shall save;* either, 1. Eternally; or, 2. Temporally, to wit, from the evils here mentioned. *The humble person,* Heb. *him that hath low* or *cast-down eyes,* which phrase may here note, either, 1. Humility and lowliness of mind and disposition, as pride is oft expressed by *high* or *lofty looks,* as Psal. xviii. 27; ci. 5; cxxxi. 1; Prov. vi. 17. And so this is a tacit admonition and reproof for Job, whom for his confident justification of himself and his contemptuous expressions and censures concerning them, they judged to be guilty of intolerable pride of heart.

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Or, 2. Lowness of estate or condition, as James i. 10. So it notes him whose eyes and countenance are dejected by reason of his great troubles and miseries; as, on the contrary, prosperity makes persons lift up their eyes and faces.

‖ Or, *The innocent shall deliver the island*, Gen. 18. 26, &c.

30 ‖He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

He, i. e. God, as ver. 29, whose prerogative it is to give deliverances. *Shall deliver*, to wit, upon thy request, as the following clause showeth: God will hear thy prayers even for others, which is a great honour and comfort; and much more for thyself. *The island of the innocent;* not only thyself, when thou shalt become innocent and pure, but for thy sake he will deliver the whole *island* (or *country*, that word being oft used not only for such lands or countries as were separated from Canaan by the sea, as is commonly observed, but also for such as were upon the same continent with it, as appears from Gen. x. 5, &c.; Psal. lxxii. 10; xcvii. 1; Isa. xli. 5) in which thou dwellest. Or, *the guilty*, or *him that is not innocent;* for the word here rendered *island* is sometimes used for *not*, in Scripture, as 1 Sam. iv. 21; Prov. xxxi. 4. So the sense is, God will have so great a respect to thy innocency and purity, that for thy sake he will deliver those that belong to thee, or live with thee, or near thee, though in themselves they be sinful creatures, and ripe for destruction. See Gen. xviii. 32. *It is delivered*, to wit, the island; or, *he*, i. e. the guilty person. *By the pureness of thine hands*, i. e. by thy prayers proceeding from a pure heart and conscience. When thou shalt *lift up pure hands* to God in prayer, as it is expressed, 1 Tim. ii. 8; whereby as he asserts the prevalency of the righteous man's prayers with God for mercy, both for himself and others; and by this argument he persuadeth Job to repentance; so withal he allegeth this as an argument or evidence that Job did not stretch out pure hands to God in prayer, as he pretended, because his prayers could not prevail for the preservation of himself or his children, and much less for others at a greater distance.

CHAP. XXIII.

Job's reply: his desire to plead with God, 1—5; *who should not confound, but strengthen him,* 6, 7. *He cannot behold God's way; but he walked in the way of his law,* 8—12. *God in his providences bringeth about what he had decreed: Job's trouble herein,* 13—17.

THEN Job answered and said,

2 Even to day *is* my complaint bitter: † my stroke is heavier than my groaning.

† Heb. *my hand.*

i. e. Even at this time, notwithstanding all your promises and pretended consolations, I find no ease or satisfaction in all your discourses; and therefore in this and the following chapters Job seldom applies his discourse to his friends, but only addresseth his speech to God, or bewaileth himself. *Is my complaint bitter*, i. e. I do bitterly complain, and have just cause to do so. But this clause is and may be otherwise rendered, *Even still* (Heb. *at this day*) is *my complaint* called or accounted by you *rebellion or bitterness*, or the rage of an exasperated mind? Do you still pass such harsh censures upon me after all my declarations and solemn protestations of my innocency? *My stroke*, Heb. *my hand*, passively, i. e. the hand or stroke of God upon me, as the same phrase is used, Psal. lxxvii. 2; and *mine arrow*, Job xxxiv. 6. *Is heavier than my groaning*, i. e. doth exceed all my complaints and expressions; so far are you mistaken, that think I complain more than I have cause. Some render the words thus, *my hands are heavy* (i. e. feeble and *hanging down*, as the phrase is, Heb. xii. 12. My strength and spirit faileth) *because of my groaning.*

3 [a]Oh that I knew where I might find him! *that* I might come *even* to his seat!

a ch. 13. 3. & 16. 21.

Where I might find him, to wit, God, as his friends well knew, and the thing itself showeth. Thou biddest me *acquaint myself with him*, chap. xxii. 21. I desire nothing more than his acquaintance and presence; but, alas, he hides his face from me that I cannot see him, nor come near him. *To his seat*, i. e. to his throne or judgment-seat, to plead my cause before him, as it here follows, ver. 4, not upon terms of strict justice, but upon those terms of grace and mercy upon which God is pleased to deal with his sinful creatures: see before, chap. ix. 34, 35; xvi. 21; xvii. 3. And this my confidence may be some evidence that I am not such a gross hypocrite as you imagine me to be.

4 I would order *my* cause before him, and fill my mouth with arguments.

I would orderly declare the things which concern and prove the right of my cause; not only debating the controversy between my friends and me, concerning my sincerity or hypocrisy before God, as a witness or judge; but also pleading with God as a party, and modestly inquiring whether he doth not deal more rigorously with me than I might reasonably expect, wherein I desire no other judge but himself. *Fill my mouth with arguments*, to prove my innocency and sincerity towards God, and consequently that I am severely used.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

I long to know what he would say, either to prove me a hypocrite, or to justify his harsh proceedings against me; and if he should discover to me any secret and unknown sins, for which he contendeth with me, I should humble myself before him, and accept of the punishment of mine iniquity.

6 [b]Will he plead against me with *his* great power? No; but he would put *strength* in me.

b Is. 27. 4, 8. & 57. 16.

Will he oppress me with his sovereign and absolute power, as men do those whom they cannot fairly and justly conquer? *He would put strength in me;* the word *strength*, or *power*, being fitly supplied out of the former branch of the verse, as is very usual in Scripture. He would not use his power against me, but for me; by enabling me to plead my cause, and giving sentence according to that clemency and benignity, which according to his gracious covenant he useth towards his children. Or, *he would put* or *set* his heart (this very verb of *putting* or *setting* being elsewhere used in this defective manner for *putting* or *setting the heart*, as Job vii. 17; Isa. xli. 10, as it is fully expressed, Isa. lvii. 1; Ezek. xl. 4; xliv. 5,) *upon* (the preposition *beth*, *in*, being sometimes used for *al*, *upon*, as Neh. ii. 12; Isa. xxi. 13) *me*, to wit, to hear me and all my reasons meekly, and to judge favourably, and to help and deliver me, as that and the like phrases commonly signify in Scripture use.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

There; at that throne of grace, as it is called, Heb. iv. 16, where God lays aside his majesty and power, and judgeth according to his wonted grace and clemency. *The righteous;* such as I do and dare avow myself to be, to wit, in sincerity, though not in perfection. *Might dispute with him;* humbly and modestly propounding the grounds of their confidence, and the evidences of their righteousness. *So;* upon such a fair and equal hearing. *From my judge;* either, 1. From the severe censures of all corrupt and partial judges, such as you my friends are. Or rather, 2. From the damnatory sentence of God; for he is not only pleading before him, but also with him. He would give sentence for me, and against himself. This and some such expressions of Job cannot be excused from reverence towards God, and too great a confidence in himself; for which therefore God sharply reproves him hereafter, and Job abhorreth himself.

8 [c]Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

c ch. 9. 11.

I go forward, i. e. towards the east, which in Scripture is accounted the forepart of the world, as the Hebrew name of it signifies, because of the light of the sun, which ariseth there, and draweth the eye of men towards it. *He is not there*, to wit, so as I would have him, as a judge to hear and determine my cause, of which he is here speaking; for otherwise he knew and believed that God was essentially present in all places. *Backward*, i. e. towards the west; so also the north is called *the left hand*,

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and the south *the right hand*, ver. 9, because so they all are to a man who looks towards the east. He names all the several parts of the world, to show his eager desire and restless endeavours to find out God, and to present himself before him.

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*

Where he doth work, to wit, in a special and peculiar manner, more than in other parts of the world; for so indeed God did work in those parts which were northward from Job, because there mankind (among whom God delights to be and to work) were most numerous, and most ingenious to discern God's works. There also was the seat of the Assyrian empire, which was eminent in Job's time, and afterwards of the other successive empires; in and by all which God did many great and glorious works. But this Hebrew word is by others, and that very properly and fitly, rendered *when*, or *whilst*, *he worketh*, to wit, in an eminent manner. So this is added to aggravate Job's unhappiness. We may certainly find any man when and where he is working; but I, saith he, search for God even when and where he is working, and yet cannot find him out. *He hideth himself*, to wit, from me; he withdraweth his favour, and will not afford me his presence and audience. *I cannot see him;* either, 1. I cannot discern his counsels and ways, and the reasons of his severe dealings with me. Or rather, 2. He doth not appear to me as a judge, to examine my cause and arguments, but condemns me without hearing me.

d Ps. 139. 1, 2, 3.
† Heb. *the way that is with me.*
e Ps. 17. 3. & 66. 10. Jam. 1. 12.

10 But he [d]knoweth †the way that I take: *when* [e]he hath tried me, I shall come forth as gold.

But, though I cannot see him, yet my comfort is, that he seeth me and my heart, and all my actions. Or, *for*, as this particle commonly signifies. So this verse contains a reason why he so vehemently desired that he might plead his cause with or before God. *He knoweth the way that I take;* he cannot be deceived nor blinded, either by the artifices of bold accusers or advocates, or by his own misapprehensions or passions, but he exactly knows *the way* that is *with me*, i. e. the disposition of my heart, and the whole course or manner of my life. *When he hath tried me;* if he would examine me thoroughly, which above all things I desire. *I shall come forth as gold;* which cometh out of the furnace pure from all dross. It would appear upon a fair hearing that I am free, though not from all sin, as he had confessed before, yet from that hypocrisy and those gross enormities wherewith my friends charge me.

f Ps. 44. 18.

11 [f]My foot hath held his steps, his way have I kept, and not declined.

My foot hath held, i. e. made a free and fixed choice, and taken fast hold of them; been firmly and strongly settled, and resolved to continue in them, as the word signifies. *His steps;* either, 1. Actively, the steps or ways in which God himself walks; the paths of holiness, justice, mercy, &c., wherein he *walked with* or *after God*, as the phrase is, Gen. v. 24; 2 Kings xxiii. 3, following his example. Or, 2. Passively, the steps or paths which God hath appointed men to walk in, as chap. xxi. 14. *His way have I kept, and not declined;* the same thing with that in the former part of the verse, in different expressions.

† Heb. *I have hid*, or, *laid up.*
g John 4. 32, 34.
‖ Or, *my appointed portion.*

12 Neither have I gone back from the commandment of his lips; †[g]I have esteemed the words of his mouth more than ‖my necessary *food*.

Neither have I gone back, i. e. not turned aside to any crooked or sinful path or course of life, human infirmity excepted. *I have esteemed*, Heb. *I have hid*, or *laid* it *up*, as men do their best treasures, or what they most love and value. The phrase notes a high estimation of it, a hearty affection to it, and a diligent care to preserve it. *My necessary food*, or *my appointed* food, or *my daily portion*, i. e. that food or provision which is necessary for the support of my life, as this word is used, Gen. xlvii. 22; Prov. xxx. 8; xxxi. 15, which is more prized and desired than all the riches in the world.

13 But he *is* in one *mind*, and [h]who can turn him? and *what* [i]his soul desireth, even *that* he doeth.

h Heb. 6. 17. 10. & 12. 26. Rom. 9. 19. i 1 Sam. 14. 3.

He is in one mind, i. e. notwithstanding all these evidences of my sincere piety, and all my prayers to him, he still continues in the same mind and course of afflicting me. Or, *but he is*, i. e. if he be, *against one*, or *against any man*, as that word is oft used, as he now setteth himself against me. Or, *but he is one*, the Hebrew prefix *beth* being here the note of a nominative case, as it is Job xviii. 8; Psal. lxviii. 5; Hos. xiii. 9, and elsewhere. So the sense is, But why do I waste words to no purpose? All my former constant integrity, and my present profession of it, gives me no ease, he is still one and the same, constant, unchangeable in his purposes and counsels of proceeding against me. Or, he is alone, and there is none besides him who can either restrain, or advise, or move him. *Who can turn him?* no man can change his counsels or course, or incline him to show favour to me. He is most absolute and free to do what he pleaseth, and he dealeth with me accordingly, and not by those milder methods which he useth towards other men. *What his soul desireth, even that he doeth;* he will not do what I please or desire, but only what pleaseth himself.

14 For he performeth *the thing that is* [k]appointed for me: and many such *things are* with him.

k 1 Thess. 3. 3.

Or, *he will perfect* or *finish my appointed portion*, i. e. those calamities which he hath allotted to me for my portion, which as he hath begun to lay on me, so he is resolved to make a full end of them. *And many such things are with him;* there are many such examples of God's proceeding with men in way of absolute sovereignty and severity, and his counsels and providences, though always just, yet are oft secret, and we cannot discern the reasonableness or equity of them, which is my case.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

Therefore; in consideration of his glorious majesty, and sovereign and irresistible power, by which he can do whatsoever pleaseth him, without giving any account of his matters. *At his presence;* when I present him to my thoughts. Or, when he appears or manifesteth himself to me. Or, *for fear* or *dread of him;* or, *by reason of him.*

16 For God [l]maketh my heart soft, and the Almighty troubleth me:

l Psa. 22. 14.

Soft, or *tender*. He hath bruised, and broken, or melted it, so that I have no spirit, nor courage, nor strength in me, as this or the like phrase is used, Deut. xx. 3; Psal. xxxix. 11; Isa. vii. 4; Jer. li. 46.

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

Because I was not cut off; because God did not cut me off by death. *Before the darkness*, i. e. before these dark and dismal miseries came upon me. Or, *before the face*, or *by reason of the darkness*, i. e. that God hath not yet cut me off by these calamities, but prolonged my days under them, that he might increase my torment. *Neither hath he covered the darkness from my face;* so that I might no longer see or feel my miseries, but might be taken out of them by my long-desired death. *Seeing* (and consequently having before one's face) is oft put for experiencing, for enjoying good, or feeling evil, as Job xx. 17; Psal. xvi. 10, &c. Or, *but he hath covered darkness*, to wit, death, which is so called Job x. 21, 22, and elsewhere, *from my face*, i. e. he will not allow me the favour to see death.

CHAP. XXIV.

The practice and prosperity of the wicked, 1—16. *Their punishment and curse in the end*, 17—25.

WHY, seeing [a]times are not hidden from the Almighty, do they that know him not see his days?

a Acts 1. 7.

The sense of the words according to this translation is this, *Why*, (how comes it to pass,) *seeing times* (i. e. the

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several times of every man's life, how long he shall live, or the fittest seasons and opportunities (which are oft called *times*, as Gen. xxiv. 11; Psal. xxxi. 15, cxix. 126; Acts i. 6, 7) for every action, and particularly for the punishment of wicked men, about which the present controversy was) *are not hidden from* or *unknown to the almighty God*, (i. e. seeing all times, and men that live, and things that are done, or to be done, in their times and seasons, are exactly known to God,) *do they that know him* (i. e. who love and obey him, as that word is oft used, as Psal. ix. 10; xxxvi. 10; xci. 14, or they who observe and regard his ways and works done in the world) *not see* (whence is it that they cannot discern) *his* (i. e. God's) *days*, i. e. his times and seasons which he takes for the punishment of ungodly men? which if they were constant and fixed in this life, as you pretend they are, they would not be unknown to good men, to whom God useth to reveal his secrets, and they could not be unobserved by so many good men, who make it their business to mind and study the works of God, and especially the course and methods of his providence towards good and bad men. The times or days of God's executing judgments upon sinners are frequently called *the days of the Lord*, as Isa. ii. 12; xiii. 6; Jer. xlvi. 10; compare Job xx. 28; Prov. vi. 34; Acts ii. 20; as the time of man's judging is called *man's day*, 1 Cor. iv. 3. But this verse is in part, and may very agreeably to the Hebrew text be rendered and interpreted thus, *Why* or *how are not times* (i. e. the times and seasons appointed for the punishment of evil-doers, about which the dispute was) *hidden* or *reserved by* or *with God*, (i. e. kept as a secret in his own breast, and concealed from the knowledge of mankind. How can you say or think with any colour that these times are fixed and manifest to all men, and that sinners are constantly punished in this life, and that so notoriously that all good men see it, as was said, chap. xxii. 15—19,) *seeing* (as the particle *vau* is rendered, chap. xix. 28; or *for*, as it is frequently used) *they that know him* (that give themselves to understand and consider his doings in the world, who of all men are most likely to know this, if it were true and certain) *do not see his days*, to wit, of punishing the wicked in this life? as was said before. And this he mentions as a fit preface to usher in the following discourse concerning the manifold wickedness of men, and withal their present impunity.

b Deut. 19. 14. & 27. 17. Prov. 22. 28. & 23. 10. Hos. 5. 10. ‖ Or, *feed* them.

2 *Some* remove the [b]landmarks; they violently take away flocks, and ‖ feed *thereof.*

Some remove the landmarks; or, *they* (i. e. the wicked, of whom he here treats) *touch* (to wit, in an unlawful manner, and with evil design, as this word is oft used, as Gen. xxvi. 11, 29; Ruth ii. 9, so as to invade, or possess, or remove) *the landmarks*, by which men's lands are discerned, and their properties secured; that so they may enlarge their own border by diminishing their neighbour; which is so horrid an act of injustice, that it hath not only been severely forbidden by God, Deut. xix. 14; xxvii. 17; Prov. xxii. 28; xxiii. 10, but also declared execrable by the heathens, among whom it was permitted to any man to kill him that did it. *Feed thereof;* or, *feed* them. They do not hide or kill them, but openly feed them, either in their oppressed neighbour's ground, which, by taking away the landmarks, they have made their own, or in their own pastures, without any remorse, or shame, or fear of punishment, either from God or men.

c ch. 22. 6. Deut. 24. 6, 10, 12, 17.

3 They drive away the ass of the fatherless, they [c]take the widow's ox for a pledge.

The ass, either *the asses*, the singular number being used collectively. Or he saith *the ass*, to aggravate their sin, that they robbed him who had but one ass. Compare 1 Sam. xii. 2—4. *The fatherless;* whose helpless condition required their pity and mercy. *The widow's ox;* thereby depriving her not only of the ox itself, but of all the benefit of its labours, by which she sustained her life. *For a pledge;* contrary to God's law, first written in men's hearts, and afterwards in Holy Scripture, Exod. xxii. 26, 27; Deut. xxiv. 6, 10, &c.

d Prov. 28. 28.

4 They turn the needy out of the way: [d]the poor of the earth hide themselves together.

Out of the way; either, 1. Out of the way of piety and justice. They engage them to take evil courses by their examples, or promises, or threatenings. Or, 2. Out of their right. Or, 3. Out of their course and way of living. Or rather, (as the word properly signifies, and as the next clause explains it,) out of the high-way; out of the path or place in which these wicked oppressors walk and range. They labour to keep out of their way and sight for fear of their further injuries and oppressions. *Hide themselves*, for fear of these wicked tyrants and persecutors. *Together*, for their mutual comfort and defence against those who should invade or disturb them there. Or, *alike*. Though some of the poor are more nearly related, or have been more serviceable to these oppressors, yet none of them can escape their rage and violence.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

As wild asses; which are wild, and lawless, and unteachable, and fierce, and greedy of prey, or food, which they snatch out of the goods or labours of the husbandman; in all which they are fit emblems of these men. Or, *these wild men;* for so this word signifies, Gen. xvi. 12, as elsewhere *wild asses*. The particle *as* is not in the Hebrew. *In the desert*, which is the proper habitation of wild asses, Jer. ii. 24. If this be understood of the wild men, he placeth them in the *desert* and *wilderness*, either because they by their spoils and violences have destroyed or driven away the people, as is intimated, ver. 4, and thereby turned populous places into deserts; or because such places as have but few houses and inhabitants (which are oft so called, as Gen. xxi. 20, 21; Josh. xv. 61, 62; 1 Kings ii. 34; ix. 18; Isa. xlii. 11; Matt. iii. 1) are most fit for their robberies. *Go they;* either, 1. The poor, whom they spoiled and drove away from their own former habitations into deserts, where they hid themselves, and wrought hard for a subsistence. Or rather, 2. The oppressors, who are more fitly compared to wild asses, and more truly said to seek for *prey*, than those poor oppressed persons mentioned ver. 4, and of whom he speaks both in the foregoing and following verses. *To their work*, i. e. to spoil and rob, which is their constant work and trade. *The wilderness yieldeth food for them;* they are so diligent and industrious in that work, that they will fetch food for them and theirs even out of desert places, in which the owners can very hardly subsist. *For their children*, or *servants;* for the word signifies both *children* and *servants*, even the whole family.

† Heb. *mingled corn.* ‡ Or, *dredge.* ‡ Heb. *the wicked gather the vintage.*

6 They reap *every one* his †corn in the field: and †they gather the vintage of the wicked.

They; either, 1. The poor, who are forced to gather in the corn and grapes of their wicked oppressors; or rather, 2. The oppressors, of whom he speaks ver. 4, 5, 7. *His corn*, i. e. the corn of the wicked, as it is in the next clause. Or, *that which is not their own;* as the LXX., and Chaldee, and Vulgar Latin translate it, reading the Hebrew as two distinct words: they reap other men's labours. *In the field*, i. e. in the field of the right owner, from whom they take it. He notes their great power and boldness, that they did not come suddenly, and carry away their corn when it was laid up in the barns, or in heaps; but they proceeded leisurely, and staid to reap the corn, and by degrees carried it away, as it were in triumph, not fearing any interruption or hinderance either from God or man. *The vintage of the wicked;* of such as themselves: so they promiscuously robbed all, even their own brethren in iniquity; whereby also he may intimate the righteous judgment of God in punishing one wicked man by another, and in depriving men of those goods which they had wickedly gotten. Or, *the wicked* (the singular number being used collectively for the plural, as is frequent; the oppressors) *gather the vintage*, to wit, belonging to other men.

e Ex. 22. 26, 27. Deut. 24. 12, 13. ch. 22. 6.

7 They [e]cause the naked to lodge without clothing, that *they have* no covering in the cold.

The naked, i. e. those whom they have made naked,

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whom they stripped of their garments and coverings; so far were they from exercising justice or charity towards them. *To lodge;* to sleep in the night, which is the coldest season. *Without clothing;* without bed-clothes to cover them: compare Deut. xxiv. 13. *In the cold* of the night of the winter season. This verse is and may fitly be rendered thus, *They cause men to lodge naked, because they have no clothing,* (i. e. because they leave them nothing wherewith they can clothe themselves,) *and no covering in the cold;* they leave them neither raiment to wear in the day, nor a covering for the night.

8 They are wet with the showers of the mountains, and [f] embrace the rock for want of a shelter.

[f] Lam. 4. 5.

They, i. e. the poor, being stripped of their raiment, and forced away from their houses. *With the showers of the mountains;* with the rain water, which in great showers run down from the rocks or mountains into the caves or holes in the sides of them, to which they fled for shelter. *Embrace the rock*, i. e. are glad when they can find a cavern or cleft of a rock in which they may have some protection against the injuries of the weather, and a hiding-place from the fury of their oppressors. Compare Lam. iv. 5.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

They; the wicked oppressors, as is manifest from the following words. *From the breast;* either out of cruelty, not sparing poor infants, but killing them; or out of covetousness, and with design either to sell the mother, or to employ her in their work, to which they so strictly confine her, that they will not allow any of her time or strength for the suckling of her infant. *Take a pledge of the poor;* of which see the notes on chap. xxii. 6.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

They cause him, the poor oppressed person, *to go naked without clothing;* leaving him nothing, or next to nothing, to cover him in the day-time, when he should go abroad to his labour to get his living, but cannot for want of clothes to cover his nakedness. *The sheaf from the hungry;* that single sheaf which the poor man had got with the sweat of his brows to satisfy his hunger, they inhumanly take away, and add it to their own stores and full barns. Or, *they* are *hungry;* or they sent them away *hungry;* those words being repeated out of the former clause of the verse (as is most usual); which *took* or *carried the sheaf*, or *their sheaves*, i. e. which reaped and gathered in the rich man's corn, for which they received injuries instead of a just recompence for their labour; and that when God's liberality, and the bounty of the earth to them, invited and obliged them to kind and generous actions to others.

11 *Which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst.

To wit, the poor man last mentioned. *Within their walls;* either, 1. Within their own walls, i. e. in private and secret places, for fear of the oppressors. Or rather, 2. Within the walls of the rich oppressors, for their use and benefit; for the poor, alas! had no walls, nor houses, nor oliveyards, nor vineyards left to them, but they were violently spoiled of and driven away from all those things, as was said in the foregoing verses. *Their wine-presses*, i. e. the grapes in their wine-presses, by a metonymy of the thing containing for the thing contained. *Suffer thirst;* because they are not permitted to quench their thirst out of the wine which they make, though their labours both need and deserve refreshment.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them.*

Men groan under the burden of injuries and grievous oppressions. *From out of the city;* not only in deserts or less inhabited places, where these tyrants have the greater opportunity and advantage to practise their villanies; but even in cities, where there is a face of order and government, and courts of justice, and a multitude of people to observe and restrain such actions; whereby they plainly declare that they neither fear God nor reverence man. *The soul of the wounded;* either, 1. Properly, their soul sympathizing with the body, and being grieved for its insupportable miseries, crieth to God and men for help. Or rather, 2. The life or blood (which oft cometh under that name) of those who are there *wounded* unto death, as this word properly signifies. Ezek. xxx. 24, *crieth* aloud unto God for vengeance, Gen. iv. 10; Rev. vi. 9, 10, whereby God might seem in some sort obliged to punish them, and yet he did not, as the next words declare. *Yet God layeth not folly to them:* so the sense is, yet God doth not impute or lay to their charge this folly or wickedness, which in Scripture is commonly called *folly;* i. e. he takes no notice of these horrid oppressions, nor hears the cries of the oppressed, nor punishes the oppressors. Or, *yet God* (who seeth and permitteth all this) *disposeth*, or *ordereth*, or *doth*, (for all these things this Hebrew verb signifies,) *nothing which is absurd*, or *foolish*, or *unsavoury*, i. e. doth nothing in this permission and connivance unworthy of himself, or which a wise and considerate man cannot relish or approve, or which is not in itself righteous and reasonable, though we do not always discern the reasonableness of it.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

This is added as the general character of the persons before mentioned, and as a great aggravation of their wickedness, that they were not modest sinners, which were ashamed of their evil ways, and therefore sinned in the dark, and in secret, as some who here follow; but sinned impudently in the face of the sun, and in spite of all their light, as well the light of reason and conscience, which abhors and condemns their wicked actions, as the light of Divine revelation, which was then in good measure imparted to the church and people of God in this time, and shortly after was committed to writing; all which they set at defiance, sinning with manifest contempt of God, and of men, and of their own consciences. *They know not;* either, 1. They do not desire or care to know them; they are willingly ignorant of them. Or, 2. They do not approve, nor love, nor choose them; as *knowing* frequently signifies in the Scripture use. *The ways thereof*, i. e. of the light, or in such ways and courses as are agreeable to the light. Or, *in his ways*, i. e. in the ways of God, who is oft understood in this book where he is not expressed. *Nor abide in the paths thereof;* if they do some good actions, yet they do not persevere in well-doing, they are not constant and fixed in a good course of life.

14 [g] The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

[g] Ps. 10. 8.

With the light; as soon as the light appears, using no less diligence in his wicked practices, than labourers do in their honest and daily employments. *Killeth the poor and needy;* where he finds nothing to satisfy his covetousness, he exerciseth his cruelty. *Is as a thief*, i. e. he is really a thief; the particle *as* being oft used to express, not the resemblance, but the truth of the thing, as Numb. xi. 1; Deut. ix. 10; Hos. iv. 4; v. 10; John i. 14. In the night they rob men secretly and cunningly, as in the day-time they do it more openly and avowedly.

15 [h] The eye also of the adulterer waiteth for the twilight, [i] saying, No eye shall see me: and † disguiseth *his* face.

[h] Prov. 7. 9. [i] Psal. 10. 11. † Heb. *putteth his face in secret.*

The eye of the adulterer, i. e. the adulterer; but he mentions his *eye*, because the eye discerns the difference between light and darkness. *The twilight*, to wit, for the evening twilight, which is his opportunity. *Saying* in his heart, comforting himself with the thoughts of secretness and impunity. *Disguiseth his face*, Heb. *putteth his face in secret;* covers it with a vizard or cloak, that he may be undiscovered.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: [k] they know not the light.

[k] Job 2. 13.

They dig; either, 1. The adulterer last mentioned; although such persons do not use nor need these violent courses to get into the house of the adulteress, but are commonly admitted upon milder and easier terms. Or, 2. The thief or robber, whose common practice this is, of whom he

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spoke ver. 14; and having on that occasion inserted the mention of the adulterer as one who acted his sin in the same manner as the night-thief did, he now returns to him again. *Which they had marked for themselves;* the thief and his accomplices, designing by some secret mark the house of some rich man which they intended to rob, and the part of the house where they resolved to enter into it. *They know not the light,* i. e. do not love nor like it, as ver. 13; but abhor it, as it follows.

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

As the shadow of death, i. e. terrible and hateful, because it both discovers them and hinders their practices. If they are brought to light or discovered, they are overwhelmed with deadly horrors and terrors. Or, as the words are, and may very agreeably to the Hebrew be rendered thus: *but* (as the Hebrew particle commonly signifies) *they know* (Heb. *he knoweth*, every one of them knoweth, i. e. approveth and loveth) *the terrors of the shadow of death,* i. e. the grossest darkness of the night, which to other men is as terrible as the shadow of death, but to these men is most acceptable: so this clause is fitly opposed to the former; he hates the light, and he likes darkness.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

In these words he describes either, 1. The wicked man's disposition and deportment, that such persons are *light* and frothy in their spirits, or *swift* or *hasty* to do evil, or *unstable* in their ways *as the waters,* or *upon the face of the waters,* i. e. like the foam, or froth, or any other light thing which swims upon the top of the waters. Or rather, 2. His miserable condition, of which he manifestly speaks in the next words, and in the two next verses. For though Job constantly affirms and maintains it against his friends, that many ungodly men do prosper and escape punishment in this life; yet withal he observes and asserts that God will certainly sooner or later punish them, and that he sometimes doth it here, cutting them off by cruel and untimely deaths, or otherwise inflicting some notable judgment upon them; of which he also speaks chap. xxi. 17, &c. So the sense is, *He is swift,* i. e. he quickly passeth away with all his glory, *as the waters,* which never stay in one place, but are always hasting and running away; or like a ship, or any other thing which swimmeth *upon the face of the waters:* though he seems to stand as firm and unmovable as a rock, and to have taken deep rooting in the earth, yet he is suddenly and unexpectedly removed and pulled up by the roots. *Their;* or, *his;* for he still speaks of the same person, though with a change of the number, which is most familiar in this book, and elsewhere in Scripture. *Portion,* or *part,* i. e. his habitation and estate which he left behind him. *Is cursed in the earth;* is really accursed by God, and is by all men who live near it, or observe it, pronounced accursed, because of the remarkable judgments of God upon it, and upon his posterity or family to which he left it, and from whom it is strangely and suddenly alienated. *He beholdeth not the way of the vineyard,* i. e. he shall never more see or enjoy his vineyards, or other pleasant places and things, which seem to be comprehended under this particular.

† Heb. *violently take.*

19 Drought and heat †consume the snow waters: *so doth* the grave *those which* have sinned.

As the snow, though it doth for a time lie upon the ground, yet at last is dissolved into water by the heat of the season, and that water quickly swallowed up by the earth when it is dry and thirsty; so ungodly sinners, though they live and prosper for a season, yet at last they shall go into the grave, which will consume them, together with all their hopes and comforts; their jolly life is attended with a sad, and ofttimes sudden and violent, death; not with such a death as the godly die, which perfects them and brings them to happiness, but with a consuming and never-dying death.

20 The womb shall forget him; the
[1] Prov. 10. 7. worm shall feed sweetly on him; [1] he shall be no more remembered; and wickedness shall be broken as a tree.

His mother that bare him in her womb, and much more the rest of his friends, shall seldom or never remember or mention him, to wit, with honour and comfort, but shall rather be afraid and ashamed to own their relation to one that lived such a vile and wretched life, and died such an accursed death. This he shall have instead of all that honour and renown which he thirsted and laboured for, and expected should perfume his name and memory. This proud and insolent tyrant that preyed upon all his neighbours, ver. 2, 3, &c., shall himself become a prey and a sweet morsel to the contemptible worms. *He shall be no more remembered,* to wit, with honour, or so as he desired and hoped; but his name shall rot, and scarce ever be mentioned but with infamy and execration. *Wickedness,* i. e. the wicked man, of whom he is here treating; the abstract being put for the concrete, of which many instances have been formerly given; *shall be broken* to pieces, or violently broken down, as the word signifies. He shall be utterly and irrecoverably destroyed. And this expression plainly showeth that the former clauses are not to be understood of the sinner's happiness in an easy and comfortable death, but of his cursed and miserable end. *As a tree;* which being once broken, either by its own weight, or by some violent wind, or by the hand of man, never groweth again.

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

He; either, 1. God, who is oft understood, who having cut off his person, and brought him to his grave, continues his judgments upon his wife or widow, and family. Or rather, 2. The oppressor, who is the principal subject of almost all that is said in this chapter; whose great and manifold wickedness Job described from ver. 2—18, where he proceeds to relate the judgments of God upon him for his sins; which having done, ver. 18—20, he here returns to the declaration of his further wickednesses, the cause of these judgments. *Evil entreateth;* or *feedeth upon,* or *devoureth,* or *breaketh in pieces;* for all these the word signifieth, and all come to one and the same thing. *The barren that beareth not:* barrenness was esteemed a curse and reproach; and so he added affliction to the afflicted, whom he should have pitied and helped; but because such had no children, and the widows no husbands, to defend or avenge their cause, he exercised cruelty upon them. *Doeth not good:* either, 1. He did her much wrong and harm, it being usual in Scripture under such negative expressions to contain the affirmation of the contrary; as Exod. xx. 7; Prov. xvii. 21; xxviii. 21. And so this branch answers to the former, of *evil entreating.* Or, 2. He afforded her no help, or advice, or comfort in her distresses; and so he intimateth the greatness of omission sins, and that the common neglect or contempt of plain and positive duties, whether of piety to God, or of charity to men, is to be reckoned among high and heinous crimes.

22 He draweth also the mighty with his power: he riseth up, ‖ and no *man* is sure of life.

‖ Or, *he trusteth not his own life.*

He draweth, either into his net, as Psal. x. 9, or to his party, to assist and serve him in his enterprises. *The mighty;* who are mighty in place, or wealth, or power; he practiseth upon these as well as upon the poor. *With his power;* which being greater than theirs, he soon forceth them to comply with his desires and demands. *He riseth up,* to wit, against any man, as this phrase is used, Psal. xviii. 38; xliv. 5; when he sets himself against a man, and resolves to destroy him. *No man is sure of life,* i. e. none of them whom he so opposeth can be secure or confident of holding his life, but all such give up themselves for lost men, as knowing they cannot resist his greater might: compare Deut. xxviii. 26.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet [m] his eyes *are* upon their ways.

[m] Ps. 11. 4. Prov. 15. 3.

Heb. *He giveth to him* to be *in safety,* or all things necessary for his safety, &c. This verse is understood either, 1. Of the oppressor; if the oppressor give a man his hand or promise that he shall live in safety by him, or if the oppressed give gifts to the oppressor to purchase his quiet and safety, and, as it follows, he *resteth* upon that assurance given him; *yet his,* i. e. the oppressor's, *eyes are upon their ways;* he

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watcheth for their halting, and seeks for all occasions to quarrel with them, and to destroy them. Or rather, 2. Of God; and so the words are fitly rendered thus, *He*, i. e. God, *giveth* or *granteth to him*, i. e. to the oppressor, to be in safety, i. e. to live a quiet and comfortable life, *and he resteth secure*, or *he resteth* or *leaneth* upon him, i. e. upon God; his former experience of God's favour makes him confident of the continuance of it: so he is not only happy in his present enjoyments, but also in his freedom from distracting fears of future miseries; *and his*, i. e. God's, *eyes* are *upon their ways*, i. e. God blesseth and prospereth him in all his undertakings, as this phrase most commonly signifies, as Deut. xi. 12; Ezra v. 5; Psal. xxxiii. 18. Or, *yet his eyes* are *upon their ways*, i. e. although God giveth them such strange successes, this doth not proceed from his ignorance or regardlessness of their wicked actions; for he sees and observes them all, and will in due time punish them, though not always in this life, nor as soon as their sins are committed, but in such time and way as he in deep wisdom seeth most fit.

24 They are exalted for a little while, but †are gone and brought low; they are †taken out of the way as all *other*, and cut off as the tops of the ears of corn.

† Heb. *are not.* † Heb. *closed up.*

They live in honour and happiness, but not for ever, but only at best during this short and mortal life, which lasteth but for a very little time, and therefore their present happiness is not to be envied; nor is it any reproach to God's providence, which hath time enough to reckon with them hereafter. *Are gone*, Heb. *are not*, to wit, in this world; they die. *Brought low*; as low as their graves. Or, *after* (as the particle *vau* is elsewhere used, as hath been observed before) *they have been brought low*, to wit, by pining sickness, or other grievous judgments. *Out of the way*, i. e. out of this world and way of living, by death. Or, *are restrained*, or *shut up*, to wit, in the grave, the place of silence and impotency. *As all other*; they can no more prevent or delay their death than the meanest men in the world. *Cut off* by death's sickle, or by a violent hand. *As the tops of the ears of corn*, to wit, in his greatest height and maturity, when he is arrived at his perfect stature of worldly power and glory, then God cuts him off, and that suddenly and violently.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

If it be not so now, to wit, as I have discoursed; if God doth not suffer wicked men to live long and prosperously in the world before he punisheth them; and if good men be not sometimes sorely afflicted here, if all things do not fall alike to all men in these matters.

CHAP. XXV.

Bildad's answer: God's majesty and purity is such as that man cannot be justified before God: before him the heavenly lights lose their lustre and purity.

THEN answered Bildad the Shuhite, and said,

Bildad answered, not to that which Job spoke last, but to that which stuck most in Bildad's mind, and which seemed most reprovable in all his discourses, to wit, his bold censure of God's proceedings with him, and his avowed and oft-repeated desire of disputing the matter with him.

2 Dominion and fear *are* with him, he maketh peace in his high places.

Dominion, i. e. absolute and sovereign power over all persons and things, with whom to contend is both rebellion and madness. *Fear*, actively understood, or *terror*, i. e. that which justly makes him dreadful to all men, and especially to all that shall undertake to dispute with him; awful majesty, infinite knowledge, whereby he knows men's hearts and ways far better than they know themselves, and sees much sin in them which themselves do not discover, and exact purity and justice, which renders him formidable to sinners. *Are with him*; emphatically spoken; with him whom thou challengest; with him who is not lightly and irreverently to be named, much less to be contended with. And therefore it is thy duty to humble thyself for thy presumptuous words and carriages towards him, and quietly and modestly to submit thyself and thy cause to his pleasure.

He maketh peace in his high places. This clause, as well as the following verse, seems to be added to prove what he last said of God's dominion and dreadfulness; he keepeth and ruleth all persons and things in heaven in peace and harmony; and the order which he hath established among them. The angels, though they be very numerous, and differing in orders and ministeries, do all own his sovereignty, and acquiesce in his pleasure, without any disputing and murmuring. The stars and heavenly bodies, though vast in their bulk, and various in their motions, yet exactly keep their courses and the order which God hath appointed them; and therefore it is great folly and impudence to exempt thyself from God's jurisdiction, or to quarrel with the methods of God's dealings with thee.

3 Is there any number of his armies? and upon whom doth not [a] his light arise?

[a] Job 38. 12.

Of his armies; of the angels, and stars, and other creatures, all which are his hosts, wholly submitting themselves to his will, to be and do what God would have them; and therefore how insolent and unreasonable a thing is it for thee to quarrel with him! He spoke before of God's making peace, and here he mentions the armies by which he keeps it. *Upon whom doth not his light arise?* either, 1. Properly, his sun, which riseth upon all, Matt. v. 45. Or rather, 2. Metaphorically, all that is in men, which is or may be called *light*; the light of life, by which men subsist, and are kept out of the state of the dead, called a *land of darkness*, Job x. 22; the light of reason and understanding, called God's *candle*, Prov. xx. 27, by which thou, O Job, art capable of arguing with God and with us; and all that peace, and prosperity, and comfort which thou ever didst enjoy, which oft comes under the name of *light*, as Esth. viii. 15, 16; Psal. xcvii. 11; cxii. 4; which being here called *light*, is, to continue the metaphor, most fitly said to *arise* upon men: all this is from God, and therefore is wholly at his disposal; he freely gave it all, and he may justly take it away, as thou thyself didst truly observe and confess, Job i. 21, and consequently thou hast no reason to reproach God for disposing of his own as he pleaseth. Thou hast lost nothing which was thine own, and having no propriety, there is no foundation for any judicial contest with God.

4 [b] How then can man be justified with God? or how can he be clean *that is* born of a woman?

[b] Job 4. 17. & 9. 2. & 15. 14. & 40. 8.

Man: the word signifies *man* that is miserable, which supposeth him to be sinful; and that such a creature should quarrel with that dominion of God, to which the sinless, and happy, and glorious angels willingly submit, is most absurd and impious. *With God*, i. e. before God's tribunal, to which thou dost so boldly appeal. Thou mayst plead thy cause with thy fellow worms, as we are, and expect to be justified; but woe to thee if the great God undertake to plead his cause against thee! how severely and certainly wouldst thou then be condemned! *That is born of a woman*, to wit, after the ordinary course; for otherwise Christ was born of a woman, but in a singular manner. This birth is alleged as an evidence of man's filthiness, Job xiv. 4; xv. 14; Psal. li. 5, and of his liableness to God's curse and wrath, Gen. iii. 16; Eph. ii. 2, and consequently of his condemnation, opposite to the justification here mentioned, and confidently expected by Job in this contest.

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

The moon, though a bright and glorious creature, Job xxxi. 26; Cant. vi. 10, if compared with the splendour of the Divine majesty, is but as a dark and earthy lump, without any lustre or glory. He names the *moon* and the *stars* rather than the *sun*, because they many times are eclipsed or disappear even to our eyes, which is a plain evidence of their utter obscurity in respect of God's light; whereas the sun, though that also be obscure, if compared with God, yet it casts a constant and most clear light. Or by naming the *moon*, and thence proceeding to the *stars*, the *sun* is included between them. *The stars are not pure in his sight*; he can discern many spots and blemishes in them which we cannot see; and in like manner he can discover those corruptions or sins in us which are unknown to our own con-

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sciences, which should make thee, O Job, tremble to appear before his tribunal.

c Ps. 22. 6. 6 How much less man, *that is* c a worm? and the son of man, *which is* a worm?

A worm, to wit, mean, and vile, and impotent; proceeding from corruption, and returning to it; and withal filthy and loathsome, and so every way a very unfit person to appear before the high and holy God, and much more to contend with him. The same thing is repeated in other words; only for *miserable man* in the last branch he here puts *the son of* any *man*, of what degree or quality soever, to show that this is true even of the greatest and best of men.

CHAP. XXVI.

Job's reply: this toucheth not Job, 1—4; who acknowledgeth God's power and providence to be infinite and unsearchable, of which we have but small knowledge, 5—14.

BUT Job answered and said,

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

How hast thou helped? thou hast helped egregiously. It is an ironical expression, implying the quite contrary, that he had not at all helped. See the like, Gen. iii. 22; 1 Kings xviii. 27; 1 Cor. iv. 8, 10. *Him that is without power;* either, 1. God, who it seems is weak and unwise, and needed so powerful and eloquent an advocate as thou art to maintain his rights and plead his cause. Or, rather, 2. Job himself: I am a poor helpless creature, my strength and spirits quite broken with the pains of my body and perplexities of my mind, whom nature, and humanity, and religion should have taught thee to support and comfort with a representation of the gracious nature and promises of God, and not to terrify and overwhelm me with displaying his sovereign majesty, the thoughts whereof are already so distractive and dreadful to me.

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

Him that hath no wisdom; either, 1. God: thou hast in effect undertaken to teach God how to govern the world. Or rather, 2. Me, whom you take to be a man void of understanding, chap. xi. 2, 3, whom therefore you should have instructed with wholesome counsels, instead of these impertinent discourses; and who indeed do want wisdom, being perfectly at a loss, and not knowing what to say or do. *The thing as it is*, Heb. *essence*, the truth and substance of the thing in question between us; thou hast spoken the whole truth, and nothing but the truth, and all that can be said in the matter. Or, *wisdom*, as this word is used, Prov. iii. 21. A most wise and profound discourse thou hast made, and much to the purpose: an ironical expression, as before.

4 To whom hast thou uttered words? and whose spirit came from thee?

For whose instruction hast thou uttered these things? For mine? Dost thou think me to be so ignorant, that I do not know that which the meanest persons are not unacquainted with, to wit, that God is incomparably greater and better than his creatures? *Whose spirit came from thee?* so the sense is, Whom hast thou revived or comforted by this discourse? Not me surely. The spirit or breath of a man is in a manner suppressed and intercepted in deep sorrows and consternations, such as Job's were; and when he is cheered or refreshed, it finds vent and breathes out freely, as it did before. But I do not remember that ever this phrase is used in this sense; but, on the contrary, the giving or restoring of life is expressed by *the coming in*, and not by *the going out*, *of spirit* or *breath*, as appears from Gen. ii. 7; Ezek. xxxvii. 5, 6, 10. The words therefore are and may be otherwise understood; either thus, *Whose spirit* or *inspiration* (as this word signifies, Job xxxii. 8) *came from thee?* Who inspired thee with this profound discourse of thine? Was it by Divine inspiration, as thou wouldst have *us to* believe? or was it not a rash suggestion of thy own vain and foolish mind? Or thus, *Whose spirit went out* (to wit, of his body, by an ecstasy of admiration) *for thee*, by reason of thy discourse? I may be thought partial in my censure of it, but thou mayst perceive none of our friends here present admire it, except thyself. Or, To or for *whom* (the particle *eth* being here understood out of the former branch, as is usual among the Hebrews) *did breath go out from thee*, i. e. didst thou speak? For whose good, or to what end, didst thou speak this? God needed it not; I receive no edification or benefit by it.

5 Dead *things* are formed from under the waters, ‖ and the inhabitants thereof. ‖ Or, *with the inhabitants.*

Job having censured Bildad's discourse concerning God's dominion and power, as insignificant and impertinent to their question, he here proceedeth to show how little he needed his information in that point, and that he was able to instruct him in that doctrine, of which accordingly he gives divers proofs or instances. Here he showeth that the power and providence of God reacheth not only to the things which we see, but also to the invisible parts of the world; not only to the heavens above, and their inhabitants, and to men upon earth, of which Bildad discoursed chap. xxv. 2, 3, but also to such persons or things as are under the earth, or under the waters, which are under the earth; which are out of our sight and reach, and might be thought to be out of the ken or care of Divine Providence. This Hebrew word sometimes signifies *giants*, as Deut. ii. 11, 20; iii. 13; 1 Chron. xx. 8; whence it may be translated to other great and, as it were, gigantic creatures, and more commonly *dead men*, as Psal. lxxxviii. 11; Prov. ii. 18; ix. 18; xxi. 16; Isa. xiv. 9; xxvi. 14, 19; whence it is supposed metaphorically to signify also *dead* or *lifeless things;* though there be no example of that use of the word elsewhere; and it may seem improper to call those things *dead*, which never had nor were capable of life. The next Hebrew word, or the verb, is primarily used of women with child, and signifies their *bringing forth* their young ones *with travail* or *grievous pains*, as Job xxxix. 3; Psal. xxix. 9; Isa. xxiii. 4; xlv. 10; and thence it signifies either to *form* or *bring forth*, as below, ver. 13; Prov. xxvi. 10; or to *grieve* or *mourn*, or *to be in pain*. Accordingly these words are diversely understood; either, 1. *Of dead* or *lifeless things*, such as amber, pearl, coral, metals, or other minerals, which are *formed* or *brought forth*, to wit, by the almighty power of God, *from under the waters*, i. e. either in the bottom of the sea, or within the earth, which is the lowest element, and in the Scripture and other authors spoken of as under the waters; this being observed as a remarkable work of God's providence, that the waters of the sea, which are higher than the earth, do not overwhelm it; *and* from under (which may be repeated out of the former clause of the verse, after the manner of the Hebrews) *the inhabitants thereof*, i. e. either of the waters, which are fishes; or of the earth, which are men. Or rather, 2. Of the *giants* of the old world, which were men of great renown whilst they lived, Gen. vi. 4, and the remembrance of them and of their exemplary destruction was now in some sort fresh and famous; who once carried themselves insolently towards God and men, but were quickly subdued by the Divine power, and drowned with a deluge, and now *mourn* or *groan from under the waters*, where they were buried, *and* from under *the* present *inhabitants thereof*, as before. Or, 3. Of vast and *gigantic fishes*, or *monsters* of the sea, who by God's infinite power were *formed* or *brought forth under the waters with the* other *inhabitants thereof*, to wit, of the waters, the lesser fishes. Or, 4. Of *dead men*, and of the worst sort of them, such as died in their sins, and after death were condemned to further miseries; for of such this very word seems to be used, Prov. ii. 18; ix. 18, who are here said to *mourn* or *groan from under the waters*, i. e. from the lower parts of the earth, or from under those subterranean seas of waters which are by Scripture and by philosophers supposed to be within and under the earth; of which see Deut. viii. 7; Job xxviii. 4, 10; Psal. xxxiii. 7; *and* from under *the inhabitants thereof*, i. e. either of the waters, or of the earth, under which these waters are, or *with the* other *inhabitants thereof*, i. e. of that place under the waters, to wit, the apostate spirits. So the sense is, that God's dominion is over all men, yea, even the dead, and the worst of them, who though they would not

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own God nor his providence whilst they lived, yet now are forced to acknowledge and feel that power which they despised, and bitterly mourn under the sad effects of it in their subterranean and infernal habitations, of which the next verse speaks more plainly. And this sense seems to be favoured by the context and scope of the place, wherein Job begins his discourse of God's power and providence at the lowermost and hidden parts of the world, and thence proceeds to those parts which are higher and visible. Nor is it strange that Job speaks of these matters, seeing it is evident that Job, and others of the holy patriarchs and prophets of old, did know and believe the doctrine of the future life, and of its several recompences to good and bad men. Others understand this of the resurrection of the dead; *The dead shall be born* (as this word is used, Psal. ii. 7; Prov. viii. 24, 25, i. e. shall be raised, which is a kind of regeneration, or second birth, and is so called, Matt. xix. 28; Acts xiii. 33) *from under the waters*, (i. e. even those of them that lie in the waters, Rev. xx. 13, that were drowned and buried in the sea, and devoured by fishes, &c., whose case may seem to be most desperate, and therefore they only are here mentioned,) *and* (or *even*, this particle being oft used expositively) *the inhabitants thereof*, i. e. those dead corpses which lie or have long lain there.

a Ps. 139. 8, 11. Prov. 15. 11. Heb. 4. 13.

6 [a]Hell *is* naked before him, and destruction hath no covering.

Hell, as this word is frequently used, as Job xi. 8; Isa. lvii. 9, &c. And so it seems to be explained by the following word, *destruction*, i. e. the place of destruction, which interpreters generally understand of hell, or the place of the damned. Others, *the grave*, the most secret and obscure places and things. *Is naked before him*, i. e. it is in his presence, and under his providence. So far am I from imagining that God cannot see through a dark cloud, as you traduced me, chap. xxii. 13, that I very well know that even hell itself, that place of utter darkness, is not hid from his sight. *Destruction*, i. e. the place of destruction, as it is also used, Prov. xv. 11, by a metonymy of the adjunct. *Hath no covering*, to wit, such as to keep it out of his sight.

b ch. 9. 8. Ps. 24. 2. & 104. 2, &c.

7 [b]He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

The north, i. e. the northern pole, or part of the heavens, which he particularly mentions, and puts for the whole visible heaven, because Job and his friends lived in a northern climate, and were acquainted only with that part of the heavens, the southern pole and parts near it being wholly unknown to them. The heavens are oft and fitly said to be *spread* or *stretched out* like a curtain or tent, to which they are resembled. *The empty place*, to wit, the air, so called, not philosophically, as if it were wholly empty; but popularly, because it seems to be so, and is generally void of solid and visible bodies. *Upon nothing;* upon its own centre, which is but an imaginary thing, and in truth nothing; or upon no props or pillars, but his own power and providence; which is justly celebrated as a wonderful work of God, both in Scripture and in heathen authors.

c Prov. 30. 4.

8 [c]He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

This also is a miraculous work of God, considering the nature of these waters, which are fluid and heavy, and pressing downward, especially being oftimes there in great abundance; and withal, the quality of the clouds, which are thin and loose bodies of the same nature with fogs and mists upon the face of the earth, and therefore of themselves utterly unable to bear that weight, and to keep up those waters from falling suddenly and violently upon the earth.

9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.

He holdeth back, i. e. to wit, from our view, that its lustre and glory should not reach us, and so dazzle our sight; he covereth it with a cloud, as the next words explain it. Or, *he holdeth fast*, or *binds together*, or *strengthens* it, that it may be able to bear that burden. *The face of his throne;* either, 1. This lower air, which is as the face or open part of the heavens, which is often called God's *throne*, as Psal. xi. 4; Isa. lxvi. 1; Amos ix. 6. Or, 2. The appearance or manifestation of the heaven of heavens, where he dwelleth, whose light and glory is too great for mortal eyes, which therefore by clouds and other ways he hides from us.

d ch. 38. 8. Ps. 33. 7. & 104. 9. Prov. 8. 29. Jer. 5. 22.

10 [d]He hath compassed the waters with bounds, †until the day and night come to an end.

† Heb. *until the end of light with darkness.*

The waters, to wit, of the sea; for of the upper waters coming out of the clouds he spoke before. *With bounds;* which are partly the rocks and shores, and principally God's appointment, made at the first creation, and renewed after the deluge, Gen. ix. 11, 15, that the waters should not overwhelm the earth: see Job xxxviii. 8, 10, 11; Psal. civ. 3; Jer. v. 22. *Until the day and night come to an end*, i. e. unto the end of the world, for so long these vicissitudes of day and night are to continue, Gen. viii. 22; ix. 9, &c.; Jer. v. 22; xxxi. 35, 36.

11 The pillars of heaven tremble and are astonished at his reproof.

The pillars of heaven; either, 1. Those mountains which by their height and strength may seem to reach and support the heavens, as the poets said of Atlas; for this is a poetical book, and there are many poetical expressions in it. These tremble sometimes by force of earthquakes, or by God's glorious appearance in them, as Sinai did. Or, 2. Holy angels; but they are not subject either to trembling, or to God's rebuke. Or, 3. The heavenly bodies, as the sun and moon, and stars, which as they may seem in some sort to support, so they do certainly adorn the heavens; and we know pillars are oft made, not to support, but only for ornament; as the two famous pillars of the temple, Jachin and Boaz, 1 Kings vii. 21. And these oftimes seem to tremble and be astonished, as in eclipses or tempests, and terrible works of God in the air, by which they are frequently said to be affected and changed, because they seem so to us; and many things are spoken in Scripture according to appearance: see Isa. xiii. 10; xxiv. 23; Joel ii. 10, 31; Matt. xxiv. 29, &c. *At his reproof;* either, 1. When God rebuketh them: for God is sometimes said in Scripture to rebuke the lifeless creatures; which is to be understood figuratively of the tokens of God's anger in them. Or, 2. When God reproveth not them, but men by them, manifesting his displeasure against sinful men by thunders, or earthquakes, or prodigious works.

e Ex. 14. 21. Ps. 74. 13. & 89. 10. Isa. 51. 9, 10. Jer. 31. 35. † Heb. *the proud.*

12 [e]He divideth the sea with his power, and by his understanding he smiteth through †the proud.

He speaks either, 1. Of God's dividing the Red Sea for the Israelites to pass over; and consequently the Hebrew word *rahab*, which here follows, and is translated *pride*, or the *proud*, is meant of Egypt, which is oft called *Rahab*, as Psal. lxxxvii. 4; lxxxix. 10; Isa. li. 9. But it seems most probable that that work was not yet done, and that Job lived long before Israel's coming out of Egypt. Or rather, 2. Of the common work of nature and providence in raising tempests, by which he breaketh or divideth the waves of the sea, by making deep furrows in it, and casting up part of the waters into the air, and splitting part of them upon the rocks and shores of the sea. *By his understanding*, i. e. by his wise counsel and administration of things, so as may obtain his own glorious ends. *The proud;* either, 1. The whale, which is called *king over all the children of pride*, Job xli. 34, and which is sometimes by force of tempests cast upon the shore. Or rather, 2. The sea, which is fitly called *proud*, as its waves are called, Job xxxviii. 11, because it is lofty, and fierce, and swelling, and unruly; which God is said to *smite* when he subdues and restrains its rage, and turns the storm into a calm.

f Ps. 33. 6. & 104. 30. g Isa. 27. 1.

13 [f]By his spirit he hath garnished the heavens; his hand hath formed [g]the crooked serpent.

By his spirit; either, 1. By his Divine virtue or power, which is sometimes called his *spirit*, as Zech. iv. 6; Matt. xii. 28. Or, 2. By his Holy Spirit, to which the creation of the world is ascribed, Gen. i. 2; Job xxxiii. 4; Psal. xxxiii. 6. *He hath garnished the heavens;* adorned or beautified them with those glorious lights, the sun, and moon, and stars. *The crooked serpent;* by which he understands

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either, 1. All the kinds of serpents, or fishes, or monsters of the sea. Or, 2. The most eminent of their kinds, particularly the whale, which may be here not unfitly mentioned (as it is afterwards more largely described) amongst the glorious works of God in this lower world; as the garnishing of the heavens was his noblest work in the superior visible parts of the world. Or, 3. A heavenly constellation, called the *great dragon* and *serpent*, which being most eminent, as taking up a considerable part of the northern hemisphere, may well be put for all the rest of the constellations or stars wherewith the heavens are garnished. Thus he persisteth still in the same kind of God's works, and the latter branch explains the former. And this sense is the more probable, because Job was well acquainted with the doctrine of astronomy, and knew the nature and names of the stars and constellations, as appears also from chap. ix. 9; xxxviii. 31.

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

These are parts, or, *the extremities*, but small parcels, the outside and visible work. How glorious then are his visible and more inward perfections and operations! *Of his ways*, i. e. of his works. *Of him*, i. e. of his power, and wisdom, and providence, and actions. The greatest part of what we see or know of him, is the least part of what we do not know, and of what is in him, or is done by him. *The thunder of his power*; either, 1. Of his mighty and terrible thunder, which is oft mentioned as an eminent work of God; as Job xxviii. 26; xl. 9; Psal. xxix. 3; lxxvii. 18. Or, 2. Of his mighty power, which is aptly compared to thunder, in regard of its irresistible force, and the terror which it causeth to wicked men; this metaphor being used by others in like cases; as among the Grecians, who used to say of their vehement and powerful orators, that they did *thunder* and *lighten*; and in Mark iii. 17, where powerful preachers are called *sons of thunder*.

CHAP. XXVII.

He will not renounce his integrity, 1—6. *The character of a hypocrite, and his misery*, 7—10. *The portion and heritage of the wicked*, 11—23.

+ Heb. *added to take up.*

MOREOVER Job + continued his parable, and said,

When he had waited a while to hear what his friends would reply, and perceived them to be silent. *His parable*; his grave and weighty, but withal dark and difficult, discourse, such as are oft called *parables*, as Numb. xxiii. 7; xxiv. 3—15; Psal. xlix. 4; lxxviii. 2; Prov. xxvi. 7.

a ch. 34. 5
+ Heb. *made my soul bitter*, Ruth 1. 20. 2 Kin. 4. 27.

2 *As* God liveth, a*who* hath taken away my judgment; and the Almighty, *who* hath + vexed my soul;

He confirms the truth and sincerity of his expressions by an oath, because he found them very hard to believe all his professions. *My judgment*, or *my right*, or *my cause*, i. e. who, though he knows my integrity and piety towards him, yet doth not plead my cause against my friends, nor will admit me to plead my cause with him before them, as I have so oft and earnestly desired, nor doth deal with me according to those terms of grace and mercy wherewith he treateth other men and saints; but useth me with great rigour, and by his sovereign power punisheth me sorely, without discovering to me what singular cause I have given him to do so.

‖ That is, *the breath which God gave him*, Gen. 2. 7.

3 All the while my breath *is* in me, and ‖ the spirit of God *is* in my nostrils;

My breath; which is the constant companion and certain sign of life, both coming in with it, Gen. ii. 7, and going out with it, 1 Kings xvii. 17; Psal. cxlvi. 4. Or, *my soul*, or *life*. *The spirit of God*; that spirit or soul which God breathed into me, Gen. ii. 7, and preserveth in me. Or rather, *the breath of God*, i. e. which God breathed into me, which eminently appears in a man's nostrils.

4 My lips shall not speak wickedness, nor my tongue utter deceit.

I will speak nothing but the truth with all plainness and impartiality, neither defending myself and cause by vain and false professions of those virtues or graces which I know I have not; nor yet, in compliance with your desire and design, falsely accusing myself of those crimes wherewith you charge me, whereof I know myself to be innocent.

5 God forbid that I should justify you: till I die b I will not remove mine integrity from me.

b ch. 2. 9. & 13. 15.

That I should justify you, i. e. your opinion and censure concerning me, as one convicted to be impious or hypocritical, by God's unusual and severe dealing with me. *I will not remove*, to wit, declaratively, as real words are frequently understood; or by renouncing or denying my integrity, of which God and my own conscience bear me witness. I will not, to gratify you, say that I am a hypocrite, which I know to be false.

6 My righteousness I c hold fast, and will not let it go: d my heart shall not reproach *me* + so long as I live.

c ch. 2. 3.
d Acts 24. 16.
+ Heb. *from my days.*

I hold fast, Heb. *I have held fast*, i. e. I have not only begun well, but continued in well-doing; which is a plain evidence that I am no hypocrite. Or the past tense is put for the future, as is usual, *I will hold fast*, declaratively, as before, I will maintain it, that howsoever you calumniate me, I am a righteous person. *My heart*, i. e. my conscience, as *the heart* is oft used, as 1 Sam. xxiv. 5; xxv. 31; Ezek. xiv. 5; 1 John iii. 20, 21. *Shall not reproach me*; either, 1. With betraying my own cause and innocency, and speaking what I know to be false, to wit, that I am a hypocrite. Or, 2. For my former impiety or hypocrisy, wherewith you charge me. *So long as I live*, Heb. *from*, or *for*, or *concerning my days*, i. e. the time of my life, whether past or to come. Or the course of my life; *days* or *times* being put here, as it is elsewhere, for actions done in them by a metonymy.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

I am so far from loving and practising wickedness, whereof you accuse me, that I abhor the thoughts of it; and if I might and would wish to be revenged of mine enemy, I could wish him no greater mischief than to be a wicked man. *He that riseth up against me*; either, 1. You my friends, who, instead of comforting me, are risen up to torment me. Or rather, 2. My worst enemies.

8 e For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

e Matt. 16. 26. Luke 12. 20.

There is no reason why I should envy or desire the portion of wicked men; for though they ofttimes prosper in the world, as I have said, and seem to be great gainers, yet death, which hasteneth to all men, and to me especially, will show that they are far greater losers, and die in a most wretched and desperate condition; having no hope either of continuing in this life, which they chiefly desire, or of enjoying a better life, which they never regarded. But I have a firm and well-grounded hope, not of that temporal restitution which you promised me, but of a blessed immortality after death, and therefore am none of these hopeless hypocrites, as you account me. *Taketh away*; or, *expelleth*, or *plucketh up*; which notes violence, and that he died unwillingly; compare Luke xii. 20; when good men are said freely and cheerfully to *give* themselves or their souls unto God.

9 f Will God hear his cry when trouble cometh upon him?

f ch. 35. 12. Ps. 18. 41. & 109. 7. Prov. 1. 24. & 28. 9. Is. 1. 15. Jer. 14. 12. Ezek. 8. 18. Mic. 3. 4. John 9. 31. James 4. 3.

A hypocrite doth not pray to God with comfort, or any solid hope that God will hear him, as I know he will hear me, though not in the way which you think. *When trouble cometh upon him*; when his guilty conscience will fly in his face, so as he dare not pray; and accuse him to God, so as God will not hear him.

10 g Will he delight himself in the Almighty? will he always call upon God?

g See ch. 22. 26, 27.

Will he be able to delight and satisfy himself with God alone, and with his love and favour, when he hath no other matter of delight? This I now do, and this a hypocrite can-

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not do, because his heart is chiefly set upon the world: and when that fails him, his heart sinks, and the thoughts of God are unsavoury and troublesome to him. He may by his afflictions be driven to prayer; but if God doth not speedily answer him, he falls into despair, and neglect of God and of prayer; whereas I constantly continue in prayer, notwithstanding the grievousness and the long continuance of my calamities.

‖ Or, being in the hand, &c.

11 I will teach you ‖ by the hand of God: *that* which *is* with the Almighty will I not conceal.

By the hand of God, i. e. by God's help and inspiration; as God is said to *speak to* the prophet *with* or *by a strong hand*, Isa. viii. 11. I will not teach you my own vain conceits, but what God himself hath taught me. Or, *concerning* (as the prefix *beth* is oft used, as Exod. xii. 43, 44; Psal. lxiii. 6; lxxxvii. 3; Prov. iv. 11) *the hand of God*, i. e. his counsel and providence in governing the world, or the manner of his dealing with men, and especially with wicked men, of whose portion he discourseth ver. 13, 14, &c., showing how far the hand of God is either for them, or upon them, and against them. *That which is with the Almighty*, i. e. what is in his breast or counsel, and how he executes his secret purposes concerning them; or the truth of God, the doctrine which he hath taught his church about these matters.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

I speak no false or strange things, but what is known and confirmed by your own as well as others' experiences. *Why then are ye thus altogether vain*, in maintaining such a foolish and false opinion against your own knowledge and experience? Why do you obstinately defend your opinion, and not comply with mine, for the truth of which I appeal to your own consciences?

h ch. 20. 29.

13 [h]This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

This is the portion of a wicked man; that which is mentioned in the following verses; in which Job delivers either, 1. The opinion of his friends, in whose person he utters them, and afterwards declares his dissent from them. Or rather, 2. His own opinion, and how far he agreeth with them; for his sense differs but little from what Zophar said, chap. xx. 29. *With God*; either laid up with God, or in his counsel and appointment; or which he shall have from God, as the next words explain it. *Of oppressors*; who are mighty, and fierce, and terrible, and mischievous to mankind, as this word implies, whom therefore men cannot destroy, but God will.

i Deu. 28. 41. Esth. 9. 10. Hos. 9. 13.

14 [i]If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

It is for the sword; that they may be cut off by the sword, either of war or of justice. *Shall not be satisfied with bread*; shall be starved, or want necessaries. A figure called *meiosis*.

k Ps. 78. 64.

15 Those that remain of him shall be buried in death: and [k]his widows shall not weep.

Those that remain of him; who survive and escape that sword and famine. *Shall be buried in death*; either, 1. Shall die, and so be buried. Or, 2. Shall be buried as soon as ever they are dead, either because their relations or dependants feared lest they should come to themselves again, and trouble them and others longer; or because they were not able to bestow any funeral pomp upon them, or thought them unworthy of it. Or, 3. Shall be in a manner utterly extinct in or by death; all their hope, and glory, and name, and memory (which they designed to perpetuate to all ages) shall be buried with them, and they shall never rise again to a blessed life; whereas a good man hath hope in his death, and leaves his good name alive and flourishing in the world, and rests in his grave in assurance of redemption from it, and of a glorious resurrection to a happy and eternal life. *His widows*; for they had many wives, either to gratify their lust, or to increase and strengthen their family and interest. *Shall not weep*; either because they durst not lament their death, which was entertained with public joy; or because they were overwhelmed and astonished with the greatness and strangeness of the calamity, and therefore could not weep; or because they also, as well as other persons, groaned under their tyranny and cruelty, and rejoiced in their deliverance from it.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

i. e. In great abundance.

1 Prov. 28. Eccles. 2. 26.

17 He may prepare *it*, but [l]the just shall put *it* on, and the innocent shall divide the silver.

The just shall put it on; either because it shall be given to him by the judge to recompense those injuries which he received from that tyrant; or because the right of it is otherwise transferred upon him by Divine Providence. *The innocent shall divide the silver*; either, 1. To the poor; he shall distribute that which the oppressor hoarded up and kept as wickedly as he got it. So this suits with Prov. xxviii. 8; Eccles. ii. 26. Or, 2. With others, or to himself; he shall have a share of it, when by the judge's sentence these ill-gotten goods shall be restored to the right owners.

m Is. 1. 8. Lam. 2. 6.

18 He buildeth his house as a moth, and [m]as a booth *that* the keeper maketh.

As a moth; which settleth itself in a garment, but is quickly and unexpectedly brushed off, and dispossessed of its dwelling, and crushed to death. *That the keeper maketh*; which the keeper of a garden or vineyard suddenly rears up in fruit time, and as quickly and easily pulls it down again. See Isa. i. 8; Lam. ii. 6.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

Shall lie down; either, 1. To sleep; as this word is used, Gen. xix. 35; Deut. vi. 7, &c. Or, 2. In death, of which it is used, 2 Sam. vii. 12. *He shall not be gathered*, to wit, in burial, of which this word is used, 2 Kings xxii. 20; Jer. viii. 2; xxv. 33. Instead of that honourable interment and burial with his fathers which he expected, he shall be buried with the burial of an ass; his carcass shall lie like dung upon the earth. *He openeth his eyes*: so the sense is either, 1. He awaketh in the morning, promising to himself a happy day. Or, 2. He looks about him for help and relief in his extremity. But the words are and may be rendered thus, *one openeth his eyes*, i. e. whilst a man can open his eyes, in a moment, or in the twinkling of an eye. *He is not*; he is as if he had never been, dead and gone, and his family and name extinct with him.

n ch. 18. 11.

20 [n]Terrors take hold on him as waters, a tempest stealeth him away in the night.

Terrors take hold on him, from the sense of his approaching death or judgment. *As waters*; either, 1. In abundance, one terror after another. Or, 2. Violently and irresistibly, as a river breaking its banks, or a deluge of waters bears down and overwhelms all that is before it. *A tempest stealeth him away in the night*; God's wrath and judgment cometh upon him forcibly like a tempest, and withal secretly and unexpectedly, like a thief in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

The east wind, i. e. some violent and terrible judgment, fitly compared to the east wind, which in those parts was most vehement and furious, and withal pestilent and pernicious; of which see Exod. x. 13; xiv. 21; Psal. xlviii. 7; lxxviii. 26; Hos. xiii. 15; Jonah iv. 8. *Carrieth him away, out of his place*, as it follows, out of his stately palace, wherein he expected to dwell for ever; whence he shall be carried either by an enemy, that shall take him and carry him into captivity, or by death.

† Heb. *is fleeing he would flee.*

22 For *God* shall cast upon him, and not spare: † he would fain flee out of his hand.

God shall cast upon him his darts or plagues, one after another. *And not spare*, i. e. shall show no pity nor mercy

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to him, when he crieth to God for it. *He would fain flee out of his hand;* he earnestly desires and endeavours by all ways possible to escape the judgments of God, but all in vain.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

Men, who shall see and observe these things, *shall clap their hands;* partly, in token of their joy at the removal of such a public pest and tyrant; and partly, by way of astonishment; and partly, in contempt, and scorn, or derision; all which this gesture signifies in Scripture use; of which see Lam. ii. 15; Ezek. xxv. 6; Nah. iii. 19. *Shall hiss him*, in token of their amazement, detestation, and derision. See 1 Kings ix. 8; 2 Chron. xxix. 8; Jer. xxv. 9; Micah vi. 16. *Out of his place;* now that he is out of his place and power, which they durst not do whilst he was in his place. Or, the men of his place, that lived with him or near him, and daily felt the effects of his tyranny.

CHAP. XXVIII.

The power and wisdom of God in his works of nature, 1—11. *A knowledge and wisdom answering this is not found in man, nor to be bought or acquired*, 12—21. *Death and destruction make their report of it*, 22. *It is only in God*, 23—27. *Man's wisdom is to fear God*, 28.

‖ Or, a mine. SURELY there is ‖a vein for the silver, and a place for gold *where* they fine *it*.

There is a vein for the silver; where it is hid by God, and found and fetched out by the art and industry of man. The connexion of this chapter with the former is difficult, and diversly apprehended; but this may seem to be the fairest account of it: Job having in the last chapter discoursed of God's various providences and carriages towards wicked men, and showed that God doth sometimes for a season give them wealth and prosperity, but afterwards calls them to a sad account, and punisheth them severely for their abuse of his mercies; and having formerly showed that God doth sometimes prosper the wicked all their days, so as they live and die without any visible token of God's displeasure against them, when, on the contrary, good men are exercised with many and grievous calamities; and perceiving that his friends were, as men in all ages have been, scandalized at these methods of Divine Providence, and denied the thing, because they could not understand the reason of such unequal dispensations: in this chapter he declares that this is one of the depths and secrets of Divine Wisdom, not discoverable by any mortal man in this world; and that although men had some degree of wisdom whereby they could dig deep, and search out many hidden things, as the veins of silver, gold, &c., yet this was a wisdom of a higher nature, and out of man's reach. And hereby he secretly checks the arrogance and confidence of his friends, who, because they had some parts of wisdom, the knowledge of natural things, such as are here contained, and of human affairs, and of some Divine matters, therefore presumed to fathom the depths of God's wisdom and providence, and to judge of all God's ways and works by the scantling of their own narrow understandings. Possibly it may be connected thus: Job having been discoursing of the wonderful ways of God, both in the works of nature, chap. xxvi., from ver. 5 to the end, and in his providential dispensations towards wicked men, chap. xxvii., from ver. 13 to the end, he here returns to the first branch of his discourse, and discovers more of God's wisdom and power in natural things. And this he doth partly, that by this manifestation of his singular skill in the ways and actions of God, he might vindicate himself from that contempt which they seemed to have of him, and oblige them to hear what he had further to say with more attention and consideration; and partly that by this representation of the manifold wisdom and power of God, they might be wrought to a greater reverence for God and for his works, and not presume to judge so rashly and boldly of them, and to condemn what they did not understand in them.

Where they fine it; or rather, as it is in the margin of our Bibles, which *they*, to wit, the refiners, *do fine*. For he speaks not here of the works of men and of art, but of God and of nature, as is manifest from the foregoing and following words.

2 Iron is taken out of the ‖earth, and ‖ Or, dust. brass *is* molten *out of* the stone.

Iron is taken out of the earth; being made of earth, concocted by the heat of the sun into that hardness, and by miners digged out of the earth. *Brass;* or, *copper. Is molten out of the stone*, wherewith it is mixed and incorporated in the earth, and by fire and the art of the metallist it is separated from it, and taken out of it, as Pliny observes, 34. 1, 10, and 36. 27.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

He; either, 1. Man, the miner; or, 2. God, of whose works of nature he here speaks; or, 3. God as the chief author and director, and man as God's instrument in the work. *An end;* or, *a bound*, how far the darkness shall reach, and how far the dark and hidden parts and treasures of the earth shall be searched, and discovered, and brought to light. *All perfection*, i. e. metals and minerals, which are nothing else but earth concocted, and hardened, and brought to maturity and perfection. Or, *unto all perfection*, i. e. he perfectly and exactly searcheth them out; although the Hebrew *lamed* may be here only a note of the accusative case, as our translation takes it. *The stones;* either gems and precious stones, which are called by this word, Prov. xxvi. 8; or those stones out of which the metals forementioned are taken. *Of darkness, and the shadow of death;* which lie hid in the dark and deadly shades and bowels of the earth.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

This verse speaks either, 1. Of another great and remarkable work of God, whereby in some places either new rivers break forth, or old rivers break in upon the inhabitants, and drive them away; and in other places rivers or other waters are dried up, or derived into other channels or grounds, by which means these lands are rendered more useful and fruitful. Or rather, 2. Of an accident which commonly happens in mines, where, whilst men are digging, a flood of waters breaks in suddenly and violently upon them, and disturbs them in their work. *From the inhabitant*, Heb. *from with the inhabitant*, i. e. out of that part of the earth which the miners in a manner inhabit, or where they have their fixed abode, and for the most part dwell. Or, *so that there is no inhabitant* or *abider*, i. e. so that the miners dare continue there no longer, but are forced to come away. *Even the waters;* which word is easily and fitly understood out of the foregoing word *flood*. Or without this supplement, *the flood* may be said to be *forgotten*, &c., that singular word being collectively taken, and so conveniently joined with this word of the plural number. *Forgotten of the foot*, i. e. untrodden by the foot of man, such waters as men either never did pass over, or, by reason of their depth, cannot pass over; or such as though the miners at first for a while did pass over, yet now cannot, or dare not, do so any more. *Forgetfulness* is here ascribed to the foot, as it is to the hand, Psal. cxxxvii. 5; and it is put for ignorance or unacquaintedness; as all sinners are said to *forget God*, though many of them never remembered nor minded him. *They are dried up, they are gone away from men;* Heb. *they are dried up* (or *drawn up*, to wit, by engines made for that purpose) *from men*, (i. e. from the miners, that they may not be hindered in their work. Or, *with* or *by men*, the prefix *mem* being oft put for *beth*, i. e. by the labour of men,) *they remove* or *vanish*, or *pass away*, and so the miners return to their work.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

Out of it; out of the upper parts of the earth. *Bread;* bread-corn, or other food for man's use. *Under it;* either, 1. Under the same earth, which either at the same time yields bread out of its upper, and fire out of its lower parts; or at several times; that earth which once was fruitful becoming, by the disposition of Divine Providence, barren and sulphurous, &c. Or, 2. Under other parts of

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the earth. *Is turned up*, i. e. is digged out and fetched up. *As it were fire;* either gold and precious stones, which glitter and sparkle like fire; or coals, and brimstone, and other materials of fire.

6 The stones of it *are* the place of sapphires: and it hath ‖dust of gold.

‖ Or, gold ore.

The place of sapphires, i. e. of precious stones; the sapphire, as one of the most eminent, being put for all the rest. In some parts of the earth the sapphires are mixed with stones, and cut out of them and polished. Of this stone, see Exod. xxiv. 10; Cant. v. 14; Lam. iv. 7; Ezek. i. 26. *It hath*, i. e. the earth containeth in or under it. *Dust of gold;* which is a distinct thing from that gold which is found in the mass or lump, of which ver. 2; both sorts of gold being found in the earth.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

A path, to wit, in the dark depths and bowels of the earth. *The vulture;* whose eye is very quick and strong, and which searcheth all places for its prey, but cannot reach to these places, which yet the wisdom of man by the direction of God's providence findeth out.

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

The lion's whelps, Heb. *the sons of pride;* a fit name for lions, which are lofty and stately creatures, despising both men and all other beasts that oppose them. *The fierce lion;* which rangeth all places for prey, and findeth out the deepest dens and caves of the earth. The birds and beasts have ofttimes led men to such places as otherwise they should never have found out; but they could not lead men to these mines; but the finding out of them is a special gift of God, and an act of that wisdom which he hath put into man.

9 He putteth forth his hand upon the ‖rock; he overturneth the mountains by the roots.

‖ Or, *flint.*

This and the two next verses are meant either, 1. Of other eminent and considerable works of God, who sometimes overturneth rocks, and produceth new rivers in unlikely places. Or rather, 2. Of the same work of mining and digging for gold, or other precious things of the earth, and of other effects of man's art and wisdom in that work. The miners resolve to break through all opposition, and by iron tools, or fire, or other ways, dig through the hardest rocks. He undermineth the very mountains to find out the metals lying at the bottom of them.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

He maketh channels *among the rocks* to convey away that water which was breaking in upon him, and if not thus diverted, would have spoiled his work; of which see on ver. 4. Having with great art and indefatigable industry broke through all difficulties, he at last arriveth at his end, and finds out those precious treasures which he sought for.

11 He bindeth the floods †from overflowing; and *the thing that is* hid bringeth he forth to light.

† Heb. *from weeping.*

He restraineth *the floods*, and as it were bindeth them to their good behaviour, that they may not overflow the mine; and those metals which did lie hid in the secret parts of the earth, he discovers to himself and others.

12 [a]But where shall wisdom be found? and where *is* the place of understanding?

a ver. 20. Eccles. 7. 24.

Wisdom, Heb. *that wisdom;* for here is an article which seems to be emphatical. The sense is, I confess that man hath one kind of wisdom in a great measure, to wit, to discover the works of nature, and to perform the operations of art; but as for that sublime and eminent wisdom, which consists in the exact knowledge of all God's counsels and ways, and of the several manners and reasons of his governing the world, and dealing with good and bad men, this is far above man's reach, and is the prerogative of God alone. *Where is the place of understanding?* there is no vein for that upon the earth, as there is for gold or silver.

13 Man knoweth not the [b]price thereof; neither is it found in the land of the living.

b Prov. 3. 15.

Man knoweth neither where to purchase it, nor how much it is worth, nor what to offer in exchange for it. *In the land of the living;* amongst mortal men that live upon earth, but only amongst those blessed spirits that dwell above.

14 [c]The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

c ver. 22. Rom. 11. 33, 34.

The depth, to wit, of the earth, because *the sea* here follows as a differing place. This is a very common figure, whereby speech is ascribed to dumb and senseless creatures. The meaning is, This is not to be found in any part of the land or sea, yea, though a man should dig or dive never so deep to find it, nor to be learned from any creatures; for though these discover the being, and power, and in part the wisdom of God, yet they do not instruct us in the methods and grounds of God's providential dispensations to good and evil men: these are secrets of wisdom reserved for God himself.

15 †It [d]cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

† Heb. *Fine gold shall not be given for it.* d Prov. 3. 13, 14, 15. & 8. 10, 11, 19. & 16. 16.

For gold; the choicest gold laid up in treasures, as the word signifies. *Weighed*, to wit, in the balance; for in those times money was paid by weight, not by tale. See Gen. xxiii. 16; Jer. xxxii. 9, 10.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

The gold of Ophir was the best sort of gold. See on 1 Kings ix. 28; Job xxii. 24. *Onyx*, or *sardonyx*. See on Exod. xxviii. 20.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* ‖jewels of fine gold.

‖ Or, *vessels of fine gold.*

The crystal; or, *amber*, which in those parts was of very great price; or, *the diamond*. The Hebrew word is not elsewhere used, and it hath in it the signification of *purity*, or *clearness*, or *brightness*. *Jewels;* or, *vessels;* wherein there is not only the excellency of the materials, but the curiosity of art, which renders the other much more valuable.

18 No mention shall be made of ‖coral, or of pearls: for the price of wisdom *is* above rubies.

‖ Or, *Ramoth.*

No mention shall be made; they are of no value, not worthy to be named the same day with this, nor fit to be mentioned as a price or recompence wherewith to purchase this. *The price;* or, *the attraction*, or *acquisition;* or rather, *the extraction*, or *drawing forth*. For Job uses the word of art which was proper in the taking of *pearls*, as the following word, rendered by our translators *rubies*, is understood by divers, both Hebrew and Christian interpreters, and amongst others by the late eminently learned Bochart, who proveth it by divers arguments. Now these pearls are and were taken by men that dived to the bottom of the sea, and *drew them out* thence, which is the very word which both Arabic and Latin authors use in the case: as indeed the same word is used of all fishermen, who are said to draw forth with their hook, or net, or otherwise, fishes, or any other thing for which they are fishing. Moreover this diving, as it produced great profit, so it was not without some danger and difficulty; for if they heedlessly put their fingers into the gaping shell, within which the pearl was, it speedily closed upon them, and put them to exquisite pain, to the loss of their finger, and sometimes of their life; which is a fit representation of the state of those persons who search after the knowledge of God's counsels and ways, and the grounds of them, who as when they modestly inquire into them, and truly discover them, they have infinite advantage and satisfaction therein; so if they pry into them too boldly, searching into those things which God hath concealed, and rashly judging of them above what they know, which Job judged to be his friends' case, they expose themselves to manifold snares and dangers. And this *extraction*, or *drawing forth*, is aptly used concerning this wisdom, which lying very

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deep and remote from the reach of ordinary men, is not to be obtained without diligent search and consideration. And so the place may be thus translated, *the extraction* or *drawing forth of wisdom is above* that (to wit, the extraction) of *pearls*.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

The topaz; of which see Exod. xxviii. 17; xxxix. 10. *Of Ethiopia*, or, *of Arabia;* for *Cush* signifies both Ethiopia and Arabia; and the topaz was found in the Red Sea, which lay between both, and so might be ascribed to either.

e ver. 12. 20 [e]Whence then cometh wisdom? and where *is* the place of understanding?

Where this precious treasure lies, and whence a man may fetch it.

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of

‖ Or, *heaven.* the ‖ air.

Of all living; of all men that live upon the earth. *From the fowls of the air:* though they fly high, and can see far and well, yet they cannot discern this: men of the most raised understandings cannot discover it. It is to be found no where in this visible world, neither in the upper nor lower parts of it.

f ver. 14. 22 [f]Destruction and death say, We have heard the fame thereof with our ears.

Destruction and death; either, 1. Men that are dead, and thereby freed from the encumbrance of their bodies, which depress their minds, and have more raised thoughts than men that live here. Or, 2. The grave, the place of the dead, to which these things are here ascribed, as they are to *the depths*, and to *the sea*, ver. 14, by a figure called *prosopopœia*. If a man should search for this wisdom, either amongst living men, or amongst the dead, he could not find it; yea, though he should and might inquire of all men that formerly lived in the world, some of whom were persons of prodigious wit and learning, and of vast experience, as having lived nigh a thousand years, and made it their great business in that time to search out the depths of this Divine wisdom in the administration of the world. *We have heard the fame thereof;* we know it only by slight and uncertain rumours, but not fully and perfectly.

23 God understandeth the way thereof, and he knoweth the place thereof.

God, i. e. God alone; as appears by the denial of it to all other things. *The way thereof;* either the way how it is to be obtained; or rather, the methods or courses which it takes in the management of all affairs in the world, together with its grounds and ends in them. *The place thereof;* where it dwells, which is only in his own breast and mind, and in the best of men but in part, and only as far as it pleaseth him to afford it.

24 For he looketh to the ends of the

g Prov. 15. 3. earth, *and* [g]seeth under the whole heaven;

He, and he only, knows it, because his providence, and that only, is infinite and universal, reaching to all places, and times, and things, past, present, and to come: whereas the most acute and knowing men have narrow understandings, and see but very few things and small parcels of the works of God, and therefore are very unfit to pass a judgment upon them, because the wisdom, and justice, and beauty of God's works is not clearly nor fully seen till all the parts of them be laid together.

h Ps. 135. 7. 25 [h]To make the weight for the winds; and he weigheth the waters by measure.

To make the weight for the winds; which of themselves are most light, and without any weight, and inconstant, and such as no creature can order or govern them: but God manageth them all by weight, appointing to every wind that blows its season, its proportion, its bounds and limits, when, and where, and how much, and how long each wind shall blow, and for what ends; whether for mercy, as to refresh men in hot seasons with its gentle gales, to cherish the fruits of the earth, to waft ships on the sea to their desired havens, &c.; or whether for judgment, as to corrupt the air, and thereby the bodies of men, and fruits of the earth, to blow down houses upon their inhabitants, as he was pleased to deal with my poor unhappy children. He only doth all these things, and he only knows why he doth them. He instanceth but in some few of God's works, and those which seem to be most trivial, and casual, and uncertain, that thereby he might more strongly imply and prove that God doth the same in other things which are more considerable, and are managed by more constant causes and certain methods; that he doth all things in the most exact order, and weight, and measure. *He weigheth:* but it seems a very improper speech, *to weigh* things *by measure;* and therefore this word may more fitly be otherwise rendered, *he examineth*, or *disposeth*, or *fitteth*, or *directeth*, for so this verb is elsewhere used, as 1 Sam. ii. 3; Psal. lxxv. 3; Prov. xvi. 2; xxi. 2. *The waters*, to wit, the rain waters, as appears from the next verse, which God layeth up in his store-houses, or bottles, the clouds, and thence draws them forth, and sends them down upon the earth in such times and proportions as he thinks fit, and as may serve his several designs and ends. *By measure;* for liquid things are examined by measure, as other things are by weight; and here is both *weight* and *measure*, to signify with what exact and perfect wisdom God doth govern the world.

26 When he [i]made a decree for the rain, and a way for the lightning of the thunder:

i ch. 38. 25.

When he made; which was either from eternity, or at the first creation, when he settled that course and order which should afterwards be continued. Or, *when he maketh:* but our translation seems best to suit with the *then* in the next verse, where the sense is completed. *Decree for the rain;* an appointment, and as it were a statute law, that it should fall upon the earth, and that in such times, and places, and proportions, and manner as he should think fit, either *for correction* or *for mercy*, as Elihu speaks, Job xxxvii. 13. *A way*, or *path*, how it should get out of the thick cloud, in which it was shut up, and as it were imprisoned; or, *a course*, which should for the future be observed, as to the time, and measure, and ends, and other circumstances belonging to it.

27 Then did he see it, and ‖declare it; he prepared it, yea, and searched it out.

‖ Or, *number it.*

Then; either from eternity, when he decreed what he would do, or when he first created them. *Did he see it*, i. e. wisdom, which is the subject matter of the present discourse. This God *saw* not abroad, but within himself; he looked or reflected upon it in his own mind, as the rule by which he would proceed in the creation and government of all things, managing them in such ways and methods as were most agreeable to his own most wise and unsearchable counsels, which no human or created wit can reach or pierce into. Or, he *saw it*, so as to declare it, as it follows; so as to make it visible and manifest in some measure to his creatures. Or, he *saw it*, i. e. he enjoyed it, *seeing* being oft put for *enjoying*, as Psal. xxvii. 13; xxxiv. 12; Eccles. ii. 1; iii. 13. Compare Prov. viii. 22. *Declare it*, i. e. he made it evident, he discovered his deep wisdom, which lay hid before in his own breast; or he laid the foundation of that discovery of it, which then was, or afterward should be, made to angels and men, as the *heavens* did in themselves *declare the glory of God*, Psal. xix. 1, before there was such a creature as man to take notice of it, because the object was visible in itself, and not made so by the eye which afterwards beheld it. Or, *did number it*, i. e. showed it as it were by number; not only in gross, but as it were by retail, in all the several works which he made. *He prepared it.* i. e. he had it in readiness for the doing of all his works, as if he had been for a long time preparing materials for them. So it is a speech of God after the manner of men. Or, *he disposed it*, i. e. used or employed it in his works. Or, he *settled* or *established it*, i. e. he firmly purposed to do such and such things in such manner as he thought meet, and he established the order which he first made in the world, that it should continue in after-ages. Or, *he directed it*, and directed and ordered all things by it. *Searched it out;* not properly; for so searching implies ignorance, and that a man is at a loss, and requires time and industry, all which is repugnant to the Divine perfections; but

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figuratively, as such expressions are oft used concerning God, i. e. he did and doth all things with that absolute and perfect wisdom, and he knoweth all his own counsels and actions, and the reasons of them, so exactly and perfectly, as if he had bestowed a long time in searching and judging to find them out. And this and the other acts mentioned in this verse are to be understood of God solely and exclusively, it being here, as it is oft elsewhere in this book, sufficiently implied, that this kind of Divine wisdom, which consists in the accurate knowledge of all God's counsels and works, is far above, out of man's reach. Man doth not *see* this wisdom but only so far as God is pleased to reveal it to him, and therefore he cannot *declare* it to others; man did not *prepare*, nor *order*, nor *contrive* it, and therefore no wonder if he cannot *search it out*. And so this is most fitly connected with the following verse; for as here he tells us what wisdom is denied to man, so there he informeth us what is granted to him.

k Deut. 4. 6. Psa. 111. 10. Prov. 1. 7. & 9. 10. Eccles. 12. 13.

28 And unto man he said, Behold, k the fear of the LORD, that *is* wisdom; and to depart from evil *is* understanding.

And; or rather, *but;* for this is added by way of opposition, to show that man's wisdom doth not lie in a curious inquiry into, or in an exact knowledge of, the secret paths of God's counsel and providence, but in things of another and of a lower nature. *Unto man;* unto Adam at first, and in and with him to all his race and posterity. *He said*, i. e. God spoke it, partly, and at first inwardly, to the mind of man, in which God wrote this with his own finger, and engraved it as a first principle for his direction; and partly afterwards by the holy patriarchs, and prophets, and other teachers of his church, whom God sent into the world to teach men true wisdom; which accordingly they did, not by acquainting the people with the secrets and intricacies of God's counsel and providence, but by declaring the revealed will of God, and instructing them in their duty towards God and men, making this their great, if not only, business, to make men wise unto salvation. See Deut. iv. 6; xxix. 29. *Behold;* which expression notes the great importance of this doctrine, and withal man's dulness and backwardness to apprehend and consider it, and man's proneness to place his wisdom in vain and curious speculations. *The fear of the Lord*, i. e. true religion, and the right worship of God, both inward and outward, all which cometh under this name. *That is wisdom;* in that only consists man's true wisdom, because that, and that only, is his duty, and his safety, and happiness, both for this life and for the next; and withal this is attainable, whereas the depths of God's ways are unknown and unsearchable to human or created capacities. *To depart from evil*, i. e. from sin, which is called *evil* eminently, as being the chief, if not the only, evil, and the cause of all other evils, and that which is constantly and immutably evil, whereas afflictions are frequently made good and highly beneficial. Religion consists of two branches, doing good and forsaking evil; the former is expressed in the former clause of this verse, and the latter in these words. *Is understanding;* is the best kind of knowledge or wisdom to which man can attain in this life. The same thing is here twice expressed in several phrases. And the design of Job in this close of his discourse, is not only to show the mistake, and reprove the arrogance and boldness, of his friends, in prying into God's secrets, and passing such a rash censure upon him, and upon God's ways and carriage towards him; but also to vindicate himself from the imputation of hypocrisy and profaneness, which they fastened upon him, by showing that he had ever esteemed it to be his best wisdom and true interest to fear God, and to depart from evil.

CHAP. XXIX.

Job's former prosperity in God's favour, 1—5. *His honour and repute*, 6—11, *for his charity*, 12—16, *and punishing the wicked*, 17. *His hope herein*, 18. *His glory and honour repeated*, 19—25.

+ Heb. *added to take up.*

MOREOVER Job + continued his parable, and said,

a See ch. 7. 3.

2 Oh that I were a as *in* months past, as *in* the days *when* God preserved me;

To wit, from all those miseries which now I feel. This he desires, not only for his own ease and comfort, but also for the vindication of his reputation, and of the honour of religion, which suffered by his means: for as his calamities were the only ground of all their hard speeches and censures of him, as a man forsaken and hated by God; so he rightly judged that this ground being removed, and his posterity restored, his friends would take it for a token of God's favour to him, and beget in them a milder and better opinion of him.

3 b When his ‖ candle shined upon my head, *and when* by his light I walked *through* darkness;

b Heb. 6. 4. ‖ Heb. *lamp.*

His candle, i. e. his favour and blessing, oft signified by the name *light;* as his displeasure and a state of affliction is frequently called *darkness*. *Upon my head*, or, *over my head*, to comfort and direct me. The ground of the expression is this, that lights used to be carried and set on high, that men may make the better use of them, as the sun for that end was placed above us. *I walked through darkness;* I passed safely through many difficulties and dangers, and common calamities, which befell others who lived round about me, and overcame those troubles which fell upon myself.

4 As I was in the days of my youth, when c the secret of God *was* upon my tabernacle;

c Psa. 25. 14.

In the days of my youth, i. e. in my former and flourishing days, which he calls the *days of youth*, because these are commonly the times of mirth and comfort, as old age is called *evil days*, Eccles. xii. 1; when there was a settled blessing of God upon me and my family, protecting, directing, and succeeding us in all our affairs, which the devil observed, chap. i. 10; whereas now there is a visible curse of God upon me and mine.

5 When the Almighty *was* yet with me, *when* my children *were* about me;

With me, i. e. on my side; whereas now he is against me, and hath forsaken me. *My children*, or *servants*, or both; and therefore he useth this word, which comprehends both.

6 When d I washed my steps with butter, and e the rock poured + me out rivers of oil;

d Deut. 32. 13. Job 20. 17. e Deut. 8. 15. + Heb. *with me.*

i. e. When I abounded in all sorts of blessings; which is oft signified by this or the like phrases, as Gen. xlix. 11; Deut. xxxiii. 24; Job xx. 17; Psal. lxxxi. 16; when I had such numerous herds of cattle, and consequently such plenty of butter, that if I had needed it, or been pleased so to use it, I might have washed my feet with it; when not only fruitful fields, but even barren and rocky places, (such as that part of Arabia was where Job lived,) yielded me olive trees and oil in great plenty. See on Deut. xxxii. 13.

7 When I went out to the gate through the city, *when* I prepared my seat in the street!

When I went out from my dwelling *to the gate*, to wit, of the city, as the following words show; to the place of judicature, which was in the gates, as hath been oft observed. *Through the city;* through that part of the city which was between my house and the gate. Or, *to the city*, i. e. the gate belonging to the city. So Job might live in the country adjoining to it. *When I prepared my seat;* when I caused the seat of justice to be set for me. By this and divers other expressions it appears that Job was a magistrate or judge in his country. *In the street*, i. e. in that void and open place within or near the gate, where the people assembled for the administration of justice among them.

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

Hid themselves; either out of a profound reverence to my person and dignity, or out of a conscience of their own guilt or folly, which they supposed I might either understand by information from others, or discover by their countenances or carriages in my presence, for which they knew I would reprove them, and bring them to shame, or other punishment. *Stood up*, whilst I either passed by them, or

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was present with them. See Lev. xix. 32; 1 Kings ii. 19. So great a veneration they had for my person, in regard of that wisdom, and justice, and faithfulness which they discerned in me, and in all my proceedings. And therefore they judged quite otherwise of me than you now do.

9 The princes refrained talking, and
f ch. 21. 5. [f]laid *their* hand on their mouth.

Refrained talking; either fearing that I should discern their weakness by their words; or desiring to hear my words and sentence, which they readily approved of, and fully assented to. Such an opinion had they of my wisdom, and did not think me such a foolish, erroneous, and impertinent person as you fancy or represent me to be. *Laid their hand on their mouth,* in token both of their wonder at Job's wise speeches and sentences, and of their resolution to be silent. See Job xxi. 5; Prov. xxx. 32.

+ Heb. *The voice of the nobles was hid.*
g Ps. 137. 6. 10 †The nobles held their peace, and their [g]tongue cleaved to the roof of their mouth.

It lay as still as if it had done so, and they could not have spoken.

11 When the ear heard *me,* then it blessed me; and when the eye saw *me,* it gave witness to me:

It blessed me, i. e. pronounced me to be a man blessed of God with eminent gifts and graces; or heartily prayed for God's blessing upon me, because of that wisdom and integrity which they saw in all my actions, and of the satisfaction which I gave to all, and the relief which I gave to the oppressed, by my righteous and equitable decrees in all causes which were brought before me. *When the eye saw me, it gave witness to me;* when my appearance gave them occasion to speak of me, they gave testimony to my pious, and just, and blameless conversation. So far was I from being, or being thought to be, guilty of those crimes wherewith you charge me; of which see chap. xxii. 9.

h Ps. 72. 12. Prov. 21. 13. & 24. 11. 12 Because [h]I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

I delivered from his potent oppressor. They did not honour me for my great wealth or power, but for my impartial justice and pity to the afflicted, and courage in maintaining their cause and right against their mighty adversaries. *None to help him;* none that would own or help them, partly because they were poor, and unable to recompense them for it; and partly because their enemies were great, and likely to crush both them and their helpers; which made Job's virtue more glorious.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

The blessing, wherewith both he and others for his sake blessed me, and begged that God would bless me. *To perish;* to lose his life or estate by the malice and tyranny of wicked men. *The widow's heart;* who are the common objects of injuries and oppressions, because for the most part they are unable, either to offend those who molest them, or to defend themselves from their violence. *To sing for joy,* for her great and unexpected deliverance.

i Deut. 24. 13. Ps. 132. 9. Is. 59. 17. & 61. 10. Ephes. 6. 14, &c. 1 Thess. 5. 8. 14 [i]I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

It clothed me: as a garment covers the whole body, and is worn continually all the day long; so I was constantly just in the whole course of all my administrations, public and private, and never put off this garment out of a partial respect to myself, or to the persons of other men, as the manner of many judges is. *My judgment was as a robe and diadem;* my judgments or decrees were so equal and righteous, that they never brought shame and reproach upon me, but always honour and great reputation.

k Num. 10. 31. 15 I was [k]eyes to the blind, and feet *was* I to the lame.

Eyes, i. e. instead of eyes, to instruct, and direct, and assist. *To the blind;* either, 1. Corporally. Or rather, 2. Spiritually; such as through ignorance or weakness were apt to mistake, and to be seduced or cheated by the craft and artifices of evil-minded men. These I cautioned, and advised, and led into the right way. *Feet was I to the lame,* i. e. ready to help him who was unable to help himself.

16 I *was* a father to the poor: and [l]the cause *which* I knew not I searched out.
l Prov. 29. 7.

A father, i. e. had the care and bowels of a father to them. *The cause which I knew not;* either, 1. Those which were not brought to my knowledge or tribunal, either through neglect, or because the injured persons durst not complain, I diligently inquired after. Or, 2. Those which were hard and difficult, and possibly were made so by the frauds or arts of the oppressors, or their advocates, which the poor injured person could not find out, I took pains to discover.

m Ps. 58. 6. Prov. 30. 14. + Heb. *the jawteeth,* or, *the grinders.* + Heb. *cast.* 17 And I brake [m]†the jaws of the wicked, and †plucked the spoil out of his teeth.

The jaws; or, *the jaw-bones;* or, *the grinders,* the sharpest and strongest teeth in the jaw, i. e. their power and violence wherewith they used to oppress others. It is a metaphor from wild beasts, which break their prey with their teeth. Compare Psal. iii. 7; lvii. 4; lviii. 6. *Plucked the spoil out of his teeth,* i. e. forced them to restore what they had violently and unjustly taken away.

n Ps. 30. 6. 18 Then I said, [n]I shall die in my nest, and I shall multiply *my* days as the sand.

Then I said, i. e. I persuaded myself, being thus strongly fortified with the conscience of my own universal integrity, and with the singular favour of God, and of all men. But although this was sometimes Job's opinion, yet at other times he was subject to fears, and expectation of changes, as appears from chap. iii. 25, 26. *I shall die in my nest;* not a violent or untimely, but a natural, and peaceable, and seasonable death, sweetly expiring in my own bed and habitation, in the midst of my children and friends, leaving the precious perfume of a good name behind me, and a plentiful inheritance to all my posterity. *As the sand;* which is innumerable. See Gen. xxii. 17; xli. 49.

o ch. 18. 16. + Heb. *opened.* p Ps. 1. 3. Jer. 17. 8. 19 [o]My root *was* †spread out [p]by the waters, and the dew lay all night upon my branch.

I was continually watered by Divine favour and blessing, as a tree which is constantly supplied with moisture, both in its root and branches, and consequently must needs be fruitful and flourishing.

+ Heb. *new.* q Gen. 49. 24. + Heb. *changed.* 20 My glory *was* †fresh in me, and [q]my bow was †renewed in my hand.

My glory was fresh; the reputation which I had gained by my just and virtuous life was not decaying, but growing, and every day augmented with the accession of new honours. *In me,* Heb. *with me. My bow,* i. e. my strength, which is signified by a *bow,* Gen. xlix. 24; 1 Sam. ii. 4, because in ancient times the bow and arrows were principal instruments of war. *Was renewed,* Heb. *changed* itself, i. e. grew as it were a new bow, when other bows by much use grow weak and useless. Or, *changed* its strength, which word may be here understood, as it is expressed, Isa. xl. 31, i. e. hath got new strength.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

Expecting till I spoke, and silently listening to my counsel, which they were confident would be like the oracle of God, wise, and just, and good, and preferring it before their own judgment.

22 After my words they spake not again; and my speech dropped upon them.

After my words they spake not again; either to confute them as false, or to add to them as lame and imperfect. *Dropped upon them,* to wit, as the rain, as the next verse explains it, which when it comes down gently and droppingly upon the earth, is most acceptable and beneficial to it; not so when it comes in great and violent showers.

r Zech. 10. 1. 23 And they waited for me as for the rain; and they opened their mouth wide *as* for [r]the latter rain.

As for the rain; as the earth or the husbandman waiteth

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for the rain, to wit, the former rain, of which see Deut. xi. 14, because *the latter rain* is here opposed to it: see James v. 7. *They opened their mouth* to receive my words, and therewith to satisfy their thirst, as the dry and parched earth gapes or opens its mouth to receive the rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

If I laughed on them, or *sported* or *jested with them*, i. e. carried myself familiarly and pleasantly with them. *They believed it not;* it was so acceptable to them to see me well-pleased with them, that they could scarce believe their eyes and ears that it was so: compare Gen. xlv. 26; Psal. cxxvi. 1. *The light of my countenance they cast not down;* my familiarity did not breed contempt or presumption in them to say or do any thing that might grieve me, or make my countenance to fall, as it doth in case of shame or sorrow, Gen. iv. 5. They were very cautious not to abuse my smiles, nor to give me any occasion to change my countenance or carriage towards them.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

I chose out their way; they sought to me for my advice in all doubtful and difficult cases, and I chalked out their path, and directed them what methods they should take to accomplish their desires. *Sat*, as a prince or judge, whilst they stood waiting for my counsel. *Chief*, or *head;* as their head or ruler, and my mind and word was as a law or oracle to them. *As a king in the army*, whose presence puts life, and courage, and joy into the whole army. And no less acceptable was my presence to them. *As one that comforteth the mourners;* as I was able and ready to comfort any afflicted or sorrowful persons, so my consolations were always grateful and welcome to them. Or, when he, to wit, the king, *comforteth the mourners*, i. e. his army, when they are under some great consternation or dejection, by reason of some great loss or danger, but are revived by the presence and speech of a wise and valiant king or general.

CHAP. XXX.

Job's honour is turned into contempt, 1—14; *his prosperity into calamity, fears, pains, despicableness*, 15—19; *notwithstanding his prayer now, and his former charity, and hope*, 20—26. *His great sorrow*, 27—31.

† Heb. *of fewer days than I.*

BUT now *they that are* †younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

But now my condition is sadly changed for the worse. *They that are younger than I;* whom both universal custom and the light of nature taught to reverence their elders and betters. *Have me in derision;* make me the object of their contempt and scoffs: thus my glory is turned into shame. *I would have disdained;* or rather, *I might have disdained*, i. e. whose condition was so mean and vile, that in the opinion and according to the custom of the world they were unworthy of such an employment. *To have set with the dogs of my flock;* to be my shepherds, and the companions of my dogs which watch my flocks. Dogs are every where mentioned with contempt, as filthy, unprofitable, and accursed creatures; as 2 Sam. xvi. 9; 2 Kings viii. 13; Phil. iii. 2; Rev. xxii. 15.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

Nor was it strange that I did, or would, or might refuse to take them into any of my meanest services, because they were utterly impotent, and therefore unserviceable. *In whom old age was perished;* or, *lost;* either, 1. Because they never attain to it, but are consumed by their lusts or cut off for their wickedness by the just hand of God, or men, in the midst of their days. Or, 2. Because they had so wasted their strength and spirits by their evil courses, that when they came to old age, they were feeble and decrepit, and useless for any labour. Or, 3. Because they had not that prudence and experience which is proper and usual in that age, by which they might have been useful, if not for work, yet to oversee and direct others in their work. But the words may be thus rendered, *in whom vigorous age was perished*, i. e. who were grown impotent for service. For the word here rendered *old age*, is used only here and Job v. 26, where also it may be so rendered, *Thou shalt come to thy grave in a vigorous* or *mature age*, having the vigour of youth even in thine old age, and until thy death, as Moses had. And if this word do signify *old age*, yet it signifies not every, but only a flourishing and vigorous, old age: as the Hebrews note, and the word may seem to imply; whence the LXX. interpreters also render it *perfectum*, in wit, of age, and of the endowments belonging to age.

3 For want and famine *they were* ‖ solitary; fleeing into the wilderness † in former time desolate and waste.

‖ Or, *dark as the night.* † Heb. *yesterday.*

Want and famine, brought upon them either by their own sloth or wickedness, or by God's just judgment. Heb. *In want and famine*, which aggravates their following solitude. Although want commonly drives persons to places of resort and company for relief, yet they were so conscious of their own guilt, and contemptibleness, and hatefulness to all persons, that they shunned all company, and for fear or shame fled into and lived in desolate places.

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

Mallows; or, *purslain*, or *salt* or *bitter herbs*, as the word seems to import, which shows their extreme necessity. *By the bushes;* or, *by the shrubs*, nigh unto which they grew; or, *with the barks of trees*, as the Vulgar Latin renders it. *Juniper roots:* possibly the word may signify some other plant, for the Hebrews themselves are at a loss for the signification of the names of plants.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

Giving one another warning of their danger from them.

6 To dwell in the cliffs of the valleys, *in* † caves of the earth, and *in* the rocks.

† Heb. *holes.*

As unworthy of human society, and for their beggary and dishonesty suspected and avoided of all men.

7 Among the bushes they brayed; under the nettles they were gathered together.

They brayed, like the wild asses, Job vi. 5, for hunger or thirst. *Under the nettles*, which seem not proper for that use. This Hebrew word is used but twice in Scripture, and it is acknowledged both by Jewish and Christian writers that the signification of the Hebrew words which express plants, or beasts, or stones, &c. is very uncertain; and therefore this is by others, and may well be, understood of some kind of thorns; and so this is the same thing with the *bushes* in the former branch of the verse, under which they hid themselves, that they might not be discovered when they were sought out for justice.

8 *They were* children of fools, yea, children of † base men: they were viler than the earth.

† Heb. *men of no name.*

Children of fools; either, 1. The genuine children of foolish parents; their children not only by birth, but by imitation; as they only are esteemed *the children of Abraham* who *do the works of Abraham*, John viii. 39. Or, 2. Fools, by a common Hebraism, as the *sons of men* are put for men, and *the children of wisdom* for wise men. 3. *Children of base men*, Heb. *men without name*, i. e. without any degree of credit or reputation; as *men of name* is put for renowned persons, Gen. vi. 4. *Viler than the earth*, which we tread and spit upon, and are not willing to touch.

9 And now am I their song, yea, I am their byword.

The matter of their song and derision. They make me joice in my calamities, because formerly I used my authority to punish such vagrants and miscreants.

10 They abhor me, they flee far from me, † and spare not [b] to spit in my face.

b Num. 12. 14. Deut. 25. 9. Is. 50. 6. Matt. 26. 67.

They flee far from me, in contempt of my person, as loathing of my sores. *Spare not to spit in my face*,

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literally, for they kept far from him, as he now said; but figuratively, i. e. they use all manner of contemptuous and reproachful expressions and carriages towards me, not only behind my back, but even to my face.

[c] See ch. 12. 18.

11 Because he [c]hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

Because he, to wit, God, for it follows, he *afflicted me*, which was God's work. *Hath loosed my cord*; either, 1. He hath slackened the string (as this word sometimes signifies) of my bow, and so rendered my bow and arrows useless, either to offend others, or to defend myself, i. e. he hath deprived me of my strength or defence: so this is opposed to that expression, chap. xxix. 20. Or, 2. He hath taken away from me that power and authority wherewith, as with a cord, I bound them to the good behaviour, and kept them within their bounds. The like expression is used in the same sense Job xii. 18. *Afflicted me*: when they perceived that God, who had been my faithful friend, and constant defender, had forsaken me, and was become mine enemy, they presently took this advantage of showing their malice against me. *They have also let loose the bridle*; they cast off all former restraints of law, or humanity, or modesty, and gave themselves full liberty to speak or act what they pleased against me. *Before me*; they durst now do those things before mine eyes, which formerly they trembled lest they should come to my ears.

12 Upon *my* right *hand* rise the youth; they push away my feet, and [d]they raise up against me the ways of their destruction.

[d] ch. 19. 12.

Upon my right hand: this circumstance is noted, either because this was the place of adversaries or accusers in courts of justice, Psal. cix. 6; Zech. iii. 1; or to show their boldness and contempt of him, that they durst oppose him even on that side where his chief strength lay. *Rise*, to wit, in way of contempt and opposition, or to accuse and reproach me, as my friends now do; as one who by my great, but secret, wickedness have brought these miseries upon myself. *The youth*, Heb. *young striplings*, who formerly hid themselves from my presence, chap. xxix. 8. *They push away my feet*; either, 1. Properly, they trip up my heels Or rather, 2. Metaphorically, they endeavour utterly to overwhelm my goings, and to cast me down to the ground. *The ways*, i. e. causeways, or banks; so it is a metaphor from soldiers, who raise or cast up banks against the city which they besiege. Or, they raise up a level, or smooth the path by continual treading it; they prepare, and contrive, and use several methods to destroy me. *Of their destruction*; either, 1. Passively; so the sense is, *they raise* or *heap upon me*, i. e. impute to me, *the ways*, i. e. the causes, *of their ruin*; they charge me to be the author of their ruin. Or rather, 2. Actively, of that destruction which they design and carry on against me; which best suits with the whole context, wherein Job is constantly represented as the patient, and wicked men as the agents.

13 They mar my path, they set forward my calamity, they have no helper.

As I am in great misery, so they endeavour to stop all my ways out of it, and to frustrate all my counsels and courses of obtaining relief or comfort. And although Job had no hopes of a temporal deliverance or restitution, yet he could not but observe and resent the malice of those who did their utmost to hinder it. Or the sense is, They pervert all my ways, putting perverse and false constructions upon them, censuring all my conscientious discharges of my duty to God and men, as nothing but craft and hypocrisy. *They set forward my calamity*; increasing it by their bitter taunts, and invectives, and censures. Or, *they profit by*, or *are pleased and satisfied with, my calamity*. It doth them good at the heart to see me in misery. *They have no helper*: this is added as an aggravation of their malice; they impudently persisted in their malicious designs against me, though none encouraged or assisted them therein. Or, even *they* who had *no helper*, who were themselves in a forlorn and miserable condition; and yet they could so far forget or overlook their own calamities as to take pleasure in mine.

14 They came *upon me* as a wide breaking in *of waters*: in the desolation they rolled themselves *upon me*.

As a wide breaking in of waters; as fiercely and violently as a river doth when a great breach is made in the bank which kept it in. Heb. *as* at *a wide breach*; as a besieging army, having made a breach in the walls of the city, do suddenly and forcibly rush into it. *In the desolation*; or, *for* or *instead of a desolation*, i. e. that they might utterly destroy me, and make me desolate. Or, *in the waste place*, i. e. in that part of the bank or wall which was wasted or broken down. *They rolled themselves upon me*; as the waters or soldiers come rolling or tumbling in at the breach.

15 Terrors are turned upon me: they pursue † my soul as the wind: and my welfare passeth away as a cloud.

† Heb. *my principal one.*

Terrors, to wit, from God, who sets himself against me, and in some sort joins his forces with these miscreants. *Are turned upon me*; are directed against me, to whom they seem not to belong, as being the portion of wicked men. *My soul*, Heb. *my principal* or *excellent one*, i. e. my soul, which is fitly so called, as being the chief part of man; as it is called a man's *glory*, Gen. xlix. 6, and his *only one*, Psal. xxii. 20, and which is the proper seat and object of Divine terrors, as his body was of his outward pains and ulcers. *As the wind*, i. e. speedily, vehemently, and irresistibly. *My welfare*; all the happiness and comfort of my life. *As a cloud*; which is quickly dissolved into rain, or dissipated by the sun, or driven away with the wind.

16 [e]And now my soul is poured out upon me; the days of affliction have taken hold upon me.

[e] Ps. 42. 4.

My soul is poured out; all the strength and powers of my soul are melted, and fainting, and dying away, through my continued and insupportable sorrows and calamities. *Upon me*; or, *within me*, as this Hebrew particle is elsewhere used, as Psal. xlii. 5, 6; Isa. xxvi. 9; Hos. xi. 8.

17 My bones are pierced in me in the night season: and my sinews take no rest.

My bones are pierced: Heb. *It*, to wit, the terror or affliction last mentioned; or, *He*, i. e. God, *hath pierced my bones*. This is no slight and superficial, but a most deep wound, that reacheth to my very heart, and bones, and marrow. Nothing in me is so secret but it reacheth it, nothing so hard and solid but it feels the weight and burden of it. *In me*, Heb. *from above me*, by an arrow shot from Heaven, whence my calamities come, and that in a singular and eminent manner. Or, *by* that which is *upon me*: the sores which are upon my skin, or outward flesh, do pierce and pain me even to the bones. For now he is come from describing the terrors of his mind, to express the torments of his body. *In the night season*; when others do, and I should, receive some rest and refreshment. *My sinews*; and the flesh of my body which covereth the sinews, and is mixed with them, and may seem to be synecdochically expressed by the sinews, which are the strength and support of the flesh. So he signifies that neither his bones nor his flesh resteth. Or, *and my veins* or *arteries*, which rest or move slowly when the mind and body are well composed; but in Job did move vehemently and restlessly, by reason of his great heat, and pain, and passion.

18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

My disease is so strong and prevalent, that it breaks forth every where in my body, in such plenty of purulent and filthy matter, that it infects and discolours my very garments. Others, *By the great power* of God *my garment is changed*. In both these translations the words, *of my disease*, and *of God*, are not in the Hebrew text, but are supplied by the translators. But the words are by some not untruly nor unfitly rendered thus, without any supplement, *With great force my garment is changed*; for so this verb is used, 1 Kings xxii. 30. So the sense is, I cannot shift or put off my garment without great strength and difficulty; the reason whereof is rendered in the following words. *It bindeth me about*; it cleaveth fast to me, being glued by that filthy

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matter issuing from my sores. *As the collar of my coat;* as my collar girdeth in and cleaveth to my neck. He alludes to the fashion of the Eastern outward garments, which were seamless, and all of a piece, and had a straight mouth at the top, which was brought over the head, and contracted and fastened close about the neck.

19 He hath cast me into the mire, and I am become like dust and ashes.

He hath made me contemptible, and filthy, and loathsome for my sores, my whole body being a kind of quagmire, in regard of the filth breaking forth in all its parts; *and I am become like dust and ashes*, like one dead and turned to dust; more like a rotten carcass than a living man.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

Thou dost not hear me, to wit, so as to answer or help me. *I stand up*, or, *I stand*, to wit, before thee, i. e. I pray, as this phrase signifies, Jer. xv. 1; xviii. 20, this being a gesture of prayer, Matt. vi. 5. And so the same thing is here repeated in other words, after the manner. Or, *I persist* or *persevere* in praying; I pray importunately and continually, as thou requirest. *Thou regardest me not;* so the particle *not* is supplied out of the former clause. Or without the negation, *thou knowest* or *observest me*, and all my griefs and cries, and yet dost not pity nor help me, but rather takest pleasure in the contemplation of my calamities, as the following words imply. Or it may be taken interrogatively, *Dost thou regard me?* i. e. thou dost not.

† Heb. *turned to be cruel.* † Heb. *the strength of thy hand.*

21 Thou art †become cruel to me: with †thy strong hand thou opposest thyself against me.

Become cruel, Heb. *turned to be cruel;* as if thou hadst changed thy very nature, which is kind, and merciful, and gracious; and such thou hast been formerly in thy carriage to me; but now thou art grown severe, and rigorous, and inexorable. *Thou opposest thyself against me;* thy power wherewith I hoped and expected that thou wouldst have supported me under my troubles thou usest against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my ‖substance.

‖ Or, *wisdom.*

Thou liftest me up to the wind; thou dost not suffer me to rest or lie still for a moment, but disquietest me, and exposest me to all sorts of storms and calamities; so that I am like chaff or stubble lifted up to the wind, and violently tossed hither and thither in the air, without the least stop or hinderance. *To ride upon it*, i. e. to be carried and hurried about by it. By this restlessness, and the vehemency of these winds, my body is almost consumed and wasted, and my heart is melted within me.

23 For I know *that* thou wilt bring me *to* death, and *to* the house ᶠappointed for all living.

ᶠ Heb. 9. 27.

I see nothing will satisfy thee but my death, which thou art bringing upon me in a lingering and dismal manner. *To the house appointed for all living;* to the grave, to which all living men are coming and hastening.

24 Howbeit he will not stretch out *his* hand to the †grave, though they cry in his destruction.

† Heb. *heap.*

There is great variety and difficulty in the sense and connexion of these words. They may be joined either, 1. With the following verse, as describing Job's compassion to others in affliction, which by the principles of reason and religion should have procured him some pity from God and men in his affliction. And to that purpose the words are or may be translated thus: *But* was *not* my *prayers* for them (which words may be understood out of the following clause) when *he stretched out his hand?* (to wit, against them to destroy them;) *in his destruction or oppression* (understand it actively, i. e. when God was about to destroy any other man or men) was not (the negation being understood out of the former branch of the verse, as is usual) my *cry for them?* the feminine gender being put for the masculine, as it is elsewhere; or *for these things*, the feminine being put for the neuter; that is, for those destructive calamities which were upon them. Or, 2. With the foregoing verse. And so these words contain either, 1. A consolation against the evil last mentioned: so the sense is, Though God will undoubtedly bring me to the grave by these torments, yet this comforts me, that *surely he will not stretch out his hand* (to wit, to afflict or punish me further, as this phrase is used, Exod. iii. 20; Isa. ix. 12, 13) *in the grave, though they*, i. e. the perishing persons, *cry* or *roar* (i. e. be sorely pained and tormented) *in his destruction*, i. e. whilst God is destroying them. Or this last clause may be read interrogatively, *Is there any cry in his destruction?* When a man is cut off or destroyed by death, doth he then cry and complain? No, there is an end of all these miseries. Or rather, 2. A confirmation of what he last said. For the whole context shows that Job is not taking any comfort to himself, but rather aggravating his sufferings. I know, saith he, that I am a dead man, and my condition is desperate, *for surely he*, i. e. God, will *not stretch out his hand* (to wit, to save or rescue me, as this phrase is used, Psal. xviii. 17; cxliv. 7, compared with Acts iv. 30.) *to* or *in the grave*, (i. e. to a dead man, such as I am in effect, having not only one foot, but in a manner both feet in the grave, as being upon the very brink of the pit) *though they cry* (to wit, unto God, i. e. though there be a great and a general cry and lamentation for him among his friends, or others, and an earnest desire of him, if possibly he might be restored to life again) *in his destruction*, i. e. when he is destroyed or dead; yet all these cries would be in vain.

25 ᵍDid not I weep † for him that was in trouble? was *not* my soul grieved for the poor?

ᵍ Psa. 35. 13. † Heb. *for him that was hard of day.*

Whence is it that neither God nor man show any compassion to me, but both conspire to afflict me, and increase my torments? Doth God now mete out to me the same measure which I meted out to others? Have I now judgment without mercy, because I afforded no mercy nor pity to others in misery? No, my conscience acquits me from this inhumanity. I did not slightly resent, but bitterly mourn and weep over others in their miseries: and therefore I had reason to expect more compassion than I find. *Was not my soul grieved for the poor*, even for him who was not capable of requiting my kindness in case of his recovery? which shows that my sympathy was real, and not feigned, as it is in some who pretend great sorrow for the rich in their troubles, hoping thereby to insinuate themselves into their favour and friendship, and thereby to procure some advantage to themselves.

26 ʰWhen I looked for good, then evil came *unto me:* and when I waited for light, there came darkness.

ʰ Jer. 8. 15.

Instead of the return of the like pity to me, which I might justly challenge and expect whensoever I should stand in need of it, I meet with a sad disappointment, and my pity is recompensed with others' cruelty to me.

27 My bowels boiled, and rested not: the days of affliction prevented me.

My inward parts boiled without ceasing. The bowels are the seat of passion and of compassion; and therefore this may be understood, either, 1. Of his compassionate and deep sense of others' miseries; which is oft expressed by *bowels*, as Isa. xvi. 11; Col. iii. 12, and elsewhere, of which he spoke ver. 25, to which he subjoins the contrary usage which he met with, ver. 26. And then, in this last part of ver. 27, he renews the mention of his compassion to others, and in the latter part he adds, by way of aggravation or opposition, that his mercy was requited with cruel afflictions. Or, 2. Of the grievousness of his troubles, which is sometimes expressed by the troubling or boiling of the bowels, or inward parts; as Lam. i. 20. *Prevented me*, i. e. came upon me suddenly and unexpectedly, when I promised to myself peace and prosperity, as the usual recompence which God promiseth and giveth to such as fear and please him, as I have done.

28 ⁱI went mourning without the sun: I stood up, *and* I cried in the congregation.

ⁱ Psa. 38. 6. & 42. 9.

I went, or, *I walked* hither and thither as I could. Or, *I converse* or appear among others. *Mourning without the*

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sun; spending my days in mourning, without any sun-light or comfort; or so oppressed with sadness, that I did not care nor desire to see the light of the sun. Heb. *black not by the sun.* My very countenance is changed and become black, but not by the sun, which makes many other persons black, Cant. i. 5, 6; but by the force of my disease and deep melancholy, which ofttimes makes a man's visage black and dismal. See Psal. cxix. 83; Lam. v. 10. And this he repeats in plainer terms, ver. 30, as an eminent token of his excessive grief and misery. *I stood up;* either because my disease and pain made me weary of other postures; or that others might take notice of me, and be moved with pity towards me. *I cried* with a loud and direful clamour, through great and sudden anguish. *In the congregation;* where prudence and modesty taught me to forbear it, if extreme necessity and misery had not forced me to it.

k Ps. 102. 6. Micah 1. 8. ‖ Or, *ostriches.*

29 k I am a brother to dragons, and a companion to ‖ owls.

A brother, to wit, by imitation of their cries: persons of like qualities are oft called *brethren,* as Gen. xlix. 5; Prov. xviii. 9. *To dragons;* which howl and wail mournfully in the deserts, Micah i. 8, either through hunger or thirst, or when he fights with and is beaten by the elephant. *To owls;* whose sad and mournful noises are known. Or, *ostriches;* which also is noted to make lamentable outcries.

l Ps. 119. 83. Lam. 4. 8. & 5. 10. m Ps. 102. 3.

30 l My skin is black upon me, and m my bones are burned with heat.

My skin is black upon me; either by his dark-coloured scabs, wherewith his body was in a manner wholly overspread; or by grief, as before. *My bones are burned with heat;* the effect of his fever and sorrow, which dried up all his moisture, and caused great inflammations and burning heats within him.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

Either, 1. I have now nothing but bitter lamentations instead of my former expressions of joy. Or, 2. Those very things which formerly were occasions and instruments of my delight, do now renew and aggravate my sorrows.

CHAP. XXXI.

He protesteth his continency and chastity; God's providence, presence, and judgments; his motives, 1—4. *His just dealings,* 5—8. *Free from adultery, which ought to be punished by the magistrate,* 9—12. *His just carriage to his servants, and the reason,* 13—15. *His bounty to the poor, for fear of God, and his highness,* 16—23. *Not covetous, nor idolatrous, which ought to be punished by the magistrate,* 24—28. *Not revengeful,* 29, 30. *Hospitable to strangers,* 31, 32. *His repentance,* 33. *He wisheth God would answer, and his words might be recorded,* 35—37. *His imprecation against himself, if he spoke not the truth,* 38—40.

a Matt. 5. 28.

I MADE a covenant with mine a eyes; why then should I think upon a maid?

So far have I been from wallowing in the mire of uncleanness, or any gross wickedness, wherewith you charge me, that I have abstained even from the least occasions and appearances of evil, having made a solemn resolution within myself, and a solemn covenant and promise to God, that I would not wantonly or lustfully fix mine eyes or gaze upon a maid, lest mine eyes should affect my heart, and stir me up to further filthiness. Hereby we plainly see that that command of Christ, Matt. v. 29, was no new command peculiar to the gospel, as some would have it, but the very same which the law of God revealed in his word, and written in men's hearts by nature, imposed upon men in the times of the Old Testament. See also 2 Pet. ii. 14; 1 John ii. 16. *Should I think upon,* i. e. indulge myself in filthy and lustful thoughts? Seeing I was obliged, and accordingly took care, to guard mine eyes, I was upon the same reason obliged to restrain my imagination. Or, *why then should I consider,* or *contemplate,* or *look curiously,* or *thoughtfully,* or *diligently?* Since I had made such a covenant, why should I not keep it? *A maid;* which is emphatically added, to show that that circumstance which provokes the lust of others had no such power over him, and that he restrained himself from the very thoughts and desires of filthiness with such persons, wherewith the generality of men allowed themselves to commit gross fornication, as deeming it to be either none, or but a very little sin. Withal he insinuates with how much more caution he kept himself from uncleanness with any married person.

2 For what b portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

b ch. 20. 29. & 27. 13.

The reason of my continency and chastity was, the consideration of God's presence, and providence, and judgments. *What portion of God;* what fruit or recompence might be expected from God for those who do such things? Nothing but destruction, as it follows, ver. 3. I considered, that though these practices might at first please me, yet they would be bitterness in the latter end. *From above;* an emphatical phrase, to note, that how secretly and slily soever unchaste persons carry the matter, so as men cannot reprove or reproach them; yet there is one who stands upon a higher place, whence he hath the better prospect, who seeth both when, and in what manner, and with what design they do these things.

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

Destruction is their portion, *and a strange punishment,* some extraordinary and dreadful judgment, which of right and course belongs to them, and only to such as they are, although it hath pleased God out of his sovereign power to inflict it upon me, who have lived in all good conscience before him. Heb. *an alienation* or *estrangement,* to wit, from God and from his favour. Had I been such a one, I neither could nor should have expected any kindness or mercy from God, as now I do.

4 c Doth not he see my ways, and count all my steps?

c 2 Chro. 16. 9. ch. 34. 21. Prov. 5. 21. & 15. 3. Jer. 32. 19.

i. e. All my counsels and courses. This is another reason why he was so circumspect and exact in restraining his thoughts, and senses, and whole man from sinful practices, because he knew that God would discern them, and therefore punish them, as he said, ver. 3.

5 If I have walked with vanity, or if my foot hath hasted to deceit;

Walked, i. e. conversed in the world, dealt with men. *With vanity,* i. e. with lying, or falsehood, or hypocrisy, as this word is oft used, as Psal. iv. 2; xii. 3; xxxvi. 3; Prov. xxx. 8, and as the next words explain it. *If my foot hath hasted to deceit;* if when I have had any temptation or opportunity of enriching myself, by defrauding or wronging others, I have readily and greedily complied with it, as hypocrites (such as you account me) use to do, and have not rejected and abhorred it; for more is here understood than is expressed. The sense is imperfect, and supposeth an imprecation, which is either understood, after the manner of the Hebrews, or expressed in the next verse.

6 † Let me be weighed in an even balance, that God may know mine integrity.

† Heb. *Let him weigh me in balances of justice.*

This is either, 1. An imprecation; or rather, 2. A submission to trial, as the following words show. The sense is, I am so far from being conscious to myself of any hypocrisy or secret wickedness, whereby I have brought these unusual judgments upon myself, as you traduce me, that I desire nothing more than to have my heart and life weighed in just balances, and searched out by the all-seeing God. *That God may know,* Heb. *and let him know* (i. e. let him acknowledge and show that he knoweth and approveth; or let him make known to my friends and others, who censure or condemn me. Or, *and he will know,* (i. e. upon search he will find out; which is spoken of God after the manner of men) *mine integrity.* So this is an appeal to God to be witness of his sincerity, and to vindicate him from the imputation of hypocrisy.

7 If my step hath turned out of the way, and d mine heart walked after mine

d See Num. 15. 39.

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Eccles. 11. 9. Ezek. 6. 9. Matt. 5. 29. eyes, and if any blot hath cleaved to mine hands;

If I have wittingly, and willingly, and customarily (as you accuse me) swerved from the way of truth and justice which God hath prescribed to me; for otherwise no man here is so just, but he sometimes takes a wrong step, Eccles. vii. 20. If I have let my heart loose to covet and seek after forbidden things, which mine eyes have seen; which may design either, 1. The lust of uncleanness: but of that he had spoken ver. 1, and reneweth the discourse ver. 9. Or rather, 2. The lust of covetousness, which is called *the lust of the eyes*, 1 John ii. 16, partly because it is oft caused by sight, as Josh. vii. 21, and partly because ofttimes all the satisfaction it gives is to please the sight, Eccles. v. 11. And this sin is most legible in the following punishment, ver. 8, where his loss answers to this evil gain. The phrase notes the common method and progress of sin, which is to enter by the eye to the heart, Gen. iii. 6; Numb. xv. 39; Eccles. ii. 10; xi. 9. *Any blot*, or *blemish*, to wit, any unjust gain. If I have in my hands or possession any goods gotten from others by fraud or violence, which would be a great scandal and a blot to my reputation.

c Lev. 26. 16. Deut. 28. 30, 38, &c. 8 *Then* c let me sow, and let another eat; yea, let my offspring be rooted out.

Let strangers enjoy the fruit of my labours, according to God's curse, Lev. xxvi. 16; Deut. xxviii. 30. *My offspring;* as this word is used, Job v. 25; xxvii. 14. Or rather, *my increase*, or *growths*, or *sprouts*, i. e. all my plants, and fruits, and improvements. For, 1. So the word properly signifies. 2. So this latter branch of the verse explains the former, as is most frequent in this and some other books of Scripture. 3. He had not now any children to be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

By a woman, to wit, by a strange woman, or rather by my neighbour's wife, as the next words limit it; for of a maid he spoke before, ver. 1, and this cannot be meant of his own wife. He saith, *by a woman*, i. e. either by gazing upon her beauty, so as to be enamoured with it, and to lust after her; or by her persuasions or allurements. Or, *concerning a woman*, i. e. concerning impure conversation with a forbidden woman. The phrase is very emphatical, taking from himself and others the vain excuses wherewith men use to palliate their sins, by pretending that they did not design the wickedness, but were merely drawn in and seduced by the strong enticements and provocations of others; all which Job supposeth, and yet nevertheless owns the great guilt of such practices even in that case, as well knowing that temptation to sin is no justification of it. *Laid wait at my neighbour's door;* watching for a fit opportunity to defile his wife. Compare Prov. vii., ix.

f 2 Sam. 12. 11. Jer. 8. 10. 10 *Then* let my wife grind unto f another, and let others bow down upon her.

Let my wife grind unto another; either, 1. Let her be taken captive, and made a slave to grind in other men's mills; which was a sore and vile servitude, Exod. xi. 5; Judg. xvi. 21; Isa. xlvii. 2; Matt. xxiv. 41. Or rather, 2. Let her be defiled by another man, as the next words expound it, and as the Hebrews understand it, and as this very phrase is used by very ancient, both Greek and Latin, authors [of which see my Latin Synopsis on this place]. And this is to be cautiously understood, not as if Job desired or would permit a requital in the same kind, but only, that if in that case God should give up his wife to such a wickedness, he should acknowledge his justice in it, and (though with abhorrency of the sin) accept of that punishment of it. *Let others bow down upon her;* another modest expression of a filthy action; whereby the Holy Ghost gives us a pattern and a precept to avoid not only unclean actions, but also all immodest expressions.

g Gen. 38. 24. Lev. 20. 10. Deut. 22. 22. See ver. 28. 11 For this *is* an heinous crime; yea, g it *is* an iniquity *to be punished by* the judges.

To wit, adultery, whether committed by choice and design, or by the solicitation of the woman, ver. 9. Heb. *an iniquity of the judges*, i. e. which belongs to them to take cognizance of, and to punish, and that with death; and that not only by the law of Moses, Deut. xxii. 22, but even by the law of nature, as appears from the known laws and customs of heathen nations in that case. See also Gen. xxxviii. 24. This is opposed to those secret and lesser sins, which are only known to and punished by God.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

For this sin would be as a secret but consuming fire, wasting my estate and reputation, and body and soul too, provoking God, and enraging the husband, and bringing down some extraordinary vengeance upon me; and therefore the fear of God kept me from this and such-like wickedness. *All mine increase*, i. e. all my estate: compare Prov. vi. 27.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

If I did despise the cause of my man-servant; if I used my power over him to overthrow him or his just rights. And seeing it is known that I was so just and kind to them, over whom I had such unlimited power, it is not probable that I should be guilty of such cruelty to others, as you impute to me. *When they contended with me;* either for imposing heavier burdens than they could bear; or for not providing for them those supports which their nature and necessity required, or for any other plausible cause. I heard them patiently and indifferently, and did them right even against myself, if by any misinformation or passion I had done them any injury.

14 What then shall I do when h God riseth up? and when he visiteth, what shall I answer him?

h Psa. 44. 26.

When God riseth up, to wit, to plead the cause of the oppressed against the oppressor, and to execute judgment, as this phrase is used, Psal. lxviii. 1; Zech. ii. 13. and elsewhere. I used my servant like one who was also myself a servant, and had a Master in heaven, Col. iv. 1, to whom I was to give an account of my carriage to my servant and to all men. *When he visiteth*, i. e. when he shall call me to his tribunal, and severely examine all my actions, and particularly the cause between me and my servant, what apology shall I make for myself?

i Ch. 1. 29. Prov. 14. 31. & 22. 2. Mal. 2. 10. ‖ Or, Did he not fashion us in one womb? 15 iDid not he that made me in the womb make him? and ‖ did not one fashion us in the womb?

I considered that he was, though my servant, yet my fellow creature, made by the same God, and therefore one of God's subjects, whom I could not abuse without the injury of his supreme Lord. *Did not one fashion us in the womb*, Heb. *did he not form us in one womb?* not in one individual womb, but in a womb of the same kind, in a human womb, with a body and soul of the same nature and quality, a reasonable and immortal creature, and made after God's image, no less than myself, to whom therefore I owed some respect for God's sake.

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

Withheld the poor from their desire, i. e. denied them what they desired of me, either in justice or from necessity; for he was not obliged to grant their vain or inordinate desires. *Caused the eyes of the widow to fail*, to wit, with tedious expectation of my justice or charity. I durst neither deny nor delay my help when they required and needed it.

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

Eaten my morsel myself alone; without communicating part of my provisions or estate to the poor, as it follows. *The fatherless:* this one kind of necessitous persons is put for all the rest.

18 (For from my youth he was brought up with me, as *with* a father, and I have guided ‖ her from my mother's womb;) ‖ That is, *the widow.*

From my youth; as soon as I was capable of managing my own affairs, and of doing good to others. *He was brought up with me*, in my family, or at least under my care and

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protection. *As with a father*, i. e. with all the diligence and tenderness of a father. *I have guided her*, i. e. the widow, mentioned ver. 16, and commonly joined with the fatherless. *From my mother's womb*, i. e. from my tender years; ever since I was capable of discerning good and evil, I have made conscience of this duty; and this my continuance in well-doing is a good evidence of my sincerity therein.

19 If I have seen any perish for want of clothing, or any poor without covering;

When it was in my power to clothe and arm them against cold and nakedness.

k See Deut. 24. 13.

20 If his loins have not [k]blessed me, and *if* he were *not* warmed with the fleece of my sheep;

Blessed me, i. e. given him occasion to bless and praise me, and to pray to God to bless me for covering them; *the loins* being put synecdochically for the whole body: see the like expression Deut. xxiv. 13, and compare Gen. iv. 10; Luke xvi. 9. *With the fleece of my sheep;* with clothing made of my wool.

l ch. 22. 9.

21 If I have lifted up my hand [l]against the fatherless, when I saw my help in the gate:

To smite him with the fist of wickedness, as the phrase is, Isa. lviii. 4; to bring him to the judgment-seat, that under colour of justice I might take away his right, as powerful oppressors use to do, or any ways to threaten, injure, or crush him. *When I saw my help in the gate;* when I understood my advantage against him, and that I could influence the judges to do what I pleased.

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from ‖ the bone.

‖ Or, *the chanelbone.*

I am contented that that arm which hath been so wickedly employed may either rot off, or fall out of joint, and so be useless and burdensome to me.

m Is. 13. 6. Joel 1. 15.

23 For [m]destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

I was so far from denying or questioning God's providence, wherewith you seem to charge me, that I always reverenced it; and when by reason of my great wealth, and power, and interest I had little reason to fear man, I stood in awe of God and of his judgments, and made it my care and business to please God. *His highness*, or *excellency*, or *majesty*, which is most glorious and terrible. *I could not endure;* I found myself utterly unable either to oppose his power, or to bear his wrath, and therefore I durst not provoke him by any impiety or injustice.

n Mark 10. 24. 1 Tim. 6. 17.

24 [n]If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

My hope, i. e. the matter of my hope and trust, placing my chief joy and satisfaction in worldly wealth, expecting safety and happiness from it. Compare Psal. lxii. 10.

o Ps. 62. 10. Prov. 11. 28.

25 [o]If I rejoiced because my wealth *was* great, and because mine hand had † gotten much;

† Heb. *found much.*

If I rejoiced, to wit, carnally and excessively, esteeming myself happy therein without God's love and favour; for otherwise it is not only lawful, but a duty and gift of God, moderately and thankfully to rejoice in the good things of this life; of which see Deut. xii. 7; Eccles. ii. 24—26; iii. 12, 13; v. 18, 19. *Because mine hand had gotten much;* ascribing my wealth to my own wit or industry, rather than to God's goodness and mercy. And these sins he the rather mentions, partly for his own vindication, lest it should be thought that God took away his estate because he had abused it to pride, or carnal confidence, or luxury, or the oppression of others, &c.; and partly for the instruction of mankind in succeeding generations, that they might take notice of the malignity and odiousness of these practices, which by most men are reputed either laudable or harmless, or at worst but light and trivial miscarriages.

p Deu. 4. 19. & 11. 16. & 17. 3. Ezek. 8. 16.

26 [p]If I beheld † the sun when it shined, or the moon walking † *in* brightness;

† Heb. *the light.* † Heb. *bright.*

If I beheld; not simply, nor only with admiration; (for it is a glorious work of God, which we ought to contemplate and admire;) but for the end here following, or so as to ascribe to it the honour peculiar to God. *The sun*, Heb. *the light*, to wit, the sun, as appears by the opposition of the *moon* following, which is called *the light* here, and Gen. i. 16; Psal. cxxxvi. 7, 8, by way of eminency, because it is the great light, and the fountain of light to this visible world. And this is understood either, 1. Of Job's worldly glory or prosperity, which is oft compared to *light* in Scripture, as the contrary is to darkness. And so the sense of these and the following words is, If I reflected upon my wealth and glory with pride, and admiration, and satisfaction. But this he had now mentioned in plain and proper terms, ver. 25, and therefore it is not likely that he should now repeat the same thing in dark and metaphorical expressions. And although this be a great sin before God, yet this is not one of those sins which fall under the cognizance of human judges, as it here follows, ver. 28. Or rather, 2. Of the sun in the firmament; and so this place speaks of the idolatrous worship of the host of heaven, and especially of the sun and moon, the most eminent and glorious of that number, which was the most ancient kind of idolatry, and was most frequent in the Eastern countries, in one of which Job lived. *When it shined*, i. e. in its full strength and glory; for then it did most affect men's eyes and hearts with admiration at its beauty and benefits, and so move them to adore it. Or, *when it began to shine*, (the complete verb being used of the beginning of it, as *he reigned* is oft put for *he began to reign*,) i. e. at its first rising, which was a special and the chief time for its adoration. *Walking in brightness;* when it shines most clearly; or when it is at the full, for then especially did the idolaters worship it.

27 And my heart hath been secretly enticed, or † my mouth hath kissed my hand:

† Heb. *my hand hath kissed my mouth.*

Secretly; in my inward thoughts or affections, whilst I made open profession of my adherence to God and to the true religion. *Enticed*, or *seduced*, or *deceived*, by its plausible and glorious appearance, which might easily cheat a credulous and inconsiderate person to believe that there was something of a divinity in it, and so induce him to worship it. This emphatical expression seems to be used with design to teach the world this necessary and useful truth, that no mistake or error of mind would excuse the practice of idolatry. *Or my mouth*, Heb. *and my mouth*, which seems more proper here, because the secret error of the mind, without some such visible action and evidence as here follows, had not been punishable by the judges. *Kissed my hand*, in token of worship; whereof this was a sign, whether given to men, as Gen. xli. 40; Psal. ii. 12, or to idols, 1 Kings xix. 18; Hos. xiii. 2. And when the idols were out of the reach of idolaters, that they could not kiss them, they used to kiss their hands, and, as it were, to throw kisses at them; of which we have many examples in heathen writers; of which see my Latin Synopsis on this place.

28 This also *were* [q]an iniquity *to be* *punished by* the judge: for I should have denied the God *that is* above.

q ver. 11.

This also, no less than the other forementioned sins, adultery, oppression, &c. *By the judge*, i. e. by the civil magistrate; who being advanced and protected by God, is obliged to maintain and vindicate his honour, and consequently to punish idolatry. And this did not cease to be his duty, although the magistrates of the world in Job's time were so far from this, that they themselves also were idolaters. Yet considering that both Job and his friends, who lived in his time and neighbourhood, were most probably the posterity or kindred of Abraham and his family, and by him or his instructed in the knowledge of the true God, and were also men of great power and authority in their places; it seems most likely that they did restrain and punish idolatry in their several jurisdictions, or at least in their own large and numerous families, where the masters anciently had power of life and death without control. *I should*

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have denied God; not directly, (for nothing is more evident than this, that divers of the wiser heathens, who did worship the sun and moon, did yet acknowledge and adore the sovereign and supreme God over and above all,) but by consequence and construction, because this was to rob God of his prerogative, by giving to the creature that religious honour or worship which is peculiar to God. *That is above;* who is above the sun and moon, not only in place, his glorious mansion and palace being far above all visible heavens, but also in power and dignity, or adorable excellency.

r Prov. 17. 5.

29 rIf I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

I was so far from malice and revenging myself of mine enemy, which is the common and allowed practice of ungodly men, that I did not so much as desire or delight in his ruin, when it was brought upon him by other hands. Compare Exod. xxiii. 4; Prov. xxiv. 17, 18. Whence we may judge whether the great duty of loving and forgiving our enemies be a peculiar precept of Christianity, or whether it be a natural and moral duty, and a part and act of that charity which now is, and ever was, the duty of one man to another in all ages. *Lifted up myself*, Heb. *stirred up myself*, to rejoice and insult over his misery.

s Matt. 5. 44. Rom. 12. 14. † Heb. *my palate.*

30 sNeither have I suffered †my mouth to sin by wishing a curse to his soul.

My mouth, Heb. *my palate*, which being one of the instruments of speech, is put for another, or for all the rest. The sense is, If any secret passion or desire of his hurt did arise in me, I forthwith suppressed it, and did not suffer it to grow and break forth into an imprecation of hurt to him.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

The men of my tabernacle, i. e. my domestics and familiar friends, who were much conversant with me in my house, and were witnesses of my carriage to others, and of their carriages to me, and therefore best able to judge in the case. *Of his flesh;* either, 1. Of Job's flesh, which is thought to be an expression either, 1. Of their fervent love to him, caused by his great tenderness and kindness to them. But his meek and gentle carriage to his servants he had expressed before in plain terms, ver. 13; and therefore it is not likely he would repeat it, at least in such an obscure and ambiguous phrase, as is no where used in this sense, and is used in a contrary sense, chap. xix. 22. Or, 2. Of their hatred and rage against him, for the excessive trouble he put upon them in the entertainment of strangers, which follows, ver. 32. But it is very improbable, either that so just and merciful a man as Job would put intolerable burdens upon his servants; or that some extraordinary trouble brought upon them by hospitality would inflame them to such a height of rage as this phrase implies, against so excellent and amiable a master. Or, 2. Of the flesh and other provisions made by Job for strangers: He feeds them liberally, but scarce alloweth us time to satisfy ourselves therewith; which also is very unlikely. Or rather, 3. Of the flesh of Job's enemy, of whom he last spoke, ver. 29, 30. And so this is an amplification and further confirmation of Job's charitable disposition and carriage to his enemy, although his cause was so just, and the malice of his enemies was so notorious and unreasonable, that all who were daily conversant with him, and were witnesses of his and their mutual carriages, did condemn and abhor them for it, and were so concerned and zealous in Job's quarrel, that they protested they could eat their very flesh, and could not be satisfied without it. And yet notwithstanding all these provocations of others, he restrained both them and himself from executing vengeance upon them, as David afterwards did in a like case, 1 Sam. xxiv. 4; 2 Sam. xvi. 9, 10. *We cannot be satisfied*, to wit, without eating his flesh.

t Gen. 19. 2, 3. Judg. 19. 20, 21. Rom. 12. 13. Heb. 13. 2. 1 Pet. 4. 9. ‖ Or, *to the way.*

32 tThe stranger did not lodge in the street: *but* I opened my doors ‖to the traveller.

The stranger; or, *traveller*, as it follows. *Did not lodge in the street;* but in my house, according to the laws of hospitality, and the usage of those times, when there were no public inns provided for the convenience of such persons: see Gen. xviii. 3; xix. 2; Judg. xix. 15, 21.

33 If I covered my transgressions ‖as Adam, by hiding mine iniquity in my bosom:

‖ Or, *after the manner of men*, Gen. 2. 8. 12. 1 and 2. 12. Hos. 6. 7.

This he adds to prevent or answer an objection. So the sense is, either, 1. And whereas amongst these and other virtues it may well be presumed that I had divers failings, as I do not now deny them, so I never covered them, but was forward to confess them to God or to men, as I had occasion. Or, (which I propose with submission to better judgments,) 2. If I used all this care and caution in my carriage towards strangers, and enemies, and others only as a cloak to any secret and subtle way of wickedness, such as you accuse me of, and did not seek to purge out all sin as in God's sight, but only to hide my sins from men, and to have the better opportunity for oppressing others, or indulging myself in any other close sin, under a colour, and with a reputation of justice and holiness. *As Adam;* either, 1. As Adam did in Paradise; which history is recorded by Moses, Gen. iii. 7, &c., and was doubtless imparted by the godly patriarchs to their children before Moses's time. Or, 2. *Like a man*, or after the manner of men in their corrupt estate. Compare Hos. vi. 7. *In my bosom;* in my own breast, and from the sight of all men.

34 Did I fear a great umultitude, or xExna did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

This verse either, 1. Contains new matter, and another argument or evidence of his integrity, taken from his courage and faithfulness in the discharge of his duty as a magistrate. The interrogation implies a denial; and so the sense is either, 1. This, *I did not for fear of a great multitude, or for any contempt*, or *reproach*, or other inconvenience *which might befall me from great and numerous families*, or combinations of people, who were engaged for him who had an unrighteous cause, *forbear to speak* for the poor oppressed and injured person whom they all opposed, or deny to *go out of the door of my house* to plead his cause, as a timorous and man-pleasing judge would have done. Or, 2. This, *Though I could have terrified* or *violently oppressed a great multitude*, because of my great power and interest, *yet did the most contemptible* persons or *families terrify me*, i. e. I was afraid to do them any injury, not for fear of them, as appears from the former clause, but for fear of God; *therefore I kept silence*, and *went not out of the door*, i. e. I durst neither move tongue, nor hand, nor foot against them. Or, 2. It contains an amplification or confirmation of what he said, ver. 33; either thus, Did I cover or conceal my transgressions, because *I was afraid of the rage of the multitude, or of the contempt of families*, which would be brought upon me by the confession of my wickedness? *Did I therefore keep silence*, i. e. forbore to confess my sin, and *not go out of* my *door;* but keep at home as one in that case ashamed or afraid to be seen abroad? No, the fear of shame or contempt from men did not hinder me from giving glory to God by confessing my faults. Or rather thus, Did I therefore cover all my oppressions, and frauds, and other wickednesses (wherewith you tax me) with the mask of virtue and piety, and use all possible caution and cunning in my evil courses, *because I feared the great multitude*, (who were my friends and admirers, but in case of the discovery of my wickedness would have hated and persecuted me,) *or* because *the contempt of* so many *families* (whose favour and good opinion I needed or desired) *terrified me?* Then (as the particle *vau* is oft used, i. e. if that were really my case) *I should be silent*, (I should silently and patiently bear all the strokes of God, and all the reproaches of my friends,) and *not go out of the door of my house*, as one ashamed to show his face before men. But my condition being through God's mercy far otherwise, and my conscience bearing me witness of my integrity in these and many other things, I dare now lift up my head, and open my mouth to plead my cause, and I desire nothing more than a fair hearing; *Oh that one would hear me!* as it follows in the next verse.

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y ch. 33. 6. ‖ Or, *behold, my sign is that the Almighty will answer me.* x ch. 13. 22.

35 [y]Oh that one would hear me! ‖behold, my desire *is*, [x]*that* the Almighty would answer me, and *that* mine adversary had written a book.

Oh that one would hear me! oh that I might have my cause heard by any just and impartial judge! *That the Almighty would answer me*, i. e. answer my desire herein; either by hearing me himself, or by appointing some indifferent person to judge whether I be such a hypocrite as my friends make me, or an upright person, and whether I have not cause to complain. *Mine adversary;* whosoever he be that shall contend with me, or accuse me, God himself not excepted, nay, possibly being chiefly intended, though for reverence to him he forbore to express it. So this is another of Job's irreverent and presumptuous expressions, for which he is so sharply reproved afterwards. *Had written a book*, i. e. had given me his charge written in a book or paper, as the manner was in judicial proceedings, that I might put in my answer into the court, which I am ready to do.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

I would take it, i. e. that book containing my charge or accusation. *Upon my shoulder;* as a trophy or badge of honour. I should not fear nor smother it, but glory in it, and make open show of it, as that which gave me the happy and long-desired occasion of vindicating myself, which I doubt not fully to do.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

Unto him, i. e. to my judge, or adversary. *The number of my steps*, i. e. the whole course of my life and actions, which I would exactly number to him, step by step, so far as I can remember. I would not answer his allegations against me, but furnish him with further matter of the same kind, and then answer all together. *As a prince*, i. e. with undaunted courage, and confidence, and assurance of success, as being clearly conscious of my own sincerity; not like a self-condemned malefactor, as my friends suppose me to be. *Would I go near unto him*, and not run away, or hide myself from my judge, as guilty persons desire to do.

38 If my land cry against me, or that † Heb. *weep.* the furrows likewise thereof † complain;

To wit, to God for revenge, as the like phrase is used, Gen. iv. 10; Hab. ii. 11, because I have gotten it from the right owners by fraud or violence, as my friends charge me, and as is implied in the next verse.

a Jam. 5. 4. † Heb. *the strength thereof.* b 1 Kings 21. 19. † Heb. *caused the soul of the owners thereof to expire*, or, *breathe out.*

39 If [a]I have eaten † the fruits thereof without money, or [b]have † caused the owners thereof to lose their life:

Without money; either without paying the price required by the right owner for the land, or by defrauding my workmen of the wages of their labours. *To lose their life;* killing them, that so I might have undisturbed possession of it, as Ahab did Naboth.

c Gen. 3. 18. ‖ Or, *noisome weeds.*

40 Let [c]thistles grow instead of wheat, and ‖cockle instead of barley. The words of Job are ended.

To wit, in answer to his friends; for he speaks but little afterwards, and that is to God.

CHAP. XXXII.

Elihu, Job's fourth friend, speaketh: he is angry with Job for justifying himself, and with his three friends for not satisfying, and yet condemning him, 1—5. *He excuseth his youth; but wisdom is from God, and not from age*, 6—9; *therefore he speaketh, being full of matter, and his spirit constraining him, without accepting any man's person*, 10—22.

† Heb. *from answering.* a ch. 33. 9.

SO these three men ceased † to answer Job, because he *was* [a]righteous in his own eyes.

i. e. Was self-conceited, and obstinately resolved to justify himself both against God and men; therefore they give him over as incorrigible.

2 Then was kindled the wrath of Elihu the son of Barachel [b]the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified † himself rather than God.

b Gen. 22. 21. † Heb. *his soul.*

The Buzite; of the posterity of *Buz*, Nahor's son, Gen. xxii. 21. *Of the kindred of Ram*, or *of Aram;* for *Ram* and *Aram* are used promiscuously: compare 2 Kings viii. 28, with 2 Chron. xxii. 5; and Ruth iv. 19, with Matt. i. 3. Others, *of Abraham*, who as he was called *Abram*, possibly was at first called only *Ram*. His pedigree is thus particularly described, partly for his honour, because his speech declares him to be both a wise and a good man; and principally to evidence the truth of this history, which otherwise might seem to be but a poetical fiction. *He justified himself rather than God;* he justified himself, not without reflection upon God, as dealing too severely with him, and denying him that hearing which he so passionately desired. He took more care to maintain his own innocency than God's glory.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

They had found no answer to Job's allegations and arguments, as to the main cause. *Had condemned Job* as a hypocrite or ungodly man.

† Heb. *expected Job in words.* † Heb. *elder for days.*

4 Now Elihu had † waited till Job had spoken, because they *were* † elder than he.

Elihu had waited with patience, as the word notes. *Till Job;* add, *and his three friends*, as appears from the following words. It is a synecdoche, whereof instances have been given before. *They were elder than he;* and therefore he expected more satisfaction from them, and gave them the precedency in the discourse; wherein he showed his prudence and modesty.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

† Heb. *few of days.* c ch. 15. 10. † Heb. *feared.*

6 And Elihu the son of Barachel the Buzite answered and said, I *am* † young, [c]and ye *are* very old; wherefore I was afraid, and † durst not shew you mine opinion.

To wit, of discovering my weakness and folly, and of being thought forward and presumptuous.

7 I said, Days should speak, and multitude of years should teach wisdom.

Days, i. e. multitude of days, by comparing the next clause of the verse. Or men *of days*, i. e. of many days or years, old men. *Should speak*, to wit, wisely and pertinently, as the next words limit it. *Should teach wisdom;* should instruct us that are younger in the paths of wisdom, and concerning the wise counsels and ways of God, about which the present controversy lay.

d 1 Kings 3. 12. & 4. 29. ch. 35. 11. & 38. 36. Prov. 2. 6. Eccles. 2. 26. Dan. 1. 17. & 2. 21. Matt. 11. 25. James 1. 5.

8 But *there is* a spirit in man: and [d]the inspiration of the Almighty giveth them understanding.

But; or, *surely;* it must be confessed. *A spirit*, to wit, which gives him understanding, as is easily and fitly gathered out of the last words of the verse. And this is to be understood either, 1. Of the human spirit, or reasonable soul, which is in every man. So the sense of the place is, Every man, as a man, whether old or young, hath a reasonable soul, by which he is able in some measure to discern between good and evil, and to judge of men's opinions and discourses; and therefore I also may venture to deliver my opinion. Or, 2. Of the Spirit of God; the latter clause being explicatory of the former, according to the manner. So the sense is, I expected a true and full discovery of the truth in this controversy from persons of your years, wisdom, and experience. But upon second thoughts I consider that the knowledge of these deep and Divine myste-

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ries is not to be had or expected from any man as such, though never so aged or wise; but only from God's Spirit, which alone knoweth the deep things of God. And this *Spirit* he saith is *in man;* not in every man, for the words are not universal, but indefinite, and *man* in this branch is no larger than *them* who receive Divine inspiration in the next branch. And so the sense is, God is pleased to give his Spirit unto mankind, unto men of all ages and qualities, as he pleaseth; and having given it in some measure to me, I may take the boldness to utter my thoughts. *The inspiration of the Almighty*, i. e. God's Spirit, or the gracious gifts thereof breathed or infused into man's soul by God. *Understanding*, to wit, in divine and spiritual matters, which are the matter of this debate and book.

e 1 Cor. 1. 26. 9 [e]Great men are not *always* wise: neither do the aged understand judgment.

Great men, i. e. men of eminency for age or learning, or dignity and power, such as Job's three friends seem to have been. *Judgment;* what is just and right; or the judgment of God, and the methods and reasons of his administrations.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

I said within myself, and now I say it with my mouth. *Hearken to me;* thou, Job, especially, who art more nearly concerned, (to whom therefore he speaketh in the singular number,) and thy friends with thee.

† Heb. *understandings.* † Heb. *words.* 11 Behold, I waited for your words; I gave ear to your †reasons, whilst ye searched out †what to say.

I waited with silence, and patience, and diligent attention; which therefore I now expect from you. *Your reasons;* or, *reasonings*, Heb. *understandings;* or *minds;* the depth and strength of your discourses, your most intelligent and forcible arguments against Job; I searched and examined them to the bottom. *Whilst ye searched out what to say;* whilst you put your inventions upon the rack, and studied to find out all that could be said against him, and to furnish yourselves with the most convincing words and reasons.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

By solid and satisfactory answers to his assertions and allegations.

f Jer. 9. 23. 1 Cor. 1. 29. 13 [f]Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

Lest ye should say; it is a defective speech, and may be thus supplied: Thus it was, or God thus left you to your own weakness, and mistakes, and impertinent discourses, *lest ye should say*, &c., i. e. lest you should ascribe the conquering or silencing of Job to your own wisdom, age, and experience; or lest you should boastingly say, We have discovered and said all that can or need be said in the cause, the sum and substance of the thing, that which may fully and finally end the controversy, which is contained in the following words. *God thrusteth him down, not man:* these are alleged by Elihu, in the person of Job's three friends, or as their words. The sense is, The stupendous judgments which are upon Job have not been brought upon him by man solely and originally, for then there might have been some ground for Job's complaints, there might have been injustice or cruelty in them; but immediately by the hand of God, of that God, who being omniscient, and just, and true, and merciful, would never have dealt thus hardly with Job if he were not a hypocrite, and guilty of some very gross, though secret, sins; which is the ground-work of our discourses. But, saith Elihu, this argument doth not satisfy me, and therefore bear with me if I seek for better.

‖ Or, *ordered his words.* 14 Now he hath not ‖directed *his* words against me: neither will I answer him with your speeches.

I am not engaged in this discourse by any provoking words of Job, as you have been, which hath drawn forth your passions and biassed your judgments; but merely from zeal for the vindication of God's honour, and love to truth and justice, and a sincere desire to administer to Job matter both of conviction and of comfort. *With your words*, i. e. with such words or arguments as yours, either weak and impertinent, or fierce and opprobrious.

† Heb. *They removed speeches from themselves.* 15 They were amazed, they answered no more: †they left off speaking.

They, i. e. Job's three friends, of whom he speaks sometimes in the second, and here in the third person, directing his speech to Job and the auditors of this disputation. *Were amazed;* they stood mute, like persons amazed, not knowing what to reply to Job's arguments, and wondering at his bold and confident assertions of his integrity, and of his interest in God, under such sad and manifest tokens of God's just displeasure against him. *They answered no more*, although Job gave them just occasion to reprove and confute him for his intemperate speeches and presumptuous and irreverent expressions concerning God.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

Which he repeats as a strange and unreasonable thing, that they should be silent when they had such obligations to speak for the vindication both of God's justice, and of their own truth and reputation.

17 *I said*, I will answer also my part, I also will shew mine opinion.

I will take my turn, and speak what they have omitted.

† Heb. *words.* † Heb. *the spirit of my belly.* 18 For I am full of †matter, †the spirit within me constraineth me.

I am full of matter, i. e. I have many things to say in this cause. *The spirit within me;* either my own spirit or soul, which is wholly dissatisfied with what hath been hitherto spoken, and clearly apprehends what may silence Job, and end the dispute; or God's Spirit, which he hath put in me; the Spirit of understanding, which hath discovered the truth of the matter to me; and the Spirit of zeal, which urgeth me to plead God's cause against Job. *Constraineth me;* forceth me to speak. It is a metaphor from a man or woman whose belly is full with wind, or with a child, and is never at rest till it be emptied and eased of its burden.

† Heb. *is not opened.* 19 Behold, my belly *is* as wine *which* †hath no vent; it is ready to burst like new bottles.

My belly, i. e. my mind or heart, which is oft called a man's belly, as Job xv. 35; Psal. xl. 8; Hab. iii. 16; John vii. 38. *As wine;* as new wine pent up close in a bottle, as the following words explain it and determine it. The *wine* is here put for the bottle in which it is, by a common metonymy. *New bottles*, i. e. bottles of new wine, by the same general figure; for otherwise old bottles are most apt to burst, Matt. ix. 17.

† Heb. *that I may breathe.* 20 I will speak, †that I may be refreshed: I will open my lips and answer.

That I may be refreshed; that I may ease my mind of those thoughts which now oppress it. *I will open my lips and answer;* I will not utter impertinent words, but solid answers, to Job's arguments.

g Lev. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. Matt. 22. 16. 21 Let me not, I pray you, [g]accept any man's person, neither let me give flattering titles unto man.

Do not expect that I should out of fear or respect to any of you speak partially, but bear with my free and plain dealing with you all. As I shall not censure and reproach Job as a hypocrite or profane person, which you have done; so neither shall I flatter him, but faithfully reprove him for his exorbitant speeches of God.

22 For I know not to give flattering titles; *in so doing* my maker would soon take me away.

I have neither skill nor will to flatter Job or any man so as to debauch my conscience, or corrupt the truth, or speak falsely for his sake. If I should be guilty of that sin, God would quickly and sorely punish me for it. Or without this supplement, *my Maker will quickly take me away*, to wit, out of this world. I dare not flatter any man, because I consider I must shortly die and go to judgment, to give an account of all my words and actions.

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CHAP. XXXIII.

He offereth himself in God's stead to reason with Job, 1—7, *who had too hard thoughts of God, who by his greatness giveth no account of his ways.* 8—13. *God instructeth man by visions,* 14—18; *by afflictions,* 19—22; *by his ministry,* 23—25. *When man prayeth and confesseth, God will be gracious.* 26—28. *These are God's methods of instructing men,* 29, 30.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

Perceiving the error of Job's friends, and that by their violent and opprobrious speeches they had exasperated Job's mind, and thereby hindered the success of their discourses, he applies himself to him in milder ways, and treats him kindly, thereby to gain his attention and affection, that his words might have more acceptance with him. *Hearken to all my words;* not only to what may please thee, but also to what may convince and reprove thee.

2 Behold, now I have opened my mouth, my tongue hath spoken † in my mouth.

† Heb. *in my palate.*

Now I have begun to speak, and intend with thy good leave to proceed in my discourse with thee. *In my mouth,* Heb. *in* or *with my palate;* for both tongue and palate are instruments of speech; and, that a man should speak plainly and distinctly, (which he designed to do,) it is necessary that his tongue should ofttimes touch the palate or roof of the mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

I shall not speak passionately or partially, as one resolved to defend what I have once said, whether true or false; but from an honest mind, or what I verily believe to be true, and from a sincere desire to do thee good. I shall not speak my own fancies or devices, but only that which by diligent study and Divine inspiration I know to be true, and this I shall do plainly and clearly.

4 [a]The Spirit of God hath made me, and the breath of the Almighty hath given me life.

a Gen. 2. 7.

I am thy fellow creature, made by God's Spirit, Gen. i. 2, and quickened by that soul which God breathed into man, *Gen.* ii. 7, and therefore fit and ready to discourse with thee upon even and equal terms, according to thy desire.

5 If thou canst answer me, set *thy words* in order before me, stand up.

I shall allow thee all freedom of discourse; I cannot terrify thee, as God would; I shall not reproach thee, nor cavil at thee, as thy friends have done. *Stand up,* to contend with me as thine adversary in this cause.

6 [b]Behold, I *am* † according to thy wish in God's stead: I also am † formed out of the clay.

b ch. 9. 34, 35. & 13. 20, 21. & 31. 35.
† Heb. *according to thy mouth.*
† Heb. *cut out of the clay.*

I will plead with thee in God's name and stead, and on his behalf, which thou hast oft wished that God would do upon equal terms, and laying aside his terrible majesty, &c. Or, *I* am *as thou* art *with* or *towards God,* i. e. God's creature like thyself, as the next words explain it.

7 [c]Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

c ch. 9. 34. & 13. 21.

Which was the condition of that disputation which thou didst offer to undertake with God, chap. ix. 34; xiii. 21.

8 Surely thou hast spoken † in mine hearing, and I have heard the voice of *thy* words, *saying,*

† Heb. *in mine ears.*

I shall not charge thee with hypocrisy, as thy friends do, which God only can discern; but with those words which I have heard from thee.

9 [d]I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

d ch. 9. 17. & 10. 7. & 11. 4. & 16. 17. & 23. 10, 11. & 27. 5. & 29. 14. & 31. 1.

Not simply and absolutely none, for he oft confesseth himself to be a sinner, as chap. ix. 1, 2, &c.; xiv. 4; but no such *transgression* or *iniquity* as might give God just occasion to punish him so severely, as is implied in the next verse, where he blameth God for *finding occasions against him,* implying that he had given him none by his sins. And thus far Elihu's charge was just and true, and herein it differs from the charge of Job's three friends, who oft accuse him, and that in words much like these, for asserting his own righteousness and innocency; although they did it because they thought him a secret sinner and a hypocrite, whereas Elihu doth it upon other grounds, even because Job's justification of himself was accompanied with reflections upon God, as hath been said.

10 Behold, he findeth occasions against me, [e]he counteth me for his enemy,

e ch. 13. 24. & 16. 9. & 19. 11.

He picketh quarrels with me, and *watcheth over* and *searcheth after* all my errors and frailties, as Job said, chap. x. 6; xiv. 16. 17; severely marking what is amiss in me, that thence he may take occasion to punish me worse than mine iniquities deserve. Though I have endeavoured to be his friend and faithful servant all my days, yet he treats me like an enemy. This Job said chap. xiii. 24; xix. 11.

11 [f]He putteth my feet in the stocks, he marketh all my paths.

f ch. 13. 27. & 14. 16. & 31. 4.

He narrowly pries into all my actions, that he may find matter for further severities against me.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

I do not accuse thee of hypocrisy, nor rip up the former errors of thy life; but in this thou art unjust and much to blame, that thou boastest so much of thine own integrity, and chargest God with rigorous dealing, and callest him to an account before thy tribunal, and offerest to dispute the matter with him. *That God is greater than man;* not only in power and majesty, which thou acknowledgest, but also in justice, and wisdom, and goodness; and therefore thou dost very foolishly, and presumptuously, and wickedly in contending with him, and censuring his judgments: thou forgettest thy distance from him, and castest off that awe and reverence which thou shouldst constantly maintain towards thy sovereign Lord.

13 Why dost thou [g]strive against him? for † he giveth not account of any of his matters.

g Is. 45. 9.
† Heb. *he answereth not.*

Why? upon what grounds and for what ends? What advantage dost thou expect from it? *Dost thou strive against him,* to wit, in a judicial way? See chap. xiii. 6. *He giveth not account of any of his matters;* he neither useth, nor is by any law obliged, to give an account to any of his creatures of the grounds and reasons of his judgments or dispensations, as being the supreme and absolute Governor of all persons and things, in whose will and pleasure it becometh all men to acquiesce. And therefore, O Job, thou exceedest all bounds of modesty, and humility, and reverence, and submission, which thou owest to thy Maker, in that thou presumest to demand a reason for his dealings with thee, and to quarrel with him for not giving it to thee at thy desire. Or, *he answereth not all his words,* i. e. he doth not say, or hath not said, all that he can to justify his actions, which he can do many more ways than we can imagine; but hath revealed so much of his will and ways to mankind as he hath thought meet, and as their narrow capacity can comprehend; as he declareth in the following verses.

14 [h]For God speaketh once, yea twice, *yet man* perceiveth it not.

h ch. 40. 5. Ps. 62. 11.

For; or, *nevertheless,* as this particle is sometimes used. Although God doth not give men an account of his matters, yet he doth that for them which is much better, and which is sufficient for them. *God speaketh,* to wit, unto men by way of instruction or admonition, as appears from the following verses. *Once, yea twice,* i. e. again and again, or ofttimes, this number being sometimes put indefinitely, as below, ver. 29; 2 Kings vi. 10; Psal. lxii. 11. When one speaking doth not awaken men, God is graciously pleased to give them another admonition. So God, though he will not gratify men's curiosity in inquiring into his hidden judgments, yet he will supply their necessity, and acquaint

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them with their duty and interest so far as is fit, and they are concerned to know. *Yet man;* which is easily and fitly understood here from the former branch of this verse, as being the person to whom God speaketh, as appears from the next verse. And such supplements are not unusual in the Hebrew language, and especially in these poetical books, where the style is very concise and short, and many things to be understood. *Perceiveth it not;* through his inadvertency, or negligence, or dulness. Man therefore hath no reason to charge God as if he were deficient in his notices and manifestations of his will, but to accuse himself for not improving revealed things to his own advantage, but desiring rather to pry into God's secret counsels, which was Job's error.

15 [1] In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

[1] Num. 12. 6. ch. 4. 13.

In a dream: this he mentions, as the usual way of God's revealing his mind and will to men in those days, before God's word was committed to writing, as Gen. xx. 6; xli. 1, 28. *In a vision of the night:* this is added by way of explication and limitation, to show that he speaks not of every dream, but of those Divine dreams in which God was pleased to vouchsafe some vision or representation of his will to the mind of a man. *When deep sleep falleth upon men;* when men's senses are bound up, and their minds free from all distracting cares and business of the world, and wholly at leisure to receive Divine impressions. *In slumberings:* this is added, because in this case the man is like one that slumbereth, or between sleeping and waking, or uncertain in which state he is, as Paul could not tell whether he was in the body, or out of the body, when he was in his ecstasy, 2 Cor. xii. 1, 2.

16 [k] Then † he openeth the ears of men, and sealeth their instruction,

[k] ch. 36. 10, 15. † Heb. *he revealeth*, or, *uncovereth*.

i. e. He revealeth his will to the ears and hearts of men, as this phrase is used, Job xxxvi. 10; Psal. xl. 6; Isa. l. 4; and he imprinteth those instructions which he hath revealed to their ears upon their minds, that after they have heard and received them they do not let them slip, as men commonly do most things which they hear, whether from God or men, but do retain and hold them fast, and are fully satisfied and assured of the truth and importance of them. Or, *he sealeth their chastening*, or *correction*, for so this word signifies as well as instruction, i. e. he gives them assurance of his purpose of correcting them for their sins, if they do not prevent it by a speedy repentance. Or, *he sealeth* it (i. e. his word conveyed to their ears and minds) *with chastening them*, i. e. he gives them assurance of the truth and reality of his revelation by striking them with a sacred dread and horror, as was usual in such dreams or night visions, as we see Job iv. 13, 15; which he did that they might remember it the better, and distinguish this from such vain dreams as are only the productions of man's fancy.

17 That he may withdraw man *from* † his purpose, and hide pride from man,

† Heb. *work*.

That he, i. e. God, who was expressed ver. 14, and designed by this pronoun *he* both in the foregoing and following verses. *From his purpose*, i. e. from the execution of his purpose. Heb. from his *work*, i. e. from his evil work, as the Chaldee and LXX. understand it; from sin, which is truly and fitly called man's work, because it hath its rise in and from him, and is his own proper work, and very agreeable to his nature in his present corrupt estate; as, on the contrary, all the good that is in man is God's proper and peculiar work, and is generally ascribed to him in Scripture. So this is noted as the design of God's giving man this warning, to keep him from executing that evil work which possibly he had designed to do; of which see examples, Gen. xx. 5, 6; xxxi. 24. *Hide pride*, i. e. either, 1. To take it away, as God is said to *hide* sin, when he quite removes and forgives it, Psal. xxxii. 1; and *sorrow* is said to be *hid*, Job iii. 10, when it never is nor was; and *understanding* is said to be *hid* when it *perisheth*, Isa. xxix. 14. And *pride* is here mentioned as the root of those evil purposes or works last mentioned; which for the most part proceed from haughtiness of spirit, whereby men scorn to submit themselves and their wills and actions to God's authority, and presume to advance themselves above God, and resolve to follow their own wills and lusts in spite of God, and with contempt of him. Or *pride* may be here put for all matter or occasion of pride. And God by this means is said to *hide pride from man*, because by these glorious and terrible representations of his Divine majesty to a man, he takes him off from the contemplation and admiration of his own excellency, which men are generally very prone to reflect upon, and brings him to a sight of his own nothingness and weakness, and to a sense of his dependence upon God, and to a humble and ready submission to his will and pleasure.

18 He keepeth back his soul from the pit, and his life † from perishing by the sword.

† Heb. *from passing by the sword*.

He keepeth back, to wit, by these gracious admonitions, whereby he leads them to repentance, *his soul;* either the man, who is oft expressed by this part; or *his life*, as the next branch explains it. *From the pit*, i. e. from the grave, from death or destruction. *From perishing by the sword*, i. e. by some dreadful judgment of God which was ready to fall upon him.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*

With pain, or *grief;* with some painful and dangerous diseases, or bodily distempers, which is the second way whereby God instructs men and excites them to repentance; which also was Job's case. *The multitude of his bones with strong pain;* the pain pierceth his very bones, even all of them. Or, *even the strong multitude of his bones*, i. e. his bones, which are both many and strong. Or, according to another reading, *the contention of his bones* (i. e. the pain of his bones, whereby God contends with him) is strong. This also was Job's case, chap. xxx. 17.

20 [l] So that his life abhorreth bread, and his soul † dainty meat.

[l] Ps. 107. 18. † Heb. *meat of desire*.

His life, i. e. his soul, as the next clause explains it; or his appetite, which is a sign and an act of life. *Bread*, i. e. common and necessary food. *Dainty meat;* such as others do, and he formerly did, much desire and prize.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

His flesh is consumed away, through pain and pining sickness. *That it cannot be seen;* because there is none left to be seen; but he who before was fat and flourishing, is now become a mere skeleton. *That were not seen*, formerly, because they were covered with flesh and fat. But this clause is and may be rendered thus, *and his bones are broken*, and *are not seen;* which is to be metaphorically understood.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

He seems to himself and others to be lost, and past all hopes of recovery; which he adds for Job's comfort in his desperate condition. *To the destroyers;* to the instruments of death or destruction, whether it be angels, whom God sometimes useth in those cases; or devils, who *have the power of death*, Heb. ii. 14; or diseases, which by God's appointment are ready to give the fatal blow.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

A messenger; either, 1. An angel sent to him from heaven upon this errand; for the angels are ministering spirits, Psal. ciii. 20; Heb. i. 14, and are, and especially in that time and state of the church were, frequently employed by God upon messages to men. But why then should he say *one of a thousand* angels, seeing any the meanest angel was very competent for this work? Or rather, 2. A prophet or teacher, for such are oft called by this name; as Judg. ii. 1; Mal. ii. 7; iii. 1; Rev. i. 20, and such persons are appointed by God for, and are most commonly employed in, this work. *With him;* either, 1. With God to plead man's cause, and to pray to God for

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man. Or rather, 2. With man, who is expressed in the last clause of this verse, and of whom this same pronoun *him* is twice used in the next verse. Nor is it strange that the pronoun relative is put before the noun to which it belongs, but usual in the Hebrew language, as Exod. ii. 6; Prov. v. 22; xiv. 33, and elsewhere. *An interpreter;* one whose office and work it is to declare the mind of God unto the sick man, and wherefore God contends with him, and what God would have him to do. *One among a thousand;* a person rightly qualified for this great and hard work, such as there are but very few, scarce *one of a thousand;* which expression is used to denote the rarity and fewness of persons, Eccles. vii. 28. By which words he doth covertly reflect upon Job's three friends, and imply that they were not such persons, though they had undertaken to perform this office or work to Job; and withal, modestly intimates, that although he was in himself mean and inferior to all of them, (as he acknowledgeth,) yet he was selected by God for this work; which he saith not out of a desire of vain boasting of himself, but to dispose Job to a more diligent attention unto, and a more ready entertainment of, his present discourses. *His uprightness*, or rectitude, or righteousness. *His*, i. e. either, 1. God's; to convince a man that God is just and right in all his dealings with him, though never so severe; of which Job was not yet convinced. Or rather, 2. Man's; to teach man his duty, or to direct him to the right way and method how he may please God, and procure that mercy and deliverance which he thirsts after; which is not by quarrelling with God, as Job did, but by a humble confession and hearty detestation and forsaking of his sins, and supplication to God for mercy in and through Christ the Redeemer, of whom Job spoke before. Or thus, to discover to man, that although he be afflicted, yet he is an upright and righteous person, and consequently in God's favour; about which good men oft doubt, and need the help of a skilful minister to satisfy them therein. But this seems not so well to suit Job's case, who was sufficiently and more than enough persuaded of his own integrity, and needed no minister to preach that doctrine to him.

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found ‖ a ransom.

‖ Or, *an atonement.*

Then; in that case, or upon the sick man's knowledge and practice of his duty. *He;* either, 1. The messenger or interpreter last mentioned, who is pitiful unto the sick man, and in compassion to him doth all that he can for him, counselling and comforting him, and praying to God for his recovery in the following words, *Deliver him*, &c., for the sake of that ransom which thou hast revealed and I have discovered to him. Or rather, 2. God, who is oft in this book designed by this particle *he*, or *him;* whose property and prerogative it is to be gracious unto man, and who alone can speak the following words with power and authority. *Is gracious unto him;* pardoning his sins, and delivering him from his dangerous disease, and from death, and from the hell which attends upon it. *And saith* to the angel or messenger. *Deliver him*, to wit, ministerially and declaratively; in which sense the acts of forgiving sins, and reconciling sinners, and saving souls, are ascribed to God's ministers; as John xx. 23; 2 Cor. v. 19, 20; 1 Tim. iv. 16. Declare to him that I have pardoned and will heal him. *I have found a ransom:* although I might justly destroy him, and should do it, if I were severe to mark what is amiss in him; yet I will spare him, for I have found out an expedient and a way of ransoming and redeeming sinners from death, both temporal and eternal, which they by their sins have deserved, which is by the death of my Son, the Redeemer of the world, which shall be in the fulness of time, and with respect to which I will pardon this sick man, and others that shall repent and sue to me for mercy, as he hath done.

25 His flesh shall be fresher †than a child's: he shall return to the days of his youth:

† Heb. *than childhood.*

Fresher than a child's, i. e. more sound and tender. These joyful tidings delivered to him by God's messenger shall revive his spirit, and by degrees restore his former health and vigour. *To the days of his youth*, i. e. to the same healthful and strong constitution of body which he had in his youth.

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

He; either, 1. The messenger; or rather, 2. The sick man. *Shall pray unto God;* being engaged and encouraged to do so, either by the aforesaid gracious message, or by his miraculous recovery through God's goodness. *He will be favourable unto him*, in hearing and answering his prayers, which before he seemed to neglect. *He shall see his face with joy;* either, 1. God will look upon the man with a smiling or well-pleased countenance; whereas before he either hid his face from him, or frowned upon him. Or, 2. The man shall then be imboldened and encouraged to look God in the face with comfort and joy; which before he was, not without cause, afraid to do; but now he shall find that God is reconciled to him by the blessed effects of it, both in his body and in his conscience. *His righteousness*, i. e. according to his righteousness, or the fruit of his righteousness; as on the contrary, *iniquity* is oft put for the punishment of iniquity. The sense is, he will deal with him as with one reconciled to him through the Mediator, and sincerely repenting of and turning from his former sins unto the serious practice of righteousness and true holiness, and therefore must needs be favourable to him, as he hath declared and engaged himself to be in such cases.

27 ‖ He looketh upon men, and *if any* [m]say, I have sinned, and perverted *that which was* right, and it [n]profited me not;

‖ Or, *He shall look upon men, and say, I have sinned, &c.*

m 2 Sam. 12. 13. Prov. 28. 13. Luke 15. 21. 1 John 1. 9. n Rom. 6. 21.

He looketh upon men; either, 1. The sick man shall look upon and converse with mankind, his friends, or others, as he did before, *and shall say*, (as the following word is and may be rendered,) *I have sinned*, &c., i. e. he shall confess to them that God was not to be blamed, but that he, by his own sin and folly, did bring that evil upon himself. And then he shall acknowledge God's great goodness to him, and shall add what follows in the next verse, *He hath delivered my soul*, &c., *and my life*, &c., as they render it. Or rather, 2. God diligently observes all mankind, and their several carriages, especially in sickness and distress. *If any say, I have sinned;* if there be any man that sincerely saith thus, God hears it, and will pardon and heal him, as it follows. *Perverted that which was right;* either, 1. I have judged perversely of the just and right ways of God, censuring his proceedings against me as too severe and rigorous, whereas in truth I only was to be blamed. Or, 2. I have perverted God's righteous law by bending it, and making it comply with my crooked ways; or, I have swerved from the right and good way of God's commands; or, I have made crooked paths. So he repeats in other words what he said in the former branch of the verse, *I have sinned. It profited me not;* I got no good by so doing, as I vainly promised myself; but I got much hurt by it, even diseases, and griefs, and extreme dangers. This was the just fruit of my sins. It is a meiosis, whereby less is said, and more is understood, of which we have seen many examples before.

28 ‖ He will °deliver his soul from going into the pit, and his life shall see the light.

‖ Or, *He hath delivered my soul, &c. and my life.*

° Is. 38. 17.

He, i. e. God, whose work alone this is. *His soul;* himself; or, as it follows, *his life. His life:* see on ver. 18. *Shall see the light*, i. e. shall enjoy, either, 1. Prosperity, which is oft called *light*, as *darkness* is put for affliction; or, 2. *The light of the living*, as it follows, ver. 30; the light of this world, i. e. his life, which was endangered, shall be restored and continued. This is opposed to his *going down into the pit*, in the former branch.

29 Lo, all these *things* worketh God †oftentimes with man,

† Heb. *twice and thrice.*

All these ways and methods doth God use to awaken, and convince, and save sinners. *Oftentimes with man;* either severally, one way with one, and another way with another; or with the same man, trying several means one after another to bring him to repentance, and prepare him for deliverance.

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p ver. 28. Ps. 56. 13. 30 [p]To bring back his soul from the pit, to be enlightened with the light of the living.

i. e. That he may enjoy the light of life, and continue in the land of the living, out of which he was going.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

Hold thy peace; attend to what I have further to say to thee with patience and silence.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

If thou hast any thing to say for thy own justification, or in answer to the charge that I have already brought against thee. *I desire to justify thee*, to wit, as far as may consist with truth and justice. I do not speak with evil design, or a bitter mind, or as one resolved to condemn thee whatsoever thou sayest, and I shall be glad to hear any thing from thee which may make for thy just vindication.

q Ps. 34. 11. 33 If not, [q]hearken unto me: hold thy peace, and I shall teach thee wisdom.

i. e. What thy wisdom and duty is in thy circumstances.

CHAP. XXXIV.

He accuseth Job for charging God with injustice, 1—9. *God, the almighty Disposer, Governor, and Judge of the world, cannot be unjust*, 10—17. *It is not fit to say of kings and princes they are unjust, much less of God: his power over and observance of man, who cannot hide from God*, 18—22. *He exerciseth his power and justice over them*, 23—30. *Man's duty under God's afflictions*, 31, 32. *He reproveth Job's words against God*, 33—37.

FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise *men;* and give ear unto me, ye that have knowledge.

O ye wise men, who are here present, do you judge of the truth and reason of what I have said, and am further to say; for I am willing to submit all to the judgment of the truly wise.

a ch. 6. 30. & 12. 11. † Heb. palate. 3 [a]For the ear trieth words, as the †mouth tasteth meat.

i. e. Man's mind judgeth of things spoken and heard. *The ear*, the sense of discipline, is put for the mind, to which things are conveyed by it. See the note on Job xii. 11.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

Judgment, i. e. justice and equity; *judgment* being oft synecdochically used for just judgment, as Job viii. 3; xix. 7; xxxii. 9; Psal. xxxvii. 28. Let us not contend for victory, but only for truth and justice. This shall be my only care and business. Let us lay aside all prejudices and animosities, which I perceive have had too great an influence upon thee and thy friends, and impartially consider the naked truth and right of the cause. *Let us know*, i. e. let us discover or make it known one to another. *What is good;* who hath the best cause.

b ch. 33. 9. c ch. 27. 2. 5 For Job hath said, [b]I am righteous: and [c]God hath taken away my judgment.

I am righteous; either, 1. I am perfectly righteous. But this Job did not say, but the contrary, Job ix. 2, 3; xiv. 4. Or, 2. I am a sincere person, no hypocrite, as my friends made me. But this Elihu doth not deny. Or, 3. I am so far righteous, and have been so holy and blameless in my life, that I have not deserved, nor had any reason to expect, such hard usage from God. And this Job had oft intimated, and Elihu doth justly blame him for it, that he blazoned his own righteousness with tacit reflections upon God for dealing so severely with him. *God hath taken away my judgment;* for so Job had said, chap. xxvii. 2; i. e. he denies me that which is but just and equal, to give me a fair hearing, to suffer me to plead my cause with or before him, to show me the reasons of his contending with me, and what sins besides common infirmities I have been guilty of, whereby I have deserved such extraordinary judgments; which Elihu justly taxeth him with as a very irreverent and presumptuous expression.

d ch. 9. 17. † Heb. wicked arrow. 6 [d]Should I lie against my right? †my wound *is* incurable without transgression.

Should I lie against my right? so Job had said in effect, chap. xxvii. 4—6. Should I falsely accuse myself of such sins of which I am no way conscious to myself? Should I betray mine own cause, and deny my integrity, and say that I deserved worse than I have done? *Without transgression*, i. e. without any great, or heinous, or crying sin, as this word commonly signifies, which might reasonably bring down such terrible judgments upon my head.

e ch. 15. 16. 7 What man *is* like Job, [e]*who* drinketh up scorning like water?

i. e. Abundantly and greedily; who doth so oft and so easily break forth into scornful and contemptuous expressions, not only against his friends, but in some sort even against God himself, whom he foolishly and insolently chargeth with dealing rigorously with him. The words may be thus read, *What man*, being *like Job, would drink up*, &c.? That a wicked or foolish man should do thus is not strange; but that a man of such piety, gravity, wisdom, and authority as Job should be guilty of such a sin, this is wonderful.

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

Although I dare not say, as his three friends do, that he is a wicked man, yet in this matter he speaks and acts like one of them.

f ch. 9. 22. Mal. 3. 14. 9 For [f]he hath said, It profiteth a man nothing that he should delight himself with God.

He hath said; not absolutely and in express terms, but by unforced consequence, and as concerning this life, and with reference to himself; because he said that good men were no less, nay, sometimes more, miserable here than the wicked, chap. ix. 22, &c.; xxx. 26, and that for his part he was no gainer as to this life by his piety, but a loser, and that God showed him no more kindness and compassion than he usually did to the vilest of men; which was a very unthankful and ungodly opinion and expression, seeing godliness hath the promise of this life as well as of that to come, and Job had such supports, and such assurances of his own uprightness, and of his future happiness, as he confesseth, as were and should have been accounted even for the present a greater comfort and profit than all which this world can afford. *That he should delight himself with God;* that he should choose and delight to walk with God, and make it his chief care and business to please him, and to do his commandments; which is the true and proper character of a godly man.

† Heb. men of heart. g Deut. 32. 4. Dan. 9. 14. ch. 8. 3. & 36. 23. Rom. 3. 5. 10 Therefore hearken unto me, ye †men of understanding: [g]far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

Ye men of understanding; you who are present, and understand these things, do you judge between Job and me. *Far be it from God that he should do wickedness:* this I must lay down as a principle, that the righteous and holy God neither doth nor can deal unjustly with Job, or with any man, as Job insinuates that God had dealt with him.

h Ps. 62. 12. Prov. 24. 12. Jer. 32. 19. Ezek. 33. 20. Matt. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. 1 Pet. 1. 17. Rev. 22. 12. 11 [h]For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

The work, i. e. the reward of his work, or according to his work. Job's afflictions, though great and sharp, are not undeserved, but justly inflicted upon him, both for his original corruption, and for many actual transgressions, which are manifest to God, though Job, through his partiality, may not see them. And Job's piety shall be recompensed, it may be, in this life, but undoubtedly in the next. And therefore piety is not unprofitable, as Job saith.

12 Yea, surely God will not do wickedly,

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ch. 8. 3. neither will the Almighty [1]pervert judgment.

As Job hath wickedly affirmed. For the phrase, see on chap. viii. 3.

13 Who hath given him a charge over the earth? or who hath disposed †the whole world?

† Heb. *all of it.*

Over the earth, i. e. over the inhabitants of the earth, to rule them according to his laws, and to give an account to him of it. Who or where is his superior that made the world, and then delivered the government of it to God? There is no such person. God himself is the sole Creator, the absolute and supreme Lord and Governor, of all the world, and therefore cannot do unjustly. The reason is, partly, because all unrighteousness is a transgression of some law, and God hath no law to bound him but his own nature and will; partly, because the Creator and Lord of the world must needs have all possible perfections in himself, and, amongst others, perfect justice, and must needs be free from all imperfections and obliquities, and therefore from injustice; and partly, because he is of himself all-sufficient, and independent upon all other persons, and able to do and procure whatsoever pleaseth him; and therefore as he hath no inclination, so he hath no temptation, to any unrighteous actions; this being generally the reason of all unrighteous actions in the world, because the persons who do them either are obliged to do it, to gratify some superior authority who commands them to do it, or else do want or desire something which they cannot justly obtain; for he is a monster, and not a man, who will take away any thing by injustice or violence which he may have by right. *Who hath disposed*, or *committed*, to wit, to him, to be governed by him, in the name and for the use and service of his superior Lord, to whom he must give an account.

14 If he set his heart †upon man, *if* he [k]gather unto himself his spirit and his breath;

† Heb. *upon him.*
[k] Ps. 104. 29.

Upon man, Heb. *upon him*, i. e. man, as may seem probable from ver. 11, 15, where *man* is expressed; and from the next clause of this verse, where he speaks of that *spirit* and *breath* which is in man. If his eye and heart be upon man, if he diligently and exactly observe him, and all his ways, and whatsoever is amiss in him, and, which follows upon it of course, resolve to punish him. Or, *if he set his heart against* (as this particle *el* is used, Amos vii. 15, and elsewhere, as hath been noted before) *him*, to wit, to cut him off. *If he gather unto himself*; if it please him *to gather to himself*, to wit, by death, whereby God is said to take *away* men's *breath*, Psal. civ. 29, and to *gather* men's *souls*, Psal. xxvi. 9, and the *spirit* is said to *return unto God*, Eccles. xii. 7. *His spirit and his breath*, i. e. that spirit and breath, or that living soul, that God breathed into man, Gen. ii. 7, and gives to every man that cometh into the world.

[l] Gen. 3. 19. Eccles. 12. 7.

15 [l]All flesh shall perish together, and man shall turn again unto dust.

All flesh, i. e. every man, who is called *flesh*, Gen. vi. 3, 17; Isa. xl. 6. *Together*, or, *alike*, without any exception, be they great or mean, wise or foolish, good or bad; if God design to destroy them, they cannot withstand his power, but must needs perish by his stroke. The design of this and the foregoing verse is the same with that of ver. 13, (where see the notes,) namely, to declare God's absolute and uncontrollable sovereignty over all men, to dispose of them either to life or to death, as it pleaseth him, and consequently to show that Job had cause to be thankful to God, who had continued his life so long to him, which he might have taken away as soon as ever he had given it, and had no cause to complain of him, or to tax him with injustice for afflicting him, as he did.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

As thou art a man of understanding, hear and consider what I say.

[m] Gen. 18. 25. 2 Sam. 22. 3.

17 [m]Shall even he that hateth right †govern? and wilt thou condemn him that is most just?

† Heb. *bind.*

He that hateth right, i. e. that is unrighteous. But this he expresseth in a most emphatical manner, the reason and weight whereof seems to me to be this: If God be unjust, he is not so from fear of any superior, (as inferior magistrates do many unrighteous things against their consciences to please their prince or chief ruler, or to avoid his displeasure,) but merely from an intrinsical hatred of justice, or love of unrighteousness; which being most absurd to imagine concerning God, therefore he cannot possibly be unjust, or do any unjust action. *Govern*; so this word, which properly signifies *to bind*, is fitly rendered by most interpreters; and so it is used Isa. iii. 7, because governors have a power to bind their subjects by laws and penalties, and they are as it were the ligaments by which societies are bound and kept together, which without them would be dissolved and broken to pieces. Elihu's argument here is the same with that of Abraham's, Gen. xviii. 25, and that of St. Paul's, Rom. iii. 5, 6, If *God be unrighteous, how shall he judge or govern the world?* And the argument is undeniable. If God were unjust, there would be nothing but injustice, and confusion, and mischief in the world; whereas we see there is a great deal of justice administered by rulers in the world, and all this must proceed from him who is the fountain and author of all justice, and rule, and authority. And as the psalmist saith, Psal. xciv. 9, *He that formed the eye, shall not he see?* so say I, He that makes men just, shall he be unjust? *Him that is most just*, i. e. God, who hath given so many clear and unquestionable evidences of his justice, in giving just and holy laws, in encouraging and rewarding very many righteous persons in this life, and inflicting dreadful and remarkable judgments upon tyrants and oppressors. Or, *him that is just* and *mighty*; for the next verse speaks of such, who were generally in those times more considerable for their power and authority than for their justice. So here is a double argument against Job's censures of God's justice. He is *just*, and therefore giveth thee no cause to condemn him; and withal *potent*, and therefore can punish thee yet far worse for so doing.

18 [n]*Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

[n] Ex. 22. 28.

Thou art wicked; or, Thou art Belial, or a son of Belial. Though a king may really be unjust and wicked, yet their subjects neither may nor dare presume to call them so, Exod. xxii. 28. And therefore if some evil thought did arise in thee, yet how wast thou not afraid to utter such unworthy and almost blasphemous expressions against God?

19 *How much less to him* that [o]accepteth not the persons of princes, nor regardeth the rich more than the poor? for [p]they all *are* the work of his hands.

[o] Deu. 10. 17. 2 Chr. 19. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
[p] ch. 31. 15.

To him that accepteth not the persons of princes, i. e. to God, who respecteth not the greatest princes, so as to do any unjust thing to gain their favour, or to avoid their anger, to whom princes and peasants are equally subject, and infinitely inferior; who therefore is free from all temptation to injustice, which commonly proceeds from respect of persons, Lev. xix. 15, and to whom therefore thou didst owe more reverence than thy words have expressed. *They all are the work of his hands*; and therefore of equal worth and price with him, and equally subject to his power and pleasure.

20 In a moment shall they die, and the people shall be troubled [q]at midnight, and pass away: and †the mighty shall be taken away without hand.

[q] Ex. 12. 29, 30.
† Heb. *they shall take away the mighty.*

In a moment; whensoever God doth but give the word, and send his summons for them. *Shall they*, i. e. the rich and the prince, no less than the poor, must submit to the law of death, which God hath imposed upon all men, without exception, and they cannot charge God with injury therein. *The people*; whole nations or people are no less subject to God's power than any particular persons; their numbers cannot secure them from God's hand. *Troubled*, i. e. disturbed and terrified with those calamities which

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God shall bring upon them. *At midnight;* suddenly, and when they are most secure. *Pass away;* either, 1. Go into captivity, or run or flee away they know not whither for their lives. Or, 2. Perish or die, as he said before, and as this word is oft used, as Job xiv. 20; Psal. xxxvii. 36; Eccles. i. 4. So the same thing is said of the people, which in the first branch of the verse was said of the princes. *Taken away;* either from their place or power, or out of this life. *Without hand;* without any hand or help of man, by some secret and stupendous work and judgment of God; which he oft inflicts upon those who are out of the reach of men.

r 2 Chro. 16. 9. ch. 31. 4. Ps. 34. 15. Prov. 5. 21. & 15. 3. Jer. 16. 17. & 32. 19.

21 [r]For his eyes *are* upon the ways of man, and he seeth all his goings.

This is added as the reason of the judgments mentioned in the foregoing verse, God doth not afflict nor destroy either princes or people unjustly, no, nor out of his mere pleasure and absolute sovereignty, (to which Job seemed to impute his calamities,) but for their sins, which God sees exactly, although they use all possible arts and tricks to hide them from him. Therefore no man hath cause to complain of God, but of himself, for all that he may suffer in the world.

s Ps. 139. 12. Amos 9. 2,3. Heb. 4. 13.

22 [s]*There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

They may flatter themselves, or cheat others, by covering their wicked actions with plausible pretences and professions; but they cannot deceive God, nor keep their hearts and ways from his sight.

† Heb. go.

23 For he will not lay upon man more *than right;* that he should †enter into judgment with God.

More than right; more or heavier punishments than they deserve, or than are proportionable to their sins, which he accurately observes, as was now said, and therefore can suit punishments to them. *That he should enter into judgment with God;* thereby to give him any pretence or occasion of entering into judgment with him, or condemning his proceedings; for which there might seem to be some colour, if God did lay upon man more than right. And therefore thou, O Job, hadst no cause for thy complaints against God.

t Dan. 2. 21.

24 [t]He shall break in pieces mighty men †without number, and set others in their stead.

† Heb. *without searching out.*

Mighty men without number; neither their greatness nor their numbers can secure them from the stroke of God's justice. *Set others in their stead,* i. e. give away their power and dignity to others who shall come in their place.

† Heb. *crushed.*

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are †destroyed.

i. e. Hence it appears that he knows all their evil works, because he judgeth them for them. God or men are oftimes said in Scripture to know or do a thing, when they only manifest their knowing and doing of it. Or, *because,* &c., as this particle is used, Isa. xxvi. 14; lxi. 7. So this is subjoined as the ground or reason why he punisheth them, as is related both in the foregoing and in the following words, because he sees all their wicked designs and actions. *He overturneth them in the night,* i. e. when they are at rest and secure; *at midnight,* as it is ver. 20. Or, *he turneth* or *bringeth* upon them *the night,* to wit, of calamity and tribulation, as the next words explain it, and as the words *night* and *darkness* are oft used. Or, *he turneth the night,* to wit, into day, i. e. he knoweth all their deeds of darkness, and bringeth them to light. See above, ver. 22. *So that they are destroyed,* Heb. *and* (or *then,* or *therefore;* for both these ways this particle is sometimes used) *they shall be destroyed,* or *broken to pieces.*

† Heb. *in the place of beholders.*

26 He striketh them as wicked men †in the open sight of others;

As wicked men, i. e. as he useth to smite wicked men, with a grievous and terrible stroke. Compare Isa. xxvii. 7. Or, *for wicked men;* or, *because they are wicked men,* therefore he destroys them without any regard to their quality. *In the open sight of others;* in public view, for their greater shame, and for the greater glory of God's justice, and for the greater terror of other oppressors, and comfort of the oppressed.

u 1 Sam. 15. 11. † Heb. *from after him.* x 1 Ki. 22. 5. Is. 5. 12.

27 Because they [u]turned back †from him, and [x]would not consider any of his ways:

From him; from the God, whom they or their progenitors had owned; and his laws, which God hath written in the minds of all men. Rom. ii. 14, 15; and, it may be, from the practice of the true religion, which sometimes they professed. *Would not consider,* or *understand.* They did not desire nor endeavour to know them, at least practically, or to any good purpose. *His ways;* either, 1. God's providential ways. They did not lay to heart any of God's judgments inflicted upon such oppressors as themselves, which should have given them warning, but boldly persisted in the same wicked courses. Or, 2. His precepts; oft called his ways, because he hath appointed them for us to walk in. For these ways they were in a special manner obliged to consider and practise; and the next verse giveth us an instance of their backsliding from these ways.

y ch. 35. 9. Jam. 5. 4. z Ex. 22. 23.

28 So that they [y]cause the cry of the poor to come unto him, and he [z]heareth the cry of the afflicted.

So that they cause, Heb. *to bring,* &c., which is ambiguous, and may be read, either, 1. *That he,* i. e. God, *might bring,* &c. So this is a reason why God *smote them,* &c., as is said, ver. 26. Or, 2. *That they,* i. e. those wicked men, *might bring,* &c.; and so these words contain either, 1. A reason of what was last mentioned, to wit, why they would not consider nor walk in God's ways, because they were resolved to oppress the poor, and give them cause to cry unto God; which they neither could nor would have done, if they had thoroughly understood and considered God's ways. Or, 2. An evidence or instance of it, wherein it did appear that *they had turned back from* God, &c. *Unto him,* i. e. unto God, as the following words imply, it being God's work to *hear the cry* and plead the cause *of the afflicted* or *oppressed.* Others, *upon him,* or upon *them,* or *upon each of them,* to wit, of the oppressors; upon whom the cry of the oppressed is said to come, because the vengeance of God is by that cry brought down upon them. *He heareth the cry of the afflicted;* he delivereth the oppressed by taking the oppressor away.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

When he giveth quietness; either to the poor and oppressed persons last mentioned, or to any other person or people, as it follows. *Who then can make trouble?* no man or creature can hinder God's design and work. *When he hideth his face,* i. e. withdraws his favour and help from them, and thereby exposeth them to all oppressions or calamities. *Who then can behold him?* i. e. who can look up to God with cheerfulness or confidence, to desire or expect his help? Or rather, *who then will look upon him,* or *regard him,* to wit, so as to pity or succour him? If God be against him, what man will or dare be for him? all men will forsake and oppose him, and so he will be utterly lost. For this [*who*] answers to the [*who*] in the former branch of the verse, and both of them speak of man and his act as opposed unto God and to his act. The case is the same in both: God can carry on his work, either of mercy or justice, as easily and as irresistibly upon a whole nation or people as upon one particular person.

a 1 Kings 12. 28. 2 Kin. 21. 9.

30 That the hypocrite reign not, lest [a]the people be ensnared.

Having said that God could and would carry on his own work and design effectually, whether against one man, or against a whole people, he now proceeds to give a further instance of God's mighty power above and against the greatest monarchs, in whom their own and the people's strength seem to be united, yet all together cannot oppose God in his work. God when he pleaseth can and doth so order affairs, *that the hypocrite* (i. e. *the profane wicked prince,* as one of the kings of Judah is called, Ezek. xxi.

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25; bad princes being called *hypocrites*, because they do commonly cover all their oppressions, and injuries, and impieties too, with the specious pretence of justice and the public good, and the discharge of their trust and duty) *may not reign*, (i. e. may not continue his reign and tyranny, that he may and shall by his sovereign power and omnipotent providence be deprived of his kingdom,) *lest the people be insnared*, i. e. lest the people should be longer and more and more kept and held in the snares or fetters of tyranny and oppression, i. e. God doth this to free poor oppressed people from the snares which ungodly and unrighteous princes lay for them. Or, *that the people be not insnared* any longer, Heb. *that there* be *no snares of* or *for the people*. Or, *for the snares*, or *scandals*, or *sins* (which are oft so called) *of the people*. So the sense is, that such a wicked prince may not continue to reign over that people, although by their sins they had provoked God to give them such a prince, and to continue his power over them.

31 Surely it is meet to be said unto God, [b] I have borne *chastisement*, I will not offend *any more:*

[b] Dan. 9. 7,—14.

Certainly it is but fit and reasonable that man should say thus to his Maker and supreme Lord, and that instead of contending with God, he should submit to him. Or, (which comes to the same thing,) *But hath he said?* so the sense is, I have showed the absolute power which God hath over all his creatures, and that he may justly, and doth ofttimes severely, punish all sorts of men as he sees fit. And this Job should have applied to his own case. *But*, I appeal to all of you, *hath he*, i. e. Job, (who is the principal subject of this whole discourse, and to whom he now begins to direct his discourse,) *said*, that which here follows? which is a kind of form of confession or humiliation, which Elihu puts into Job's mouth, as fit to have been used by him. Nay, hath not his speech and carriage been of a directly contrary nature and tendency? Instead of humbling himself under God's hand, which was his duty, hath he not been full of murmurings and complaints against God? *Unto God;* unto one so much thy superior, so mighty and so righteous in all his ways; with such a one a weak and sinful creature (as thou art) should not presume to contest. *I have borne chastisement;* or, *I do* or *shall bear* it, to wit, quietly and contentedly; I will bear the Lord's indignation, and accept of the punishment of my own iniquity, and not accuse God falsely and foolishly, as I have done. *I will not offend any more*, Heb. *I will not corrupt*, to wit, myself or my ways; which is oft understood in like cases. Or, *I will take* or *demand no pledge;* for so this verb is oft used. So the sense may possibly be, I confess I have been too bold with God, in desiring that he would come with me into judgment, and that I could have a pledge or surety that he would do so; but I will no longer desire it, but submit myself wholly to him.

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

I will no longer maintain mine innocency, but from thy judgments I will conclude and have reason to believe that there are some secret sins in me, for which thou dost chastise me, and which I through mine ignorance or partiality cannot yet discover, and therefore do beg that thou wouldst by thy Spirit manifest them to me. *If I have done iniquity*, I will amend my former errors.

33 † *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

† Heb. Should it be *from with thee?*

Having advised and directed Job how to behave himself, and what to say to God in his case, he now proceedeth to enforce his advice by solid arguments. *Should it* (to wit, God's chastening of thee, about which the great controversy was) *be according to thy mind?* Heb. *from with thee*, as thou wouldst have it? Shall thy opinion or affection give laws and measures to God that he shall afflict only such persons, and in such a manner and measure, and so long, as thou wouldst have him. Doth God need, or should he seek for, thy advice how to govern the world, and whom and when to reward or punish? Dost thou quarrel with God, because he punisheth thee worse and longer than thou expectest or desirest? *He will recompense it*, to wit, thy iniquity, expressed ver. 32. Whether thou art satisfied or offended with his proceedings, he regards not, as not being obliged to give thee an account of his matters, whether thou would refuse his punishments or accept of them. It is not I, nor thou, that must prescribe to God, but he will do what he pleaseth. Or, *but not I*, i. e. do thou refuse or choose as thou pleasest, and contend with God for doing with thee otherwise than according to thy opinion or good will; but so would not I do, if it were my case; and I can say nothing for this course which thou takest, and therefore do thou *speak what thou knowest*, or what thou canst say for it, as it here follows. If thou canst say any thing for this practice, here I am ready to hear thy defence, and to justify thee as far as I can truly and righteously do. But this verse is and may well be otherwise rendered, and that very agreeably to the Hebrew, though still the sense will be the same, *Shall he*, i. e. God, *render* or *recompense it* (to wit, thy iniquity) *according to thy mind*, (i. e. no further than thou dost like and consent,) *because thou refusest?* (to wit, his chastisement. Is he obliged to forbear punishing thee because thou art not pleased with it? Shall not he dispense either favours or afflictions as he sees fit without thy consent?) *shalt thou choose, and not I?* (so Elihu speaks this in the name and person of God; such sudden changes of persons being not unusual in this book. Shalt thou, O Job, choose for me, and not I for myself?) *therefore speak what thou knowest.* If this be thy opinion, speak what thou canst in defence of it; and here am I ready to plead for God against thee. So here Elihu returns to speak in his own person.

34 Let men † of understanding tell me, and let a wise man hearken unto me.

† Heb. *of heart.*

I am content that any wise man should judge of my words, and let such consider what I say. Or, as others translate the place, *Men of understanding will speak for* or *with* (as the prefix *lamed* is sometimes used, as Gen. xlvi. 26; Numb. xviii. 11; Job xvii. 5) *me, and wise men will hearken* or *assent unto me.*

35 [c] Job hath spoken without knowledge, and his words *were* without wisdom.

[c] Heb. 38. 2.

Without knowledge; foolishly and inconsiderately.

36 ‖ My desire *is that* Job may be tried unto the end because of *his* answers for wicked men.

‖ Or, *My father, let Job be tried.*

Either, 1. That he may be further tried by God, or exercised with afflictions, till he be thoroughly convinced or humbled. But it seems harsh that he should pray for the continuance or increase of Job's afflictions. Or rather, 2. That his words and cause which I am now debating may be examined and sifted, that you that are here present, or any other wise men, may consider and judge thereof, as he desired above, ver. 2, 10, 34. *Unto the end*, i. e. thoroughly and exactly, till the cause be brought to an issue. Or, *unto victory*, i. e. till judgment be brought forth unto victory. *Because of his answers;* or, *concerning* his *answers*, or *replies*, or *discourses;* for *answering* is oft used in Scripture, both in the Old and New Testament, for *speaking*. So he limits and changeth the state of the controversy: I do not meddle with Job's former life, nor charge him with hypocrisy, as his three friends have done; but I justly reprove him for his hard speeches against God, whereby he hath reproached his justice and goodness. *For wicked men*, i. e. on their behalf, or for their use. He hath put arguments into their mouths against God and his providence. Or, *with* or *among wicked men;* as if he were one of them; or such answers as they use to make, which therefore are very unbecoming such a man as Job is, or pretends to be.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

He sinned before, as other ways, so by impatience under his afflictions, which may be ascribed to human infirmity; but now he is grown obstinate and incorrigible, and instead of repenting and humbling himself for his sins, he excuseth them, and justifieth himself, and accuseth the blessed God

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Or thus, *For* otherwise, unless he be thoroughly tried and rebuked, *he will add rebellion unto his sin;* he will break forth into open rebellion against God, and (as it follows) *he will clap*, &c. For the Hebrew words are of the future tense, although such are oft rendered by the past tense. *He clappeth his hands*, in token of joy and victory, as this phrase is used, Psal. xlvii. 1; xcviii. 8; insulting and triumphing, not only over us, as if none of us were able to answer him, but in a sort over God himself, inasmuch as he hath again and again desired leave of God to debate his cause with or before him, and in that case did not doubt to maintain it, but could not obtain the favour or justice of a fair hearing. *Multiplieth his words against God:* whereas the reverence which he oweth to God, and his infinite distance from him, should teach him to be very modest and sparing in his speeches of God, Job on the contrary poureth forth whole floods of bold and presumptuous expostulations with God, and reflections upon God's proceedings with him.

CHAP. XXXV.

Our good or evil extendeth not to God, 1—7, *but to men on earth, who are hereby oppressed, and cry out, but not unto God, nor are delivered,* 8—12. *He exhorteth to hope in God, though for the present he be angry,* 13—16.

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

Canst thou in thy conscience, upon second thoughts, approve of what thou hast said? Not that Job said this in express terms, but he said those things from which this might seem to follow, as that God punished him more than he deserved or expected, all things considered; and that if he might be admitted to debate his cause with or before God, he did not doubt to carry it, and to obtain that ease and favour from God, which otherwise God would not afford him. But this charge against Job he proves in the next verse.

3 For [a] thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, ‖ *if I be cleansed* from my sin?

[a] ch. 21. 15. & 34. 9.

‖ Or, by it more than by my sin.

This verse contains the proof of the foregoing charges. Job had oft affirmed that he was, and still continued to be, righteous, though he had no present benefit by it, but much bitterness with it; and God was not kind to Job, notwithstanding all his former and present piety, but dealt with him as if he had been a most wicked man; which was in effect to say, that he was more righteous than God. *What advantage will it,* to wit, his righteousness last mentioned, *be unto thee*, i. e. unto me; such changes of persons being very frequent in the Hebrew language. *If I be cleansed from my sin;* or, *by the expiation of my sin;* for the same Hebrew word signifies both to *sin* and to *purge out* or *expiate sin.* Or, by it (to wit, by my righteousness) *more than by my sin.* So the sense is, I have no more present benefit by all my care to please and serve God, than wicked men have by their sins against him. God regards my cries no more than theirs, and shows no more kindness or pity to me than he doth to the most profligate wretches. But still remember Job speaks not here of the future life, wherein he knew he should have much advantage, as he professed before, but only of this present state.

4 †I will answer thee, and [b] thy companions with thee.

† Heb. *I will return to thee words.*

[b] ch. 34. 8.

Thy companions, i. e. those who are of thy opinion, or with whom thou dost associate thyself in those speeches and carriages; which seems to be meant not of Job's three friends, (as many understand it, for their opinions were contrary to Job's in this point,) but of *wicked men*, with whom Job is said to *walk* and *go in company* for this same opinion or assertion, chap. xxxiv. 8, 9. And these men he here calls Job's *companions*, partly because they are very forward to harp upon the same string, and to accuse God and justify themselves upon all occasions; and partly that he might awaken Job to a more serious review of his former assertions, by representing to him whose cause he pleaded, and who were his confederates and colleagues in this opinion.

5 [c] Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

[c] ch. 22. 12.

How much more is God, who is far above all heavens, higher than thou! And therefore God is out of the reach of all profit or loss by thy actions. If thy goodness do not profit thee, it is certain it doth not profit him; and therefore doth not lay any obligation upon him to indulge or recompense thee for it, save only so far as he hath graciously obliged himself; and therefore thou canst not accuse him of injustice for afflicting thee, nor pretend that thou hast deserved better usage from him. And this infinite distance between God and thee should cause thee to think and speak more modestly and reverently of that glorious majesty.

6 If thou sinnest, what doest thou [d] against him? or *if* thy transgressions be multiplied, what doest thou unto him?

[d] Prov. 8. 36. Jer. 7. 19.

Thy sins do him no hurt, and therefore thy righteousness brings him no benefit, as it follows.

7 [e] If thou be righteous, what givest thou him? or what receiveth he of thine hand?

[e] ch. 22. 2, 3. Psa. 16. 2. Prov. 9. 12. Rom. 11. 35.

He gaineth nothing by it, nor can indeed receive any good from thee, because all thy good comes from him. And therefore thou hast no reason to boast of nor to upbraid God with thy piety, which is much to thy advantage, but nothing to his.

8 Thy wickedness *may hurt* a man as thou *art;* and thy righteousness *may profit* the son of man.

If God were such a one as thou art, he might have benefit or hurt by thine actions; but being an infinite, independent, and self-sufficient Being, he is far exalted above all thy good or evil.

9 [f] By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

[f] Ex. 2. 23. ch. 34. 28.

The multitude, or *greatness.* This verse is supposed to contain an argument to prove what he said ver. 8, that one man's wickedness may hurt another. But he rather seems to begin a new matter, and having answered one of Job's objections, to proceed to another, which may be either, 1. That which Job had oft complained of, that he cried to God, and God did not hear his cry; which Elihu answers by a parallel case of men crying out for oppression; whom yet God doth not hear nor help, and that for just reasons, which he leaves to Job to apply to himself. Or, 2. That which Job had alleged, chap. xxiv. 12, and which might seem to reflect upon God's providence. This therefore Elihu repeats in this verse, and answereth in the following. *To cry;* not only to murmur and complain, but to cry out by reason of sore oppression, and to cry to the oppressors or others for pity and help. *By reason of the arm of the mighty;* because their oppressors are too strong for them.

10 But none saith, [g] Where *is* God my maker, [h] who giveth songs in the night;

[g] Is. 51. 13. Jer. 2. 6. & 32. 6. & 50. 5. Hos. 13. 4. Acts 17. 27.

None, i. e. few or none (for few are oft called and accounted as none, both in Scripture and other authors) of the great numbers of oppressed persons. *None saith*, to wit, seriously or sincerely, and it may be not so much as in word and profession. *Where is God?* they howl and cry out of men, and to men, but they seek not after God; they do not acknowledge him in all their ways; they praise him not for that ease, and liberty, and estate, and other mercies which God gave them; and by this unthankfulness they forfeit their mercies; and therefore if God suffer oppressors to take them away, they have no cause to complain of God, but only of themselves: they will not vouchsafe to pray to God seriously and fervently, either to continue or to restore their lost mercies; and therefore if God do not hear nor regard their brutish cries, arising only from a natural sense of their misery, it is not strange nor unjust. *My Maker;* who alone made me, and whose power and providence pre-

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serveth me every day, and who only can protect and deliver me; all which were obligations upon them to praise God, and pray to him, and depend upon him, and aggravations of their gross neglect of God. Heb. *my Makers*, in the plural number; which being used not only here, but also Eccles. xii. 1; Isa. liv. 5, and that without any necessity, when it might as well have been put in the singular number, yea, though *Elohim* be plural, as it is Gen. i. 1, plainly implies a plurality of persons in the Divine essence, of which see on Gen. i. 26. *Songs*, i. e. matter of songs; great occasion to rejoice and praise God. *In the night;* either, 1. Metaphorically taken, i. e. in the night of affliction; implying that they want not cause to bless God even in their afflictions. Or rather, 2. Properly, as this word is always used in Job, one place excepted, which is doubtful, to wit, chap. xxxvi. 20; which he may mention rather than the day, either because oppressed persons, who in the day time are cruelly used by their oppressors, are permitted to rest in the night; or because the hand and mercy of God is more manifest in the preservation, and rest, and sleep of the night, than in the blessings of the day, which are procured by man's industry; or because the day is the time of action, the night of contemplation, when we do and ought to remember God's mercies with thanksgiving: compare Psal. xlii. 8; cxix. 62.

[i] Ps. 94. 12.

11 Who [i]teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

This is mentioned as a further aggravation of men's neglect of God in their misery. God hath given to men those gifts which he hath denied to beasts, reason and religion, wisdom to know God and themselves, and their obligations to God, and their dependence upon him. And therefore it ill becometh them to lie like brute creatures, roaring and crying out in their miseries, without taking any notice of God in way of prayer or praise; and if they do so, it is no wonder if God takes no notice of them.

[k] Prov. 1. 28.

12 [k]There they cry, but none giveth answer, because of the pride of evil men.

There, or *then*, as this particle is used, Psal. xiv. 5; Eccles. iii. 17; Zeph. i. 14; in that time or condition. *The pride of evil men;* either 1. Of the oppressors. So this *is the* reason not of the last clause, why none answereth, but of the former, why they cry; the latter clause being therefore shut up within a parenthesis, and the words thus are to be transposed, as some place them, *There they cry, because of the pride of evil men, but none giveth answer;* the reason whereof followeth in the next verse. Or rather, 2. Of the oppressed persons. And so there is no need of any parenthesis or transposition. And so these words contain one reason of the words immediately foregoing, which is most natural, and easy, and usual, to wit, why *none giveth answer*, i. e. why God doth not answer nor regard their cries, because of their *pride*, &c., because they are both *evil*, wicked and impenitent, and *proud*, unhumbled for those sins for which God brought these miseries upon them, and unsubdued to the obedience of God.

[l] ch. 27. 9. Prov. 15. 29. Is. 1. 15. Jer. 11. 11.

13 [l]Surely God will not hear vanity, neither will the Almighty regard it.

Either, 1. Vain and light persons, that have no true wisdom or solid piety in them, but are wholly addicted to vain and worldly things, rejoicing immoderately when they have them, and crying out for want of them, as here they do. Or, 2. Vain cries, which proceed not from faith or piety, but only from self-love and a natural sense of their misery; which is common to them with brute beasts. The abstract is here put for the concrete, as *wickedness* is oft put for wicked men, and *pride* for proud persons, and the like. *Neither will the Almighty regard it:* though God be able to help them, as this title of God implies, and though he be the Judge of the world, as the former name of God signifies, to whom therefore it belongs to right the oppressed against the oppressor, yet in this case he justly refuseth to help them.

[m] ch. 9. 11.

14 [m]Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore [n]trust thou in him.

[n] Ps. 37. 5, 6.

Thou shalt not see him; or, *thou canst not see him;* the future tense of the indicative mood being oft put potentially; i. c. thou canst not have thy desire in appearing and pleading thy cause before him. So this is a new matter, and Elihu answers another objection of Job's, of which see chap. xxiii. 8, 9, and tells him that he is not to judge of God by present appearance; because though God may for a season hide his face, and delay to give him an answer, yet he will certainly do him right. *Before him*, i. e. before God, or in his presence, or at his tribunal, or in all his ways and administrations. And *judgment* is put for justice or just judgment, as it is Job viii. 3; Psal. xxxvii. 28; xcix. 4, and oft elsewhere. So the sense is, God is and will show himself to be just in all his ways, and therefore thou dost wickedly in reflecting upon God's justice. Or, yet *judge* thyself *before him;* instead of accusing God, condemn thyself, acknowledge thy sins, and then thou mayst hope for mercy. Compare 1 Cor. xi. 31. *Trust thou in him;* instead of murmuring against him, put thy trust in him. Repent of what is past, and humble thyself under God's hand, and do not despond for the future, but wait upon God patiently in his way till deliverance come to thee; for it will certainly come if thou dost not hinder it.

15 But now, because *it is* not *so*, ‖ he hath [o]visited in his anger; yet ‖ he knoweth *it* not in great extremity:

‖ That is, *God.*
[o] Ps. 89. 32.
‖ That is, *Job.*

Because it is not so, i. e. because Job doth not acknowledge God's justice and his own sins, and wait upon God in his way for mercy, according to the last advice given to him, ver. 14. *He*, to wit, God, to whom this great work of *visiting* is ascribed every where in Scripture. *Hath visited in his anger*, i. e. hath laid grievous afflictions upon him; all which is too little to bring Job to compliance with God. *He knoweth it not;* Job is not sufficiently sensible of it, so as to be humbled under God's hand. *In great extremity;* or, though (which particle is sometimes understood, of which examples have been before) *in great extremity*, or *abundance*, to wit, of afflictions. Though Job hath hitherto been and still is exercised with very sore calamities, yet they have not brought Job to the knowledge of God and of himself. But this verse is and may be rendered thus, *And now* know that *his* (i. e. God's) *anger hath visited thee little* or *nothing*, (to wit, in comparison of what thou hast deserved and mightest reasonably expect,) *neither hath he known* (i. e. judged or punished, as this word is used, Prov. x. 9, and elsewhere) thee *in* or *according to* (as the prefix *beth* is sometimes used) *the great abundance*, to wit, of thy sins. And therefore thy complaints against God are very unrighteous and unreasonable.

[p] ch. 34. 35, 37. & 38. 2.

16 [p]Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

Therefore; hence it is manifest. *Open his mouth in vain*, i. e. pour forth his complaints without any success, and gets no ease by them. *He multiplieth words without knowledge*, thereby discovering his ignorance of God and of himself.

CHAP. XXXVI.

God is just in all his ways; towards the wicked, 1—6, *the godly*, 7—11, *the hypocrite*, 12—14, *the poor*, 15. *Job's sins hindered God's salvation to him: he admonisheth him*, 16—21. *God's power, and sovereignty, and all his perfections to be magnified*, 22—33.

ELIHU also proceeded, and said,

2 Suffer me a little, and I will shew thee † that *I have* yet to speak on God's behalf.

† Heb. *that there are yet words for God.*

Suffer me a little; give me thy patient attention but a little longer; and I *will show thee* that I have not said all that can be said to justify God's proceedings against thee.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

From afar, i. e. from remote times, and places, and things. I will not confine my discourse to thy particular case, but will justify God by declaring his great and glorious works of creation and providence, both in the heaven and earth, and the manner of his dealing with men in other parts and ages of the world; for these are the chief heads of the fol-

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lowing discourse, and therefore the best comment upon this general expression.

I will acknowledge that which is true, that God is righteous. He adds the words, *my Maker*, either, 1. As an argument or evidence of God's righteousness; partly, because it is not likely that God should be unjust to his own creatures, since even men are not only just, but kind, to their own works and relations; and partly, because the work of creation gave unto God an absolute right and power to dispose of Job as he saw fit, as the potter hath power over the clay, Rom. ix. 21, and therefore there was no foundation for unrighteousness, nor any temptation upon God to do it; and partly, because man's Maker must needs be a being of all possible perfection, and therefore one of perfect righteousness. Or, 2. As a motive or obligation upon him to plead God's cause. I do not engage myself in this controversy out of a pragmatical or contentious humour, nor out of any prejudice or ill-will to thee, but merely from the sense of my duty to my blessed Creator. Withal he reflects upon Job as guilty of great folly and ingratitude in contending with him, in or by whom he lived, and moved, and had his being.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

I will not speak any thing against my own conscience, nor against truth, either to flatter God, or to vex thee, as thou supposest thy other friends have done, chap. xiii. 7, and elsewhere. *He that is perfect in knowledge is with thee.* This is meant either, 1. Of God. Thou hast to do with a God of perfect knowledge, by whom all thy words and actions are weighed; and therefore hast need to be more wary and circumspect in thy expressions and behaviour. Or rather, 2. Of himself, as the former part of the verse is. And he speaketh of himself in the third person, for modesty's sake. He speaks not of absolute, but of comparative perfection. And whatsoever perfection of knowledge he had, he doth not ascribe it to himself, but to God's Spirit, chap. xxxii. 8. And the meaning may be this, Thou hast not to do with a novice, but with one who hath accurately considered, and through God's grace doth fully understand, these matters; therefore hearken to me. But the word rendered *perfect* signifieth also *sincere*, or *upright*, or *right*. And this may seem best to agree with the former clause, wherein he saith that he would not speak what he knew to be false; and now he adds, that he was and would be *upright* in the use of his *knowledge*, or in the delivery of his *opinion* in this matter, and not be biassed by any passion or prejudice, either to speak otherwise than he thought, or to judge otherwise than he should.

a ch. 9. 4. & 12. 13, 16. & 37. 23. Ps. 99. 4. † Heb. *heart.*

5 Behold, God *is* mighty, and despiseth not *any*: [a]*he is* mighty in strength *and* †wisdom.

His greatness doth not make him (as it doth men) to scorn, or despise, or oppress the meanest. Though he may do what he pleaseth, and none can hinder him, yet he will not use it to do any man wrong, as Job seemed to insinuate, chap. x. 3; xix. 7; xxiii. 13. His strength is guided by wisdom, and therefore cannot be employed to do any thing unbecoming God, or unjust to his creatures; for either of these is folly. Or, *in strength*, or *virtue of heart*; for the *and* is not in the Hebrew. So the sense is, He is truly magnanimous, of a great and generous mind or heart, and therefore not unrighteous; for all injustice proceeds from littleness or weakness of heart. Truly great souls scorn unjust actions.

‖ Or, *afflicted.*

6 He preserveth not the life of the wicked: but giveth right to the ‖poor.

He preserveth not the life of the wicked, to wit, for ever; but will in his due time forsake them, and give them up to the destroyer. Or, *he doth not* or *will not preserve*, is put for *he will certainly and dreadfully destroy*, by the figure called *meiosis*, used Prov. xvii. 21, and oft elsewhere. *Giveth right to the poor*; he doth uphold, and he certainly will in his time deliver, his poor oppressed ones from all their oppressors.

b Ps. 33. 18. & 34. 15. c Ps. 113. 8.

7 [b]He withdraweth not his eyes from the righteous: but [c]with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

He never ceaseth to care for and watch over *the righteous*, no, not when they are afflicted or persecuted, when he may seem to neglect them. Though they may be oppressed for a time, yet oftimes he not only delivers them, but also riseth them to the highest honour and happiness in this life; compare 1 Sam. ii. 8; Psal. cxiii. 7, 8; and their felicity is more stable and permanent than that of the wicked. Having mentioned the cause, that *God did establish them*; he now mentions the effect, that *they are* or *continue to be exalted*; they are not cast down from their dignity, as the wicked commonly are.

d Ps. 107. 10.

8 And [d]if *they be* bound in fetters, *and* be holden in cords of affliction;

If through the vicissitude of worldly affairs, and the righteous judgment of God upon them for their sins, they be brought from their throne into a prison, as sometimes hath been done.

9 Then he sheweth them their work, and their transgressions that they have exceeded.

Their work, i. e. their evil works, as the next clause explains and limits it. By these afflictions he brings them to a sight of their sins and to repentance, which is the way and means of their recovery. *That they have exceeded*; that they have greatly sinned by abusing their power and prosperity; which even good men are too prone to do.

e ch. 33. 16, 23.

10 [e]He openeth also their ear to discipline, and commandeth that they return from iniquity.

i. e. He enableth and inclineth them to hearken to what God speaks by the rod, who would not hear in the time of their prosperity; like them Jer. xxii. 21. *To discipline*; or, *to instruction*, i. e. to receive instruction; or, *to chastening*, i. e. to hear the rod, and who hath appointed it, as is said, Micah vi. 9. *Commandeth*, either by his word or Spirit accompanying the affliction, and discovering the mind and will of God in this dispensation. *That they return from iniquity*, which is the chief cause of their calamity.

f Heb. *shall spend.* Is. 1. 19, 20.

11 If they obey and serve *him*, they shall [f]spend their days in prosperity, and their years in pleasures.

If they obey God's admonition and command. *They shall spend their days in prosperity*; they shall be restored to their former prosperity, and shall live and die in it. This he speaks according to the tenor of God's promises, especially in the Old Testament state of the church, and according to the common course and method of God's providence, which Elihu and other good men had observed. *Their years in pleasures*; abounding in worldly comforts, and being enabled by God to rejoice in them, which is God's gift, Eccles. iii. 13, and delighting themselves in God's love and favour to them.

† Heb. *they shall not perish by the sword.*

12 But if they obey not, †they shall perish by the sword, and they shall die without knowledge.

If they; the righteous, spoken of ver. 7, opposed to the hypocrites here following, ver. 13; for even good men may sometimes be disobedient to Divine admonitions, and may suffer deeply, yea, even death itself, for their folly: see 1 Cor. xi. 30. *Without knowledge*; in or for their ignorance, or inadvertency, or folly. Or, *because they are without knowledge*; because they are foolish, or brutish, and will not learn the lessons which God so plainly teacheth them.

g Rom. 2. 5.

13 But the hypocrites in heart [g]heap up wrath: they cry not when he bindeth them.

The hypocrites in heart; such as are truly void of that piety which they profess; whereby he either secretly insinuates that Job was such a one; or gives him this occasion to search himself whether he were not so; or rather admonisheth him not to carry himself like such a one, as he had hitherto done, and for which he reproved him, chap. xxxiv. 8. *Heap up wrath*, i. e. by their impious and obstinate carriage in all conditions, they treasure up God's wrath against themselves. *They cry not* unto God for help. They live in the gross neglect of God and of prayer. *When he bindeth them*, to wit, with the cords of affliction, expressed ver. 8, which is mentioned as an aggravation of their

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wickedness; because even wicked men, if not profligately bad, will seek God in time of affliction, Hos. v. 15. Withal he secretly reflects upon Job as one that behaved himself like a wicked man, because though he cried out of God in way of complaint, yet he did not cry unto him by humble supplication.

h ch. 15. 32. & 22. 16. Ps. 55. 23. † Heb. *Their soul dieth.* ‖ Or, *sodomites.* Deut. 23. 17.

14 h†They die in youth, and their life *is* among the ‖unclean.

They die in youth; they provoke God to cut them off before their time. Heb. *Their soul* (i. e. they themselves) *shall die in youth. Their life is;* or, *their life* shall die or be extinct; which verb is understood out of the former clause, after the manner of the Hebrews. *The unclean;* or, *the filthy,* or *whoremongers,* or *sodomites;* to whose destruction (which happened not long before this time) he may seem to allude. The sense is, they shall die by some dreadful and exemplary stroke of Divine vengeance.

i Or, *afflicted.*

15 He delivereth the ‖poor in his affliction, and openeth their ears in oppression.

i. e. Causeth them to hear, and understand, and do the will of God; *hearing* being oft put for *obeying.* And this latter clause seems to be added, to intimate that he will not deliver all afflicted persons, but only those whose ears he openeth to receive his counsels. *In oppression,* i. e. in the time of their oppression. Or, *by oppression* or *tribulation,* as the means of opening their ears and hearts.

i Ps. 18. 19. & 31. 8. & 118. 5. † Heb. *the rest of thy table.* k Ps. 23. 5. l Ps. 36. 8.

16 Even so would he have removed thee out of the strait i*into* a broad place, where *there is* no straitness; and †k that which should be set on thy table *should be* full of lfatness.

Even so, if thou hadst opened thine ear to God's counsels, and humbled thyself under his correcting hand, and sued to God for mercy, *would he have removed thee;* as this verb is used, 2 Chron. xviii. 31. Or, *allured,* or *enticed,* or *persuaded thee,* as the word properly signifies; which possibly may here be emphatical, and may imply, as that Job had by his sins brought himself into these straits, so that God would have brought him out of them by the usual and regular way, to wit, by persuading him to turn from his sins, and humbly and earnestly to cry to God for mercy, which if he had complied with, God would have delivered him. *Out of the strait,* Heb. *out of the mouth* or *jaws of tribulation;* which like a wild beast was read to swallow him up. *Into a broad place,* i. e. into a state of ease and freedom. *Thy table;* thy dishes, or the food in them.

l Or, *judgment and justice should uphold thee.*

17 But thou hast fulfilled the judgment of the wicked: ‖judgment and justice take hold *on thee.*

The judgment; or, *the cause,* or *sentence,* as the word most properly signifieth. Thou hast fully pleaded their cause, and justified the hard and reproachful speeches which wicked men in their rage utter against God, condemning God and justifying themselves. *Judgment and justice take hold on thee;* or, therefore (which is oft understood) *the sentence and judgment* (or, the *judicial sentence,* to wit, of the wicked now mentioned) *shall take hold* on thee. Thou hast maintained their cause against God, and God shall pass against thee their sentence, or the sentence of condemnation due to such wicked men.

m Ps. 49. 7. † Heb. *turn thee aside.*

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then m*a* great ransom cannot † deliver thee.

Because there is wrath, to wit, conceived by God against thee. Because by thy pleading the cause of the wicked, thou hast deserved that God should give sentence against thee, as was now said, and hast provoked God's wrath against thee; therefore look to thyself, and reconcile thyself to God by true repentance whilst thou mayst, and before sentence be executed upon thee. *Beware:* this is not in the Hebrew, but is necessarily to be understood to make up the sense, and is oft understood in the like cases, and that before this Hebrew particle *pen,* as Gen. iii. 22; xi. 4; xlii. 4; Isa. xxxvi. 18. See the like also Matt. xxv. 9; Acts v. 39. *With his stroke;* properly, with the stroke of his hand or foot. It is an allusion to men, who oft express their anger by clapping their hands, or stamping with their feet. *Then a great ransom cannot deliver thee;* for if once God's wrath take hold of thee, and sentence be executed upon thee before thou dost repent and humble thyself to thy judge, neither riches, nor friends, no, nor any person or thing in heaven and earth, can redeem thee; no ransom or price will be accepted for thee.

n Prov. 11. 4.

19 n Will he esteem thy riches? *no,* not gold, nor all the forces of strength.

If thou couldst recover thy lost wealth or strength, or thy friends would employ theirs on thy behalf, neither could the one ransom thee, nor the other rescue thee.

20 Desire not the night, when people are cut off in their place.

Desire not the night; either, 1. Properly, that in it thou mayst find some ease or rest, as men usually do. But this Job did not much desire, for he complains that his nights were as restless as his days. Or rather, 2. Metaphorically, the night of death, which is called *the night* both in Scripture, as John ix. 4, and in other writers; and which Job had oft and earnestly desired, and even thirsted after, as this verb notes. See chap. vii. 15. And this seems best to agree with the foregoing counsel, ver. 18, beware *lest he take thee away with his stroke;* for then, saith he, thou art irrecoverably lost and gone; and therefore take heed of thy foolish and oft-repeated desire of death, lest God inflict it upon thee in great anger. *When;* or, by which; which words are oft understood in divers texts of Scripture. *People;* even whole nations and bodies of people, which are all God's creatures as well as thou, and yet are not spared by him, but cut off in wrath, and many of them sent from one death to another; take heed therefore thou be not added to the number. *Are cut off,* Heb. are made *to ascend,* i. e. to vanish, or perish, or die, as this verb is oft used, as Job xviii. 16; Psal. cii. 24. *In their place;* in their several places where they are; or suddenly, before they can remove out of the place where the hand and stroke of God finds them; or in the place where they are settled and surrounded with all manner of comforts, and supports, and friends, all which could not prevent their being cut off. Possibly this phrase may allude to that expression of Job's, chap. xxix. 18, *I shall die in my nest.*

o Ps. 66. 18. p See Heb. 11. 25.

21 Take heed, o regard not iniquity: for p*this* hast thou chosen rather than affliction.

Regard not iniquity, or, *look not to* it, to wit, with an approving or coveting eye, as this word is used, Prov. xxiii. 31. Thou hast chosen rather to quarrel with God, and censure his judgments, than humbly and quietly to submit to them, and to wait upon God by faith and prayer for deliverance in his time and way.

q Is. 40. 13, 14. Rom. 11. 34. 1 Cor. 2. 16.

22 Behold, God exalteth by his power: q*who* teacheth like him?

God exalteth; or, *is high,* or *exalted;* the active verb being taken intransitively; which is not unusual in the Hebrew tongue. This is a proper argument to force the foregoing counsels. God is omnipotent; and therefore can with great facility either punish thee far worse, if thou be obstinate and refractory; or deliver thee, if thou dost repent and return to him. *Who teacheth like him?* he is also infinitely wise as well as powerful; and as none can work like him, so none can teach like him. Therefore do not presume to teach him how to govern the world, or to order thy affairs; but know that whatsoever he doth with thee, or with any other men, is best to be done. And therefore be willing to learn from him. Learn obedience by the things which thou sufferest from him; and do not follow thy own fancies or affections, but use the methods which God hath taught thee to get out of thy troubles, by submission, and prayer, and repentance. The words may be rendered, *what lord is like him?* For the word *moreb* in the Chaldee dialect signifies a *lord.* This translation suits with the former clause of this verse; but ours agrees well enough with that, and is confirmed by the following verse.

r ch. 34. 13. s ch. 34. 10.

23 r Who hath enjoined him his way? or s*who* can say, Thou hast wrought iniquity?

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His way, wherein he would walk, i. e. what courses and methods he should use in the administration of human affairs. If he had a superior Lord who gave him laws for his actions, he might be accountable to him, and questionable for what he did; but he is supreme, absolute, and uncontrollable, who hath no law to regulate him but his own holy nature and blessed will. And therefore how rash, and impudent, and absurd a thing is it for any man to censure his proceedings! *Thou hast wrought iniquity;* thou hast swerved from the law and rule given to thee.

t Ps. 92. 5. Rev. 15. 3.

24 Remember that thou [t]magnify his work, which men behold.

Remember; call to mind this thy duty, and take this matter into thy more serious thoughts, and it will prevent thy horrible mistakes and miscarriages. *That;* so this Hebrew particle is used here, ver. 10; Job iii. 12. *His work;* or, *his works*, the singular number being put for the plural, every work which he doth; do not condemn any of his providential works towards thee or others, but adore and glorify them, as done with admirable wisdom, and justice, and faithfulness. *Which men behold*, to wit, with admiration and astonishment; which by their greatness and glory draw the eyes and minds of all men towards them; which deserve to be entertained with adoration and reverence of all men, not with censure and reproach.

25 Every man may see it; man may behold *it* afar off.

May see it, to wit, *his work*, last mentioned. The power, and wisdom, and greatness of God is so manifest in all his works, that all who are not blind or stupid must needs see and acknowledge it. *Man may behold it afar off;* the works of God are so great and conspicuous, that they may be seen at a great distance; whereas little things cannot be seen, unless we be near them. This translation and interpretation seems better to agree with the context than that which is more common, *man doth behold* it (i. e. God's work or works) *afar off*, i. e. they see them darkly and imperfectly, as things at a great distance, but not clearly and plainly, as things near at hand; and therefore they are so apt to mistake them, and misjudge of them.

u 1 Cor. 13. 12. x Ps. 90. 2. & 102. 24, 27. Heb. 1. 12.

26 Behold, God *is* great, and we [u]know *him* not, [x]neither can the number of his years be searched out.

God is great; infinite in majesty, and power, and wisdom, and all perfections, and therefore just in all his ways. *We know him not*, to wit, perfectly. Though we see something of him in his works, as was now said, yet we see and know but little of him in comparison of that which is in him. He is incomprehensibly great in his essence and in his works, and therefore be not so rash, O Job, as to censure those ways of God which thou canst not fully understand. He is from everlasting to everlasting, eternal, as in his being, so in all his counsels; which therefore must be infinitely wise, and above the comprehension of short-lived men.

y Ps. 147. 8.

27 For he [y]maketh small the drops of water: they pour down rain according to the vapour thereof:

Having affirmed that God's works are incomprehensibly great and glorious, he now enters upon the proof of it; and he proveth it from the most common and visible works of nature and providence, which if thoroughly considered, are full of wonder, and past the reach of the greatest philosophers, who indeed speak of them only by guess, and by their innumerable disputations about them discover their ignorance in them. And hence he leaves it to Job to consider how incomparably more deep and unconceivable the secret counsels and judgments of God must needs be, and therefore how foolish and presumptuous a thing it was for him to judge and censure them. *He maketh small the drops of water*, i. e. he orders matters so wisely and graciously, that the waters which are in the clouds do not fall down at once in spouts, or rivers, or seas; which would be both unprofitable and pernicious to the earth, and to mankind; but by degrees, and in drops; which is best for men's safety and comfort, and for the refreshment of the earth. And this he observes as a wonderful work of God, without whose providence herein those waters might constantly or commonly fall in spouts, as sometimes part of them hath done. *They;* either the waters, last mentioned; or the clouds, as it is expressed in the next verse; or the active verb is used impersonally, which is frequent in the Hebrew language, *they pour down rain*, for *the rain is poured down*. *Pour down;* or, *melt* or *dissolve;* which word is borrowed from metallists, who dissolve metals with fire, and then pour them forth by degrees and in parcels; as the clouds are dissolved, and then poured forth in drops, as was now expressed. *According to the vapour thereof*, i. e. according to the proportion of vapours which the heat of the sun hath drawn up from the earth or sea into the clouds. Or, *into the vapour thereof*. So it notes that great work of God, by which the rain is first made of vapours, and afterwards resolved into vapours, or into the matter of succeeding vapours, by a constant rotation and reciprocation.

28 [z]Which the clouds do drop *and* distil upon man abundantly.

z Prov. 3. 20.

In such plenty as the necessities of the earth require; which also is a wonderful work of God.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

Of the clouds; or rather, *of a cloud*, as it is in the Hebrew; whence it comes to pass that a small cloud, no bigger than a man's hand, doth suddenly spread over the whole heavens: how the clouds come to be suddenly gathered together, and so condensed as to bring forth thunder and lightning, which here follows. *The noise of his tabernacle*, i. e. the thunder produced in the clouds, which are oft called God's *tent* or *tabernacle*, as Psal. xviii. 11; civ. 3, because there he oftimes seems to dwell, and gives forth tokens of his powerful and glorious presence in those mighty works of thundering and lightning, wherewith men are frequently astonished and affrighted.

a ch. 37. 3. † Heb. the roots.

30 Behold, he [a]spreadeth his light upon it, and covereth †the bottom of the sea.

His light, i. e. the lightning; of which the whole context speaks, which is fitly called *God's light*, as it is called *God's lightning*, Psal. cxliv. 6, because God only can light it. *Upon it*, i. e. upon the cloud, which is in a manner the candlestick in which God sets up this light. *Covereth the bottom of the sea;* the lightning spreads far and wide over all the parts of the sea, and pierceth deep, reaching even to the bottom of it, and spreading itself upon it, and so covering it like a gay and glorious garment, suddenly cast over and covering the body of a man or woman; or as God is said to *cover himself with light as with a garment*, Psal. civ. 2.

b ch. 37. 13. & 38. 23. c Ps. 78. 25. Acts 14. 17.

31 For [b]by them judgeth he the people; he [c]giveth meat in abundance.

By thunder and lightning he manifests his displeasure and executes his judgments against ungodly people or countries. *He giveth meat in abundance;* or, and (which conjunction is oft understood) *he giveth meat*, &c., i. e. by the selfsame clouds he punisheth wicked men by thunder and lightning, and provideth for others by those plentiful showers which accompany them.

d Ps. 147. 8.

32 [d]With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

With clouds; with thick and black clouds spread over the whole heavens, as it is in times of great thunders and lightnings. Heb. *With hands;* either the clouds are so called for their resemblance to hands, 1 Kings xviii. 44, as being hollow and spread abroad; or the meaning is, that God covereth the light as it were by the hollow of his hand, as a man sometimes covers the light of a candle. *The light;* either the lightning, or rather the sun, which is fitly called *light*, Job xxxi. 26; Psal. cxxxvi. 7, as being the fountain of light. *Commandeth it not to shine;* or, *giveth a charge concerning it*, to wit, that it shall be covered; or, *forbiddeth it*, as this Hebrew word, joined with this preposition, usually signifies, as Gen. ii. 17; xxviii. 6; 1 Kings ii. 43; xi. 11, and elsewhere, i. e. hindereth it, as it were by an express command or prohibition, from its usual and proper work, to wit, from shining. *That cometh betwixt;* which God interposeth as a veil between the sun and earth,

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by which he doth, as it were, deliver his command or prohibition to the sun, that he should not shine.

e 1 Kings 18. 41, 45. † Heb. *that which goeth up.*

33 [e]The noise thereof sheweth concerning it, the cattle also concerning †the vapour.

The noise thereof, to wit, of or within the black or thick cloud, spoken of ver. 32. Or, *his*, i. e. God's, *noise*, to wit, the thunder, which is called *God's voice*, Psal. xxix. 4, 5. *Showeth concerning it*, to wit, the rain, which is the principal subject of these verses, of which he speaketh expressly ver. 27, 28; and of its companions, the clouds, and thunder and lightning, in all the following verses. The sense is, The thunder gives notice of the approaching rain. And as the thunder, so *also the cattle*, showeth (which verb is understood out of the foregoing clause, after the manner) *concerning the vapour*, i. e. concerning the coming of the rain; but he puts *vapour* for the *rain*, because divers cattle are very sagacious in this matter, and do not only perceive the rain when it is ready to fall, but foresee it at some distance by the vapours, which are drawn up by the sun in great abundance, and by divers motions and actions, give men timely notice of it, as hath been observed not only by husbandmen, but also by learned authors.

CHAP. XXXVII.

God's great works, lightning, thunder, snow, rain, winds, frosts, clouds, and his providences towards nations, whether for correction or mercy, call for reverence and fear, 1—14; *as also his unsearchable wisdom in them,* 15—18. *We are ignorant, and cannot speak to God; but must fear him, who respecteth none,* 19—24.

AT this also my heart trembleth, and is moved out of his place.

At this also, of which I have already spoken, and am now to speak further, to wit, the thunder, which hath oftimes made even atheists and other wicked men to tremble with a fear of horror, and good men to tremble with a fear of reverence, and a due dread of God's judgments. *Is moved out of his place;* leaps and beats excessively, as if it would leap out of my body.

† Heb. *Hear in hearing.*

2 †Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

It seems not improbable, that whilst Elihu was speaking it thundered greatly, and that tempest was begun wherewith God ushered in his speech, as it here follows, chap. xxxviii. 1, and that this occasioned his return to that subject of which he had discoursed before, and his exhortation to them to mind it with deeper attention. *The noise of his voice;* or, *his voice* (to wit, the thunder, which is called a *voice*, Exod. xx. 18, and *God's voice*, Psal. xxix. 4) *with trembling;* because the thunder is an effect or evidence of God's mighty power, and ofttimes of his anger also. *The sound that goeth out of his mouth;* as the voice (and thunder is God's voice) goeth out of man's mouth. Or, that is produced by God's word or command, which is oft signified by his *mouth*.

† Heb. *light.* † Heb. *wings of the earth.*

3 He directeth it under the whole heaven, and his †lightning unto the †ends of the earth.

He directeth it, to wit, his voice; which he shooteth or guideth like an arrow to the mark, so disposing it that it may do that work for which he sends it. *Under the whole heaven;* far and wide through all the parts of this lower world. *Unto the ends of the earth;* from one end of the heaven to the opposite end or part of the earth, as *from east to west*, Matt. xxiv. 27.

a Ps. 29. 3. & 68. 33.

4 After it [a]a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

After it a voice, i. e. after the lightning. For though the thunder be in order of nature before the lightning, yet the lightning is seen before the thunder is heard. *With the voice of his excellency*, or, *with his excellent*, or *high*, or *lofty voice*, both loud and full of majesty and awfulness. *He will not stay;* or, *delay*. Heb. *take them by the heel*, as Jacob did Esau in the womb, to delay or stop him from entering into the world before him. *Them;* either, 1. The lightnings spoken of in the beginning of the verse. But these do not stay till his voice be heard, but come before it. Or rather, 2. The rains and storms, of which he spoke before, and will speak again, ver. 6.

b ch. 5. 9. & 9. 10. & 36. 26. Rev. 15. 3.

5 God thundereth marvellously with his voice; [b]great things doeth he, which we cannot comprehend.

Marvellously; with a wonderful and terrible noise, and so as to produce many wonderful effects, as the breaking down of great and strong trees or buildings, the killing of men in a stupendous manner, &c. *Great things doeth he*, even in the course of nature, and in visible things; which all men see, but scarce any can give the true and satisfactory reasons of them; for the greatest philosophers speak only by guess, and are greatly divided among themselves about them. And therefore it is not strange if the secret and deep counsels of Divine Providence be out of our reach; and it is great arrogancy in thee, O Job, to censure them, because thou dost not fully understand them.

c Ps. 147. 16, 17. † Heb. *and to the shower of rain, and to the showers of rain of his strength.*

6 For [c]he saith to the snow, Be thou *on* the earth; †likewise to the small rain, and to the great rain of his strength.

By his powerful word and will the snow is made in the air, and falls upon the earth where and when he seeth fit. *The great rain of his strength*, i. e. those great storms or showers of rain which come with great force and irresistible violence.

d Ps. 109. 27.

7 He sealeth up the hand of every man; [d]that all men may know his work.

By these great snows and rains he drives men out of the fields, and seals or binds up their hands from all that work, and drives them home to their houses, and in a manner shuts them up there. See Gen. vii. 16; Exod. ix. 19. Or, *by his hand* or *power* (i. e. by those powerful works of his hand here mentioned) *he sealeth*, or *shutteth up*, or *keepeth close every man*, to wit, in his house, as the beasts in their dens, ver. 8. *That all men may know his work;* that men being hindered from action and their own work, and so being idle and at perfect leisure, may fall to a serious contemplation of these and other great and glorious works of God. Or, *that he* (i. e. *every man*, as was now expressed) *may know* (or *inquire into*, or *take an account of*) *all his workmen;* for which the proper season is when they are all hindered from their work, and brought together into the house.

e Ps. 104. 22.

8 Then the beasts [e]go into dens, and remain in their places.

Then, in great rains or deep snows, *the beasts go into dens* for shelter and comfort.

† Heb. *Out of the chamber.* † Heb. *scattering* winds.

9 †Out of the south cometh the whirlwind: and cold out of the †north.

Out of the south, Heb. *out of the inner chamber;* as the southern part of the world is called, because in a great part it was and is hid and unknown to those who live in the northern hemisphere, in which Job's habitation lay. Or, *out of the chambers of the south*, as it is more largely expressed, Job ix. 9; for this is opposed to the *north* in the following clause. *The whirlwind;* violent and stormy winds; which in those parts most frequently came out of the south, whence they are called *whirlwinds of the south*, Zech ix. 14. So also Isa. xxi. 1. *Cold*, i. e. cold and freezing winds, which generally come from that quarter.

f ch. 38. 29, 30. Ps. 147. 17, 18.

10 [f]By the breath of God frost is given: and the breadth of the waters is straitened.

By the breath of God, i. e. by the word of God, as this very phrase is explained, Psal. xxxiii. 6; by his will or appointment, to which as the principal cause all these works are ascribed. *The breadth of the waters is straitened;* the frost dries up the waters in great measure, and bringeth the remainder into a narrower compass, as we see.

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11 Also by watering he wearieth the thick cloud: he scattereth †his bright cloud:

† Heb. *the cloud of his light.*

By watering, to wit, the earth; by causing them first to receive and return, and then to pour forth abundance of water. *He wearieth the thick cloud*, by filling and burdening them with much water, and making them to go long journeys to water remote parts, and at last to spend and empty themselves there; all which things make men weary; and therefore are here said to make the clouds weary by a common figure called *prosopopœia*. *He scattereth his bright cloud*: as for the white and lightsome clouds, (which are opposed to the thick and black clouds in the former clause,) he scattereth and dissolveth them by the wind or sun. Or, *he scattereth* other *clouds by his light*, i. e. by the beams of the sun. So he gathereth some, and scattereth others, as he pleaseth, causing either clear, or dark and rainy weather.

12 And it is turned round about by his counsels: that they may [g]do whatsoever he commandeth them upon the face of the world in the earth.

g Ps. 148. 8.

It is turned round about; the clouds (now mentioned) are carried about to this or that place. *By his counsels*; not by chance, (though nothing seems to be more casual and uncertain than the motions of the clouds,) but by his order and governance. *That they may do whatsoever he commandeth them*; either be dispersed and pass away without effect, to the disappointment of the husbandmen's hopes, or be dissolved in sweet and fruitful showers.

13 [h]He causeth it to come, whether for †correction, or [i]for his land, or [k]for mercy.

h Ex. 9. 18, 23. 1 Sam. 12. 18, 19. Ezra 10. 9. ch. 36. 31.
† Heb. *a rod.*
i ch. 38. 26, 27. k 2 Sam. 21. 10. 1 Kings 18. 45.

He causeth it to come, Heb. *he maketh it* (to wit, the cloud, or clouds, and the rain which is in it) *to find*, to wit, a path, or to find out the persons or place to which God intends either good or hurt by it. *For correction*, Heb. *for a rod*, to scourge or correct men by immoderate showers. Or, *for a tribe*, or certain portion of land, which God intends particularly to punish in that kind. *For his land*, i. e. for God's land, whereby he understands either, 1. The land which he favoureth, and where his servants live, such as Canaan was, which for that reason God blessed with rain, as is noted, Deut. xi. 12; Psal. lxviii. 9, 10. But in Job's time God's people were not in Canaan, but in Egypt, where little or no rain fell. Or, 2. The uninhabited or desert parts of the world, which may be called *God's land* peculiarly, because it is immediately and only under God's care, as being not regarded nor possessed by any man. For it is noted as a special act of God's providence, that he causeth rain to fall upon such places, Job xxxviii. 26, 27. Or, 3. *His earth*, as it may be rendered, to wit, the whole earth, which is said to be *the Lord's*, Psal. xxiv. 1; l. 12, and which may be here opposed to *a tribe*, or little part of the earth. And so this may note a general judgment by excessive rains inflicted upon the whole earth, and all its inhabitants, even the universal deluge, which then was in a manner of fresh memory, which came in a great measure out of the clouds. And thus these two first members speak of correction, and the last of mercy. *For mercy*; for the comfort and benefit of mankind, by cooling and cleansing the air, and refreshing and improving all the fruits of the earth, and other ways.

14 Hearken unto this, O Job: stand still, and [l]consider the wondrous works of God.

l Ps. 111. 2.

If there be so much matter of wonder and adoration in the most obvious and sensible works of God, how wonderful must his deep and secret counsels and judgments be! And therefore it would better become thee humbly to admire, and quietly to submit to them, than to murmur or quarrel with them.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

When God disposed them, to wit, the things before mentioned, the clouds, rain, snow, thunder and lightning, and other meteors. Did God ask counsel from thee to acquaint thee with his counsels in the producing and ordering of them, when, and where, and in what manner he should dispose them? God ordereth all these things not as it pleaseth thee, but as he thinks meet; and in like manner he disposeth of all human affairs, and of thine among the rest. *Caused the light of his cloud to shine*; which may be understood either, 1. Of the light of the sun breaking through the clouds, when it is most glorious and comfortable. But though this light break through the clouds, yet it is very improper to call it *the light of the clouds*. Or, 2. The lightning, which is properly so called, as being produced by and in a cloud. Or, 3. The rainbow, which is a lightsome and glorious work of God, and therefore not likely to be omitted in this place, and which is seated in a cloud, which also may well be called God's cloud, because therein God puts *his bow*, as the rainbow is called, Gen. ix. 13.

16 [m]Dost thou know the balancings of the clouds, the wondrous works of [n]him which is perfect in knowledge?

m ch. 36. 29. n ch. 36. 4.

The balancings; how God doth as it were weigh and suspend the clouds in balances; so that although they are ponderous and full of water, yet they are by his power kept up in the thin air from falling down upon us in spouts and floods, as sometimes they have done, and generally would do, if not overruled by a higher Providence. *Which is perfect in knowledge*; who exactly knows the weight. These are effects and evidences of his infinite power and knowledge.

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*

How and why thy garments keep thee warm; of which as there are some natural causes, so it is certain that they are not sufficient to do it without God's blessing, as experience shows, Hag. i. 6. *The earth*, i. e. the air about the earth. *By the south wind*; which though sometimes it brings tempests, ver. 9, yet commonly it ushereth in hot weather, Luke xii. 55, as the north wind brings cold, ver. 9. Or, *from the south wind*, i. e. from the tempest, which was noted to come out of the south, ver. 9. Heb. *from* or *by the south*, i. e. by the sun's coming into the southern parts, which makes the air quiet and warm.

18 Hast thou with him [o]spread out the sky, *which is* strong, *and* as a molten looking glass?

o Gen. 1. 6. Is. 44. 24.

Wast thou his co-worker or assistant in spreading out the sky like a tent or canopy over the earth? or canst thou spread out such another sky? Then indeed thou mayst with some colour pretend to be privy to his counsels, and to judge of his works. *Which is strong*; *which* though it be very thin and transparent, yet is also firm, and compact, and stedfast, and of great force when it is pent up. *As a molten looking-glass*, made of brass or steel, as the manner then was.

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

Unto him, i. e. unto God, either by way of apology for thee; or rather, by way of debate and disputation with him about his counsels and ways; about which we know not what to say, and therefore are willing to be taught by thee, who pretendest to such exquisite knowledge of these matters. So it is a reproof of his presumption and arrogance. *We cannot order our speech*; we know neither with what words or matter, nor in what method and manner, to maintain discourse with him, or plead against him. The words *our speech* are easily understood out of the former clause of the verse. *By reason of darkness*; both because of the darkness of the matter, God's counsels and ways being a great depth, and far out of our reach; and because of the darkness or blindness of our minds.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

That I speak, Heb. *that I will speak*. Shall I send, or who dare carry, a challenge from me to God, or a message that I am ready and desirous to debate with him concerning his proceedings? This indeed thou hast done in effect, but far be such presumption from me. *If a man speak*; if a man should be so bold and venturous to enter the lists with God. *He shall be swallowed up* with the sense of God's infinite majesty and spotless purity.

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21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

And; or, *for*, as this particle is oft rendered; the following words containing a reason of those which go before. *Now:* this particle is either, 1. A note of time, and so it intimates a sudden change which then was in the weather, which having been very dark, began now to clear up; or rather, 2. A note of inference to usher in the argument. *Men see not;* either, 1. Do not observe (as *seeing* is oft used) nor consider these glorious works of God; or, 2. Cannot behold, or at least not gaze upon it. *In the clouds;* or, *in the skies;* for the Hebrew word signifies both *clouds* and *skies*. This is to be understood, either, 1. Of bright and lightsome clouds; or rather, 2. Of the sun, which is oft and emphatically called *light*, as was noted before, and here *the bright light;* which men ofttimes cannot behold, either when it is covered with a black and thick cloud; or when, as it follows, the sky is very clear, and consequently the sunshine is very bright. And therefore it is not strange if we cannot see God, who dwelleth in darkness, 1 Kings viii. 12, nor discern his counsels and ways, which are covered with great obscurity; and if we dare not approach to him, with whom is, as it here follows, terrible majesty; and if we presume to do so, we must needs be swallowed up, as was said, ver. 20. *But the wind passeth;* or rather, *when* (as this particle is used) *the wind passeth. Cleanseth them;* either the clouds, i. e. cleanseth the air from them; or the skies, by driving away those clouds which darkened it.

† Heb. *Gold.*

22 †Fair weather cometh out of the north: with God *is* terrible majesty.

Fair weather; or, *when* (which particle may well be understood out of the foregoing verse; and so this may be a further description of the time when men cannot see or gaze upon the sun, namely, when) *fair weather*, &c. Heb. *gold;* either, 1. Properly. And so this may be noted as another wonderful work of God, that the choicest of metals, to wit, gold, should be found in and fetched out of the bowels of cold northern countries. Or, 2. Metaphorically, as this word is oft used of bright and shining things; as we read of *golden oil*, Zech. iv. 12, and we call happy times *golden days*. And so bright and fair weather may well be called *golden*, because then the sun gilds the air and earth with its beams, which also are called by poets *golden beams*. *Out of the north*, i. e. from the northern winds, which scatter the clouds, and clear the sky, Prov. xxv. 23. *With God is terrible majesty;* and therefore we neither can nor may approach too near to him, nor speak presumptuously or irreverently to him, or of him. And so this is the application of what he had now said, that we could not see the sun, &c., much less God; and withal it is an epiphonema or conclusion of the whole foregoing discourse. Those glorious works of his which I have described, are testimonies of that great and terrible majesty which is in him; which should cause us to fear and reverence him, and not to behave ourselves so insolently towards him, as Job hath done.

p 1 Tim. 6. 16. q ch. 36. 5.

23 *Touching* the Almighty, ᵖwe cannot find him out: ᵠ*he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

We cannot find him out, to wit, to perfection, as it is expressed, Job xi. 7. We cannot comprehend him; his being, power, wisdom, justice, and his counsels proceeding from them, are past our finding out; and therefore it is most absurd and intolerable that thou, O Job, presumest to censure what thou dost not understand. *He is excellent in power;* and therefore as he doth not need any unrighteous action to advance himself, so he cannot do it, because all such things are acts and evidences of impotency or weakness. *In judgment*, i. e. in the just and righteous administration of judgment, as this word is oft used, and as the thing itself and the following words plainly evince. And this he adds, to intimate that although God had indeed a power to crush Job, or any other man, yet he never did nor can exercise that power unjustly or tyrannically, as Job seemed to insinuate. *In plenty of justice;* in great and perfect justice, such as no man can justly reproach. *He will not afflict*, to wit, without just cause, and above measure; as it may and must be limited, both from the foregoing words, and from Job's complaint, which was of that very thing; and from the nature of the thing, because otherwise this proposition, that *God will not afflict*, is not simply and universally true. Or these last words may be joined with the former; and so some render the place, *he is excellent in power, and*, or *but*, or *yet, he will not afflict* any man *with judgment and much* (i. e. too much) *justice*, i. e. with extremity or rigour of justice.

r Matt. 10. 28. s Matt. 11. 25. 1 Cor. 1. 26.

24 Men do therefore ʳfear him: he respecteth not any *that are* ˢwise of heart.

Men do therefore fear him; for this cause, to wit, because of God's infinite and excellent perfections, and especially those mentioned in the foregoing verse, *men do* or *should* (for the future tense is oft used potentially, as Hebricians know) *fear* or *reverence him*, and humbly submit to him, and not presume to quarrel or dispute with him, as thou, O Job, hast done. *He respecteth not*, Heb. *he doth not*, or *will not, behold*, to wit, with respect or approbation; he beholdeth them afar off with scorn and contempt. *Any that are wise of heart*, i. e. such as are wise in their own eyes, that lean to their own understandings, and despise all other men in comparison of themselves, and scorn all their counsels; that are so puffed up with the opinion of their own wisdom, that they dare contend with their Maker, and presume to censure his counsels and actions; which he hereby intimates to be Job's fault, and to be the true reason why God did not respect nor regard him, nor his prayers and tears, as Job complained. And so this is also a tacit advice and exhortation to Job to be humble and little in his own eyes, if ever he expected or desired any favour from God.

CHAP. XXXVIII.

The Lord answers Job, 1—3: *declareth his works of creation; the foundation and the measures of the earth*, 4—6; *the stars; the sea, and its bounds*, 7—11; *the morning, and its light*, 12—15; *the depth of the sea; the gates and shadow of death; the breadth of the earth*, 16—18; *the place of light and darkness; the treasures of snow and hail for battle*, 19—23; *the east wind, springs, and rain for the earth*, 24—30; *the planets, ordinances of heaven, and their dominion on the earth; clouds and lightning*, 31—35. *Wisdom and understanding in the heart of man, and in his works more than we can understand: he feedeth the lion and the raven*, 36—41.

THEN the LORD answered Job ᵃout of the whirlwind, and said,

a So Exod. 19. 16, 18. 1 Kin. 19. 11. Ezek. 1. 4. Nah. 1. 3.

Answered Job, i. e. began to debate the matter with him, as Job had desired. *Out of the whirlwind*, i. e. out of a dark and thick cloud, from which he sent a terrible and tempestuous wind, as the harbinger of his presence. In this manner God appears and speaks to him, partly, because this was his usual method in those times, as we see, Exod. xix. 18; Numb. ix. 15, 16; see also 1 Kings xix. 11; Ezek. i. 4; partly, to awaken Job and his friends to the more serious and reverent attention to his words; partly, to testify his displeasure, both against Job, and against his three friends; and partly, that all of them might be more deeply and thoroughly humbled and abased within themselves, and prepared the better to receive, and longer to retain, the instructions which God was about to give them.

b ch. 34. 35. & 42. 3. c 1 Tim. 1. 7.

2 ᵇWho *is* this that darkeneth counsel by ᶜwords without knowledge?

Who is this? it is a question of admiration and reprehension, What and where is he that presumeth to talk at this rate? this language becomes not a creature, much less a professor of religion. The person here designed is not Elihu, who spoke last; but Job, who had spoken most, as is apparent from ver. 1, and from chap. xlii. 3, where Job takes the following reproof to himself, and from the following discourse, wherein God convinceth Job by divers of the same kind of arguments which Elihu had used against him. *That darkeneth counsel;* either, 1. His own counsel, i. e. that expresseth his own mind darkly and doubtfully. But that was not Job's fault. He spake his mind too plainly

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and freely. Or rather, 2. God's counsel, which is called simply *counsel* by way of eminency, as *the word* and *the commandment* are oft put for *the word* and *command of God*. For the great matter of the dispute between Job and his friends was concerning God's counsel, and purpose, and providence in afflicting Job; which being a wise, and just, and glorious action of God, Job had endeavoured to obscure, and misrepresent, and censure. And God's decrees and judgments are frequently called his *counsels*, as Psal. xxxiii. 11; Prov. xix. 21; Isa. xxviii. 29; Acts ii. 23. *By words;* God doth not charge Job, as his three friends had done, with hypocrisy and wickedness in the course of life, nor with atheistical opinions of God or his providence, as some of the Hebrew writers do, but confines his reproof to his hard speeches. *Without knowledge;* proceeding from ignorance, and mistake, and inconsiderateness; not from malice or rage against God, as his friends accused him.

d ch. 40. 7. 3 [d]Gird up now thy loins like a man; † Heb. *make me know.* for I will demand of thee, and †answer thou me.

Gird up now thy loins; as warriors then did for the battle. Prepare thyself for the combat with me, which thou hast oft desired. I accept of thy challenge, chap. xiii. 22, and elsewhere. *I will demand of thee;* or, *I will ask thee questions;* which he doth in the following verses.

e Ps. 104. 5. Prov. 8. 29. & 30. 4. † Heb. *thou knowest understanding.* 4 [e]Where wast thou when I laid the foundations of the earth? declare, †if thou hast understanding.

Then thou wast no where, thou hadst no being; thou art but of yesterday; and dost thou presume to judge of my eternal counsels? I made the world without thy help, and therefore can govern it without thy counsel, and I do not need thee to be the controller or censurer of my works. *When I laid the foundations of the earth;* when I made the earth, which is as the foundation or lower part of the whole world, and settled it as firm and fast upon its own centre as if it had been built upon the surest foundations. But if thou art ignorant of these manifest and visible works, do not pretend to the exact knowledge of my secret counsels and mysterious providences.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Who hath prescribed how long and broad and deep it should be? *Or who hath stretched the line,* to wit, the measuring line, to regulate all its dimensions, so as might be most convenient both for beauty and use?

† Heb. *sockets.* † Heb. *made to sink.* 6 Whereupon are the †foundations thereof †fastened? or who laid the corner stone thereof;

This strong and durable building hath no foundations but in God's power and word, which hath marvellously established it upon itself. *Or who laid the corner-stone thereof;* by which the several walls and parts of the building are joined and fastened together, and in which, next to the foundations, the stability of any building does consist? The sense is, Who was it that did build this goodly fabric, and established it so firmly that it cannot be moved without a miracle?

f ch. 1. 6. 7 When the morning stars sang together, and all [f]the sons of God shouted for joy?

The morning stars; either, 1. The stars properly so called, who are said to sing and praise God, objectively, because they give men ample occasion to do it in regard of their glorious light and stupendous motions, &c. Compare Psal. xix. 1; cxlviii. 1, &c. But, 1. These stars are not here the objects or matter, but the authors or instruments, of God's praises for the founding of the earth. 2. The stars were not created when the earth was founded, but upon the fourth day. 3. There is no satisfactory reason given why all the stars should be called *morning stars,* especially when there is but one star known by that name. Or rather, 2. The sons of God, as it here follows, the latter clause of the verse being explicatory of the former, as is most frequent in this and some other books of Scripture, to wit, the angels, who may well be called *stars,* as even men of eminent note, and particularly ministers of God's word, are called, Dan. viii. 10; xii. 3; Rev. i. 16, 20; and *morning stars,* because of their excellent lustre and glory, for which they are called *angels* of *light,* 2 Cor. xi. 14. and Christ for the same reason is called the *Morning Star,* Rev. xxii. 16. *The sons of God;* the blessed angels; for man not being yet made, God had then no other sons; and these are called *the sons of God,* partly because they had their whole being from him, and partly because they were made partakers of his Divine and glorious image. And *all* these are said to join in this work of praising God, probably because none of the angels were as yet fallen from their first estate, though they did fall within a very little time after. *Shouted for joy;* rejoiced in and blessed God for his works; whereby he intimates that they neither did advise or any way assist him in his works, nor dislike or censure any of his works, as Job had presumed to do with the works of his providence, which are not inferior to those of creation.

g Gen. 1. 9. Ps. 33. 7. & 104. 9 Prov. 8. 29. Jer. 5. 22. 8 [g]Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

Who was it, thou or I, that did set bounds to the vast and raging ocean, and shut it up as it were with doors within its proper place and storehouse, that it might not overflow the earth; which without God's powerful restraint it would do? See Psal. xxxiii. 7; civ. 9. This sense seems most proper, and to be confirmed by the following verses. *When it brake forth,* or, *after it had broken forth,* to wit, from the womb or bowels of the earth, within which the waters were for the most part contained, Gen. i. 2; compare 2 Pet. iii. 5; and out of which they were by God's command brought forth into the proper place or channel which God had appointed for them.

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

When I covered it with vapours and clouds which arise out of the sea, and by God's appointment hover above it, and cover it like a garment. *Thick darkness,* i. e. black and dark clouds, called *darkness* by a usual metonymy of the adjunct. So the same thing is repeated in other words, after the manner. Having compared the sea to a new-born infant, he continues in the same metaphor, and makes the clouds as swaddling-bands to keep the sea within its bounds; though indeed neither clouds, nor air, nor sands and shores can bound the sea, but it is God alone who doth it in and with these things.

‖ Or, *established my decree upon it.* h ch. 26. 10. 10 And ‖[h]brake up for it my decreed *place,* and set bars and doors,

Brake up for it my decreed place, i. e. made those valleys, or channels, and hollow places in the earth, which might serve for a cradle to receive and hold this great and greedy infant when it came out of the womb. See Gen. i. 9, 10; Psal. xxxiii. 7. Or, *ordained* or *established my decree upon* or *concerning it. Set bars and doors,* i. e. fixed its bounds as strongly as if they were fortified with bars and doors.

† Heb. *the pride of thy waves.* i Ps. 89. 9. & 93. 4. 11 And said, Hitherto shalt thou come, but no further: and here shall †thy proud waves [i]be stayed?

To wit, at the sand and shore of the sea, Jer. v. 22. *Thy proud waves;* which rage and swell as if they would overwhelm all the earth.

k Ps. 74. 16. & 148. 5. 12 Hast thou [k]commanded the morning since thy days; *and* caused the dayspring to know his place;

The morning, i. e. the morning light, or the sun, which is the cause of it. Didst thou create the sun, and appoint the order and succession of day and night? *Since thy days;* since thou wast born. This work was not done by thee, but by me, and that long before thou wast born. *To know his place;* to observe the punctual time when, and the point of the heavens where, it should arise; which varies every day. Was this thy contrivance or mine?

† Heb. *wings.* l Ps. 104. 35. 13 That it might take hold of the †ends of the earth, that [l]the wicked might be shaken out of it?

That this morning light should in a moment spread itself

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over the face of the whole earth, from one end of the hemisphere to the other. *Shaken out of it*, from the face of the earth. And this effect the morning light hath upon the wicked, partly because it discovers them, and drives them into their lurking holes; whereas the darkness hides them, and draws them forth, and gives them opportunity to execute their villanies without observation, Job xxiv. 15—17; and partly because it brings them to condign punishment, the morning being the most fit and the most usual time for executing judgment; of which see Psal. ci. 8; Jer. xxi. 12.

14 It is turned as clay *to* the seal; and they stand as a garment.

It, to wit, the earth, mentioned in the next foregoing verse. *Is turned;* is transformed and changed in its shape and appearance. *To the seal*, or, *by the seal*, which makes a beautiful or valuable impression upon that clay, which in itself hath no form, nor worth, nor comeliness in it. So the earth, which in the darkness of the night lies like a confused heap, without either form or beauty, when the light ariseth and shineth upon it, appears in excellent order and great glory. *They;* either, 1. The inhabitants of the earth, and particularly the wicked, mentioned both in the foregoing and following verses. Or, 2. More generally, the men and things of the earth, whether natural, as living creatures, herbs, and trees, &c.; or artificial, as houses or other buildings. *Stand*, i. e. present themselves to our view, for which that posture of standing is most convenient. Or, *consist*, or *abide*, or *are constituted. As a garment;* wherewith the earth is in a manner clothed and adorned as with a garment; as the blessed God himself is said to *cover himself with light as with a garment*, Psal. civ. 2.

m ch. 18. 5. n Ps. 10. 15. 15 And from the wicked their [m] light is withholden, and [n] the high arm shall be broken.

And, or *but;* for the following words seem to be added by way of opposition to what went before. The earth, and the men, and the things in it have the comfort and benefit of the light, but so have not the wicked. *Their light*, i. e. their portion of light. That light which is enjoyed by others is withholden from them, either by their own choice, because they love and choose darkness rather than light; or by the judgment of God, or the magistrate, by whom they are cut off from *the light of the living*, as it is called, Job xxxiii. 30, or at least deprived of their peace, and comfort, and prosperity, which frequently goes under the name of *light* in Scripture, and may be so called here by an elegant allusion to the natural light of the sun mentioned before. *The high arms;* their great strength, which they used tyrannically, to the oppression and crushing of others.

o Ps. 77. 19. 16 Hast thou [o] entered into the springs of the sea? or hast thou walked in the search of the depth?

The springs, Heb. *the tears*, i. e. the several springs out of which the waters of the sea flow as tears do from the eyes. Hast thou found out the utmost depth and bottom of the sea, which in divers places could never be reached by the wisest mariner, or the longest cables? And how then canst thou fathom the depths of my counsels?

p Ps. 9. 13. 17 Have [p] the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

Hast thou seen, or dost thou perfectly know, the place and state of the dead, the depths and bowels of that earth in which the generality of dead men are buried, or the several ways and methods of death, or the various states and conditions of men after death? And the same thing is repeated.

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

Dost thou exactly know the whole compass and all the parts of the earth, and the state and quality of all countries, and of the men and things in them? Give me an answer to these questions, which is far more easy to do, than to answer me to many other questions which I could put to thee about my secret counsels and providences, and the reasons of my dealing with thee as I do.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

The way; or rather, *the place*, as the next clause explains it, and the Hebrew phrase will bear. *Where light dwelleth*, i. e. hath its constant and settled abode; for in the place where Job lived, and in most other parts of the inhabited world, it is like a traveller, that cometh and goeth continually every day. This may be referred either, 1. To the place under the two poles, where first the light, and then the darkness, continues for six months together. Or rather, 2. To the sun, the fountain of light. And as this is a poetical book, so this may be a poetical expression and question, Whither goes the sun, when it departs from this hemisphere? Where is the tabernacle and the chamber in which both sacred, as Psal. xix. 4, 5, and profane poets suppose the sun to rest? Dost thou know the place where the sun when it sets may be found, and whence thou canst fetch it back again. For it is to be carefully observed, that he speaks not here of a bare and simple knowledge of this matter, which was plain and easy to Job, and many others, who were not ignorant that the sun was the fountain of light, from whose approach light comes, and by whose departure darkness is caused; but of an operative knowledge, even such as could and did enable him to *take it to the bound thereof*, as it follows, ver. 20. And withal, he seems here to speak not only of the daily course and motion of the sun, and the vicissitude of day and night, but also and especially of the first production of the light, which was before Job was born, as is evident from ver. 21. And this makes the question more difficult and more considerable, the sense whereof may be this: Seeing there was a time when there was nothing but gross and comfortless darkness upon the face of the earth, what way came light into the world? which was the place where light dwelt at that time, and whence it was fetched? and whence came that orderly constitution and constant succession of light and darkness? Was this thy work? or wast thou privy to it, or a counsellor or assistant in it? or was it not done by me alone long before thou hadst a being?

20 That thou shouldest take it ‖ to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

‖ Or, *at.*

That thou shouldest take it, i. e. taking, bring or lead it, as this verb is oft used, as Exod. xxv. 2; Psal. lxviii. 29, compared with Eph. iv. 11; 1 Kings iii. 24; xvii. 10; Hos. xiv. 2. And many other such pregnant verbs there are in the Hebrew language, having the signification of two verbs included in one. And this *it* refers principally to the *light*, and secondarily to *darkness*, as the consequent of the other. *To the bound thereof*, i. e. its whole course, from the place of its abode whence it is supposed to come, to the end of its journey which it is to go. Didst thou direct or guide the light or the sun, that he should at first take, and afterward constantly continue, in that course which now it holds; that it should go from east to west, and rise sometimes in one point or part of the heaven, and sometimes in another, and that its day's journey should be longer in one season of the year, and shorter in another? This regular and excellent course must needs be the effect of great wisdom. And whose wisdom was it? thine or mine? *That thou shouldest know*, to wit, practically, so as to direct or lead it in the manner now expressed. *The paths to the house thereof;* where thou mayst find it, and whence thou mayst fetch it.

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

An ironical question: If thou pretendest that thou knowest these things, and canst readily answer these questions, how comest thou by this knowledge? Was it from hence, because thou wast born when I made the world, and that first constitution of the light and darkness in that order and succession which continues to this day, and thereby hadst the opportunity of inspecting my works, and seeing whence the light came, and because thou hast gained this knowledge by long experience, as having lived ever since the creation of the world until this time? whereas in truth thou art but *of yesterday, and knowest nothing*, as was said, chap. viii. 9. But the words are and may be otherwise

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rendered, *Dost* or *didst thou know*, either by thy own remembrance, or by the information of others, *that thou wast then born?* (to wit, when I made the world. Or, *Didst thou know that thou shouldest then be born? then*, to wit, when thou wast born. Or, *Didst thou then know*, the two Hebrew particles being transplaced, as is not unusual in that language, *that thou shouldest be born?* How couldst thou know this, when thou hadst no being?) *and* that *the number of thy days* should be *great?* that thou shouldst live so long as thou hast lived? Thou couldst neither foreknow the time of thy birth, nor the length of thy life. Or, *and* is *the number of thy days great*, i. e. so great that it reacheth to the time of the world's creation?

q Ps. 135. 7. 22 Hast thou entered into [q] the treasures of the snow? or hast thou seen the treasures of the hail,

Dost thou know where I have laid up those vast quantities of snow and hail which I draw forth when I see fit? Dost thou know the causes of them, and the way to produce them? But if thou art unacquainted with these treasures, it is intolerable presumption in thee to pretend that thou knowest those treasures of wisdom which lie hid in my own breast.

r Ex. 9. 18. Josh. 10. 11. Is. 30. 30. Ezek. 13. 11, 13. Rev. 16. 21. 23 [r] Which I have reserved against the time of trouble, against the day of battle and war?

Which, i. e. which snow, and especially hail. *Against the time of trouble*, i. e. when I intend to bring trouble or calamity upon any country or people for their sins, or for their trial. Or, *against the time of the enemy*, i. e. when I intend to punish mine or my people's enemies, and to fight against them with these weapons; of which see instances Exod. ix. 14; Josh. x. 11. Compare 1 Sam. vii. 10; Job xxxvi. 31; Isa. xxx. 30.

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

By what way; dost thou know all the causes, means, methods, and circumstances of this work of God? *Is the light parted*, or *dispersed*, or *distributed*, to wit, in the air, or upon the face of the earth? By *light* he understands either, 1. The lightning, which breaks forth suddenly out of a cloud, and with strange swiftness disperseth itself, and fleeth from east to west, as is noted, Matt. xxiv. 27. But this word *light* put by itself, and being understood properly, is constantly used in this book for the light of the sun, and never for the lightning; and where it is meant of the lightning, there is some other word added to it, as chap. xxxvii. 15, where it is called *the light of his cloud*. And besides, he speaks of the lightning in the next verse; which were superfluous, if it were here mentioned. Or rather, 2. Of the light of the sun, which is commonly called *light* without any other word added to it, as Job iii. 4, 9, 16; xxiv. 14; xxv. 3, &c. And this light of the sun is variously parted or distributed in the world, shining in one place and time, when it doth not shine in another; or for a longer time, or with greater brightness, and power, and virtue, than it doth in another; all which are the effects of God's infinite wisdom and power, and such as were out of Job's reach to understand, or at least to effect. *Which scattereth the east wind upon the earth*, i. e. which light *scattereth*, &c., i. e. raiseth, the east wind, and causeth it to blow hither and thither upon the earth. For as the sun is justly called by the poets and others *the father of the winds*, because he draws up those exhalations which give matter to the winds, and for other reasons; so in particular the east wind is oft observed to rise together with the sun, from which also it hath both its Latin and Greek name. But some make this a distinct question from the former, and render the words thus; and (repeat, *by which way*) *the east wind* (under which all the other winds may be comprehended) *scattereth itself upon the earth*, i. e. whence the winds come, and whither they go, which is mentioned as a secret in nature, John iii. 8, and how it comes to pass that they blow in such several manners, and with such various and even contrary effects. Or thus, and by which way *the east wind scattereth* (to wit, the clouds, or other light things; for this is noted in Scripture to be a most vehement wind, and to scatter the clouds, Exod. xiv. 21; Jonah iv. 8) *upon the earth*, i. e. whence it comes to pass that the east wind was so violent and furious. But the words may be rendered thus, which (i. e. which light of the sun, or when it, to wit, this light) *scattereth itself* (as divers here render this word, that conjugation being often used reciprocally, as is confessed) from (the prefix *mem* being understood, as it is very frequently in the Hebrew text) *the east* (for this Hebrew word doth not only signify the *eastern wind*, but also the *east*, or the eastern part of the heavens or earth, as Ezek. xl. 19; xlii. 16; Hab. i. 9, and in many other places; and *kedem*, the root of this word, is constantly so used) *upon* or *over the earth, all over the earth*. And this is justly mentioned as a wonderful work of God, that as soon as ever the sun ariseth, it parteth or scattereth its light in an instant from one end of the hemisphere to another. But this I propose with submission.

25 Who [s] hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

s ch. 28. 26.

For the overflowing of waters; for the showers of rain which come down out of the clouds, orderly, moderately, and gradually, as if they were conveyed in pipes or channels; which, without the care of God's providence, would fall confusedly, and all together; and, instead of refreshing, would overwhelm the earth. *For the lightning of thunder*, i. e. for that lightning which, breaking out of the cloud with violence, causeth thunder. Or, *for lightning* and *thunder*. Who opened a passage for them out of the cloud in which they were imprisoned? And these are here joined with the rain, because they are commonly accompanied with great showers of rain; which is here noted as a wonderful work of God, that fire and water should come out of the same cloud.

26 To cause it to rain on the earth, *where* no man *is; on* the wilderness, wherein *there is* no man;

To cause it to rain; that the clouds being broken by lightning and thunder might pour down rain. *Wherein there is no man*, to wit, to water those parts by art and industry, as is usual in cultivated and inhabited places; which makes this work of Divine Providence more necessary and more remarkable, in providing for the relief of the wild beasts, and plants, and other fruits of these forsaken lands, which otherwise would perish with drought.

27 [t] To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?

t Ps. 107. 35.

To satisfy, by raining, not sparingly, but liberally and abundantly upon it. *To cause the bud of the tender herb to spring forth;* there being many excellent and useful herbs found in desert places, which otherwise would be utterly neglected and despised.

28 [u] Hath the rain a father? or who hath begotten the drops of dew?

u Jer. 14. 22. Ps. 147. 8.

To wit, besides me. Is there any man upon earth that can beget or produce rain at his pleasure? No, this is my peculiar work. And therefore seeing thou knowest and canst do nothing as to the government of these ordinary effects of nature, how great presumption is it to arrogate to thyself the knowledge and management of the secret and mysterious affairs of my providence in the disposal of men!

29 Out of whose womb came the ice? and the [x] hoary frost of heaven, who hath gendered it?

x Ps. 147. 16.

What man either can produce them, or doth fully understand where or how they are engendered? For philosophers speak of these things only by guess, and the reasons which some assign for them are confuted by others: and so they will confute one another to the end of the world, and prove nothing solidly but their own ignorance and the reasonableness of these questions.

30 The waters are hid as *with* a stone, and the face of the deep † is [y] frozen.

† Heb. is taken. y ch. 37. 10.

As with a stone, i. e. with ice as hard as a stone. *The face of the deep*, i. e. the great sea, which is oft called *the deep*, as Gen. vii. 11; Psal. cvii. 24; Isa. li. 10; lxiii. 13; 2 Cor. xi. 25, which in some parts is frozen, which is a wonderful work of God.

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[z] ch. 9. 9. Amos 5. 8. ‖ Or, *the seven stars.* † Heb. *Cimah.* † Heb. *Cesil.*

31 Canst thou bind the sweet influences of [z] ‖ † Pleiades, or loose the bands of † Orion?

Bind, i. e. restrain or hinder them. Canst thou bind or shut up the earth when they open it? *The sweet influences;* or, *the delights;* because this constellation by its benign and opening influences brings in the spring, the herbs and flowers, and other delights of the earth. *Pleiades*, called also the Seven Stars. Of this and the following constellation, see Job ix. 9. *The bands;* by which it binds up the air and earth, by bringing storms of rain or hail, or frost and snow; and withal binds or seals the hands of workmen, as is noted, Job xxxvii. 7. *Orion:* this is another constellation, which riseth in November, and brings in winter. So the sense of the verse is, Thou canst not bind the earth when the one looseth or openeth it, nor loose or open it when the other binds or shutteth it up.

‖ Or, *the twelve signs.* † Heb. *guide them.*

32 Canst thou bring forth ‖ Mazzaroth in his season? or canst thou † guide Arcturus with his sons?

Canst thou bring forth, to wit, into view? canst thou make him to arise and appear in thy hemisphere? *Mazzaroth;* by which he designs either, 1. All the constellations, and especially the twelve signs of the zodiac; or rather, 2. Some particular constellation, as all the rest here mentioned are understood. But whether this be that which is called the *chambers of the south*, chap. ix. 9, or the Dog Star, or some other visible in Job's country, but not in ours, we may be safely and contentedly ignorant, seeing even the Hebrew doctors are not agreed therein. *Arcturus;* a northern constellation, of which see on Job ix. 9. *With his sons*, to wit, the lesser stars which belong to it, and are placed round about it, and attend upon it, as children upon their parents.

[a] Jer. 31. 35.

33 Knowest thou [a] the ordinances of heaven? canst thou set the dominion thereof in the earth?

Knowest thou? either, 1. Simply, and by speculation, dost thou understand them? Or, 2. Practically, or operatively, so as to establish or rule them, as the next clause implies. *The ordinances of heaven;* the laws, which are firmly established concerning their order, motion, or rest, and their powerful influences upon this lower world. Didst thou give these laws? or dost thou perfectly know them? *Canst thou set the dominion thereof in the earth?* canst thou manage and overrule their influences, that they shall bring such seasons and such weather as thou wouldst have?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

Canst thou lift up thy voice to the clouds; either thundering in them, or calling to them with a loud voice, commanding them to rain? *May cover thee*, i. e. thy land, when it needs and requires rain.

† Heb. *Behold us.*

35 Canst thou send lightnings, that they may go, and say unto thee, † Here we *are?*

Canst thou send at thy pleasure, and upon thy errand? *Here we are;* an expression of servants, declaring their readiness to obey their masters' commands; of which see Gen. xxii. 1; Isa. vi. 8.

[b] ch. 32. 8. Ps. 51. 6. Eccles. 2. 26.

36 [b] Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

In the inward parts, to wit, of a man. Compare Job xix. 27; Psal. li. 6. Who gave thee that wit and understanding which thou hast, and which thou now usest so arrogantly and wickedly, to contend with me, and to censure my actions? *Who hath given understanding to the heart;* so he limits the former general expression of the *inward parts*. The heart is made by the Hebrews the seat of the understanding, and is commonly put for it in Scripture.

† Heb. *who can cause to lie down.*

37 Who can number the clouds in wisdom? or † who can stay the bottles of heaven,

Who can wisely search out and exactly find the number of the clouds? They are numberless, and filled with water, as the next clause implies. *Who can stay the bottles of heaven*, to wit, the clouds? in which the rain is kept as in bottles, out of which God poureth it when he sees fit.

‖ Or, *When the dust is turned into mire.* † Heb. *is poured.*

38 ‖ When the dust † groweth into hardness, and the clods cleave fast together?

This verse containeth a description, either, 1. Of a great drought, when the earth grows very hard, and close, and compact; or, 2. Of the condition of the earth presently after the fall of rain, when the earth, which in time of drought was much of it dissolved into dust, is now by the rain cemented or united together. In either of these cases it is the work of God alone to keep the clouds from pouring down more rain upon the earth.

[c] Ps. 104. 21. & 145. 15. † Heb. *the life.*

39 [c] Wilt thou hunt the prey for the lion? or fill † the appetite of the young lions,

Is it by thy care and providence that the lions, who live in desert places, are furnished with necessary provisions? This is justly mentioned as another wonderful work of God.

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

When through age and infirmity they cannot range abroad for prey, as the young lions do; but lie still in their dens, as it were expecting their food from God, from whom also they receive it. *To lie in wait;* watching till some beast comes that way upon which they may prey.

[d] Ps. 147. 9. Matt. 6. 26.

41 [d] Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Having mentioned the noblest of brute creatures, he now mentions one of the most contemptible and loathsome, to show the care of God's providence over all creatures, both great and small; which is more remarkable in ravens, because, 1. They devour flesh, which it is not easy for them to find. 2. They are greedy, and eat very much. 3. They are generally neglected and forsaken by mankind. 4. Their young ones are so soon forsaken by their dams, that if God did not provide for them in a more than ordinary manner, they would be starved to death.

CHAP. XXXIX.

Of the wild goats and hinds, 1—4; *the wild ass*, 5—8; *the unicorn*, 9—12; *the peacock, stork, and ostrich*, 13—18; *the horse*, 19—25; *the hawk; the eagle*, 26—30. *These creatures, not fully known to Job, nor governed by him, are sufficient to convince him that he is no fit judge of the counsels of God.*

KNOWEST thou the time when the wild goats of the rock bring forth? *or* canst thou mark when [a] the hinds do calve? [a] Ps. 29. 9.

Knowest thou the time, that thou mayst then go to them, and afford them thy help in their hard work? *The wild goats of the rock;* which dwell in high and steep rocks, where no man can come. See 1 Sam. xxiv. 2; Psal. civ. 18. *Bring forth;* which they do with great difficulty, as is implied, Psal. xxix. 9, and noted by philosophers, wherein they have no assistance from men, but only from God. *When the hinds do calve;* when God by his secret instinct directs them to a certain herb called *seseli*, which, as naturalists report, doth hasten and help forward their birth

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

Dost thou exactly know when they did conceive, and when they will bring forth? which is more uncertain in these than in other creatures, because there fall out many accidents which cause them to bring forth before their time, as thunder, Psal. xxix. 9, and other like causes of sudden fear, which may be many and various in those desert places where they live.

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

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They bow themselves; being taught by a Divine instinct to dispose themselves in such a posture as may be fittest for their safe and easy bringing forth. *They bring forth their young ones,* to wit, with great pain, being almost torn or rent asunder with the birth, as the word signifies; or, without any of that help which tame beasts oft have. *Their sorrows,* i. e. their young ones, and their sorrows together. Or, though (which particle is oft understood) *they remit* or *put away their sorrows,* i. e. though instead of cherishing and furthering their sorrows, which for their own ease and safety they should do, they foolishly hinder them, and so increase their own danger; yet by God's good providence to them they are enabled to bring forth, as was now said.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

Are in good liking; or, *grow strong,* or *fat;* notwithstanding their great weakness caused by their hard entrance into the world. *With corn;* which they find and feed upon in the fields. Or, as *with corn,* i. e. as if they were fed with corn; the particle *as* being oft deficient, and to be supplied. Or, *in the field,* as this word in the Chaldee or Syriac dialect signifies. *Return not unto them;* finding sufficient provisions abroad by the care and conduct of God's providence.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

Who hath sent out the wild ass free? who hath given him this disposition, that he loves freedom, and avoids and hates that subjection which other creatures quietly and contentedly endure? *Who hath loosed the bands of the wild ass?* which is not to be understood privatively, as if God took off the bands which men had put upon him; but negatively, that he keeps him from receiving the bands and submitting to the service of man. Who hath made him so untractable and unmanageable? Which is the more strange, because home-bred asses are so tame and tractable.

b ch. 24. 5. Jer. 2. 24. Hos. 8. 9. † Heb. *salt places.*

6 [b] Whose house I have made the wilderness, and the † barren land his dwellings.

Who useth and loveth to dwell in desert lands, Jer. ii. 24; Hos. viii. 3, 9. *The barren land;* called *barren,* not simply, for then he must be starved there; but comparatively, unmanaged, and therefore in a great measure unfruitful land.

† Heb. *of the exactor,* ch. 3. 18.

7 He scorneth the multitude of the city, neither regardeth he the crying †of the driver.

He scorneth; either, 1. He feareth them not when they pursue him, because he is swift, and can easily escape them. Or, 2. He values them not, nor any provisions or advantages which he may have from them, but prefers a vagrant and solitary life in the wilderness before them. Or, 3. He disdains to submit himself to them, and resolutely maintains his own freedom. *The multitude of the city:* he mentions *the city* rather than the country, partly because there is the greatest multitude of people to pursue, and overtake, and subject him; and partly because there is the greatest plenty of all things to invite him; the fruits of the country being laid up in cities in greatest abundance. *Neither regardeth,* Heb. *heareth,* i. e. obeyeth. *Of the driver,* Heb. *of the taskmaster,* or *exactor* of labour, i. e. he will not be brought to receive his yoke, nor to do his drudgery, nor to answer to his cries or commands, as tame asses are forced to do.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

The range of the mountains; that which he searcheth out or findeth in the mountains. He prefers that mean provision and hardship with his freedom, before the fattest pastures with servitude. Why so weak and harmless a creature as the wild ass should be untamable, when the most savage lions and tigers have been tamed, and how there comes to be so vast a difference between the tame and the wild ass, thou canst give no reason, but must refer it wholly to my good pleasure; to which also thou shouldst upon the same grounds refer all the various methods of my providence and dealings with thee, and with other men, and not so boldly censure what thou dost not understand.

c Num. 23. 22. Deut. 33. 17.

9 Will the [c] unicorn be willing to serve thee, or abide by thy crib?

It is much disputed among the learned, but is not needful to be known by others, whether there be or ever was such a creature as we call the unicorn; or whether this *reem,* which is the Hebrew name of it, be the *rhinoceros,* as some would have it; or a certain kind of wild goat, called *oryx,* which is very tall, and strong, and untractable; or one of that kind of wild oxen or bulls called *uri;* which may seem most probable, both from the description of this creature here and elsewhere in Scripture, which exactly agrees with its description given by other authors; and from the description of his work in this place, which must in all reason be agreeable to creatures of that general kind; and from the conjunction of this creature with bullocks in Scripture, Deut. xxxiii. 17; and especially Isa. xxxiv. 6, 7, where having put *lambs,* and *goats,* and *rams* together, ver. 6. as creatures of the same or very like sort, he mentions *bullocks,* and *bulls,* and *reems,* ver. 7, as belonging to the same general sort of creatures. But this I shall not positively determine here. He that would know more, may see what the reverend and learned Mr. Caryl hath upon this text out of Boetius and others, and my Latin Synopsis on Numb. xxiii. 22. *Be willing to serve thee;* canst thou tame him, and bring him into subjection to thy command? *Abide by thy crib;* will he suffer himself to be tied or confined there all night, and to be reserved to the work of the next day, as the oxen do? Surely no. And if thou canst not rule such a creature as this, much less art thou able to govern the world, or to teach me how to govern it, which thou presumest to do.

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the vallies after thee?

In the furrow, i. e. in thy furrowed field, by a metonymy. Or, *to* or *for* (as the prefix *beth* is oft used, as Gen. xi. 4; Lev. xvi. 22; Job xxiv. 5) *the furrow,* i. e. to make furrows, or to plough; for which work cattle use to be bound together, that they may be directed by the husbandman, and may make right furrows. *The valleys,* to wit, the low grounds, which are most proper for and most employed in the work of ploughing. *After thee;* under thy conduct, following thee step by step.

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

Wilt thou trust him, to wit, for the doing of these works, because he is very able for thy work? And wilt thou by thy power make him willing, or force him, to put forth and spend his strength in thy service? *Thy labour;* either, 1. Thy work of ploughing and harrowing. Or rather, 2. The fruit of thy labour, or the goods gotten by thy labour, as this word is oft used, as Deut. xxviii. 33; Job xx. 18; Psal. lxxviii. 46; cxxviii. 2; John iv. 38, to wit, the fruits of the earth procured by God's blessing upon thy industry. *To him;* to be brought home by him into thy barns, as the next verse explains it.

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

Will bring home thy seed, Heb. *will return thy seed;* either, 1. By ploughing and harrowing thy land so well that it shall make a good return to thee for thy seed. Or rather, 2. By bringing into thy barn, as it follows, thy seed, i. e. the product of thy seed, or thy sheaves of corn, as this word is used, Hag. ii. 19.

‖ Or, *the feathers of the stork and ostrich.*

13 *Gavest thou* the goodly wings unto the peacocks? or ‖ wings and feathers unto the ostrich?

Gavest thou: the style of this book is very concise, and some verb is manifestly wanting to supply the sense; and this seems to be fitly understood out of ver. 19, where it is expressed. *The goodly;* or, *triumphant;* that wherein it triumpheth or prideth itself. *Wings,* or *feathers;* Heb. *wing* or *feather.* The peacock's beauty lies in its tail; which may well enough be comprehended under this name, as it is confessed that the Latin word *ala,* which properly signifies a *wing,* is used by Martial and Claudian to express

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the peacock's tail. *The peacocks;* or, as some render it, *to the ostrich*, whose wings are much more great and goodly than those of the peacock. And for the other word in the next clause, which is rendered *ostrich*, they translate it another way; for that the Hebrew word *hasidah* doth not signify *an ostrich*, seems plain from the mention and description of that bird, Psal. civ. 17; Jer. viii. 7; Lam. iv. 3; Zech. v. 9, which doth not at all agree to the ostrich. And forasmuch as the following verses do evidently speak of the ostrich, and it is absurd to discourse of a bird which had not been so much as named, and consequently the name of it must be found in this verse, and there is no other word in this verse which bids so fair for it, it may seem probable that this word is not to be rendered the *peacock*, (though it be so taken by most,) but the *ostrich*. Nor is it likely that both the peacock and the ostrich should be crowded together into one verse, especially when all the following characters belong only to the latter of them. Add to this, that it is confessed, even by the Hebrew writers themselves, that there is a great uncertainty in the signification of the names of birds and beasts; and therefore it is not strange if many interpreters were mistaken in the signification of this word. *Or wings and feathers unto the ostrich;* or, *or the wings* or *feathers of the stork* (or, *or*) *the ostrich*. Or, didst thou give (which may be repeated out of the former branch) *the wings and feathers to the stork?* Or, *verily* (the particle *im* being oft used as a note of confirmation, as Psal. lix. 16; lxiii. 7; Prov. iii. 34; xxiii. 18) it hath *wings and feathers* like those of a *stork;* for so indeed they are, black and white like them. And this may be noted as a great and a remarkable work of God, that it should really have wings and feathers as other birds have, and particularly the stork, who comes nearest to it in bulk and colour, although otherwise, by its vast bulk, it might seem to be a beast rather than a bird, as it is also called by Aristotle, and Pliny, and others.

14 Which leaveth her eggs in the earth, and warmeth them in dust,

Which, i. e. which ostrich; whose property this is noted to be by naturalists. Or, *but;* for this unnatural quality is opposed to the goodliness of her wings or feathers. *In the earth;* in the place where she lays them; where she leaves them, either, 1. From care, lest she should crush and break them, if her vast body should sit upon them; or rather, 2. From forgetfulness, or carelessness, or unnaturalness, or folly; to which it is manifestly ascribed in the following verses. *Warmeth them in the dust;* either, 1. Covering them with sand, that they may be warmed and hatched by that, together with the heat of the sun. But this is judged a fabulous report; for the Arabians, amongst whom this bird is most frequent and best known, affirm that such eggs do quickly perish and putrefy. Or rather, 2. Exposing them to the heat of the sun, which being excessive in those hot countries, doth and must needs quickly destroy or spoil them. And the ostrich is said to warm them, because her leaving them there is not only the occasion, but in some sort the cause, of the sun's warming them.

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

The foot, to wit, of wild beasts (as it follows) passing that way.

Lam. 4. 3. 16 She is [d]hardened against her young ones, as though *they were* not her's: her labour is in vain without fear;

She is hardened; or, *he*, i. e. God, *hardens her;* or, *she hardeneth herself. Against her young ones*, i. e. against her eggs, which he calls her *young ones* emphatically, to aggravate her fault and folly in destroying those eggs, which, if not neglected, would have been young ones. *As though they were not hers;* as if they were laid by some other bird. Or, *that they may not be to her*, i. e. that they may be utterly lost and destroyed; or as if it were her design to destroy their very being. *Her labour*, to wit, in laying her eggs, is wholly lost. *In vain without fear:* this may be added as a further aggravation. She doth this, not because she is compelled to forsake her eggs for fear of men or beasts, but merely out of an unnatural carelessness. Or, she is *without fear*, or *for want of fear*, to wit, of a provident fear and care about them.

17 Because God hath deprived her of wisdom, neither hath he [e]imparted to her understanding. [e] ch. 35. 11.

Because God hath not implanted in her that natural instinct, and providence, and affection, which he hath put into other birds and beasts towards their young. And yet no man presumes to reproach me for making this difference in my creatures. And as little reason hast thou to blame me for afflicting thee, when others not so bad as thou for the present go unpunished; because I have no less authority over thee than over them, and can dispose of all my creatures according to my good pleasure. The great folly of this bird is noted by Arabic writers, who best know her, and that not only for this property of forsaking her own eggs, but also for other things, as that she eats any thing which is offered to her, as iron, stones, glass, hot coals, &c., whereas other birds and beasts have so much sagacity, as to reject improper and unwholesome things; that being pursued by the hunter, she thinks herself safe and unseen by hiding her head in the sand; for which, and other such qualities, it is a proverb among the Arabians, *More foolish than an ostrich.*

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

She lifteth up herself on high, to flee from her pursuer; to which end she lifteth up her head and body, and spreads her wings. *She scorneth the horse and his rider;* she despiseth them in regard of her greater swiftness; for though she cannot fly because of her great bulk, being said to be as big as a new-born camel, yet by the aid of her wings she runs so fast that horsemen cannot reach her, as both Greek and other authors have noted.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

Strength; either strength of body; or rather, courage and generous confidence, for which the horse is highly commended. *With thunder*, i. e. with snorting and neighing; in the making of which sound the neck, in regard of the throat, which is within it, and a part of it, is a principal instrument; which noise may not unfitly be called *thunder*, because of the great vehemency and rage wherewith it is attended, and the great terror which it causeth, especially in war and battle, of which see Jer. viii. 16; and compare 1 Sam. xii. 17, 18, where this very term of *thundering* is ascribed to a far lower and less terrible noise. Nor is this, as some allege, an improper speech, because this thunder or neighing is rather clothed with the neck, as being within it, than the neck with it; for nothing is more common in Scripture than to say that men are clothed *with righteousness, humility*, and other graces, which yet are in strictness of speech within the man, and not he within them. But because this word in this form is not elsewhere extant, some render it otherwise, *with a mane*, with a thick, and full, and deep mane, as the phrase of being clothed with it implies; for this is mentioned by all writers of horses as a notable mark of a generous horse; which therefore they conceive would not be omitted here, where so many several properties and excellencies are described. And the verb *raam*, whence this comes, in the Syriac language signifies not only *to thunder*, but also *to be high* or *lofty;* which fitly agrees to the mane, which is in the highest part of the horse.

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils †*is* terrible. † Heb. terrore.

As a grasshopper; which is easily affrighted, and chased away by the least noise of a man. Or, as divers others render the place, *Didst thou make him to move like a grasshopper*, skipping and leaping as he goes? So he describes the posture of a gallant and generous horse, who curvets, and pranceth, and as it were danceth as he walks. *The glory of his nostrils;* that snorting, or sound, and smoke which cometh out of his nostrils, especially when he is enraged and engaged in battle, which is another note of a generous horse, and strikes a terror into his adversary. Or, *the vehemency*, or *majesty*, or *magnificence of his snorting*, or *snoring*, as this word is rendered, Jer. viii. 16.

21 ‖He paweth in the valley, and re- ‖ Or, His feet dig.

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joiceth in *his* strength: [f]he goeth on to meet the †armed men.

[f] Jer. 8. 6. † Heb. *the armour.*

He paweth; or, *he diggeth.* Through courage and wantonness he cannot stand still, but is beating, as it were digging, up the earth with his feet. *In the valley:* this he adds, partly because the ground being there more plain and smooth, he hath the better conveniency for his prancing and pawing with his feet, which in hilly and uneven ground he cannot so well do; and partly because battles use to be pitched in valleys, or low grounds, especially horse battles. *Rejoiceth in his strength;* making semblance of great pride and complacency in it. *He goeth on to meet the armed men,* with great readiness and undaunted courage.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

At fear, i. e. at all instruments and objects of terror, as fear is oft used, as Prov. i. 26; x. 24. He despiseth what other creatures dread. *From the sword;* or, *because of the sword;* or, *for fear of the sword,* as this phrase is used, Isa. xxi. 15; xxxi. 8; Jer. xiv. 16; l. 16.

23 The quiver rattleth against him, the glittering spear and the shield.

The quiver; or, although *the quiver,* &c. So this comes in as an aggravation of his courage, notwithstanding the just causes of fear which are mentioned in this verse. And the *quiver* is here put for the arrows contained in it, by a metonymy, very usual in this very case, and in all sorts of authors, which being shot against the horse and rider, make this rattling noise here mentioned. *The glittering spear and the shield;* or rather, the *lance* or *javelin.* For that this was not a defensive, but an offensive weapon, seems plain, both from this place, where it is mentioned among such, and as an object of fear, which the shield is not, and from Josh. viii. 18; 1 Sam. xvii. 45, where it is so used.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

The sense is either, 1. He is so earnest and eager upon the battle, that he rusheth into it with all speed; and runs over the ground so swiftly, that he might seem to have swallowed it up. Or, 2. He is so full of war-like rage and fury, that he not only champs his bridle, but is ready to tear and devour the very ground on which he goes. And the phrase here used is not unusual, both in Arabic and in other authors; of which see my Latin Synopsis on this place.

He is so pleased with the approach of the battle, and the sound of the trumpet calling to it, that he could scarce believe his ears for gladness: compare Gen. xlv. 26; Luke xxiv. 41. Or thus, *he cannot stand still,* or *firm,* (as this verb and the derivative from it is used, not only in the Chaldee and Syriac dialect, but also in the Hebrew, as Deut. xxviii. 59; 1 Sam. ii. 35,) *when the trumpet soundeth;* his rider can hardly keep him still, but he strives and longs to run to the fight.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

Ha, ha; an expression of joy and alacrity, declared by his proud neighings; whereby he doth in some sort answer the sound of the trumpets, in way of scorn and challenge. *He smelleth,* i. e. he perceiveth, as this phrase is used, Judg. xvi. 9. *Afar off;* at some distance, either of place, or rather of time, as the word is most frequently used. He perceives by the motion of the soldiers, and the clattering of the arms, that the battle is at hand, which is very welcome to him. *The thunder of the captains;* by which he understands, either the military orations which the captains make and deliver with a loud voice to animate their soldiers to the battle; or rather the loud and joyful clamour begun by the commanders, and followed by the soldiers, when they are ready to join battle, that thereby they may both daunt their enemies, and encourage themselves.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

Doth the hawk fly in so singular a manner, so strongly and steadily, so constantly and unweariedly, so swiftly and speedily, so regularly and cunningly, to catch her prey, *by thy wisdom;* didst thou inspire her with that wisdom? *Stretch her wings toward the south;* which she doth, either, 1. When she casts her old feathers, and gets new ones, which is furthered either by the warmth of southerly winds, or by the heat of the sun, which was southward from Job's country, as it is from ours; whence it is, that as wild hawks do this by natural instinct, so the places which men build for the keeping of tame hawks are built towards the south. Or, 2. In or towards winter, when wild hawks fly into warmer countries, as being impatient of cold weather.

27 Doth the eagle mount up †at thy command, and [g]make her nest on high?

† Heb. *by thy mouth.* [g] Jer. 49. 16. Obad. 4.

Mount up; fly directly upward, till she be out of thy sight; which no other bird can do. *On high;* in the highest and inaccessible rocks. Compare Jer. xlix. 16; Obad. 4.

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

Which she doth partly for the security of herself and her young; and partly that she may thence have the better prospect to discern her prey, as it followeth.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

Her sight is exceeding sharp and strong, so that she is able to look upon the sun with open eyes, and to behold the smallest prey upon the earth or sea, when she is mounted out of our sight; which when she spies, she flies to it with incredible swiftness, even like an arrow out of a bow.

30 Her young ones also suck up blood: and [h]where the slain *are*, there *is* she.

[h] Matt. 24. 28. Luke 17. 37.

Blood; either of the prey which the eagle hath brought to her nest for them, or of that which themselves catch and kill, being betimes inured to this work by their dams. Naturalists note of the eagle, that she drinketh no water, but blood only. *Where the slain are;* where any dead carcasses are, yea, or are like to be; for natural historians write of the eagles, that they can presage or smell a battle some days before it be fought. And although some writers affirm that there are divers eagles who do not feed upon carcasses, and will not meddle with them, yet that many eagles do feed on them is sufficiently evident, by the testimony both of Scripture, as Matt. xxiv. 28, and of divers both ancient and later writers. *There is she,* to wit, in an instant, flying thither with admirable celerity.

CHAP. XL.

God's reproof of Job, 1, 2. *He humbleth himself,* 3—5. *God again declareth his righteousness, majesty, and the power of his wrath to abase the proud,* 6—14. *A description of behemoth,* 15—24.

MOREOVER the LORD answered Job, and said,

Having made a little pause to try what Job could answer to his questions, and Job being it seems astonished with God's rebukes, or expecting what God would further say, continued silent.

2 Shall he that [a]contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.

[a] Heb. *striveth.*

Shall Job, who presumeth to contend with me in judgment, and to dispute the reasonableness and equity of my proceedings, give me instructions or directions how to manage my own affairs, and govern my creatures? He justly mentions his almightiness, as a convincing argument of his justice. For how can he be unjust to his creatures, who hath no obligation to them, and never did nor can receive any thing from them; and who hath an absolute, sovereign, and uncontrollable dominion over them; and who being infinitely and necessarily perfect, and all-sufficient within himself, can neither have any inclination to unrighteousness, which is an imperfection, nor any temptation to it from any need he hath of it to accomplish his designs, which he can do by his own omnipotence, or from any advantage accruing to him by it. *That reproveth God;* that boldly censureth his ways or works; which thou hast done.

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Let him answer it; let him answer my former and further questions at his peril.

3 ¶ Then Job answered the LORD, and said,

Ezra 9. 6. Neh. 9. 6. Dan. 9. 4. Rom. 9. 20. 1 Cor. 9. 9. 1 Tim. 6. 16.

4 [b]Behold, I am vile; what shall I answer thee? [c]I will lay mine hand upon my mouth.

I am vile: what am I, a mean and contemptible creature, that I should presume to contend with my Maker and Judge? I confess my fault and folly. *What shall I answer thee?* I neither desire nor am able to dispute with thee. I will for the future bridle my tongue, and instead of contesting with thee, do here humbly and willingly submit myself to thee.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

I will not answer, or *speak* again; *answering* being oft put for *speaking*. I will contend no more with thee. *Yea, twice*, i. e. ofttimes, or again and again, the definite number being used indefinitely. *I will proceed no further* in such bold and presumptuous expressions and accusations of my providence towards me. Vain therefore are the excuses which some interpreters make for Job, as if he were faultless in his foregoing discourses, when both God chargeth him with faultiness therein, and Job himself confesseth it.

ch. 38. 1.

6 ¶ [d]Then answered the LORD unto Job out of the whirlwind, and said,

The whirlwind was renewed when God renewed his charge upon Job, whom he intended to humble more thoroughly than yet he had done. Both this and the next verse are repeated out of chap. xxxviii. 1, 3, where they are explained.

ch. 38. 3.

7 [e]Gird up thy loins now like a man: [f]I will demand of thee, and declare thou unto me.

Ps. 42. 4.

Ps. 51. 4. Rom. 3. 4.

8 [g]Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

Every word is emphatical, *Wilt* (art thou resolved upon it) *thou* (thou, Job, whom I took to be one of a better mind and temper; had it been a stranger or my enemy who had spoken thus of me, I could have borne it, but I cannot bear from thee) *also* (not only vindicate thyself, and thy own integrity, but also accuse me) *disannul* (not only question and dispute, but even condemn, repeal, and make void, as if it were ungrounded and unjust) *my judgment*, i. e. my sentence against thee, and my government and administration of human affairs? Wilt thou make me unrighteous, that thou mayst seem to be righteous?

ch. 37. 4. ch. 39. 3, 4.

9 Hast thou an arm like God? or canst thou thunder with [h]a voice like him?

Thou art infinitely short of God in power, and therefore in justice; for all his perfections are equal and infinite. Injustice is much more likely to be in thee, an impotent creature, than in the Almighty God; of which see the notes on ver. 2. *Canst thou thunder with a voice like him?* therefore do not presume to contend with him.

Ps. 93. 1. 104. 1.

10 [i]Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

Seeing thou makest thyself equal, yea, superior to me in justice, and consequently in power and majesty, take to thyself thy great power, come and sit in my throne, and display thy divine perfections in the sight of the world. These and the following are ironical expressions, to make Job more sensible of his distance from and subjection to God.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

Inflict heavy judgments upon thine enemies, the Chaldeans and Sabeans, and others who have injured or provoked thee. Destroy him with an angry look, as I can do and delight to do with such persons.

Is. 2. 12. Dan. 4. 37.

12 Look on every one *that is* [k]proud, *and* bring him low; and tread down the wicked in their place.

Either, 1. Wheresoever they are. Or, 2. Where they are in their greatest strength and glory, and therefore are most secure and confident. Or, 3. Forthwith, upon the spot, that the quickness and immediateness of the stroke may discover that it comes from a Divine hand.

13 Hide them in the dust together; *and* bind their faces in secret.

Kill *every one* of them (as he said, ver. 12) at one blow, as I can do, and bring them all to their graves, that they may sleep in the dust, and never offend thee nor trouble others more. *Bind their faces*, i. e. condemn or destroy them. He alludes to the manner of covering the faces of condemned persons, Esth. vii. 8, and of dead men, John xi. 44; xx. 7. See on Job ix. 24. *In secret;* either in a secret place, bury them in their graves; or secretly, with a secret and invisible stroke, that it may appear it comes from the hand of a God.

14 Then will I also confess unto thee that thine own right hand can save thee.

i. e. That thou art mine equal, and mayst venture to contend with me. But since thou canst do none of these things, it behoves thee to submit to me, and to acquiesce in my dealings with thee.

15 ¶ Behold now ‖behemoth, which I made with thee; he eateth grass as an ox.

‖ Or, *the elephant*, as some think.

That some particular beast is designed by this word is evident from ver. 15, and from the peculiar characters given to him, which are not common to all great beasts. But what it is is matter of some dispute amongst the learned. The generality of them are agreed that this is the elephant, and the following leviathan the whale; which being two of the goodliest and vastest creatures which God made, the one of the land, the other of the sea, and withal such to whom the description here given for the most part manifestly agrees, and the like is presumed concerning the rest, may seem to be here intended. And the difficulty of reconciling some few passages to them, may arise either from our ignorance of them, or from the different nature and qualities of creatures of the same general kind in divers parts. But some late and very learned men take the leviathan to be the crocodile, and the behemoth to be a creature called the hippopotamus, which may seem fitly to be joined with the crocodile, both being very well known to Job and his friends, as being frequent in the adjacent parts, both amphibious, living and preying both in the water and upon the land, and both being creatures of great bulk and strength. I shall not undertake to determine the controversy, but shall show how each part of the following description is or may be applied to them severally. And this being no point concerning faith or a good life, every one may take the more liberty to understand the place of one or other of them.

Which I made with thee; either, 1. Upon the earth, where thou art, whereas the leviathan is in the sea. Or, 2. As I made thee, for this Hebrew particle is oft used as a note of comparison, as Job ix. 26; Psal. cxliii. 7, and elsewhere; in the same manner, and upon the same day. Whereby he may intimate, that being equally the Creator and sovereign Lord, both of Job, and of this behemoth, he had equal right to dispose of them in such manner as he thought meet. Or, (*nigh*, as the particle oft signifies,) *unto thee*, i. e. in a place not far from thee, to wit, in the river Nile, where the hippopotamus, as well as the crocodile, doth principally abide. But although those creatures were now in that river, yet they were made elsewhere, even where the first man was made. *He eateth grass as an ox:* this is mentioned as a thing strange and remarkable, as indeed it is; either, 1. Of the elephant, in which God hath wisely and mercifully planted this disposition, that he should not prey upon other creatures, which if he had, being so strong and vast a creature, he must needs have been very pernicious to them, but feed upon grass as an ox doth. Or, 2. Of the hippopotamus; of whom historians relate that he comes out of the river upon the land to feed upon corn, and hay, or grass, as an ox doth, to whom also he is not unlike in the form of his head and feet, and in the bigness of his body, whence the Italians call him *the sea ox*.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

He hath strength answerable to his bulk, but this strength

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by God's wise and merciful providence is not an offensive strength, consisting in or put forth by horns or claws, as it is in ravenous creatures; but only defensive, and seated in his loins, as it is in other creatures, whereby he is rendered more serviceable to men by the carrying of vast burdens. *His force is in the navel of his belly;* which though in the elephant it be weaker than his loins, whence the rhinoceros fighting with him aims at that part; yet hath a more than ordinary strength in it, as appears by the binding of the heaviest burdens under and about it. This also agrees to the hippopotamus in an eminent degree, whose whole skin is noted by ancient writers to be harder than any other creature's, and almost impenetrable.

17 ‖ He moveth his tail like a cedar: the sinews of his stones are wrapped together.

‖ Or, *He setteth up.*

He moveth his tail; which though it be but short, both in the elephant and in the hippopotamus, yet when it is erected is exceeding stiff and strong. But this may be understood, either, 1. Of his generative part, which is oft called by that or the like name, which the following close of the verse may seem to favour. Or, 2. Of the elephant's trunk, which being so eminent and remarkable a part, would not probably be omitted in this description, to which these words very fitly agree, because of its admirable motion and strength. Nor is it strange that this is called his *tail*, because that word is oft used improperly for any end of a thing, as Isa. vii. 4. See also Deut. xxv. 18; xxviii. 13, 44. *The sinews of his stones:* this may be noted, because the elephant's testicles do not hang down below the belly, as they do in other beasts, but are contained within his belly, where they are fastened by ligaments of extraordinary strength. Or, *the sinews of the terror thereof*, to wit, of the trunk last mentioned, under the name of the *tail*, i. e. its terrible sinews are strongly and strangely wrapped together, that he can move it as he listeth with wonderful dexterity and strength. Or, *the sinews of his thighs*, as the latter word oft signifies in the Arabic tongue, which is very near akin to the Hebrew. The thighs and feet of the hippopotamus are noted to be so sinewy and strong, that one of them is able to break or overturn a large boat.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

His bones; under which title are comprehended his ribs (as the LXX. here render it) and his teeth. *As strong pieces of brass*, exceeding hard and strong, as they are in both these creatures.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him.*

Of the ways of God, i. e. of God's works, to wit, of that sort, or among living and brute creatures. This is eminently and unquestionably true of the elephant, in regard of his vast bulk and strength, joined with great activity, and especially of his admirable sagacity and aptness to learn, and of his singular usefulness to mankind, his lord and master, and God's vicegerent in the world, and many other commendable qualities. And the hippopotamus also is in some sort, as others note, the chief, or one of the chief, of God's works, in regard of its great bulk, and strength, and sagacity, and the manner of his living, both in the water and upon the land. But it must be granted that the elephant doth exceed the hippopotamus in many things.

Though he be so strong and terrible, yet God can easily subdue and destroy him, either immediately, or by arming other creatures, as the rhinoceros, or dragon, or tiger, against him. Or, *he that made him hath applied* or *given to him his sword*, or arms, to wit, his trunk, which may not unfitly be called his sword, because thereby he doth both defend himself and offend his enemies. And this trunk of his being a thing very observable and admirable in him, and therefore not likely to be neglected in his description, if it were not intended by his *tail*, ver. 17, may seem to be designed in these words.

20 Surely the mountains [1]bring him forth food, where all the beasts of the field play.

[1] Ps. 104. 14.

Though this creature be vastly great, and require much food, and no man careth for it; yet God provides for it out of his own stores, and makes even desert mountains to afford him sufficient sustenance. The hippopotamus also, though he live most in the water, fetched his food from the land, and from the mountains or hills, which are nigh unto the river Nile. *Where all the beasts of the field play;* they not only feed securely, but sport themselves by him or with him, being taught by experience that he is gentle and harmless, and never preys upon them.

21 He lieth under the shady trees, in the covert of the reed, and fens.

The elephant lies down to rest himself; and it is but fabulous which some writers affirm, that they have no joints in their legs, and so cannot lie down, but sleep or rest themselves standing or leaning against a tree; which is denied and confuted by Aristotle in his History of Living Creatures, 2, 4. and by later writers. For the elephant, being a creature naturally hot, and living generally in hot countries, diligently seeks for and delights in shady and waterish places, as is noted by Aristotle, and after him by Pliny and Ælian.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

Of the brook; or, *of Nilus*, of which this word is oft used in Scripture. And this seems to be the chief argument by which the learned Bochart proves this to be meant of the hippopotamus, whose constant residence is in or near the river of Nilus, or the willows that grow by it. But it is well alleged by our learned and judicious Caryl, that this word *Naal* is never used to express Nilus when it is put by itself, as here it is, but only where the word Egypt is added to it, as it is in all the places which Bochart produceth. And this very phrase, *the willows of the brook*, is used of other brooks or rivers besides Nilus, as Lev. xxiii. 40: compare Isa. xv. 7.

23 Behold, †he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

† Heb. *he oppresseth.*

He drinketh up; or, *he snatcheth*, or *draweth*, or drinketh up as it were with force and violence, as the word signifies. *A river*, i. e. a great quantity of water, hyperbolically called a *river*, as it is also Psal. lxxviii. 16; cv. 41. This may be fitly applied to the elephant, which because of its great bulk and vehement thirst drinks a great deal of water at one draught, as naturalists and historians have observed. *Hasteth not;* he drinks not with fear and caution, and sparingly, as the dogs do at Nilus, for fear of the crocodile; but such is his courage and self-confidence, that he fears no enemy, either by water or by land, but drinketh securely and liberally. *He trusteth that he can draw up Jordan into his mouth;* he drinks as if he designed, or hoped, or desired to drink up the whole river. He mentions Jordan, either as a river well known in and nigh unto Job's land; or because possibly there were many elephants which used to drink at it; or as a river in some parts of it but small, which therefore might give more colour to the hyperbole, and to the elephant's fancy or expectation, than a vaster river, such as Euphrates, would have done. Bochart expounds this also of the hippopotamus, which though he cannot swim, and may be drowned, as naturalists report, yet will continue securely under water at the bottom of Nilus for some days together; and he renders the verse thus, *Behold, if a river oppress* or cover him, *he fears not; he is confident or secure, though Jordan* (which is here put for any river) *should break forth* or *overflow above his mouth*, i. e. should overwhelm him. But the judgment of this I leave to the reader.

24 ‖ He taketh it with his eyes: *his* nose pierceth through snares.

‖ Or, *With any take him in his sight, or, bore his nose with a gin* † ch. 41. 1, 2.

According to this translation the sense is this, *He taketh*, or *snatcheth*, or *draweth up* (as was now said, ver. 23) *it* (to wit, the river Jordan) *with his eyes*, i. e. when he sees it, he trusteth that he can drink it all up; as we use to say, *The eye is bigger than the belly: his nose* or *snout* pierceth, &c., i. e. he securely thrusteth his snout into the river, even to the bottom of it, to stir up the mud, because he delights

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to drink muddy water; and if there be any snares laid for other creatures, he breaks them to pieces. But this verse is otherwise translated by others, *Will* or *can* any man *take him in his eyes*, (i. e. openly, and by manifest force? Surely no. His force and strength is too great for man to resist or overcome; and therefore men are forced to use many wiles and engines to catch him; which is true both of the elephant and of the hippopotamus,) or *pierce his nose with snares or gins? No.* He may be taken by art and cunning, but not by violence.

CHAP. XLI.

God's kingly power and authority above all the children of pride seen in the leviathan.

‖ That is, a *whale*, or, a *whirlpool*. [a] Ps. 104. 26. Is. 27. 1. † Heb. which *thou drownest*.

1 CANST thou draw out ‖ [a]leviathan with an hook? or his tongue with a cord † *which* thou lettest down?

Canst thou take him with a hook and a line, as anglers take ordinary fishes? Surely no. *Quest.* What is this *leviathan? Answ.* This is granted on all hands, that it is a great and terrible monster, living in the sea or rivers, as behemoth is a land monster. It is the general and received opinion that it is the whale, which is unquestionably called the *leviathan*, Psal. civ. 25, 26; which having been discovered in the seas next bordering upon Arabia, probably was not unknown to Job, who was a very inquisitive person, and well studied in the works of God, as this book manifests. But some later and very learned interpreters conceive that it is the crocodile; which was very well known in Egypt, and all the parts adjacent to it. And this is evident, that the Hebrew *thannin* (which is parallel to this word *leviathan*, these two words being synonymous, and the one promiscuously used for the other, as appears from Psal. lxxiv. 13, 14; Isa. xxvii. 1; Ezek. xxxii. 2) is used of the crocodile, Ezek. xxix. 3, 4; xxxii. 2, 3. But I shall not positively determine this controversy, but only show how far the text may be understood of both of them, and then submit it to the reader's judgment; this being a matter of no great moment, wherein Christians may vary without any hazard. Only this I will say, that whatever becomes of the behemoth of the former chapter, whether that be the elephant, or the hippopotamus, that doth not at all determine the sense of this *leviathan;* but leaves it indifferent to the whale or the crocodile, as the context shall determine, which I confess seems to me to favour the latter more than the former. To which may be added, that it seems more probable that God would speak of such creatures as were very well known to Job and his friends, as the crocodile was, than of such as it is very uncertain whether they were known in those parts, and in Job's time. This verse, noting either the impossibility, or rather the great and terrible difficulty, of taking this monster with his hook or line, or such-like instruments, may agree to either of them. For the whale there is no doubt; nor much doubt as to the crocodile; the taking whereof was generally esteemed by the ancients to be very difficult and perilous, whatsoever peculiar virtue or power from nature or art the Tentyritæ had against them, as the Psylli were said to have against serpents. Some indeed object, that the last clause cannot agree to the crocodile, because that hath no tongue, as is affirmed by Aristotle, Pliny, and other ancient authors. But that is a mistake, and the ground of it is plain, because their tongues are but small in proportion to their vast bodies, and withal fastened to their under jaws, as the selfsame authors note. And that the crocodile hath a tongue is positively affirmed by the said ancient authors, and by the Hebrew writers, and by the Arabians, to whom this creature was best known, and by later authors.

[b] Is. 37. 29.

2 Canst thou [b]put an hook into his nose? or bore his jaw through with a thorn?

An hook, Heb. *a bulrush*, i. e. a hook like a bulrush, with its head hanging down, as is expressed, Isa. lviii. 5. *Into his nose*, to hang him up by it for sale, or to carry him home for use, after thou hast drawn him out of the sea or river, of which he spake in the former verse. *With a thorn;* or, with an iron hook or instrument as sharp as a thorn, wherewith thou usest to carry little fishes.

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

Doth he dread thine anger or power? or will he humbly and earnestly beg thy favour, that thou wouldst spare him, and not pursue him, or release him out of prison? It is a metaphor from men in distress and misery, who use these means to them to whose power they are subject.

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

A covenant, to wit, to do thee faithful service, as the next words explain it. Canst thou bring him into bondage, and force him to serve thee?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

As with a bird; as children play with little birds kept in cages, or tied with strings, which they do at their pleasure, and without any fear? *For thy maidens;* for thy little daughters; which he mentions rather than little sons, because such are most subject to fear.

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

Thy companions; thy friends or assistants in the taking of him. *Make a banquet of him*, i. e. feed upon him. Or, *for him*, i. e. for joy that thou hast taken him. *Shall they part him among the merchants?* as is usual in such cases, that all who are partners in the labour and hazard may partake of the profit also, and divide the spoil.

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

This may be understood, either, 1. Of the whale. And whereas it is objected that the whales at this day are taken in this manner, and therefore this cannot be understood of them; it may be replied, both that this art and way of taking whales is a late invention, and was not known in Job's time; and that he doth not speak of the absolute impossibility, but of the great difficulty of taking them. Or, 2. Of the crocodile, whose skin is so hard that an iron or spear will not pierce it, as we shall see hereafter.

8 Lay thine hand upon him, remember the battle, do no more.

Lay thine hand upon him; either, 1. In a familiar and friendly manner, that thou mayst catch him by deceit, when thou canst not do it by force. Or rather, 2. In way of hostility, seize upon him and take him by a strong hand, if thou darest do so. *Remember the battle;* but ere thou do attempt that, consider what thou art doing, and how hazardous thy enterprise is, and with whom and with what disadvantage thou art going to fight, and, as it follows, *do no more*, proceed no further, draw back thy hand, and be thankful for so great a deliverance. Or the verse may be rendered thus, If (which particle is oft understood) *thou* offerest or attemptest *to lay* violent *hands on him, thou wilt* have cause to *remember* (the imperative being put for the future, which is frequent in the Hebrew language) *the battle*, and *thou wilt do so no more;* if thou dost escape, thou wilt never forget thy danger, nor attempt any thing of like nature for the time to come.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

The hope of him; either, 1. Of the fish, i. e. the hope of taking or conquering him. Or rather, 2. Of the man who laid hands upon him, as hoping to take him by force, but in vain. *Shall not;* the prefix *he* being put for *halo*, as it is ofttimes in the Hebrew text, as Gen. xxvii. 36; 1 Sam. ii. 28; Jer. iii. 6; xxxi. 20; Ezek. xx. 30. *Even at the sight of him;* not only the fight, but the very sight of him is most frightful. Such is the sight of the whale to mariners, who fear the overturning of their vessel. And such is the sight of the crocodile, by which alone some have been affrighted out of their wits.

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

That dare stir him up, when he sleepeth or is quiet.

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None dare provoke him to the battle. *To stand before me;* to contend with me his Creator, as thou, Job, dost, when one of my creatures is too hard for him.

c Rom. 11. 35. d Ex. 19. 5. Deut. 10. 14. Ps. 24. 1. & 50. 12. 1 Cor. 10. 26, 28.

11 [c]Who hath prevented me, that I should repay *him?* [d]*whatsoever is* under the whole heaven is mine.

Who hath prevented me, to wit, with offices or service done for me, by which he hath laid the first obligation upon me, for which I am indebted to him? Who can be beforehand with me in kindnesses, since not only the leviathan, but all men, and, as it follows, all things under heaven, are mine, made by my hand, and enriched with all their endowments by my favour, without which, O Job, thou wouldst not have had either reason or speech to use so perversely to reproach my providence. Having now said and largely proved that man could not contend with God in power, he now adds, that he cannot do it in justice, because God oweth him nothing, nor is any way obliged to him; which having briefly hinted to prevent an objection, he returns to his former argument, the description of the leviathan. *That I should repay him;* that I should be engaged to requite his favours. *Whatsoever is under the whole heaven is mine;* created by my power and favour, and wholly in my possession, and at my dispose, and therefore cannot possibly prevent me, as was now said.

12 I will not conceal his parts, nor his power, nor his comely proportion.

i. e. I will particularly speak of them. Here is a meiosis, as there is chap. xiv. 11; xv. 18, and oft elsewhere. *His parts*, Heb. *his bars*, i. e. the members of his body, which are strong, like bars of iron. *His comely proportion*, which is more amiable and admirable in so vast a bulk.

13 Who can discover the face of his ‖ Or, *within.* garment? *or* who can come *to him* ‖ with his double bridle?

Discover, or, *uncover*, or take off from him. *The face of his garment;* the upper or outward part of his garment, or the garment itself; the word *face* being oft redundant, as Gen. i. 2; xxiii. 3, and oft elsewhere. And by the *garment* is meant the skin, which covers the whole body, and may be taken off from the body like a garment. Who dare attempt to touch his very outward skin? much less dare any venture to approach him, to give him a deep or deadly wound. *With his double bridle;* to put it into his mouth, and lead him by it to thy stable and service, as thou dost by a horse. Or rather, (because he plainly seems to persist in describing the several parts of his body; of which he speaks both in the foregoing and following words,) *who can come within his double bridle*, to wit, his vast jaws, which have some resemblance to a double bridle; whence the Greeks call those parts of the face which reach to the jaws on both sides *the bridles*.

14 Who can open the doors of his face? his teeth *are* terrible round about.

The doors of his face, to wit, his mouth. If it be open, none dare enter within it, as he now said; and here he adds, that if it be shut, none dare open it. *His teeth are terrible round about:* this is true of some kinds of whales, though others are said to have either none, or no terrible teeth; but it is more eminently and unquestionably true of the crocodile, of which this very thing is observed by all authors who write of it.

+ Heb. *strong pieces of shields.*

15 *His* † scales *are his* pride, shut up together *as with* a close seal.

He prides and pleaseth himself in his strong and mighty scales. Heb. *His strong shields* (i. e. scales) are his *pride*. Or, (as other, both ancient and modern, interpreters render it,) *his body* (or *his back*, as this word is used, Isa. xxxviii. 17; which, if meant of the crocodile, is emphatical, because his scales and strength is in his back, whereas his belly is very soft, and easily pierced) is *the strength of shields*, i. e. fortified with scales strong as shields. This is meant either, 1. Of the whale, whose skin, though it be smooth and entire, and without scales, may be said to be as (which particle is oft understood) *strong shields*, because it is, as Galen reports, exceeding hard and strong, and almost impenetrable, and like a shield, especially then, when shields were made of leather; and so it is not only on the back, as in the crocodile, but also in the belly all over. Or, 2. Of the crocodile, which hath scales properly so called, and those most truly such as are here described, as all authors and eye-witnesses consent. *Shut up together as with a close seal;* closely compacted together, as things that are fastened together by a seal.

16 One is so near to another, that no air can come between them.

Which plainly shows that the shields or scales are several; which agrees better to the crocodile than to the whale, whose skin is all one entire piece, unless there were a sort of whales having thick and strong scales, which some have affirmed, but is not yet known and proved.

17 They are joined one to another, they stick together, that they cannot be sundered.

It is exceeding difficult, and almost impossible by any power of art, to sever them one from another.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

By his neesings; which may be understood either, 1. Of any commotion or agitation of the body, like that which is in neezing, as when the whale stirreth himself, and casteth or shooteth up great spouts of water into the air by the pipes which God hath planted in his head for this use; which water being thin, and transparent, and illuminated by the sun-beams, casts forth a shining light. Or, 2. Of neezing properly so called, which the crocodile is said frequently to do, because it commonly turneth its eyes to the sun, as Strabo and others note; which when a man doth, he is apt to neeze. *Like the eyelids of the morning;* to which they seem very fitly compared, because the eyes both of the whale and crocodile are dull and dark under the water; but as soon as they appear above water, they cast forth immediately a bright and clear light, though not like that of the sun at noon-day, which had been too great an hyperbole, yet like the morning light, suddenly breaking forth after the dark night.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

i. e. His breathings and blowings are very hot, or flaming, as the following verses explain this. This also may seem better to agree to the crocodile, which breathes (as Aristotle affirms) like the hippopotamus, of which ancient authors affirm, that *his nostrils are very large, and he breathes forth a fiery smoke like that of a furnace*, than to the whale, which rather casts forth streams of water, as was noted before, than flames of fire, there being no such great heat observed in whales, nor, as far as I know, in any other fishes.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

Heb. *pool.* So a great caldron is called, because it sends forth a great smoke, as a pool doth vapours; as in like manner the great brazen laver in the temple is called a *sea*, for the great quantity of water which it held.

21 His breath kindleth coals, and a flame goeth out of his mouth.

An hyperbolical expression, noting only extraordinary heat.

+ Heb. *strong pieces of shields.*

22 In his neck remaineth strength, and † sorrow is turned into joy before him.

His neck is exceeding strong. This is meant either, 1. Of the whale, who though he hath no neck no more than other fishes have, yet he hath a part in some sort answerable to it, where the head and body are joined together. Or, 2. Of the crocodile, whom Aristotle, (who made it his business to search out the several natures and parts of all living creatures, and had all the helps and advantages which he desired to find them out,) and Scaliger, and others affirm to have a neck, though some deny it. *Sorrow is turned into joy before him*, i. e. the approach of any enemy, which usually causeth fear and sorrow in others, fills him with joy, as being desirous of nothing more than fighting. Or, *sorrow rejoiceth*, or *danceth*, or *triumpheth*, &c., i. e. is prevalent and victorious, and quickly invades and conquers all those men, or other creatures, which are in his way. Sorrow is his companion or harbinger, which attends upon

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him wheresoever he goes. This may be a poetical expression, like that of the poets, when they bring in anger and fear going along with or before Mars into the battle.

† Heb. *The fallings.*

23 †The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

The flakes, or *parts*, which stick out, or hang loose, and are ready to fall from other fishes or creatures. *Of his flesh:* the word *flesh* is used of fishes also, as Lev. xi. 11; 1 Cor. xv. 39. *They cannot*, without difficulty, *be moved*, to wit, out of their place, or from the other members of the body.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

His heart; either, 1. That part of the body is most firm, and hard, and strong. Or, 2. His courage is invincible; he is void of fear for himself, and of compassion to others, which is oft called *hardness of heart*. *Hard as a piece of the nether millstone;* which being to bear the weight of the upper, ought to be the harder and stronger of the two.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

When he raiseth up himself; showing himself upon the top of the waters. Or, *because of his height*, or *greatness*, or *majesty;* for he is represented as a *king*, ver. 34. *The mighty;* even the stout-hearted mariners or passengers, who use to be above fear. *By reason of breakings;* either, 1. Of the sea, caused by his motion, which dasheth the waves in pieces one against another. Or rather, 2. Of their mind and state; by reason of their great danger and distress; which is expressed by this very word, Psal. lx. 2; Jonah ii. 4. *They purify themselves;* either, 1. Naturally; that being the usual effect of great terror. See Ezek. vii. 17. Or rather, 2. Morally, as this word is generally used. Those mariners who ordinarily live in a gross and general neglect of God, and of religion, are so affrighted with this imminent danger, that *they cry unto God in their trouble*, as is said in like case, Psal. cvii. 28, and endeavour to purge their consciences from the guilt of their sins, by confessing and seemingly forsaking of them, and to make their peace with God, and obtain his favour and help, by their vows, and promises, and prayers.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the ‖habergeon.

‖ Or, *breastplate.*

That layeth at him; that approacheth to him, and dare strike at him. *Cannot hold*, Heb. *cannot stand*, i. e. either, 1. Cannot endure the stroke, but will be broken by it. Or rather, 2. Cannot abide or take hold of him, or be fixed in him; but is instantly beaten back by the excessive hardness of the skin, which cannot be pierced by it, as may be gathered from this and other passages before and after it. This also seems better to agree to the crocodile, whose skin no sword, nor dart, nor musket bullet (as others add) can pierce, than to the whale, whose skin is easily pierced, as experience showeth in our whales; except the whale here spoken of were of another kind, which is not impossible. *Nor the habergeon;* or, breastplate. As offensive weapons cannot hurt him, so defensive weapons cannot secure a man from him. But men that go upon the design of taking either whales or crocodiles do not use to fortify themselves in that manner. Some therefore take this to be another offensive weapon, a kind of dart, as this word signifies in the Arabic language; which is but a dialect of the Hebrew, and from which the true signification of many Hebrew words must be gathered.

27 He esteemeth iron as straw, *and* brass as rotten wood.

He neither fears nor feels the blows of the one more than of the other.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

The arrow, Heb. *the son of the bow;* as it is elsewhere called *the son of the quiver*, Lam. iii. 13; the quiver being as it were the mother or womb that bears it, and the bow as the father that begets it, or sendeth it forth. *Sling-stones;* great stones cast out of slings, which have a great force and efficacy; of which see on 2 Chron. xxvi. 14. *Are turned with him into stubble;* hurt him no more than a blow with a little stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

So far is he from fearing it, and fleeing from it, that he scorns and defies it.

30 †Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.

† Heb. *Sharp pieces of potsherd.*

According to this translation the sense is, his skin is so hard and impenetrable, that the sharpest stones are as easy to him as the mire, and make no more impression upon him. But the words are and may be otherwise rendered, as continuing the former sense, They (to wit, the arrows, darts, or stones cast at him) are or fall *under him*, like (which particle is oft understood) *sharp shreds*, or *fragments of stones; he spreadeth sharp pointed things* (to wit, the pieces of swords or darts which were flung at him, and broken upon him) *upon the mire*. The fragments of broken weapons lie as thick at the bottom of the water in the place of the fight as little stones do in the mire, or as they do in a field after some fierce and furious battle. Or thus, *With him* (or *for him*, i. e. for his defence) *are sharp stones; he spreadeth himself* like *an arrow* or *threshing instrument* (which is filled and fortified with iron) *in the mire* or *mud* in the bottom of the water: so he doth not describe his resting-place, but rather his back, which he not unfitly compares to sharp stones or threshing instruments, because the darts or stones cast at him pierce no more into him than they would do into them if they were thrown at them.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

The deep; the deep waters, or the sea, which is called *the deep*, Psal. cvii. 24; Jonah ii. 3, as it is explained in the next clause. *To boil like a pot;* to swell, and foam, and froth by his strong and vehement motion, as any liquor doth when it is boiled in a pot. *The sea;* either the great sea, the proper place of the whale, Psal. civ. 25; or the great river Nilus, which is called *a sea*, both in Scripture, as Isa. xi. 15, and in other authors, (of which see my Latin Synopsis,) as Euphrates is called *the sea of Babylon*. Isa. xxi. 1; Jer. li. 36; or lakes or pools, which are most frequently called *seas*, both in the Old and New Testament, as every one knows. And in such lakes the crocodiles are no less than in Nilus, as it is attested by Herodotus, and Strabo, and others. *Like a pot of ointment:* this clause seems to be added very emphatically, to intimate that this leviathan causeth not only a vehement commotion, but also a great fragrancy in the sea or waters where it is; which, though it was not observed by the ancients, yet is unanimously affirmed by later authors upon their own knowledge and experience, that it casts a perfume like musk; of which see the names and words of the authors in my Latin Synopsis.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

When he raiseth himself to the top of the waters, he doth as it were plough it up, and make large furrows, and causeth a white froth or foam upon the waters.

33 Upon earth there is not his like, ‖who is made without fear.

‖ Or, *who behave themselves without fear.*

Upon earth; either, 1. Strictly so called, as it is distinguished from the sea or rivers. There is no land creature comparable to him for strength and courage. Or, 2. Largely taken. No creature equals him in all points. Or, *upon the dust*, as the word properly signifies, i. e. among all things that creep in the dust, among which this may in some sort be numbered for the shortness of its feet. But this were no great honour to it, to be the chief of creeping things; and therefore the former translation seems more proper for the present design of magnifying this creature above all others. *Who is made without fear;* fears no enemy, as being full of courage, and sensible of his own invincible strength. Or, *so as he cannot be bruised* or *broken*, by reason of his prodigious hardness, of which I have spoken before.

34 He beholdeth all high *things:* he *is* a king over all the children of pride.

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He doth not turn his back upon nor hide his face from the highest and proudest creatures, but looks upon them with a bold and undaunted countenance, as being without any fear of them, as was now said. He carries himself with princely majesty and courage towards the stoutest and loftiest creatures; which, though of far higher stature than himself, he striketh down with one stroke of his tail, as he commonly doth cows, and horses, and sometimes elephants.

CHAP. XLII.

Job's humiliation and repentance, 1—6. *God preferring Job's cause, reproveth his friends, for whom Job must intercede, and God will accept him,* 7—9. *God magnifieth and blesseth Job,* 10—15. *His age and death,* 16, 17.

a Gen. 18. 14. Matt. 19. 26. Mark 10. 27. & 14. 36. Luke 18. 27. ‖ Or, *no thought of thine can be hindered.*

a THEN Job answered the LORD, and said,
2 I know that thou ᵃcanst do every *thing*, and *that* ‖ no thought can be withholden from thee.

Thou canst do; not only by power, (for that he always thought,) but also by right; about which he had in some sort doubted and disputed. It is a maxim in law, that a man *can* only do that which he hath a right to do. *Every thing;* whatsoever it pleaseth thee to do with thy creatures. *No thought can be withholden from thee;* he speaks either, 1. Of Job's thoughts. Thou knowest me and all my sinful and unworthy thoughts of thy providential dealings with me, though I was not able to see the evil of them. Or, 2. Of God's thoughts. Whatsoever thou thinkest or proposest to do thou canst or mayst do it; and neither I nor any of thy creatures can either restrain thee from it, or condemn thee for it, as I have boldly and wickedly presumed to do. So this last clause of the verse explains the former.

b ch. 38. 2.

3 ᵇWho *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; ᶜthings too wonderful for me, which I knew not.

c Ps. 40. 5. & 131. 1. & 139. 6.

Who is he? i. e. what am I, that I should dare to do so? Ah silly audacious wretch that I am, that I should be guilty of such madness! *That hideth counsel without knowledge;* which words are repeated out of chap. xxxviii. 2, where they are explained. *Therefore;* because my mind was without knowledge, therefore my speech was ignorant and foolish. Or, being sensible of my ignorance and rashness, I think fit to make this humble and ingenuous confession. *Things too wonderful for me, which I knew not;* I have spoken foolishly and unadvisedly of things far above my reach, even of God's infinite and sovereign majesty, and of his deep and unsearchable counsels and providence.

d ch. 38. 3. & 40. 7.

4 Hear, I beseech thee, and I will speak: ᵈI will demand of thee, and declare thou unto me.

Hear and accept my humble and penitent confession and recantation. *I will demand of thee;* or, and *inquire,* to wit, counsel or instruction, as a scholar doth of his master, as the following words note. I will no more saucily dispute the matter with thee, but beg information from thee. The words which God had uttered to Job by way of challenge, chap. xxxviii. 3; xl. 7, Job returns to him again in way of submission.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

The knowledge which I had of thy Divine nature, and perfections, and counsels, was hitherto dark, and doubtful, and conjectural, being grounded chiefly, if not only, upon the instructions and reports of other men; but now it is clear and certain, as being immediately inspired into my mind by this thy glorious apparition and revelation, and by the operation of thy Holy Spirit; which makes these things as certain and evident to me, as if I saw them with my bodily eyes.

e Ezra 9. 6. ch. 40. 4.

6 Wherefore I ᵉabhor *myself*, and repent in dust and ashes.

I abhor, i. e. dislike, and detest, and loathe *myself,* or *my former words and carriage.* One of these or some like supplement is necessary to complete the sense, and is clearly gathered from the following words. *In dust and ashes;* sitting in dust and ashes; which hitherto I have done in token of my grief for my affliction; but now I desire and resolve to do in testimony of my penitence for my sins.

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath.*

To Eliphaz the Temanite; as the eldest of the three, and because he spoke first, and by his evil example led the rest into the same mistakes and miscarriages. *Thy two friends,* to wit, Bildad and Zophar, who are not excused, but severely reproved, although they were drawn into the sin by Eliphaz's authority and influence. Elihu is not here reproved, because he dealt more justly and mercifully with Job, and did not condemn his person, but only rebuke his sinful expressions. *As my servant Job hath;* either, 1. As Job hath now spoken: you have not acknowledged your errors as he hath done. Or rather, 2. As Job did in his discourses with you; which is not to be understood simply and absolutely, (as is manifest from God's censure upon Job for his hard and evil speeches of him,) but comparatively, because Job was not so much to be blamed as they; partly, because his opinion concerning the methods of God's providence, and the indifferency and promiscuousness of its dispensations towards good and bad men, was truer than theirs, which was that God did generally reward good men and punish sinners in this life; partly, because their misbelief of God's counsels and dealings with men was attended with horrid uncharitableness and cruelty towards Job, whom they wounded with bitter and injurious speeches, and condemned as a hypocrite, not only without sufficient evidence, as not being able to search his heart, but upon false and frivolous grounds, to wit, his sore afflictions, and against many evidences of piety which Job had given; and partly, because Job's heavy pressures might easily cloud and darken his mind, and draw forth his impatience and passionate speeches; which although it did not wholly excuse Job, yet did certainly much extenuate his offences; whereas they were under no such temptations or provocations, either from God or from Job, but voluntarily broke forth into their hard, and severe, and untrue expressions concerning God's counsels and Job's conditions, thereby adding affliction to him whom God did sorely afflict, which was most unfriendly and inhuman.

f Num. 23. 1. g Matt. 5. 24.

8 Therefore take unto you now ᶠseven bullocks and seven rams, and ᵍgo to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall ʰpray for you: for †him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

h Gen. 20. 17. Jam. 5. 15, 16. 1 John 5. 16. † Heb. *his face,* or, *person.* 1 Sam. 25. 35. Mal. 1. 8.

Go to my servant Job; whom though you have censured and condemned as a hypocrite, I own for my faithful servant, human infirmity excepted. *Offer up* by the hand of Job, whom I do hereby constitute your priest, to pray and sacrifice for you. *Him will I accept,* to wit, on your behalf, as well as on his own. *Lest I deal with you after your folly;* lest my wrath and just judgment take hold of you for your false and foolish speeches.

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted †Job.

† Heb. *the face of Job.*

Did according as the Lord commanded them; showing their repentance by their submission to God, and to Job for God's sake, and by taking shame to themselves. *The Lord also accepted Job,* both for his friends and for himself, as the next verse explains it.

i Ps. 14. 7 & 126. 1.

10 ⁱAnd the LORD turned the captivity

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of Job, when he prayed for his friends: also the LORD † gave Job [k] twice as much as he had before.

† Heb. *added all that had been to Job was in the double.*
[k] Is. 40. 2.

Turned the captivity of Job, i. e. brought him out of that state of bondage in which he had been so long held by Satan and by his own Spirit, and out of all his distresses and miseries. Or, *returned Job's captivity*, i. e. the persons and things which had been taken from him; not the same which he had lost, but other equivalent to them, and that with advantage. *When he prayed for his friends;* whereby he manifesteth his obedience to God, and his true love and charity to them, in being so ready to forgive them, and heartily to pray for them; for which God would not let him lose his reward. *Also;* an emphatical particle. He not only gave him as much as he lost, but double to it.

[l] See ch. 19. 13.

11 Then came there unto him [l] all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

Then, when Job had humbled himself, and God was reconciled to Job, he quickly turned the hearts of his friends to favour him, according to Prov. xvi. 7; as during his impenitency, and for his trial and humiliation, he had alienated their hearts from him, of which Job so sadly complains. *His brethren and his sisters;* largely so called, according to the Scripture use of these titles, to wit, his kindred distinguished from his other *acquaintance*. *Did eat bread with him*, i. e. feasted with him, as that phrase is commonly used in Scripture, to congratulate with him for God's great and glorious favour already vouchsafed to him in so eminent a vision and revelation. *They bemoaned him;* they declared the sense which they had of his calamities whilst they were upon him, although they had hitherto wanted opportunity to express it. *Over all the evil;* or, *concerning all the evil;* which though it was bitter to endure when it was present, yet the remembrance of it revived in him by the discourses of his friends was very delightful, as is usual in such cases. *Every man also gave him a piece of money, and every one an earring of gold;* partly to make up his former losses, and partly as a testimony of their honourable respect to him.

12 So the LORD blessed [m] the latter end of Job more than his beginning: for he had [n] fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

[m] ch. 8. 7. Jam. 5. 11.
[n] See ch. 1. 3.

The Lord blessed Job, not only with spiritual, but also with temporal and earthly blessings.

13 [o] He had also seven sons and three daughters.

[o] ch. 1. 2.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

Giving them such names as signify their excellent beauty, of which see my Latin Synopsis.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

Gave his daughters a share, and possibly an equal share, with his sons in his inheritance; which in so plentiful an estate he might easily do, especially to such amiable sisters, without the envy of their brethren; and which peradventure he did to oblige them to settle themselves amongst their brethren, and to marry into their own religious kindred, not to strangers, who in those times were generally swallowed up in the gulf of idolatry.

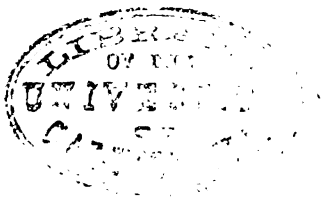
16 After this [p] lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

[p] ch. 5. 26. Prov. 3. 16.

17 So Job died, *being* old and [q] full of days.

[q] Gen. 25. 8.

After God had turned his captivity, as is said ver. 10. *Old and full of days;* by which length of his days it seems most probable that he lived before the times of Moses, when the days of human life were much shortened, as he complains.



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